













THE

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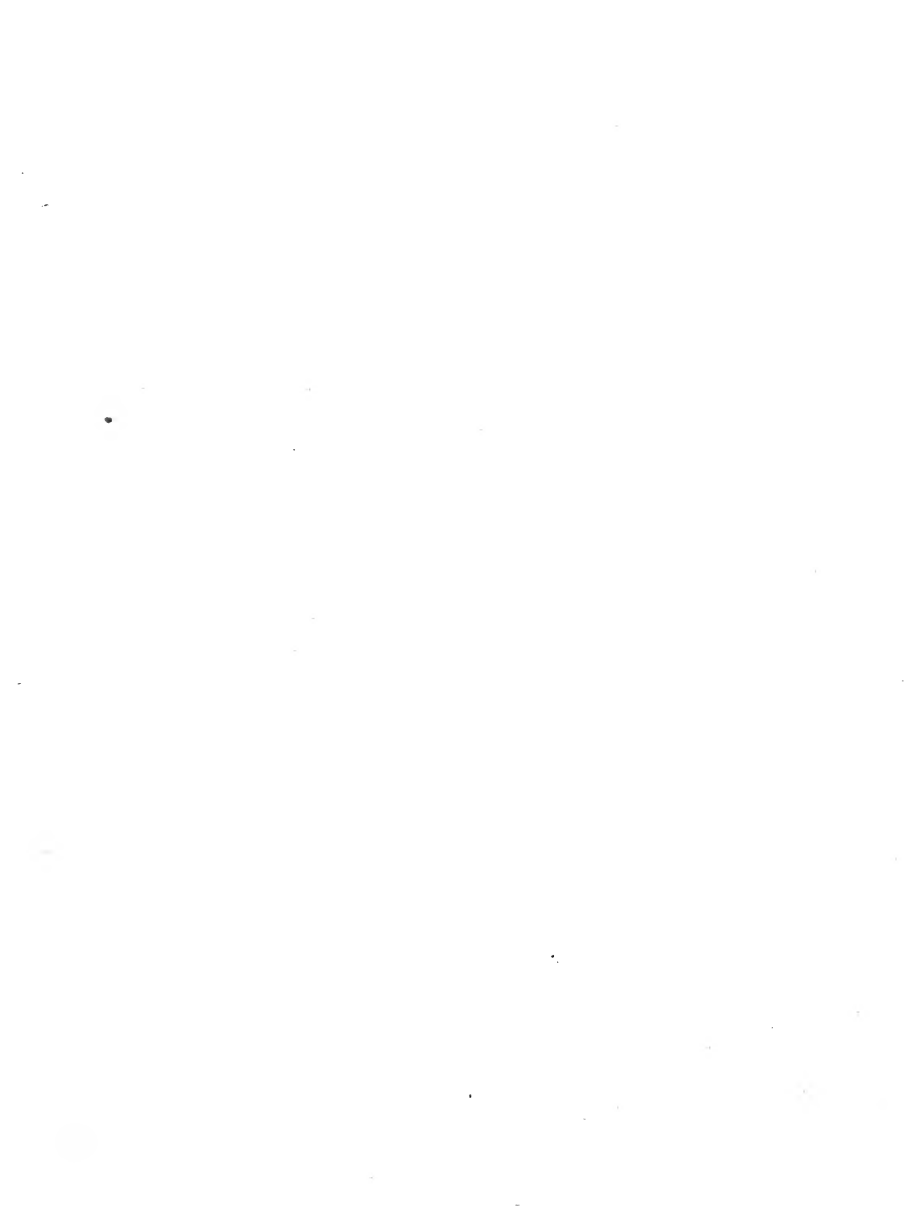
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## TRAINING UP THE YOUNG.

With two or three slight verbal alterations, we transfer the following article from the last number of the "American Annals of Education." The remarks may seem rather startling, but there is truth in them, and they deserve to be well pondered.

The child will, as a general rule, love, worship, or adore what he discovers to possess the supreme regard or love of his parents. He is not slow to discover the bias of a parent's heart. He is not slow to catch the parent's spirit. He is not slow to worship what the parent worships.

It is hardly necessary to stop here to meet an objection which some may bring forward. To love a person or object with all our hearts may be said to be a very different thing from worshipping or adoring it. There may, indeed, be a difference in theory, but what is the practical difference? If it were possible for a person to love an object with all his heart, mind, soul, and strength, without adoring it, the consequences would be the same in both cases; since such entire love of an object, whatever that object might be, would at least exclude the possibility of any high toned affections to any other object. And how does this differ, in its practical results and consequences, from adoring it?

We say, then, and we say it with confidence, that the child will be devoted to that which he sees to be the object of devotion in his parents. If it be good eating or drinking, that will become the object of his worship; if it be dress or equipage, he will worship extravagance and luxury; if it be money, he will worship that; if office or station, that will be the idol.

We have abundant reason for believing that there are some parents among us, of those who bear the name of Christian and verily suppose themselves to be disciples of Christ, who, instead of training up their children in the way they should go, as if the latter were the supreme object. Instead of training them up to love God with all the heart, they train them up, by that example which always teaches more effectually than precept, to love

with all the heart, mind, soul, and strength, inferior objects.

Such parents as we have been describing may, indeed, tell their children that they have souls, that these souls are not perishable, after the lapse of a few years, like the body; but that they are to live on for ever. And they may urge them to consider the great worth of the soul, compared with the body, and even compared with a whole world, like that in which we live. And yet what is their example? Do they spend nearly their whole time, for the wants, present and future, of this very valuable soul? And do their children see that it is so? Or do they find reason to think the parent does not believe, in reality, one word of all he says to them? What! shall we labour twelve, fifteen, eighteen hours a day, year after year, for the meager body, and scarcely half an hour daily, the first day of the week excepted, for the immortal soul! Is not the child fully justified in the inference, that if the parent believes in the immortality of either soul or body, it is that of the latter? Could a rational, disinterested being make any other conclusion?

They tell them of heaven, and speak occasionally of this life as a mere pilgrimage thither. But do they conduct in such a manner that the child can believe they care a straw about the country to which they profess to be going? If they are going on a journey to Ohio, or even to Maine, there must be preparation. And this preparation of the whole family to migrate, is often long and absorbing. How frequently is the journey and the plan of destination, not merely the subject of much thought, but of much interesting conversation? With what animation are they spoken of? How the parental eye brightens, and how the heart throbs, when contemplating the pleasures and advantages which are wrapped up for him and his family in the great future? Is conversation on the Christian course, and on the Christian's home, ever seen by the children of such parents as we are speaking of to enkindle any such raptures or emotions? But why not, if the heart is there? Why not, if the Father in heaven be the object of supreme regard?

They talk to their children or their pupils of the joys of heaven. But when, where, how long, and under what circumstances? Is it when they go out and when they come in, when they walk by the way, and when they sit in the house, when they lie down and when they rise up? In short, is it at every convenient opportunity? Do they so speak of these joys that every one can perceive they speak from the abundance of the heart? Or is a hundred fold more time spent in conversation

about good eating and drinking, gay clothes, costly equipage and furniture? And when do the eye and the countenance brighten, and the heart swell with emotion, and the tongue get loosened? Is it not most frequently in view of the pleasures of sense, such as we generally say are short lived, and perish in the using?

They talk to them, it may be, of a heavenly Father, of a redeeming Saviour, and of a sanctifying Spirit. They endeavour, certainly once a week, to draw forth their admiration, and peradventure enkindle their love for Him who is the author of their bodies and spirits, and their great preserver and bounteous benefactor. They speak of the preciousness of the Saviour, his glorious career, and his wonderful and never-failing love. They urge them to become his humble disciples and followers.

And yet, if they have any serious regard for the Saviour, how is it manifested? Can the greatest dunce in the world fail to discover that they look brightest, think most rapidly, speak most cheerfully, and act with most sprightliness and energy, when God is not in all their thoughts; but when they are engaged in making a good bargain, or at least, in contriving how to make one; in adding to their acres, their bank stock, their deposits, or their chests?

In short, go where you will, and who is not spending the sum total of his days and hours and minutes—a few short moments at morning and evening and a few short hours of the Sabbath excepted—in worshipping the god of this world? Who does not love his body and the pleasures of time and sense, and the bodies of those earthly friends that God has given him, with all his heart, mind, soul, and strength; and who does not worship them as surely as he worships any thing. And what child, who is not an idiot, does not know this? We thank God, there are exceptions; there are those who do not deserve the severity of this charge. We only wish they were more numerous.

Can we wonder at the prevalence of infidelity? According as we sow must we reap? Does not the passing seed time betoken such a harvest of unbelief as no eye hath yet seen, and no human heart yet fully conceived? Is not such an expectation justified by the assurances of him who cannot lie? Does not the promise which accompanies the command, "Train up a child in the way he should go," apply with equal force to the case of those who train him up in the way he should not go?

Let not the Christian friend of education pass lightly over these few pages, and regard them as the ravings of a distempered brain. Let him pause and consider whether the

thoughts which they contain may not be founded on the truth of God, and dictated by truth and soberness. Let him not put away such friendly, and, at least, well-meant admonitions, as something which only concerns others. If we are correct in our views and have rightly defined idolatry, then it necessarily follows that idol worship is a thousand times more common among professing Christians than they are wont to admit or even to believe. Let him consider the danger of setting the example of a supreme devotion to material objects. Let him, in short, consider its course, and see whether it is, or is not, that which, though it "seemeth right" to a man, ends in "death."

### The Manners of the Ancient Israelites.

(Continued from page 411, vol. x.)

#### THEIR ARTS AND TRADES.

It seems, likewise, as if there was no bread sold; since, upon the same occasion, Ahimelech the priest was obliged to give David the show-bread: which intimates, moreover, that the people kept but little bread in their houses, it may be, upon account of the country being so hot. So the witch, to whom Saul went, made him bread on purpose when she entertained him, that he might recover his strength. Every one had an oven in his own house, since the law threatens them, as with a great misfortune, that ten women should bake their bread at one oven. At Rome there were no bakers till the time of the Persian war, more than five hundred and eighty years after the foundation of the city.

Were we to reckon up all trades particularly, it would appear that many would have been of no use to them. Their plain way of living, and the mildness of the climate, made that long train of conveniences unnecessary, which we think it hard to be without; though vanity and effeminacy, more than real want, have introduced them. And as to things that were absolutely necessary, there were few of them that they did not know how to make themselves. All sorts of food were cooked within doors. The women made bread and prepared the victuals; they spun wool, made stuffs and wearing apparel: the men took care of the rest.

Homer describes old Eumæus making his own shoes; and says, that he had built fine stalls for the cattle he bred. Ulysses himself built his own house, and set up his bed with great art, the structure of which served to make him known to Penelope again. When he left Calypso, it was he alone that built and rigged the ship; from all which we see the spirit of these ancient times. It was esteemed an honour for each person to understand the making of every thing necessary for life, without any dependence upon others; and it is that which Homer most commonly calls wisdom and knowledge. Now, I must say, the authority of Homer appears to me very great in this case. As he lived about the time of the prophet Elijah, and in Asia Minor, all the accounts that he gives of the Greek and Trojan customs have a wonderful resemblance

with what the Scripture informs us of concerning the manners of the Hebrews and other Eastern people: only the Greeks, not being so ancient, were not so polite.

But however it might be in former times, we are sure that David left a great number of artificers in his kingdom of all sorts; masons, carpenters, blacksmiths, goldsmiths, and indeed all such as work in stone, wood, and metals. And that we may not think they were strangers, it is said that Solomon chose out of Israel thirty thousand workmen, and that he had seventy thousand that bare burdens, and eighty thousand hewers in the mountains. It is true, he borrowed workmen of the king of Tyre and owned that his subjects did not understand cutting wood so well as the Sidonians; and that he sent for Hiram, an excellent founder, to make the sacred vessels.

But luxury increasing after the division of the two kingdoms, there is reason to believe they had always plenty of workmen. In the genealogy of the tribe of Judah, we may observe there is a place called the Valley of Craftsmen, because, says the Scripture, they dwelt there. There is likewise mention made in the same place of people that wrought in fine linen; and of potters, who worked for the king, and dwelt in his gardens. All this shows the respect that was paid to famous mechanics, and the care that was taken to preserve their memory. The prophet Isaiah, amongst his menaces against Jerusalem, foretells that God will take away from her the cunning artificers: and when it was taken, it is often said that they carried away the very workmen. But we have a proof from Ezekiel, that they never had any considerable manufactures, when the prophet, describing the abundance of their merchandise which came to Tyre, mentions nothing brought from the land of Judah and Israel but wheat, oil, resin, and balm; all of them commodities that the earth itself produced.

These were the employments of the Israelites, and their manner of subsisting. Let us now come to something more particular; and describe their apparel, their houses, furniture, food, and whole manner of living, as exactly as we can. They rose early, as the Scripture observes in a great number of places, that is, as often as it mentions any action, though never so inconsiderable. Hence it comes that, in their style, to rise early signifies, in general, to do a thing sedulously, and with a good will: thus it is frequently said that God rose up early to send the prophets to his people, and exhort them to repentance. It is a consequence of country labour. The Greeks and Romans followed the same custom: they rose early, and worked till night; they bathed, supped, and went to bed in good time.

#### THEIR WEARING APPAREL.

As to the clothes of the Israelites we cannot know exactly the shape of them. They had no pictures or statues, and there is no coming at a right notion of these things without seeing them. But one may give a guess at them, from the statues which remain of the Greeks and other nations: for as to mo-

dern pictures, most of them serve only to give us false ideas.\*

The ancients commonly wore long garments, as most nations in the world still do; and as we ourselves did in Europe not above two hundred years ago. One may much sooner cover the whole body all at once, than each part of it singly; and long garments have more dignity and gracefulness. In hot countries they always wore a wide dress; and never concerned themselves about covering the arms or legs, or wore any thing upon the feet but soles fastened in different ways. Thus their dress took but little making; it was only a large piece of cloth shaped into a garment; there was nothing to cut, and not much to sew. They had likewise the art of weaving gowns with sleeves all of one piece, and without seam, as our Saviour's coat was.

The fashions never changed, nor do they now, in any part of the East. And since clothes are made to cover the body, and men's bodies are alike in all ages, there is no occasion for the prodigious variety of dresses, and such frequent changes as we are used to. It is reasonable to seek that which is most convenient, that the body may be sufficiently defended against the injuries of the weather, according to the climate and season, and be at perfect liberty in all its motions. There must be a proper respect paid to decency, age, sex, and profession. One may have an eye likewise to the handsomeness of clothes, provided, under that pretence, we do not wear uneasy ornaments, and are contented, as the ancients were, with pleasing colours and natural drapery; but when once we have found what is handsome and convenient we ought by no means to change.

Nor are they the wisest people who invent new fashions; they are generally women and young people, with the assistance of mercers, milliners, and tailors, who have no other view but their own interest. Yet these trifles have very grievous consequences. The expense occasioned by superfluous ornaments, and the changing of fashions, is very hard upon most people of moderate circumstances, and is one reason that marrying is so difficult; it is a continual source of quarrels betwixt the old and young, and the reverence for ancient times is much lessened by it. Young fantastical people, when they see their ancestors' pictures, in dresses which are only ridiculous because they are not used to them, can hardly

\* There is every reason to believe that the dress of the Jews was similar to that of the ancient Egyptians: and as many statues and monuments of Egyptian antiquity still remain, we may see by them what the ancient Jewish habits were. A tunic was the principal part of their dress; this was made nearly in the form of our present shirt. A round hole was cut at top, merely to permit the head to pass through. Sometimes it had long sleeves, which reached down to the wrists; at other times, short sleeves, which reached to the elbow; and some had very short sleeves, which reached only to the middle of the upper arm; and some had no sleeves at all. The tunic was nearly the same with the Roman stola; and was in general girded round the waist, or under the breasts, with the zona, or girdle. Besides the tunic, they wore the pallium, which covered the shoulders and back, and was the same with the chlamys of the Greeks. Indeed all these ancient nations seem to have had nearly the same dress.

believe they were persons of a good understanding, or their maxims fit to be followed. In a word, they that pretend to be so very nice and exact in their dress must spend a great deal of their time in it, and make it a study, of no use surely towards improving their minds, or rendering them capable of great undertakings.

As the ancients did not change their fashions, the rich had always great quantities of clothes by them, and were not liable to the inconvenience of waiting for a new suit, or having it made up in haste. Lucullus had five thousand cloaks in his wardrobe, which was a sort of military dress; by which we may judge of what he had besides. It was common to make presents of clothes; and then they always gave two suits, for change, that one might be worn while the other was washing, as we do with our sets of linen. The stuffs were generally made of wool. In Egypt and Syria they were also fine linen, cotton, and byssus, which was finer than all the rest. This byssus, which the Scripture so often mentions, is a sort of silk of a golden yellow, that grows upon great shell-fish. As to our silk made from worms, it was unknown in the time of the Israelites; and the use of it did not become common on this side the Indies, till more than five hundred years after Christ. The beauty of their clothes consisted in the fineness and colour of the stuff. The most esteemed were the white and the purple, red, or violet. And, it seems, white was the colour most in use among the Israelites, as well as the Greeks and Romans: since Solomon says, "Let thy garments be always white," meaning clean. Nothing in reality can be plainer than to make use of wool or flax just as nature produces them, without dyeing. Young people of both sexes wore clothes variegated with divers colours. Such was Joseph's coat, which his brethren spoiled him of when they sold him; and of the same sort were the gowas which kings' daughters wore in the time of David.

The ornaments of their habits were fringes, or borders of purple or embroidery, and clasps of gold or precious stones, where they were necessary. Greatness consisted in changing dress often, and wearing only such clothes as were thoroughly clean and whole. Besides, nobody will doubt that the Israelites went very plain in their dress, if we consider how remarkable the Greeks and Romans were for it, even in the time of their greatest luxury. We see it in the ancient statues, Trajan's pillar, and other pieces of sculpture.

The garments commonly mentioned in Scripture are the tunic and mantle; and the Greek and Roman dress consisted of these two only. The tunic was made wide to leave freedom of motion at work; they loosed it when they were unemployed; but in travelling or at work they tied it up with a girdle. Thence comes the phrase so frequent in Scripture, "Arise, gird up thy loins, and do this." The Israelites were ordered to wear ribbons of blue on the borders of their garments, to make them continually mindful of the law of God. They had the head covered with a sort of tiara, like that of the Persians and

Chaldeans; for it was a sign of mourning to go bare-headed; and they wore their own hair, for to be shaved was another mark of affliction. As to the beard it is very certain they wore it long, by the instance of the ambassadors that David sent to the king of the Ammonites, half of whose beards that ill-advised prince shaved off to affront them: so that they were forced to stay some time at Jericho, to let their beards grow again, before they could appear in public. He also caused their clothes to be cut off in the middle, and in such a manner as shows they wore them very long.

They bathed frequently, as is still the custom in hot countries, and washed their feet still oftener; because, wearing nothing but sandals, they could not walk without gathering much dust. Thence it comes the Scripture speaks so much of washing the feet at first coming into a house, at sitting down to victuals, and going to bed. Now because water dries the skin and hair, they anointed themselves either with plain oil, or such as had aromatic spices infused in it, which was commonly called ointment. This custom still prevails in the East Indies.

We see in several parts of the Scripture after what manner the women dressed and adorned themselves. God, reproaching Jerusalem with her breaches of faith, under the figure of a husband who has brought his wife out of the greatest misery to heap blessings upon her, says, by the prophet Ezekiel, that he has given her very fine stuffs, and of different colours, a silken girdle, purple shoes, bracelets, a necklace, earrings, and a crown, or rather mitre, such as the Syrian women used a great while after; that he adorned her with gold and silver, and the most costly raiment. When Judith dressed herself to go to Holofernes, it is said that she washed and anointed herself; that she braided her hair, and put attire upon her head; that she put on her garments of gladness, with sandals upon her feet, and adorned herself with bracelets, earrings, and rings upon her fingers. In a word, we cannot desire a more particular account of these female ornaments that what we read in Isaiah, when he reproaches the daughters of Sion with their vanity and luxury;\* for corruption was then got to the highest pitch.

(To be continued.)

#### CLARINDA,

*A Pious Coloured Woman of South Carolina, who died at the age of 102 years.*

The subject of this memoir was brought up in a state of ignorance unworthy of a Christian country, and following the propensities of a corrupt heart, was, by her own confession, "sold unto sin," and involved in almost every species of iniquity. For the furtherance of her wicked designs, she learned to play on the violin, and usually on the first day of the week sallied forth with her instrument, in order to draw persons of both sexes together, who, not without the fear of God

before their eyes, delighted, like herself, in sinful and pernicious amusements, which keep the soul from God, and the heart from repentance. But even on these occasions she found it difficult to struggle against the Spirit of the Most High.

Often was it sounded in her conscience, "Clarinda, God ought not to be slighted"—"God ought not to be forgotten;" but these monitions were treated with derision, and in the hardness of her heart she would exclaim, "Go, you fool, I do not know God—Go, I do not wish to know him." On one occasion, whilst on her way to a dance, these blasphemous thoughts, in answer to the monitions of conscience, were passing through her mind, and in this frame she reached the place of appointment, and mingled in the gay throng. Whilst participating in the dance, she was seized with fits, and convulsively fell to the ground. From that moment she lost her love of dancing, and no more engaged in this vain amusement. She did not, however, forsake the evil of her ways, but continued her course of wickedness. Thus she went on for about twenty years, when she lost her only child, and was confined for several months by severe illness.

During this period of bodily suffering, her mind was brought under awful convictions for sin: she perceived that the Great Jehovah was a sin-hating and a sin-avenging God, and that he will by no means clear the guilty. She remained in a distressed state of mind for about three months, and when a little bodily strength was restored, she sought solitary places, where she poured out her soul unto the Lord, and in his own good time He spoke peace to her wounded spirit. One day, being thus engaged in earnest prayer, and looking unto the Lord for deliverance, the evening approached unregarded, her soul was deeply humbled, and the night passed in prayer, whilst rivers of tears (to use her own expressive language) ran down her cheeks, and she ceased not to implore mercy from Him who is able to bind up the broken-hearted. While thus engaged, and all this time ignorant of her Saviour, something whispered to her mind—"Ask in the name of Christ." She queried, "Who is Christ?" and in reply, these passages of Scripture seemed repeated to her—"Let not your heart be troubled; ye believe in God, believe also in me." "In my Father's house are many mansions: I go to prepare a place for you, that where I am, there ye may be also." "I am the way, the truth, and the life; no man cometh unto the Father but by me." Being desirous to know whence these impressions proceeded, she was made to believe that they were received through the influence of the Holy Spirit. This remarkable passage was also presented to her mind: "Therefore being justified by faith, we have peace with God through our Lord and Saviour Jesus Christ." She was likewise reminded of several dreams she had formerly had; in one of which a person appeared to her, and led her to a place into which she was permitted to look, where she saw "the spirits of just men made perfect," but was informed she

\* Isaiah, iii. 16, &c.

could not enter therein." He then gave her a phial and a candle, telling her to keep the phial clean, and the candle burning till He came. She now saw that the phial was her heart, and the candle the Spirit of the Lord. In narrating this circumstance to a friend, she enlarged instructively on the necessity of keeping the heart, since out of it are the issues of life; adding, the eye sees and the heart lusts after the pleasures and possessions of this world, but the cross of self-denial must be borne—no outside religion will do. She now felt the love of God shed abroad in her heart,—the overwhelming burden of sin was removed, and she received ability to sing the praises of the Lord on the banks of deliverance.

Having been thus permitted to see the desire of her soul, she was anxious to learn more of the divine will, and enquired, like the apostle, "Lord! what wilt thou have me to do?" and like him she was commanded to be a witness of what she had seen and heard. Believing she had a commission given her to preach the gospel, she began to warn the sinful and licentious, that they must crucify the man of sin, or for ever forego the hope of salvation. This raised her a host of enemies, both white and coloured; she underwent for many years cruelty and persecution which could hardly obtain credence. She bore about on her body the visible marks of her faithful allegiance to the Lord Jesus; yet, while alluding to this, tears filled her eyes, and she said with emotion, "I am thankful that I have been found worthy to suffer for my blessed Saviour."

Although living in great poverty, and subsisting at times on casual charity, with health impaired by the sufferings through which she had passed, yet neither promises of protection, accompanied with the offer of the good things of this life, on the one hand, nor the dreadful persecution she endured on the other, could make her relinquish the office of a minister of the gospel. This office she continued to exercise, holding meetings regularly on the first day of the week, at her own little habitation, where a greater number at times assembled than could be accommodated in the house.

It may be interesting to add some particulars relative to the trial of her faith and the persecution she suffered. One individual in whose neighbourhood she lived, who was much annoyed by hearing her sing and pray, offered, if she would desist, to provide her with a home and the comforts of life; but she replied, she had received a commission to preach the gospel, and she would preach it as long as she had breath. Several ill-intentioned persons one night surrounded her house, and commanded her to come out to them. This she refused to do. After threatening her for some time, they forced open the door, and having seized their victim, they beat her cruelly, so that her head was deeply indented with the blows she received. At another time she was so much injured that she was left nearly lifeless on the open road, whither she had fled to escape from them; but her unsuccessful efforts increased the

rage of her pursuers, and after treating her with the utmost barbarity, they left her. She was found after some time, but so exhausted by the loss of blood that she was unable to walk, and from the effects of that cruelty she did not recover for years. But it may be said of her, that she joyfully bore persecution for Christ's sake.

A man who lived in the same village, being much incensed at the undaunted manner in which she stood forth as the minister of the meek and crucified Saviour, swore that he would beat her severely if ever he found an opportunity. One evening, as she was walking home on a solitary road, she saw this person riding towards her; she knew of his intentions, and from his character did not doubt that he would execute them. She trembled from head to foot—escape seemed impracticable, and prayer was her only refuge. As he advanced, she observed that his handkerchief fell and was wafted by the wind to a little distance; she picked it up—she stopped his horse, and she handed it to him in a submissive manner—he looked at her fiercely for a moment, when his countenance softened—he took it, saying, "Well, Clarinda," and passed on.

She was not able to read a word till her 66th year, but was in the practice of getting persons to read the Holy Scriptures to her; much of which she retained in her memory with remarkable accuracy. By dint of application she was at length able to read them herself; and those who visited her in advanced life, found her knowledge of the Scriptures, as well as her growth in grace, very surprising.

When she was one hundred years old, and very feeble, she would, if able to get out of bed, on the morning of the first day of the week, discharge what she thought to be her duty, by conversing with and exhorting both the white and coloured people who came to her house, often standing for half an hour at a time. Her zeal was indeed great, and her faith steadfast. She said she often wished she could write, that she might in this way also express her anxiety for the good of souls. Then she would have described more of the exercises of her mind upon the depravity of man by nature and by practice, with the unbounded and redeeming love and mercy of God through Jesus Christ.

The person who gives the account of Clarinda's death, says: "I was prevented seeing her often in her last moments; when I did she was always the same—her one theme, the love of God to poor sinners, which was always her style of speaking. One day, as I sat by her bedside, she said to me, 'Do you think I am a Christian?'" "Yes," I answered, "I do believe you are a Christian." "I have tried to be," she replied, "but now that I suffer in my body, when I think what an unprofitable servant I have been, I am distressed." She then went, "You know," I said, "it is not how much we can do, but what we do sincerely for the love of Christ, that is acceptable." She seemed comforted, and talked as usual. She showed me much affection when I left her, saying, "I shall not live long, my

dear —," and adding a few other words, blessed me, and bid me pray for her. She had frequently expressed her fears of the bodily sufferings of death, but not accompanied with a dread of eternal death. I asked her when she was ill, if she now feared to die. She said "No; this fear was taken away some time previous to my illness."

She requested that her people, as she called them, might continue to meet at her house; but this was not allowed. I am told that they meet sometimes elsewhere, and are called "Clarinda's People." When dying, she told those near her to follow her *only* as she had followed Christ. Her death occurred in 1832. "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age."

While perusing this remarkable account of "a brand plucked from the burning," let those who from their earliest years have enjoyed the inestimable privilege of access to the Sacred Volume, and various other religious means, seriously consider the blessed Saviour's words—"To whom much is given, of him shall be much required."

#### THE DEATH OF SUMMER.

BY AGNES STRICKLAND.

By the lengthening twilight hours,  
By the chill and frequent showers,  
By the flow'rets pale and faded,  
By the leaves with russet shaded,  
By the gray and clouded morn,  
By the drooping ears of corn,  
Ripened now, and earthward tending,  
As man, when full of years, is bending  
Towards his kindred dust, where he  
Lowly soon shall withering be;  
By the harvest-moon's long light,  
Shedding splendour on the night;  
By the silence of each grove,  
Vocal late with notes of love;  
By the meadows overspread  
With the spider's wavy thread;  
By the soft and shadowy sky,  
By the thousand tears that lie  
Every weeping bough beneath,  
Summer! we perceive thy death!

Summer! all thy charms are past;  
Summer! thou art waning fast:  
Scarcely one of all thy roses,  
On thy faded brow reposes.  
Day by day, more feebly shining,  
Sees thy glorious beams declining;  
Though thy wan and sickly smile  
Faintly fingers yet awhile.  
Thrush and nightingale have long  
Ceased to woo thee with their song;  
Cuckoo's notes are heard no more,  
From the lill or wooed shore;  
And on every lonely height  
Swallows gather for their flight;  
Streams that, in their sparkling course,  
Ringing flowed, are dark and hoarse;  
While the gale's inconstant tone,  
Sweeping through the valleys lone,  
Sadly sighs, with mournful breath,  
Requiem for sweet Summer's death!

DIED, in Baltimore, on the 26th of the ninth month, SARAH, daughter of the late General T. and Dorothy Hopkins, after an illness of about four weeks, which she bore with exemplary patience, expressing before her close many pertinent religious observations evincive of her resignation to the Divine will, as to life or death, and tending to the instruction of those to whom some of them were specially directed.



For "The Friend."

## THE FIRST FRIENDS.

## PLEA ON BEHALF OF THE EARLY FRIENDS.

(Concluded from p. 413, vol. 2.)

I may now briefly advert to the character of the early Friends, as illustrated by facts in their history, requesting the reader to bear in mind my object, which is to show the utter improbability of the charge of their ascribing Divine attributes to George Fox. The history of the establishment of the discipline bears, in my opinion, strongly on this question.

George Fox himself was the chief agent in the introduction of those arrangements for the government of the church, which, with very little modification, have continued to the present day. The obvious and immediate effect of them was to lessen his own personal influence in the body, which he had been instrumental in forming, by bringing into action the gifts and qualifications of the members for the care of each other. Each smaller district, or monthly meeting, formed a little church, having the care of its own members, amenable, however, to a quarterly meeting, consisting of several of the smaller district or monthly meetings united together. For a short time prior to the establishment of the present representative Yearly Meeting, there was an Annual Meeting of the Ministers of the Society, held in London, which appears to have exercised, in early times, a general admonitory and directing care; but in 1672, this meeting of ministers proposed to transfer its power to a representative general meeting of Friends, chosen by the Quarterly Meetings, &c., thus transferring that authority, which in the infancy of the Society naturally devolved upon those who had been instrumental in gathering it, to a meeting chosen by the body for the regulation of its own affairs. The meeting was accordingly held, but it came to the conclusion, that the time was not yet come for the establishment of this representative Yearly Meeting, and the general care of the church again devolved upon the body of ministers. Their meetings continued to be held till 1677, when they again agreed to convene a meeting of representatives in the ensuing year, which from that time to this has been regularly held.

The state of mind indicated by these proceedings relative to the discipline, is, it may be asserted, wholly incompatible with that insane or truly heretical condition which has been attributed to George Fox and the early Friends; but whoever will carefully examine the objects and methods of that discipline, will find that the first are *piety and charity*, and that the latter are in full accordance with sound reason and the spirit and letter of the Christian institutions. Is there one word in the most ancient instructions connected with the discipline, about the superior authority of George Fox, or is there any evidence that he pretended to it? It certainly would have been a most natural, or rather necessary occasion, to have recognised his divine character, if such it had been held to be; but far otherwise was his and the early Friends' conduct.

His aim appears evidently to have been to lead his friends from any reliance upon him to the use of their own spiritual understandings, and to a reliance, each man for himself, and each church for itself, upon the one Master, even Christ. And as regards the other ministers of that day, they supported and publicly defended the discipline introduced by George Fox, as in itself good, as according with their own spiritual understanding, and as fully supported by the New Testament.

But further, it may be observed, in connection with this subject, that if these proceedings indicate an essentially healthy state of mind in George Fox, and the ministers of that early period, the *submission* to it indicates the spirit of a sound mind in the body at large; no mere wild fanatical people,—and such they must have been, if, in the proper sense of the terms, they ascribed divine attributes to a mortal man,—could have been parties to the compact formed by the establishment of the discipline in the Society. It instituted a system of moral care over each other, and submission one to another in love. It founded that care on the love which we owe first to God, and therein to man. It demanded that it should be exercised in the fear of the Lord, and in that wisdom which is from above. The appreciation and cordial reception of such a system required the prevalence of a Christian spirit; nor could it have been carried into effect and steadily acted upon, without a very considerable share of true wisdom. It was not a set of arbitrary laws, to which an unhesitating assent was to be given. A blind submission to strict laws is, I am aware, fully compatible with a state of mind far from that which accords with the free but humble spirit of Christianity. But here neither of these circumstances is found.

First, *We have not a blind submission.* They are strangely mistaken in the character of those men who formed the great bulk of the Society in early times, who conceive them to have been blind followers of any individual or body of men. The subject of the discipline raised a great discussion, and proved that there were in the body, some wild spirits who could brook no control in society, and who held the theory of an entire and individual independency—proud and contentious spirits, who found not in it the elements of their own advancement—and weak-minded persons, easily led away by others, and who thought they saw in the disciplinary arrangements an interference with the freedom of the Spirit's teachings. Some left the Society in consequence, and the subject in its various parts and bearings was a matter of some doubt with not a few, who could not be ranked perhaps in any of the preceding classes. But these were at length fully satisfied, and the body of the Society cordially, but deliberately, adopted the arrangements for its government.

Secondly, It was not a *code of strict rules of conduct*, which required only ears to hear, and servility to follow.

There were very, very few laws laid down, and those mainly referring to such matters as the orderly proceedings of the members rela-

tive to marriage, the proper registration of births and burials, and the regular holding of their religious meetings. The rest, by far the larger part, viz. the charitable care of their poor, the spiritual care over each other, and the immediate regulation of the affairs of their respective churches—including the recognition of their members and ministers, and all proceedings towards and offenders in doctrine or practice—was left to the direction of the several meetings. Such a proceeding calculated upon and required, for its safe operation, the fixation in the mind of sound principles of Christian conduct, and a reliance to Him who has promised to be with the two or three who are assembled in his name. I do not say that human weakness was never evinced in the conducting of the disciplines, or that the Spirit of divine wisdom always directed their proceedings in early times; but I am ready to express the conviction of my mind, that nothing short of a measure of that wisdom sought, received, and followed, could have enabled the early Friends to have established and conducted that discipline of which we have been speaking; and at any rate we are quite sure that such a procedure, in which liberty and subjection were equally conspicuous, was wholly incompatible with that wild visionary character which their modern accuser would fasten upon them.

Let us now look at their character, from some other points of view which the *facts* of their history afford.

I. They were distinguished by an eminent *fear and love of God*. It was under the fear of him that they sought so earnestly to know his will; and, leaving for the present the question of whether they rightly found it, they always asserted, (and their revilers and persecutors appear hardly to have doubted their sincerity,) that it was in a tender conscience towards God, and under the conviction that it was their duty to obey him, rather than men, in all things and at all times, that they refused compliance with many things which were common in the world, and on account of which they suffered so severely. No considerations of present ease, or imagined future advantage, were allowed to bend the line of their inflexible constancy in whatever they believed to be required by the will of God. They had implicit faith in his wisdom and goodness, which enabled them to respond heartily to that question of the apostle's, "Whether it be right to obey God rather than men, judge ye." Their conduct for the first forty years of their existence is a continual practical comment upon these words, and upon those of the Psalmist, "O, how I love thy law."

II. Their conduct under their sufferings strikingly illustrates their Christian character.

They used all fair and legal means to relieve themselves from oppression, but those failing, they bore their cruel circumstances with exemplary patience and fortitude. Their reliance was on the Lord, and to him they attributed all their strength. "Had it not been," says one of them, "that the safe

retreat of the faithful was the power of the Lord, who covered our heads in the day of battle, we must have fainted and fallen long ago. But praised be his name, saith my soul, in a thankful remembrance of that day, the Lord did afford the comforts of his Holy Spirit, which was both strength and encouragement to us, and did support and give us boldness to meet and bear whatever it pleased him to permit men to do against us." "Not one iota of what they believed right would they yield to gain the favour of brutal jailers, or of the wicked companions, the malefactors of the land, with whom these servants of God were often confined in the most noisome dungeons which the imagination can conceive. Here they called the wicked to repentance, and their voices, lifted up unto God with many thanksgivings, often turned the den of thieves into a house of prayer and praise. Their exhortations, their Christian walk, and their cheerfulness under all their sufferings, not unfrequently changed the hearts of those who had been at first most active in abusing them; and their conduct never failed to gain an entire confidence in their integrity.

III. Their zeal for the salvation of souls. How much soever it may reprove our too general ease and indifference, this feeling, so strongly marked in the history of the early Friends, cannot but be ranked amongst the prominent evidences of a sound state of Christian feeling. The ministers counted not their lives dear that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify of the gospel of the grace of God.

I am aware that their zeal was a rough hairy garment, which suits but ill these days of silken ease and nicely regulated habits. We want the acts and phrases of our fathers to be strictly adjusted to our own, like those poor painters who can only conceive of the patriarchs in the costume of a modern fashion. The history of the early Friends proves beyond dispute that they had an earnest steady zeal—to bring men from the power of Satan unto God, and to promote the reign and government of Christ amongst men. And it is also true, as William Penn asserts, that "they were changed men themselves before they went about to change others;" and "this proof and seal," he says, "went along with their ministry, that many were turned from their lifeless professions and from the evil of their ways, to the knowledge of God and an holy life, as thousands can witness."

I do not assert of those zealous and right-hearted missionaries who went out to proclaim the truth in the first few years of the Society's existence, that the graces of gentleness and prudence were equally conspicuous with those of zeal, and patience, and constancy; but whilst their early career was strikingly marked by the absence of lukewarmness,—that state so offensive to God,—as they advanced on their course they grew in all the graces of the Spirit, and without any abatement of their earnestness for the truth, the richer and softer tints of Christian

character were seen spread over their later years.

IV. In the various relations of civil society, the history of their conduct marks them as consistent Christian living; as husbands and wives; parents and children; brothers and sisters; servants and masters; as neighbours and friends, as members of the community no fault was found in them, save only in those things which had reference to the law of their God. In love, in duty, in fidelity, in integrity, in brotherly kindness, their character was unimpeached.

One other view of the character of early Friends, viz.—that afforded by the consideration of some of their distinguishing testimonies or doctrines I will now present to the reader.

I. They proclaimed the doctrine of universal peace; of the unlawfulness of war to Christians, at a time when war had assumed almost a sacred character in the eyes of many of the highest professors. Many of the early Friends had taken part in the warlike struggles of their day, and were brought to beat their swords into ploughshares, and their spears into pruning hooks. What but a deeper and juster sense of the real spirit of Christianity and of its requirements, as plainly enforced in the unequivocal words of our blessed Lord, could thus have enabled them to see and to uphold that testimony to the peaceableness of the religion of Jesus, which so many wise and learned men then rejected; and which so many do still reject?

II. In accordance with the plain command of our blessed Lord, they refused in all cases to swear. They felt the accordance of the command "Swear not at all!" with that simple truth-speaking which Christianity required; and in its straight-forward maintenance some of them suffered the loss of all things, and even of life itself.

III. In accordance with the command of Christ to his followers, "freely ye have received, freely give;" they received and upheld that noble testimony to the freedom and spirituality of the gospel ministry by which they were, in all religious proceedings, so much distinguished from other professors.

Now, to those who believe that in these things they were right, I urge the incompatibility of such a clear and deep view of the nature of Christianity with the *impious* act which has been charged upon the early Friends: and upon those who think they were not right in these points, I would press the argument, that at least the maintenance of them proves the regard which they had for whatever was believed to be the command of Christ.

But an inference is to be drawn from this whole view of the character of the early Friends, which I apprehend ought to bear upon all; and that is, that the fruits now described, speak the tree which bore them to be good, and we know of but one good tree in the moral world, viz., that religion which comes from God, through his mercy in Christ Jesus our Lord.

Tell us that these fruits can spring from the dreams of pantheism, or the philosophy

of Greece, from man's self-righteousness or the delusions of Satan, or any thing else than a genuine faith, and we shall go far to the abandonment of that important department of evidence for the truth of our divine religion, which is derived from its beneficent influences on all the relations of man.

I am aware that this argument cannot be relied upon on a very narrow scale, or from a very short period of time. But I maintain that the extent of surface and of time, in our present case, sustains the inference drawn from the premises.

I am aware also that incongruities may and do exist in human character; neither is it assumed that every thing must necessarily have been right, because the general results in any case have been good. There may be waste and unprofitable branches connected with a fruitful tree; but that the bad tree shall produce really good fruit; that the tree without any living root should not only exhibit a healthy foliage, but bear and mature valuable products, is indeed a difficulty which cannot be solved, and which the Saviour himself has declared to be irreconcilable, when he said, "The tree is known by its fruits; men do not gather grapes of thorns, or figs of thistles."

If this Society has been raised up by Divine Providence for any work to his praise, I am sensible that the methods of its rise and progress have but little to recommend it to the wisdom of this world. The divine ways, in the leadings of the church, have ever been widely different from human apprehension and expectation; yet to the heart and understanding of those who (without sentimental embellishment) can truly resist the lowliness of the Saviour's appearance upon earth, and who have been brought in any degree to the humiliating experience of conformity to his death, I can commit with no little confidence the character of the early Friends. They will see in it some not ambiguous lines of resemblance to the great Exemplar—and however they may differ in name, they will find in it some points of unity and fellowship, which will mark them as brethren of the common faith, and as fellow-soldiers in the same holy warfare.

From the Sunday-School Journal.

#### THE BOSTON FARM-SCHOOL.

I recently paid a visit to the Farm-School on Thompson's Island, in Boston harbour, and have seldom been more interested in an establishment of the kind.

There were originally two corporations, "The Boston Asylum for Indigent Boys," and "The Proprietors of the Boston Farm-School," and in 1835 they were incorporated together as "The Boston Asylum and Farm-School for Indigent Boys." The contribution of fifty dollars in one payment makes the contributor a member of the corporation for life, and an annual contribution of three dollars makes the contributor an annual member of the corporation. They have power to hold \$75,000 in real estate, and \$100,000 in personal estate; and all the funds are pledged

by the charter to the relief, instruction, and employment of indigent boys. They are authorized to receive any indigent boy, above the age of five years, at the request of his parent or guardian, and to accept from his father or (in case of his death) from the mother or guardian, a surrender, in writing, of the boy to the care and direction of the corporation. Indigent boys, who have no parent or guardian within the commonwealth, and who reside in Boston, may also be received.

The subjects of the school are required by the charter to be instructed in moral and religious duties, and the learning usually taught in the common town schools, and when of suitable age, they are to be employed in a regular course of labour, and be so instructed in agriculture or such other useful occupations as to prepare them to earn their own livelihood.

Another provision of the charter authorizes the corporation to retain and employ such boys, on their farm, after they are of suitable age to be bound out, until they are twenty-one, or they may bind them out in virtuous families as apprentices. And boys who have been received, without any formal surrender to the corporations, merely to be restrained and instructed, may be withdrawn either from the institution or from the person to whom he may have been bound by the institution, upon paying the expenses incurred by the corporation for his relief, support, and instruction.

The original purpose of the projectors of the Farm-School, was to provide for the rescue and education of idle and morally exposed children in the city of Boston. The asylum for indigent boys was intended principally for orphans, and will not receive vitiated children of twelve or fourteen years old, nor give employment to such as it did receive. The House of Reformation was a municipal institution, (like our House of Refuge,) and received only those who were committed by the magistracy. To establish a *school of industry*, to which children already corrupted, or beyond parental control, or greatly exposed to corruption, might be sent, without the intervention of legal process, seemed a most desirable object. In January, 1832, a private subscription was made of \$23,000. In the summer of 1833, Thompson's Island, in Dorchester Bay, was purchased by the association, and a spacious building erected, affording accommodations for the officers and for three hundred children. In March, 1835, the Asylum for Indigent Boys was united in the plan, and incorporated together, as before mentioned.

The overseer of the farm is Captain Chandler, a practical farmer, of good sense and good temper; a steady, thoroughgoing man, and withal a good disciplinarian. He very courteously accompanied me through all the departments of the institution, and explained to me its various management. About one hundred boys were at the place, nearly three fourths of whom are natives of Boston; of the rest, more than half are natives of New England. The mass of the boys are from nine to twelve years old, six or seven only

being under nine, and about the same number over twelve.

The number received, on board, the second year, was only thirteen. These were charged, on an average, \$1.50 per week; and of seventy-nine, who were sustained wholly by the charity of the institution, nearly or quite all were either orphans, without friends to protect them, or the children of parents (for the most part of widowed mothers) whose poverty or inability to support them (the result sometimes of misfortune, but too often of improvidence and vice,) leave their children to physical suffering and moral exposure. The primary object of the institution being to take care of those who have none else to care for them, the admission of those whose parents have the means of sustaining them elsewhere has been very rare. Of the thirteen received on pay, all were idle, refractory, and ungovernable, whose mothers were compelled to work out for a livelihood, or whose fathers were at sea or abroad at labour.

The building is well arranged, and the out-buildings commodious and very complete. Everything is neat and tidy. The school-room is large and finely ventilated, as are also the dormitories. These last occupy a hall, and the berths or cribs are arranged one above the other, in three or four tiers. The beds and bedding were clean and comfortable, and many of the details of arrangement are well worthy of imitation in some of our institutions in Philadelphia. The larger part of the boys (all the smaller class) were in school. We heard some of them read who were unable to read their letters when they came there, and there can be no better reading. I never heard so good in any common school in New England.

A detachment of eighteen or twenty boys were seen on the marsh, near the margin of the island, gathering in hay. They came up to dinner while I was there, and a happier, healthier company I could not wish to see. They were barefooted, but comfortably clad. On the 1st of October they have shoes, and on the 1st of November stockings are added. The overseer is required to take such boys upon the farm as may seem best fitted to work with advantage, and they are formed into squads or companies, with alternate labour and schooling. In the busy seasons of the year, a large number are upon the farm, and in the winter the time is chiefly occupied in study.

Those boys that are designed for the farm, as a business, are well trained in every branch of it. Several of the boys are entirely competent to manage a farm now, so far as practical knowledge is concerned. Such branches as pruning and engraving fruit trees, raising seeds of flowers and vegetables for the market, butchering and putting down meats—which are sometimes considered as extraordinary accomplishments—are understood by the elder boys very thoroughly.

Each boy has a small plot of ground, (all of them in one enclosure,) which he cultivates at his own discretion. It is his miniature farm. Some raise flowers, and some vegetables—and all deserve great credit for the

neatness and skill which were manifested throughout the territory.

The whole island, comprising several hundred acres, is appropriated to the school. A stock of thirty cows is kept, and a proper stock of swine, poultry, &c. The buildings for tools, farming utensils, carts, &c., were highly commodious and well arranged, and kept in fine order. Two boys, thirteen years old, are estimated as fully equal to a man, in weeding or hoeing.

The school is open the year round, morning and afternoon; and the boys are taught reading, writing, arithmetic, and geography. The elements of practical science are practically taught them, from day to day, in the progress of their labour.

The religious instruction of the house, I suppose to be regularly and profitably given. Family prayer is required, morning and evening, at which all the boys are expected to be present. A Sunday-School is held on the Sabbath, and other religious exercises are attended, under the general superintendence of the schoolmaster, who, I understood, was not a professor of religion; whether Captain Chandler is, or not, I could not learn.

I should have said that a very respectable library is connected with the institution, containing many very valuable books; among them was a copy of the *Encyclopedia Americana*. Some of the volumes, I should think, had been placed there without due consideration, however.

When I was about leaving the island, a party of the boys betook themselves to the shore, manned a boat belonging to the institution, (if *boys* can be said to *man* a boat,) and with the most perfect order and propriety proposed to take me to the main land. A friend had made other arrangements, however, and they lost the service.

On the whole, I was highly delighted with the Farm-School. It is a noble charity, worthy of the harbour of Boston. I omitted to mention that the discipline of the institution is mild; but farm-courts of enquiry are common, and every charge is investigated with the utmost scrutiny. The general appearances of contentment, good spirits, and subordination, spoke well for the principles of the establishment and for their administration.

From the Christian Advocate and Journal.

#### THE BLIND AND DEAF SCHOLAR.

Some time ago, while attending an eminent surgeon, for the purpose of having an operation performed on one of my eyes, a friend of mine led into the same room a young woman, who was completely blind and deaf. This sad condition had been brought on suddenly by a violent pain in the head. Her case was examined by a number of surgeons then present, all of whom pronounced it incurable. She was led back to the house of my friend, when she eagerly enquired what the doctor said about her case, and whether he could afford her any relief. The only method by which her enquiries could be answered was, by tapping her hand, which signified No;

and by squeezing it, which signified Yes; for she could not hear the loudest noise, nor distinguish day from night. She had to receive for her answer on this occasion, the unwelcome No. She burst into tears, and wept aloud in all the bitterness of despair. "What," said she, "shall I never again see the light of day, nor hear a human voice? Must I remain incapable of all social intercourse—shut up in silence and darkness while I live?" Again she wept. The scene was truly affecting. Had she been able to see, she might have been pointed to the Bible as a source of comfort. Had she been able to hear, words of consolation might have been spoken; but, alas! these avenues to the mind were closed, to be opened no more in this world. Her friends could pity, but they could not relieve; and what made her case still more deplorable, she was an orphan; had no father or mother, or brother or sister to pity and care for her. She was entirely dependent on a few pious friends for her support. This she felt,—and continued to weep, till my friend took up the Bible, and placed it to her breast. She felt it, and said, "Is this the Bible?" She was answered that it was. She held it to her bosom, and said, "This is the only comfort I have left: though I shall never be able to read it any more," and began to repeat some of its promises: such as, "Cast thy burden on the Lord, and he will sustain thee." "As thy day, so shall thy strength be." "Call upon me in the day of trouble, and I will deliver thee." "My grace is sufficient for thee," &c. &c. In a moment she dried her tears, and never seemed to deplore her condition afterward. I have many times heard her tell of the strong consolations she felt. She appeared to enjoy uninterrupted communion with the Father of spirits.

Happily for this young woman, she had been taken, when a very little girl, to a Methodist Sabbath-school, where she enjoyed the only opportunity she ever had of learning to read the Bible, and where she had committed to memory those passages of Scripture which now became her solace and the food of her spirit. With what gratitude she used to speak of her teachers, who, she said, not only taught her to read, but took pains to instruct her in the things that belonged to her eternal peace! "What would have become of me had I not been taught the way of salvation? for now I am deprived of all outward means;" was her constant language.

#### LIST OF AGENTS.

**MAINE.**  
Peter W. Morrill, Portland.  
Daniel Taber, Vassalborough.  
Wm. Cobb, South Windham.  
Stephen Jones, Jr., Palermo.

**NEW HAMPSHIRE.**  
Moses A. Carland, Wears.

**MASSACHUSETTS.**  
Wm. Bassett, Lynn.  
Abijah Chase, Salem.  
William Mitchell, Nantucket.  
William C. Taber, New Bedford.  
Stephen Dillingham, Falmouth, Cape Cod.  
John M. Earle, Worcester.

**VERMONT.**  
Dr. Harris Otis, Danby, Rutland Co.  
John Knowles, Monkton, Addison Co.

**RHODE ISLAND.**  
Matthew Purinton, Providence.  
Job Sherman, Newport.

**NEW YORK.**  
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Joshua Kimber, Flushing, L. I.  
John W. Jencks, L. I.  
John F. Hull, Stamfordville.  
Asa B. Smith, Farmington.  
Jesse P. Haines, Lockport.  
Joseph Tallcot, Skaneateles.  
Joseph Brown, Butternuts.  
Henry Griffin, Mamaronock.  
Theodore Townsend, Lowville.  
Thomas Bedell, Coxsackie.  
Moses Sutton, Jr., Pinesbridge.  
Samuel Adams, New Paltz Landing, Ulster Co.  
Ephraim Potter, Granville, Washington Co.  
Isaac Mosher, Queensbury, Glenn's Falls.  
Allen Thomas, P. M., Sherwood's corner.  
Wm. White, Salem.  
Nathaniel Adams, Canterbury.

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John Bishop, Columbus.  
Samuel Bunting, Crosswicks.  
David Roberts, Moorestown.  
Casper Wistar, Salem.  
Josiah Tatam, Woodbury.  
Hugh Townsend, Plainfield.  
Jacob Parker, Rahway.  
John N. Reeve, Medford.  
Benjamin Sheppard, Greenwich.  
Ed. Mathes, Tuckerton.

**PENNSYLVANIA.**  
George Malin, Whiteland.  
George G. Ashbridge, Downingtown.  
Isaac Pusey, Londongrove.  
Solomon Lukens, Coatesville.  
Jesse Spencer, Gwynedd.  
Elias Jay, New Hope.  
Jesse J. Maria, Chester.  
Thomas Wistar, Jr., Abington.  
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**MARYLAND.**  
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Dr. Thomas Worthington, Darlington, Hartford Co.

**VIRGINIA.**  
Jabez Bates, Richmond.  
Wm. Davis, Jr., Lynchburg.  
Robert White, Smithfield, Isle of Wight Co.  
A. H. Griffith, Winchester.

**NORTH CAROLINA.**  
Phineas Nixon, Jr., P. M., Nixon's, Randolph Co.  
Jesse Hinshaw, New Salem.  
Nathaniel Hart, Jr., P. M., Haat's store.

**SOUTH CAROLINA.**  
Benjamin B. Hussey, Charleston.

**OHIO.**  
Ephraim Morgan, Cincinnati.  
Lemuel Jones, Mount Pleasant.  
James Stanton, Barnesville.  
Henry Crew, P. M., Richmond.  
Zodok Street, Salem, Columbiana Co.  
John Vegas, Upper Springfield, do.  
Thomas Talbert, Jacksonburgh.  
Micajah Bailey, Wilmington.  
Gersham Perdue, Leesburgh, Highland Co.  
Aaron L. Benedict, Bennington, Delaware Co.  
David Mote, West Milton, Miami Co.  
James W. Marmon, Zanesfield, Logan Co.

**INDIANA.**  
Elijah Coffin, Richmond.  
William Hobbs, New Salem.  
William Hasley, near Mooresville, Morgan Co.  
Seth Hinshaw, Greensboro', Henry Co.

Jeremiah H. Siler, Rockville, Parke Co.  
Henry Hendley, Carthage, Rush Co.  
**MICHIGAN.**  
Joseph Gibbons, Jr., Adrian.

**UPPER CANADA.**  
Augustus Rogers, New Market.  
Gilbert Dorland, Hallowell.  
Frederick Stover, Norwich.

**LIVERPOOL, ENGLAND.**  
Thomas Hodgson, No. 29, Lord street.

\* Instead of Joseph Pearson, released at his request because of ill health.

## THE FRIEND.

TENTH MONTH, 7, 1837.

On commencing a new volume of "The Friend," it has been usual with us to offer such remarks as should occur, to subscribers and agents. At present we shall do little more than reiterate what has already been said. To the former our acknowledgments are due for their continued support, and to both for the kind exertions which have been made to enlarge our subscription roll. But as a considerable falling off is always to be counted upon from death and other causes, we would remind our friends, that this is also the time for renewed endeavours to be made with the best hopes of success, for filling up and increasing the list. A little reasonable casting about in the respective neighbourhoods, among the newly married, or those just setting out in life, might avail much. In regard to names intended to be withdrawn from the list, it should be remembered that this ought to be announced always some time before the new volume begins, and if this is not done, it is but reasonable that we consider them as bound for another term. This, in fact, we understand to be the law in the case, although we have never exacted it.

It is our particular desire that subscribers preserve their receipts; it is so easy a matter to forget how their accounts stand, and then to imagine they have paid more than they have paid in reality. If they have omitted to take receipts, or to preserve them when taken, they must be content with our statement of their accounts. We do endeavour to keep them correctly, and would gladly rectify any mistake which might be made, when convinced of it; but we do not think it reasonable that we should prefer the mere memory of subscribers before our books.

The Index for Vol. X. is now ready for delivery. Those subscribers at a distance who do not receive their copies with the present number, may expect them in the next.

The interesting little narrative relative to Clarinda, the pious coloured agent, which we republish from a tract issued by the Tract Association of Friends in this city, we understand, upon enquiry, may be relied upon as strictly authentic.

#### FRIENDS' ASYLUM.

*Visiting Managers for the Month.*—Ephraim Haines, No. 174, North Front street; Samuel B. Morris, Germantown; Edward B. Garrigues, corner of Sixth and Spring Garden street.

*Superintendents.*—John C. and Lætitia Redmond.

*Attending Physician.*—Dr. Charles Evans, No. 201, Arch street.

*Resident Physician.*—Dr. Robert R. Porter.

*Erratum.*—In the last paragraph of Barclay on the Gospel, last week, for *launched into read landed in*.

**MARRIED.**—On the 3d instant, at Friends' meeting house on New street, Edward Humez, of Spring Garden, to Mary B. daughter of Daniel Leeds, late of Eggenhour, New Jersey.

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# THE FRIEND.

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For "The Friend."

## INCIDENTS IN A WHALING VOYAGE.

Having had the privilege of reading several letters from a friend, now and for more than two years absent on a voyage to the South seas, on board of a Nantucket whaler, I have been much interested with the lively sketches which they contain of some of the scenes and adventures that diversify the lives of those engaged in that prolonged and sometimes hazardous navigation. With the permission of those to whom the letters were addressed, I have made a few extracts, which are offered for publication. S. R.

Ship *Mary*, October 22d, 1836.

*Dear Brother*.—I had well nigh begun to despair of any tidings from home, and although I could not doubt but that some of you had written, yet I scarcely hoped to receive any of your friendly communications. Ship after ship, that left home after we did, did we speak, and not a word to me, until, in something like lat. 24° south, 175 west, we fell in with the Atlantic, four days ago, she having come round the east cape, and we the west, whereby I received thine of December 4th, 1835, the first, and as yet the only word I have had from home in nearly sixteen months. Under the circumstances wherein I left home this was to me peculiarly distressing. From our present prospects, it is by no means unlikely that we may not reach home much short of three years from this time. Henceforward, therefore, value not the trouble of writing, or the uncertainty of my receiving a letter for a moment, with the heartfelt gratification which it may be the means of conferring upon me.

We are now nearly fifteen months from Nantucket bar, and but 470 barrels of sperm oil in our hold. We bear, however, of others worse off. One ship twenty-four months out, 100 barrels. The ground on which we are cruising at present is reputed a good one, and in the month we have been here we have got one whale, that made us eighty-four barrels, and were within a few boat lengths of three more of similar dimensions; but they settled away, and we lost the run of them.

There were but little use in attempting, in the small space I have before me, to give you much of an account of our voyage hitherto. I have made a few notes as we passed along, over which we may pass a winter evening or two, if it should ever chance that I sit down again amongst you. Our first land, after passing Cape Horn, was Massafuero, from which we obtained nothing but a few fish, though we saw plenty of goats. Next we anchored in Hood's island, one of the Gallapagos group. Here we found plenty of terrapin, a large uncommon species of land turtle, and no man to say us nay, the absence of water rendering it a poor resting place for his majesty. The heaviest terrapin out of one hundred and twenty or thirty that we brought aboard might weigh 125 lbs. Some on the islands doubtless weighed 600lbs. The tameness of the birds was novel to me, and Cowper's verses occurred very vividly:—

"They are so unacquainted with man,  
Their tameness is shocking to me."

Indeed, it was with saddened and melancholy feelings, that I observed them, as I sat along the beach, (I was sick, and unable to go into the mountains after terrapin.) hop from bough to bough, regardless of my presence, rest upon my shoulder, and eat crumbs from my hand. Their fearlessness arose from ignorance; had they known what manner of creature they were trusting, they would have fled in dismay; so little does man *deserve* to be the lord of the creation. Indeed, many of the poor things paid the penalty of their temerity, for though I could not find it in my heart to kill them, others were by no means so sentimental.

A day's sail from hence brought us to Charles' island, (the only inhabited one of the group) where we anchored for three days, and procured potatoes, &c. Cruising among the Gallapagos for some time, we saw most of them, the volcano included; its fires, however, are low. Follow us now slowly westward along the line, cruising over every mile of ground within three degrees of it, getting now and then a few whales to cheer us up, and then doing nothing for a month or two, but lounge about decks and think of home; until, fairly for want of wood, water, and fresh provision, you drive us into Nooahavah, one of the Marquesas islands. Here we lay ten or twelve days, and of these islanders I shall have much to say, but not here. They are tattooed horribly, from crown to heel (the men)—look like so many fiends, and in some respects are not unworthy the association, since they are undoubtedly cannibals,—themselves avowing, and without shame, that they devour the bodies of their enemies slain or captured in battle. In their intercourse with

us they were mild, almost childlike, and the most unconscionable thieves that live. The women are small and rather pretty, some of them almost white. They had missionaries here, but I suppose they braced them in too taut, for they shipped them, and sent them off the island. Cocoanuts, bananas, mannee apples, plantains, guavas, and other fruits, and hogs pretty plenty. Left Nooahavah, June 21st.—Follow us back to the line, eastward, to 135° west, then westward to Christmas and Jarvis' islands, say in 165, and so southward and westward to (Sept. 12th) Oahotooh and others of the Navigator islands. Here we bought hogs, yams, cocoanuts, bananas, &c., and some shells, and works of native ingenuity. They are a fine noble race of men, manly and benign in look and manner, and I have little doubt unfairly dealt with in various accounts I have read of them, representing them as highly barbarous and savage in their dispositions. Our captain laid off and on, fearing to anchor, while two or three of their chiefs, with a noble confidence, slept fearlessly on board his vessel. Meaning no harm, they dreaded none. Southwest again, we make Eooa and Tongataboo, Friendly islands, into some of which we are in almost daily expectation of going, preparatory to cruising on the Curtis' and New Zealand. Thence in six months, we shall probably steer for Mowee and Owyhee, the coast of Japan, of Peru, Chili, and in course of time home, a weary round.

*Latitude about 25° south, longitude about 175 west—have not heard for two or three days—New Zealand two or three hundred miles south of us, Nov. 18th, 1836.*

*My Dear Sister*.—Since the date of my letter to A., which will accompany this, we have been somewhat more successful than heretofore, and can now haul about 730 barrels. The whales in these seas are generally large; the smallest we have taken having made us over fifty barrels of oil; the largest eighty-five. They are found in shoals of twenty, to I think I may say, thousands; at least they extend sometimes in all directions as far as the eye can see—numbers incalculable. Fancy, my dear sister, a creature whose head alone would fill our two parlours, if it could be got into them, with a body forty feet in circumference, tapering off to a tail, whose two extremities are twelve to fifteen feet apart—in the whole sixty or seventy feet in length. Fancy such a creature possessed of the agility of a squirrel, endowed with the power of throwing its immense bulk many feet clear of the water, and twisting and turning in the water like an eel. Imagine, if thou can, such a creature, and then behold hundreds of them

disporting themselves like young colts just loosened from restraint, and thy mind will form a faint idea of the sights which occasionally present themselves to our eyes, filling those who think, with awe and wonder. Powerful as they appear, however, there is, comparatively, but little danger in attacking them. The perfect command in which the light boat is held by its crew, advancing or retreating with a velocity equal to its own, and above all, the possession of reason and forethought, give his enemies the advantage over him. Added to this, he is rarely disposed to be quarrelsome, and his efforts are generally bent towards an escape. Not always however. One old gentleman on the off shore ground, stove all three of our boats, and walked away without any great display of ceremony, fortunately without personal injury to any of us. I must say, however, that it was any thing but a comfortable sight to see a huge pair of jaws, well garnished with teeth, and extending ten or fifteen feet apart, coming full bent for the boat. It was kept out of his way, however, his under jaw just grazing it. They almost invariably fight with their tail, or flukes, as we term it, rarely coming head first. They ply them like a battering ram of old, and their power is tremendous. Few accidents occur, and these few rarely serious. After we have his majesty chained along side the ship, there is another sight well worth looking at. Perhaps thirty or forty sharks of several kinds have gathered around him, endeavouring to rend a meal from his sides; these at night (which is the only time he lays quietly along side) are in their movements through the water like so many beings of fire; the blue shark especially looks like a mass of phosphorescent light. Many of them are killed, partly through sport, and partly through a feeling of revenge, though they rarely touch man when there is blubber within reach. The boatsteerers are ever in among them, to hook on to the blubber, with very little or no danger. They are like your *land-sharks*, though, not to be trusted.

(To be continued.)

### The Manners of the Ancient Israelites.

(Continued from page 3.)

#### THEIR HOUSES AND FURNITURE.

There was occasion for much less furniture in those hot countries than in ours; and their plainness in all other respects gives us reason to think they had but little. The law often speaks of wooden and earthen vessels; and earthenware was very common among the Greeks and Romans before luxury had crept in among them. They are mentioned among the things that were brought for the refreshment of David, during the war with Abalom. We see the furniture that was thought necessary in the words of the Shunamite woman who lodged the prophet Elisha; "Let us make," said she to her husband, "a little chamber for the man of God, and set for him there a bed, a table, a stool, and a candlestick. Their beds were no more than couches without curtains, except they were such light co-

verings as the Greeks called canopies, because they served to keep off the gnats. The great people had ivory bedsteads, as the prophet Amos reproaches the wealthy in his time; and they that were most delicate made their beds very soft, decked them with rich stuffs, and sprinkled them with odoriferous waters. They placed the beds against the wall; for it is said, when Hezekiah was threatened that he should die soon, he turned his face to the wall to weep.

The candlestick mentioned among Elisha's furniture was probably one of those great ones that were set upon the ground to hold one or more lamps. Till then, and a long while after, even in the time of the Romans, they burnt nothing but oil to give light. Thence it is so common in Scripture to call every thing that enlightens the body or mind, whatever guides or refreshes, by the name of lamp. There is not much reason to think they had tapestry in their houses. They have occasion for little in hot countries, because bare walls are cooler. They make use only of carpets to sit and lie upon; and Ezekiel speaks of them among the merchandise which the Arabians brought to Tyre. They are also mentioned among the things provided for David's refreshment, which would incline one to think the Israelites used them in camp, for in houses they had chairs.

Their houses differed from ours in all that we see still in hot countries. Their roofs are flat, the windows closed with lattices or curtains; they have no chimnies, and lie for the most part on a ground-floor.

We have a great many proofs in Scripture that roofs were flat in and about the land of Israel. Rahab hid the spies of Joshua upon the roof of the house. When Samuel acquainted Saul that God had chosen him to be king, he made him lie all night upon the roof of the house, which is still usual in hot countries. David was walking upon the roof of his palace, when he saw Bathsheba bathing. They ran to the tops of their houses upon great alarms, as is plain from two passages in Isaiah. All this shows the reason of the law that ordered a battlement to be raised quite round the roof, lest any body should fall down and be killed; and explains the expression in the gospel, "what you have heard in the ear publish on the house-tops." Every house was a scaffold ready built for any one that had a mind to make himself heard at a distance.

The casements of windows are taken notice of in the Proverbs, the Song of Solomon, and the story of the death of Abaziah, king of Israel. When Jehoikim burnt the book which Jeremiah had written by the order of God, he was sitting in his winter-house, with a fire on the hearth burning before him; whence one may judge they had no chimneys; which indeed are the invention of cold countries. In hot climates they were satisfied with stoves for the kitchen. They made use of stone in building, especially at Jerusalem, where it was very common; and they knew how to cut it into very large pieces. There is mention made in Solomon's buildings, of stones eight or ten cubits long, that is, twelve or

fifteen feet; and those called costly stones are, doubtless, different sorts of marble.

The beauty of their buildings consisted less in ornaments placed in certain parts, than in the whole model; in cutting and joining the stones, they took care to have all even and well-dressed by the level and square. This is what Homer says of the building he commends, and this sort of beauty is still admired in the ancient Egyptian edifices. The Israelites made use of fragrant woods, as cedar and cypress, to wainscot the inside of the most pompous buildings, and out of these they made the ceiling and pillars. This was used in the Temple, and Solomon's palaces; and David says, that "he dwells in a house of cedar," to express the magnificence of his apartments.

#### THEIR DIET.

As to what regards the table, the Israelites ate sitting as the Greeks did in Homer's time: and it is necessary to take notice of it, to distinguish one period from another. For afterwards, that is to say, from the reign of the Persians, they ate lying upon couches or sofas, as the Persians and other Eastern people did; from whom the Greeks and Romans also took the custom. Regular people did not eat till after their work, and pretty late. Wherefore eating and drinking early in the morning signified intemperance and debauchery in Scripture. Their food was plain. They commonly mention only eating bread and drinking water; which is the reason that the word bread is generally taken in Scripture for all sorts of victuals. They broke their bread without cutting it, because they made use of none but small long taper rolls, as is still done in several countries. The first favour that Boaz showed Ruth, was to let her drink of the same water with his young men, and come and eat with them, and dip her morsel in the vinegar; and we see, by the compliments she made in return, that this was no small favour.

We may judge of their most common provisions by the refreshment David received at different times from Abigail, Ziba, and Barzillai; and by what was brought to him at Hebron. The sorts there mentioned are bread and wine, wheat and barley, flour of both, beans, lentiles, parched corn, raisins, dried figs, honey, butter, oil, sheep, oxen, and fat calves. There is in this account a great deal of corn and pulse, which was also the most common food of the ancient Egyptians; and of the Romans in the best times, when they gave themselves most to husbandry. Hence came the illustrious names of Fabius, Piso, Cicero, and Lentulus.\* The advice of the wise man shows the use the Israelites made of milk. "Take care," says he, "that thou have goat's milk enough for thy food, for the food of thy household, and for maintenance to thy maidens."

\* Though it was lawful to eat fish, I do not find that it is mentioned till the later times.

\* *Plin. Hist. Nat. lib. xviii. c. 3*, where he shows that the Pilmist were so called for having invented the pestle; the Pisones from pounding the corn; the Fabii, Ciceroes, and Lentuli, from their delighting to sow and rear beans, vetches, and lentiles.

It is believed the ancients despised it, as too dainty and light food for robust men. Neither does Homer speak of it, or the Greeks, in what they write relating to the heroic times. We hear but little of sauces, or high-seasoned dishes, among the Hebrews. Their feasts consisted of substantial well-fed meat; and they reckoned milk and honey their greatest dainties. Indeed, before sugar was brought from the Indies, there was nothing known more agreeable to the taste than honey. They preserved fruits in it, and mixed it in the nicest pastry. Instead of milk, they often mention butter, that is, cream, which is the finest part of it. The offerings prescribed by the law show that, ever since the time of Moses, they had divers sorts of pastry, some kneaded with oil, others without it.

And here we must not omit the distinction of meats allowed or forbidden by the law. It was not peculiar to the Hebrews to abstain from certain animals out of a religious principle; the neighbouring people did the same. Neither the Syrians nor the Egyptians ate any fish; and some have thought it was superstition that made the ancient Greeks not eat it. The Egyptians of Thebes would eat no mutton, because they worshipped Ammon under the shape of a ram; but they killed goats. In other places they abstained from goats' flesh, and sacrificed sheep. The Egyptian priests used no meat nor drink imported from foreign countries; and as to the product of their own, besides fish, they abstained from beasts that have a round foot, or divided into several toes, or that have no horns; and birds that live upon flesh. Many would eat nothing that had life: and in the times of their purification they would not touch so much as eggs, herbs, or garden stuff. None of the Egyptians would eat beans. They accounted swine unclean; whoever touched one, though in passing by, washed himself and his clothes. Socrates, in his commonwealth, reckons eating swine's flesh among the superfluous things introduced by luxury. Indeed, they are of no use but for the table. Every body knows that the Indian brahmins still neither eat nor kill any sort of animal; and it is certain they have not done it for more than two thousand years.

The law of Moses then had nothing new or extraordinary in this point: the design of it was to keep the people within reasonable bounds, and to prevent their imitating the superstitions of some other nations, without leaving them quite at liberty, of which they might have made a bad use. For this abstinence from particular sorts of meat contributed to the preservation both of their health and morals. It was not only to tame their untractable spirit that God imposed this yoke, but to wean them from things that might be prejudicial. They were forbidden to eat blood or fat: both are hard of digestion; and though strong working people, as the Israelites, might find less inconvenience from it than others, it was better to provide wholesome food for them, since it was a matter of option. Swine's flesh lies heavy upon the stomach, and affords a very gross species of nutriment: so do fish that have no scales. The solid part is fat

and oily, whether it be tender, as that of eels; or hard, as that of tunny, whale, or others of the same kind. Thus we may easily account for most of these things being forbidden, as Clemens Alexandrinus has observed.

As to the moral reasons, all sensible people have ever reckoned gluttony a vice that ought principally to be guarded against, as the beginning of most others. The Socratic philosophers strongly recommended temperance; and Plato despaired of reforming the manners of the Sicilians, so long as they ate two great meals a day.

It is supposed that what Pythagoras aimed at by enjoining abstinence, was to make men just and disinterested, in using themselves to live on a little. Now one of the chief branches of gluttony is a desire of a variety of dishes. Too much soon palls; but, as variety is infinite, the desire after it is insatiable. Tertullian comprehends all these reasons in the following passages: "If the law takes away the use of some sorts of meat, and pronounces creatures unclean that were formerly held quite otherwise, let us consider that the design is to inure them to temperance, and look upon it as a restraint laid upon gluttons, who hankered after the cucumbers and melons of Egypt, whilst they were eating the food of angels. Let us consider it, too, as a remedy at the same time against excess and impurity, the usual attendants of gluttony. It was partly, likewise, to extinguish the love of money, by taking away the pretence of its being necessary for providing of sustenance. It was, finally, to enable men to fast with less inconvenience upon religious occasions, by using them to a moderate and plain diet."

For "The Friend."

#### DESIRABLE FAME.

"Fame, like the shadow, flees from him who pursues it, but treads on the heels of him who flees from it."

William Penn furnishes a remarkable instance of the acquisition of solid and durable fame, by means which in their commencement appeared totally destructive of that end. When, upon arriving at man's estate, he embraced the religious principles of a new and despised Society, he must have considered himself, and been considered by others, as giving up all his prospects of eminence in the world. The mortification which his father experienced, upon discovering the choice he had made, unquestionably arose from a belief that he was renouncing the path of eminence and fame for one of obscurity and reproach. To see his only son, the heir apparent of his fortune and fame, instead of pursuing the brilliant career which was opened before him, associating with a self-denying people, who were considered as the offscourings of the earth, was more than his philosophy could patiently bear. The pacific principles of the Society to which he was united, as well as the uncourtly character of their peculiar doctrines, must have formed, in the view of Admiral Penn, an insuperable barrier to the advancement of his son. He did not perceive that the magnanimity displayed in that very renunciation of eminence and fame, that inflexible adherence to the path of apprehended

duty without regard to consequences, that preference to the whispers of an approving conscience above the noisy clamours of an applauding world, would assign him a station in the temple of fame, incomparably higher than that which the admiral had attained with all his heroism.

The fame of William Penn, unlike that of most who have figured in the political field, appears likely to increase with the progress of time. The history of Pennsylvania is so intimately connected with the name of Wm. Penn, as to secure to the founder of that flourishing state a permanent place in the annals of fame. Of the admiral how little do we now hear. We find, indeed, that he commanded the fleet which in 1655 conquered Jamaica, and that in the Dutch war, in the reign of Charles II. he commanded under the Duke of York. It is also known to those who are well acquainted with historical facts, that the name of Penn was prefixed by Charles II. to that of Sylvania, as originally proposed, out of regard to the memory of the admiral, and not from the name of the proprietor. But it is with the son, and not with the father, that Pennsylvania is associated. Sir William Penn is remembered chiefly as the father of the Quaker legislator, and holds from that connection a larger place in the view of posterity than from any other cause. While the name of the father is merged in the countless mass of military characters who are seldom mentioned or thought of, the name of the son stands conspicuous among the greatest benefactors of our race. The history of the province which bears his name proves conclusively the superiority of the gospel plan above the policy of the world. He has had the honour of proving that the tomahawk and scalping knife of the savage may be stripped of their terrors by the lenient spirit of the gospel. Which would the most eager aspirants after fame prefer, if they could command it with a wish, to be Admiral Penn, with the scanty rays of military renown that now surround his memory, or to be Wm. Penn, the Quaker founder of Pennsylvania, whose wise and benevolent institutions gave a favourable impetus to the legislation of the western world; whose bloodless conquests have been celebrated by poets and historians; whose name is transmitted with reverence from generation to generation, amongst the untutored inhabitants of the wilderness; whose character is most admired where it is best understood; and who, when the day arrives in which nation shall no longer lift up sword against nation, will be remembered as one who gave the influence of eminent abilities and a conspicuous station, to promote the advancement of the Messiah's peaceful reign.

E. L.

Slave Trade in Brazil.—This abominable traffic is carried on between the coast of Africa and Brazil with unabated vigour, and is undoubtedly winked at by the Brazilian government. In the latter part of July last, four vessels landed their cargoes of wretched Africans at some of the outports in the vicinity of Pernambuco, and four more cargoes were shortly expected. One of the vessels which arrived landed four hundred and forty-seven slaves; the freight amounted to 38,000 mitras.—*Boston Daily Advertiser*.

## ON THE DEATH OF A FRIEND.

BY J. G. WHITTIER.

"The parted spirit,—  
Knowest it not our sorrows? answereth not  
Its blessing to our tears?"

The circle is broken, one seat is forsaken,  
One bud from the tree of our friendship is shaken,  
One heart from among us no longer shall thrill  
With the spirit of gladness, or darken with ill.

Weep—lonely and lowly are slumbering now,  
The light of her glance—the pride of her brow;  
Weep—sadly and long shall we listen in vain,  
To hear the soft tones of her welcome again.

Give our tears to the dead—for humanity's claim  
From its silence and darkness is ever the same;  
The hope of that world, whose existence is bliss,  
May not stifle the tears of the mourners of this.

For oh! if one glance the freed spirit can throw,  
On the scene of its troubled probation below;  
Than the glow of the marble, the pomp of the dead,  
To that glance will be dearer the tears which we shed.

Oh, who can forget the rich light of her smile,  
O'er lips moved with music and feeling the while;  
The eye's deep enchantment, dark, dream-like and dear,  
In the glow of its gladness—the shade of its tear.

And the charm of her features—while over the whole,  
Flayed the hues of the heart, and the sunshine of soul,  
And the low mellow voice, like the music which seems  
Breathed faintly and sweet in the ear of our dreams.

But holier and dearer, our memories hold  
Those treasures of feeling more precious than gold;  
The love and the kindness, the pity which gave  
Fresh hopes to the living, and wreaths for the grave.

The heart ever opened to charity's claim,  
Unmoved from its purpose by censure and blame,  
While vainly alike on her eye and her ear,  
Fell the scorn of the heartless, the jesting and jeer.

For though spotless herself—she could sorrow for them  
Who sulked with evil the spirit's pure gem;  
And a sigh or a tear could the erring reprove,  
And the sting of rebuke was still tempered with love.

As a cloud of the sunset, slow melting in heaven;  
As a star that is lost, when the daylight is given;  
As a glad dream of slumber, which wakens in bliss,  
She hath passed to the world of the holy, from this.

She hath passed!—but oh!—sweet as the flowers that  
Shall bloom

From her last lonely dwelling—the dust of her tomb,—  
The charm of her virtues, as heaven's own breath,  
Shall rise like an incense from darkness and death.

**A Monster.**—Such is Pedro Blanco, a Spaniard, who has established himself at Gallinas, a little north of Montovia, as a slaver. A number of the Liberia Herald recently received, states that this man has within the last six months exported EIGHTEEN HUNDRED slaves.

Dr. Hall, late colonial agent, now in this town, informs us that he recently saw Blanco at his establishment. Blanco has a million of money invested in the slave trade. He is worth five millions. He has now nineteen brigs plying on the ocean in the traffic. He had just sent out four brigs, and said, "If de British get tree, I do well enough wid de fourt. De market for slave vara good now, Havana good market, and dat Galvezton (Texas you know) be one vara good market." And well he may hold language of that sort, when four dollars' worth of powder and ten dollars' worth of tobacco will buy a slave, which in Havana will sell for four hundred dollars.—*Vermont Chronicle.*

**Fight with a Shark.**—Yesterday morning a very unusual rencounter took place between a youth attached to the ship Plymouth, lying at Magwood's wharf, and a ferocious shark. The young man, it appears, had gone into the water to bathe, and, while under the water, saw a monstrous shark making at him open mouthed: he exerted himself to rise to the surface, and in so doing came in contact with his assailant, and gave him a blow with his fist, on his head, which caused him to retreat, and the youth then made for the shore. The shark then attacked him in the rear, and seized his right foot, and nearly succeeded in biting off two of his toes, but the gallant young sailor used his left foot with so much energy as to cause him to loose his hold. The young man then gained the wharf, and gathering up his clothes went on board the vessel, leaving the monster *breakfastless*. We are pleased to learn from the physician who dressed his wound, that there is every prospect that his toes will be saved.—*Charleston Courier.*

From the Friend of Man.

*Extract of a Letter from Daniel Thomas, dated Greatfield, near Aurora, 7 mo. 22d, 1837.*

Allow me to add, that the account in the Liberator of the 14th, relative to Nathaniel Crenshaw, appears to be incorrect. A Friend of high standing in Virginia, who belongs to the same monthly meeting with N. C. wrote to me on the 8th inst. that he had been admitted to bail in a small sum; that all the lawyers who were present voluntarily stated that the tract did not come under the provisions of the law; that most or all the ministers of religious denominations attended for the purpose of giving countenance and support to the accused, and that no apprehension is entertained of the result.

The same letter, after a notice that John Randolph's will of 1821, which provides for the emancipation of all his slaves, had been admitted to *probate*—contains the following paragraph, which thou art at liberty to use: "There is one circumstance connected with this business that is of such an honourable character, that I must mention it. The executor under both wills was Judge Wm. Leigh, (a brother of our late senator,) to whom some very important bequests were made. With a disinterestedness rarely met with, he renounced all claims under either will, for the purpose of appearing as evidence in favour of the validity of the first, and against that of the last. His only object was to secure the liberation of all the slaves, knowing that such was the intention of the testator during the lucid periods of his life. This magnanimity is perhaps the more remarkable, as his circumstances in life are moderate."

**Southern Theology.**—Dr. Baxter, professor of Union Theological Seminary, "denies that the relation is unlawful, it was recognised by the Scripture. If it were not true that the Bible sanctions the existing relations, then the abolitionists are right in their principle

of immediate emancipation; for if there be a sin in the relation, its immediate abandonment is a duty."

**Reform at the Capitol.**—The house of representatives have passed a joint resolution prohibiting the sale of spirituous liquors in the capitol, and on the public lands adjoining.

**Napoleon's Sacrifice of Human Life.**—Never was there a conqueror who fired more cannon, fought more battles, or overthrew more thrones, than Napoleon. But we cannot appreciate the degree and quantity of his glory without weighing the means he possessed, and the results which he accomplished. Even for our present purpose will be gained if we set before us the mere resources of flesh and blood, which he called into play from the rupture of the peace of Amiens in 1804, down to his eventual exit. At that time he had, as he declared to Lord Wentworth, an army on foot of 1,000,000 men. Here follows a detail of the different levies made from 1804 till 1815. Total of men, 2,965,965. [This detail, which is derived from Napoleon's official journal, the *Monitor*, under the several dates, is deficient in the excess which was raised beyond the levies; but even if we deduct the casualties, as well as the 300,000 men disbanded in 1815, we shall be under the mark in affirming that he slaughtered 2,500,000 human beings, and took ten thousands of Germans, Swiss, Poles, Italians, Neapolitans and Illyrians, whom he forced under his eagles, and at a moderate computation these cannot have fallen short of 500,000. It is obviously just to assume that the number who fell on the side of the adversaries was equal to that against which they were brought. Here then are our data for asserting, that the later years of his glory were purchased at no less expense than 6,000,000 of human lives. This horrible interval on the fairest portion of the population of Europe, resulting in the abandonment of its conquered territory, the bringing of foreign enemies twice within 24 months under the walls of Paris, and the effacement of his name from the records of dominion.—*Paris paper.*

**DIED,** on the 28th inst. at the residence of Samuel B. Morris, Germantown, in the 70th year of his age, BEULAH SANBORN, (widow of the late Joseph Sanborn, of this city,) an approved minister, and much beloved member of the Society of Friends.

She was born in Baltimore, on the 7th inst. DANIEL COBB, in the 45th year of his age. —, on the 25th of 9mo. 1837, in the 65th year of her age, SARAH, wife of Jesse Bailey, near Barnesville, Ohio. She attended all the sittings of the late yearly meeting at Mountpleasant, up to the close of that on fifth day afternoon, when, feeling much oppressed with disease, she retired to the house of her son-in-law, Benjamin Bunker, at Columbus. Her confinement was seventeen days closed her life. She manifested a lively interest in the proceedings of the meeting as long as she was of ability to attend, and afterwards evinced the same by frequent enquiries how it was progressing with business. About the meridian of her life, she was placed in a state of decline, in which situation she became increasingly desirous that every part of her conduct might be such as should adorn the doctrine of God, her Saviour; and in the exercise of the gift committed to her, whilst she was firm in her attachment to the principles and testimonies of our religious Society, her labours were marked with much Christian love and tenderness. Her daughter, in a letter to her bed, she said, "I have long been preparing for such a time as this." She uttered also many lively expressions, evincing that her confidence was unabated in that Arm which had been her support all her life long; and that her only hope of salvation was in the mercy of God through Jesus Christ, whom she often called her "dear Redeemer." Her daughter, expressing the comfort it afforded her by the restoration of mind she was favoured with at that trying time, she replied, "It is all of mercy, nothing in me; Christ is all, I am nothing. He has done wonders for me since lying on this sick bed."



*The Christian Profession of the Society of Friends, commended to its Members. By Edward Ash. London, 1837.*

The following pages were written chiefly with a view to my fellow-members of the religious Society of Friends, and especially to the younger part of them. Perhaps, however, their contents will not be without interest to some others, who, from whatever cause, may have more or less directed their attention to us.

It is abundantly evident that the real character of those principles and views by which our Society is chiefly distinguished, is very imperfectly apprehended, even by many of our own members; and this is necessarily the case, in a much greater degree, with others, whose opportunities of obtaining correct information are generally far less favourable. I am well aware that ample means already exist for such as are willing to take the pains to inform themselves on the subject. It has, however, appeared to me that there are at the present time circumstances which justify such an attempt as that which I have here ventured to make.

Though I by no means wish to bring against any one the charge of intentionally misrepresenting our principles and views, I cannot hesitate to say that they have been misrepresented to a great extent in many recent publications. From the operation of this and other causes, many of our members have been led to form a very erroneous estimate of the character of that profession in which they have been educated; have in great measure overlooked its excellence; and are thus in danger of lightly esteeming, and ultimately abandoning that of which they do not perceive the value. It was with a particular view to this state of things that the following observations were written.

I believe that I can truly disclaim any feeling of bigotry or sectarian narrowness. I well know, and gladly acknowledge, that vital religion is not confined to any one section of the visible church; and most cordially can I adopt the language of the apostle, "Grace be with all them that love our Lord Jesus Christ in sincerity." Nevertheless, valuing, as I do, that profession in which I have been educated, because I believe it to be not only consonant with the truth of the gospel, but also eminently calculated, when practically applied, to promote vital religion; and feeling thankful to the Father of mercies, that my lot has been cast among this people, I cannot but affectionately desire for others, especially for my younger friends, that they may duly appreciate its value, and not lightly part with those privileges which the good providence of God has placed within their reach. In offering these pages to their serious consideration, I trust I am actuated by a higher motive than that of merely wishing them to remain in outward fellowship with myself,—an earnest desire for their own spiritual welfare, and for their usefulness in the church of Christ.

*First month, 1837.*

NATURE AND END OF TRUE RELIGION—LAW OF MOSES—GOSPEL OF CHRIST—GREAT APOSTASY—REFORMATION—GEORGE FOX AND HIS FELLOW-LABOURERS—STATE OF RELIGION IN THIS COUNTRY AT THAT PERIOD.

The all-important subject which religion embraces, is the relation in which man, considered as an accountable and immortal being, stands to his Almighty Creator. It is therefore, in its nature, essentially a spiritual thing. And as its nature is spiritual, so is the end to which it is directed. By reason of the fall of our first parents, man is in heart alienated from the love of God, and in conduct opposed to his will; and the end of all true religion is to effect such a change in him, as that he may be recovered from this state of alienation and rebellion, be restored to the favour of the Almighty, and be prepared to dwell with him in eternal blessedness.

To this great end, the communications of God to man, the revelations of his mind and will, and the several dispensations which he has from time to time appointed, have been constantly directed; and they have therefore had respect to the means by which that end was to be accomplished, the coming and propitiatory sacrifice of the Son of God. It was he who was the great subject and theme of prophecy in every age; who was typified in the patriarchal sacrifices, and in the significant ritual of the Mosaic law. As, however, in the eternal wisdom and counsels of God, the manifestation and offering of Christ were reserved for the latter times, when the way should be prepared for his coming; so, in like manner, the full and perfect exhibition of the spiritual nature and end of religion was reserved for that period; a system of ceremonial rites and carnal ordinances being meanwhile provided, adapted to the then condition of men, and "imposed on them until the time of the reformation."

When he, of whom all these things were but types and figures, was come, and had finished that work which was given him to do, the various rites and ceremonies which had been previously connected with divine worship, having accomplished their service, were no longer needed or enjoined. Worship, as set forth in the doctrine of Christ and his apostles, was exhibited in its true and simple character, as consisting in the communion of the soul with God, not necessarily including any external manifestation whatever, and rightly admitting such only as, by virtue of the mixed constitution of man's nature, is the proper outward expression of his inward state and affections.

In unison with this change in the character of worship, there was no longer to be any outward house or temple, where God would peculiarly manifest himself to his people, and receive their offerings. Thenceforward the renewed heart of man was the only true temple of the living God; and though particular places might be set apart for the special purpose of devotion, whether individual or social, their appropriation could have respect only to matters of decorum and convenience:—holiness was no longer to be the attribute of any house made with hands.

And as there was a change thus made in

regard to the worship to be performed, and the temple in which it was to be offered, so was there, in like manner, in that of the priesthood to be employed in offering it. The ceremonial worship which the law of Moses prescribed, required the intervention of a particular class of men, set apart for that purpose, and inheriting their office by natural descent, being "made after the law of a carnal commandment." But as this priesthood typified Christ, the great High Priest of his people, and only Mediator between God and man, so, when he came, and having offered up one sacrifice for sins, had entered into the holy place once for all, its service was accomplished; nor does any order of human priesthood appertain to his church, excepting so far as all its living members, without distinction, are accounted "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." It is true that there are, in the church of Christ, various gifts and offices, whereby one may edify another; but as these are in their nature wholly distinct from the service of the Levitical priesthood, so are the possession and exercise of them derived in a manner wholly different; not from a carnal inheritance, but from a spiritual endowment.

Nor was this more full exhibition of the spiritual nature and end of religion, which was consequent on the coming of Christ, confined to the abrogation of ceremonial institutions. It was also seen in respect of that part of the law which we term moral, and which is in its nature permanent, being coeval with the relation in which man stands both to God and to his fellow-men. The precepts of our Lord and his apostles, in various respects enlarged and carried out the import of those which had been delivered by Moses; and many things were prohibited by them, which, under a less perfect dispensation, had been appointed or permitted, as adapted to the then state and circumstances of men. It may further be observed, that the greater part of the precepts of the moral law, as delivered by Moses, had respect to the visible conduct and outward actions of men, which may, to no small extent, be conformed to their requirements, while the heart is at enmity against God. But the moral law, as interpreted and enforced by Christ and his apostles, chiefly had respect to the state of the heart and the affections, to that which, when it is conformed to the divine will, necessarily manifests itself in a visible obedience to its dictates. And thus, when the dispensation of the gospel was brought in, the law was at the same time set forth in its perfect purity and spirituality.

Such were some of the changes which religion underwent, in the character of its manifestation, by the introduction of the gospel dispensation, of that spiritual kingdom which our blessed Lord came to set up, and which consists essentially in his dominion over the hearts of men; a dominion, of which their visible conformity to his will and precepts is at once the effect and the indication.

But although that spiritual dispensation which was brought in by the coming of Christ, was designed eventually to supersede the less perfect institutions which preceded

it, its manifestation and establishment were gradual, in conformity with the general economy of the dealings of the Most High with men. Even prior to our Lord's appearance on earth, indications of the great approaching change were not wanting. The language of the prophets presented, in many respects, a more spiritual view of religion than that of the law. We have reason to believe that the glory of the temple worship had been in some measure obscured after the return from the captivity; and while the Mosaic ritual was yet in force, it appears to have given increasing indications of decay, as the time appointed for its cessation drew near. Thus the few among the Jewish nation who were more than in name the people of God, seem to have been in some degree prepared for the substitution of a more spiritual dispensation, in the room of that which had been handed down to them from their fathers.

It was then that John the Baptist appeared, the Elias who was to go before the face of the Lord, and to prepare his way. He came, indeed, "in the spirit and power" of that eminent prophet, assuming, like him, the character of a reformer of his nation. But there was an important difference in the nature of the reformation which he sought to effect. The mission of the first Elias was to overthrow the idolatrous worship of Baal, and to restore the worship of the true God, as performed in the ceremonial of the Jewish law. The second Elias had a charge of a more spiritual nature. He interfered not with the outward conducting of worship. Though born of a priestly family, he did not minister in the temple, but abode in the wilderness. His mission was to preach repentance—even a change in the heart and affections; and to enjoin that observance of the moral precepts of the law, which is its appropriate fruit. And it was in token of this change that he came baptising with water.

As John was sent to prepare the way for Christ, so he assigned, as the ground of his preaching repentance, the near approach of the kingdom of heaven. And although Christ himself came not merely to announce, but to set up that kingdom, yet, since its establishment was not to be effected till he had fully accomplished his work on earth, we find that his own language, and that of his apostles during his abode on earth, was the same with that of John—"the kingdom of heaven is at hand." It was not till he had ascended up on high, and had sent his chosen apostles, on the memorable day of Pentecost, the promise of the Father, that his kingdom, as a visible dispensation, was actually set up on earth. And even then, the spirituality of its character was not at once fully understood or exhibited.

Not only did the outward ritual of the Jewish worship subsist for many years longer, but, as our Lord had not directed his followers to disuse it, they, being themselves Jews, continued to observe its institutions. Far from yet clearly seeing to the end of that which was to be abolished, their first conception of the subject seems to have been, that the religion of Jesus was to be engrained on the law

of Moses; and that the observance of that law was to be imposed on all the disciples of their master. The first considerable change in this view, was exhibited in the admission of uncircumcised men into the church, on the occasion of the apostle Peter's visit to the house of Cornelius; a change for which, however, that apostle was only prepared by a special message from heaven. Next came the decision of the apostles and brethren assembled in Jerusalem, giving the sanction of the church to this important change, and solemnly declaring that the Jewish law was not to be imposed upon the Gentile believers. Yet still the Jews themselves continued to observe it; and one of the last pages of the New Testament history presents the great apostle of the Gentiles himself complying with its ceremonial provisions.

We find, however, in some of the epistles, which are either known or believed to have been written by this apostle, a plain and full intimation of that great change which the coming of Christ was to effect in the character of religion. Not only does he in various places insist on the perfect equality of Jews and Gentiles in the church of Christ; but we find him, in his epistle to the Galatians, expressly forbidding his Gentile converts to have recourse to the ceremonial rites of the Jewish law. It is, however, in the epistle to the Hebrews, to the Jewish believers themselves, that the subject is most fully developed. There we find the important truth copiously and emphatically announced, that the whole Mosaic ritual was but an institution for the time then being, a shadow of good things to come, to be superseded when the things themselves should have been brought to light.

The accomplishment of this result was not, however, as we have already seen, provided for by any express command or direction. No instruction to disuse the ceremonial law is to be found in the language of Christ or his apostles. It should seem that the preparation for, and gradual progress of the change to be effected, were left to the natural operation of the gospel dispensation, as the minds of men should become increasingly enlightened to discern its true spiritual character. In this, as in other respects, the epistles contain evidence of the fulfilment of our Lord's promise to his immediate followers, that the Comforter should hereafter reveal to them truths which they were not able to receive while he himself was yet with them. Thus was the way gradually prepared for that announcement of the end of the dispensation of the law, which was made in terms intelligible to the slowest apprehension,—when the temple was so utterly destroyed, that not one stone was left upon another; and when every provision for that ceremonial worship which had once been so glorious, was entirely swept away.

(To be continued.)

*Petitions.*—A petition to congress has been forwarded from Shrewsbury, Mass., against the admission of Texas, signed by two hundred and thirty-six legal voters of that town, comprising men of all parties. This whole number of votes given in the town, at the last contested election, last fall, was but two hundred and two.

### THE ENEMY VARIES HIS BAITS.

The assaults of Satan upon the church are varied according to its circumstances. A few years ago unitarianism exerted a powerful influence, and Elias Hicks and many other members of the Society were ensnared by it. From the commencement of his religious career he often indulged in the practice of reasoning upon subjects above his reach, and at last rejected the divinity and atonement of Jesus Christ. The testimony of the Holy Scriptures was so decided to these points, that after endeavouring to impair their authority or pervert their meaning, he proposed that they should be dispensed with altogether. He averred they were written for other times and other persons, and were therefore not adapted to us, and if it were needful that we should have Scriptures, the Lord could qualify his servants to write those that would be more suitable for us.

While he was thus endeavouring to destroy the authority of the sacred writings he said much about the light—Christ within; and to carry out his purpose of laying waste all belief in the Lord Jesus as the Redeemer and Saviour of men, he declared that the Christ which he preached was the same that *saved* Jesus of Nazareth. To those who rejected his anti-christian sentiments it was evident that his unbelief was the fruit of self-confidence; that it was the result of a habitual reliance on his reasoning powers, and in no way attributable to the doctrine of the divine light which enlighteneth all men. Had he lived and walked in childlike obedience to this heavenly guide, he could never have denied either the Holy Scriptures or the Saviour of the world. But knowing that the fundamental doctrine of the universal saving light of Christ was peculiarly preached by Friends and held most precious by them, he endeavoured to propagate his heresy in the Society by a false pretension to it.

To expose his errors, it was necessary to bring into view frequently the divinity, atonement, and mediation of Christ, showing that while we believed that a measure of the divine light, grace or spirit is communicated to every man, we also as fully believe that it is dispensed through his mediation, that it is inseparable from him, and those who are sanctified by its regenerating power, will be for ever perfected by the one great offering which our Lord made of himself without the gates of Jerusalem.

There is a strong tendency in the human mind to pass from one extreme to another. But are we to deny any of the truths of the gospel, or to refrain from openly avowing them, because unbelievers have made loud professions of those truths? It is to this danger that the Society of Friends is now exposed. Elias Hicks said much respecting the light of Christ in the heart, while he denied the divine character and propitiation of the Lord Jesus. In meeting his heresy, justification by faith in the death and mediation of Christ has been much insisted on, and now some seem to be afraid to refer to Christ in us as the hope of glory, lest they

should be reputed a kind of Hicksites; and the "Evangelical" seceders have gone to the extreme of denying altogether that there is any inward, universal, and saving light.

Is it not equally anti-scriptural to deny, that Jesus Christ the true light, enlightens every man that cometh into the world, as to deny that he was God manifest in the flesh? and is it less dangerous to lay waste the faith in that divine light which he sheds in the heart to effect the work of regeneration, than to impair the belief that Jesus Christ of Nazareth was the promised Saviour? Can we draw any distinction in the danger of the two erroneous positions? If God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of his glory in the face of Jesus Christ, is it not heretical to deny that there is an inward light? and if the grace of God which came by Jesus Christ, and which brings salvation, hath appeared unto all men, is it not a universal and saving light? If we are to be made Christians, or to be brought to the knowledge of God, by the instrumentality of this blessed light and grace, will it not be as dangerous for us to deny its existence or its efficacy, as it was for Elias Hicks to assert that Jesus Christ in his outward manifestation was not the Saviour, and that he never made a Christian?

I believe that his detection has tended to bring into dispute the doctrine of immediate revelation, and whenever they hear it insisted on, some are startled at it, as if it were direct Hicksism. But neither his pretensions, nor Isaac Crewdson's attempts to invalidate it, can overturn the doctrine itself. There is such a thing as the immediate, infallible guidance of the Holy Spirit. Those only who are led by the Spirit of God, are the sons of God. If any man have not the Spirit of Christ, he is none of his. Whenever this infallible guide is followed, it brings true peace and settlement to the soul, and whenever it is rejected, this peace is lost, distress of mind follows, and those who persist in disobeying the light of Christ will wander into darkness and uncertainty, and nothing will restore the heavenly serenity which it gives, but a return to this infallible teacher and guide.

Some persons are so weak as to apprehend that if we admit the existence of divine revelation in the church at this day, it may endanger the authority of the Scriptures; that we shall have professed revelations in opposition to the Scriptures. And suppose some deluded persons should advance such pretensions. Have we so little faith in Christ, so little acquaintance with him who is the same yesterday, to-day and for ever, is our belief of the divine origin of the Scriptures so easily unsettled, that we can now suspect there will be any revelation of the Holy Spirit to contradict them? All Christians regard the sacred volume as containing the creed of Christians, and reject as spurious every thing which contradicts, or cannot be supported by the text. Are we so little acquainted with the voice of Christ, respecting whom we say so much, that we cannot distinguish it from the

voice of the stranger? Cannot the ear of the disciplined Christian try words, as the mouth tasteth meat? Is our religion got by rote, or are we of that number, of whom our Lord declared, "He that doeth the will of my Father shall know of the doctrine, whether I speak of myself, or whether it be of God." If the servants of Christ who do his will, are enabled to judge of the doctrine which Christ himself preached, will they not be equally qualified to decide respecting the doctrines of men? And how shall they decide but by his Spirit, which searcheth all things, yea, the deep things of God.

Robert Barclay, on church government, says, "Seeing it may fall out in the church of Christ, that some may assume another place in the body than they ought, and others may lay claim to a liberty, and pretend conscience in things they ought not, and that without question the wrong is not to be tolerated, but to be testified against, however specious its appearance may be, and that it must and ought to be judged, the question will arise, who is the proper judge or judges in whom resideth the power of deciding this controversy?" "To give a short, yet clear and plain answer to this proposition: the only proper judge of controversies in the church, is the Spirit of God, and the power of deciding solely lies in it; which infallibility is not necessarily annexed to any person, person, or places whatever, by virtue of any office, place, or station, any one may have, or have had in the body of Christ. That is to say, that any have ground to reason thus: because I am, or have been such an eminent member, therefore my judgment is infallible, or because we are the greatest number, or that we live in such a noted or famous place; though some of these reasons may, and ought to have their true weight in cases of contradictory assertions, yet not so, as upon which either mainly, or only, the infallible judgment is to be placed, but upon the Spirit, as that which is the firm and unmovable foundation."

"There never will, nor can be wanting, in case of controversy, the Spirit of God, to give judgment through some or other in the church of Christ, so long as any assembly can properly, or in any tolerable supposition, be so termed."

"To those that believe the Scriptures, there will need no other probation than that of Matthew, xviii. 20. And lo! I am with you always, even unto the end of the world. And verse 18, And the gates of hell shall not prevail against it. Now if the church of Christ were so destitute of the Spirit of God, that in case of difference there were not any found, who by the infallible Spirit, could give a certain judgment, would not then the gates of hell prevail against it? For where strife and division is, and no effectual way to put an end to it, then not only the gates, but the courts and inner chambers of darkness prevail; for where envy and strife is, there is confusion and every evil work."

If our religious Society abandons this ground, it will become a prey to every conflicting opinion that the unsubdued will of man may obtrude upon it. That caution

which characterised its movements; that religious weight which has attended its deliberations, and the safety and satisfactoriness which have marked its conclusions, will be lost. The younger will refuse to yield themselves in subjection to their elders, because they will see that he who was to be for a crown of glory and the diadem of beauty to the residue of his people, is no longer the spirit of judgment to him that sitteth in judgment, nor strength to them that turn the battle to the gate. Is not the love of this world gradually banishing the sincere love of Christ from the hearts of many, so that his yoke is but little or not at all borne upon them? Are they not so captivated with its honour and profits, that the honour which cometh from God only is too little regarded or sought by them? In their high professions of Bible Christianity, in their applause of the exertions which are making to spread a knowledge of the truth as it is in Jesus, are they actuated by the motions of the Spirit of Christ, or is it the same spirit by which they pursue their worldly concerns, and honour those who honour them? Will those who are at ease in their earthly gratifications, and who are almost constantly influenced by that wisdom in which the "children of this world" manage their interests, desire to be led by the Holy Spirit which governs "the children of light"? Is it probable that they will advocate the immediate revelation of the Spirit of God, by which they would be judged and condemned, as enemies of the cross of Christ, with all their specious professions? Can we not see that much of the religion of this day is a religion of words, a display of knowledge in doctrines and theories, while grandeur and magnificence, and the pursuit of wealth, and the love of this world, its flatteries, its pride, its corrupt ways and maxims, are cherished, and even plead for as not inexpedient, for the refined and liberal Christian? And will not the feet of the awakened enquirer for the way to Zion, be turned aside, and unbelief and irreligion be increased by these fruits.

S.

For "The Friend."

## BEACONITES.

The following extract from letters on the state of the visible Church of Christ, addressed to John Angel James, Minister at Birmingham, England, by R. M. Beverly, expresses a very decided opinion respecting the course of the Beaconites, not very flattering to their discernment, nor the condition in which their secession will land them. Speaking of the controversy which has arisen from the publication of the Beacon, he says:—

"Some respected Quakers, men of supposed piety, have, in consequence of this controversy, left the Society, and by a most wonderful act of courage, leapt headlong into the undrained bog of the established church, sinking over head and ears into all the depths of archbishops and bishops, tithes and pluralities, simony and semi-popery, giving unfeigned assent and consent to the prayer-book, and without any visible qualms of conscience, sitting down as docile disciples at the feet of the

clergy, according to the faith prescribed by act of parliament; of such a monstrous transition we can only say, that it is as if a butterfly were to reverse the order of nature, and change itself into a grub; or compare it to one, who being angry that he was supplied with rain, instead of hard, water, should in a pet betake himself to the town sewer for his beverage? It will, however, be generally found that a seceding dissenter can admire that which churchmen secretly despise.

"There are some who anticipate, because they desire, a dissolution of the Society of Quakers, by the working of this controversy; but I think they are grievously mistaken in their calculations, and that the probable effect of it will be, a *purcation of some of its dross*, by a secession of all those, whose inclinations prompt them to seek a discipline, *less at variance with the habits and customs of the world*. The rules and doctrine of the Quakers are certainly not perfect, but it would be difficult to prove that any other sect has approached nearer to perfection; and though there are, in other sects, to be found some good things which are wanting among the Quakers, yet, on the other hand, they are in possession of valuable truths, which have no practical power amongst other denominations.

"In casting up the grand account, and looking at the general result, it may safely be asserted, that no Christian community has a discipline better adapted to enforce the practices of integrity, justice, and general morality amongst its members, and that the internal laws of this peculiar republic seem based on this excellent axiom, 'that those know God who keep his commandments.' If we may recognise a good tree by its fruits, we may safely say, that some of the branches of the true vine are to be found amongst the Friends, and that these are indeed well ingrafted on it, because they bring forth much fruit. Whither should I turn, in all the world, for examples of active benevolence, munificent charity, and self-denying philanthropy, with greater confidence, than to some of the spiritual Quakers? and where should I seek, with greater alacrity, for an answer to a deriding skeptic, when he desired me to show him a real disciple of Jesus of Nazareth?"

Without adopting all the sentiments of the writer, either respecting his own church or the Friends, we may present the extract as a timely hint to some unsettled members, who are too ready to admit the force of sarcasms cast upon our principles, and to justify the observations of others, from which, as from an unprofitable bondage, we have been restored.

J. K.

We insert the following by request of a friend high in our esteem for his genuine benevolence.

From the National Enquirer.

"I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest I am rich, and increased with goods, and have need of nothing."

One of the greatest obstacles to the abolition of slavery, is the inertia—the indolence

—the *indifference*—displayed by some of the friends of the cause in the non-slaveholding states.

Many, who "dislike slavery as much as you do," will not put themselves to the least trouble, to promote the cause of abolition. They appear to content themselves with such fallacious ideas as these:—"Our society is clear,—we do not hold slaves,—our skirts are free from that stain." Or, they may say, in the language of our text, "I am rich and increased with goods, and have need of nothing." Remember how many "little ones" are "sick and in prison!"—and although, in the providence of God, thou may need nothing, yet "remember them that are in bonds as bound with them." Reader! there is a work for thee to do;—*omission* is a sin, as well as commission.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as the shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on the left hand: Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. For I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying—Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying—Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me."

We have quoted thus largely, from this interesting passage of Scripture, because it is applicable to a large number of persons who appear to think, if they can "only get along without doing any harm," there will be little more required. Be not deceived!—If it were possible for individuals to live to the age of Methuselah, and from the cradle to the grave not commit any breach of the decalogue, yet if they omitted to do that which they ought to have done, they would stand condemned at the final judgment. Read the foregoing quotation. Those who are there condemned, are not charged with having taken away the meat, the clothing, or the drink; but the whole tenor of the charge is, that they *did not do what they ought to have done*, to one of the least of the individuals of all the nations there gathered—without regard to country or to colour. Then be prevailed upon to come out, and show on whose side you are. If you have heretofore faltered, falter no longer!

"Speak as the truest doth,—sterner and stronger!"

You will be heard. If you are not against us, you are for us. Come out boldly. It is no time to hold back. By a timid, time-serving policy, you may evade censure from man; but remember, there is ORE, who sees not as man sees—who judges not as man judges; therefore be one thing or the other—show your true colours. Could we but persuade

you to do this, slavery would soon disappear. Then, indeed, "one would chase a thousand, and two put ten thousand to flight." That worthy servant of the Lord, George Fox, bore this encouraging testimony, that "one honest man would shake the country ten miles round."

X. Y.

## THE FRIEND.

TENTH MONTH, 14, 1837.

It is at all times highly desirable that the members of our religious Society, the rising generation especially, should be well versed in its history, doctrines, and testimonies, in order that they may be prepared to perceive and to avoid the various snares that have been and continue to be laid, to beguile them from the path of truth. The belief that this object would be promoted, was the motive which induced our republication, with notes elucidative and explanatory, of Samuel Luke's pamphlet in vindication of George Fox and ancient Friends, from certain malignant aspersions of modern date. To-day we have commenced another little work from the London press, "The Christian Profession of the Society of Friends, commended to its members." By Edward Ash. Without coming so immediately in contact with the slanderous publications to which Luke's pamphlet was intended as a reply, it was probably prompted by the same circumstances, and gives such a view of the principles and character of the Society, in a style remarkably bland and conciliatory, as may be read with peculiar advantage at the present time. We add, for the information of those who do not know, that the author is a minister in our Society, and a practising physician of respectable standing at Norwich, England.

The managers of the Institute for Coloured Youth are desirous of purchasing a farm of about one hundred or one hundred and fifty acres, situate in Pennsylvania, within twelve miles of Philadelphia, of easy and convenient access from the city, either by rail-road or turnpike, and not far distant from a Friends' Meeting.

Persons having such property to dispose of, are requested to leave a description of it, and the terms of sale, with George W. Taylor, at the office of "The Friend," directed to "The Committee on the Farm."

### READING ROOM ASSOCIATION.

We are requested to announce that Dr. J. Bryan will commence a course of lectures on Phrenology, at Friends' Reading-room, Apple Tree Alley, on Fifth-day evening, 19th inst., at 8 o'clock. The first subject will be the eye. Subscribers, and those entitled to the use of the rooms, will be at liberty to introduce a female friend.

Agent appointed.—William Foulke, Pennsylvania, Morgan county, Ohio.

Agent released.—Allen Thomas, P. M., Sherwood's corner, N. Y., is released from the agency of this journal at his own request.

# THE FRIEND.

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VOL. XI.

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NO. 3.

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For "The Friend."

## INCIDENTS IN A WHALING VOYAGE.

(Continued from page 16.)

We have seen some places in our wanderings, which had a place in my early visions, and Captains Cook, Dampier, and other voyagers, have been remembered amid the scenes where they won their names of honour. The Marquesas, Gallipagos, Navigator, Christmas, Jarvis, Friendly Islands, Massafuor, and a misty view of its companion, Juan Fernandez, the coast of Patagonia, Byron's scene of trials, Chili and Peru, have all been stepped at or passed in view. I will endeavour to give thee a faint picture of our anchoring in the bay of Noohehavi. We made the island on June the 9th, 1836, and the following afternoon came abreast of the harbour on the leeward side of the island. As we entered its mouth, a scene of much beauty presented itself to view. On all sides, save the narrow entrance, a slope of mountains bathed their feet in the sea, while their heads looked proudly on the clouds which hung upon their sides. It was almost an amphitheatre. Bright green verdure, lofty trees, long groves of cocoanuts stretching their limbless stems above the rest, crowned with their broad tuft of leaves and fruit, and here and there the hut of a native planted amidst his bread fruit, cocoanuts and bananas, presented a scene at once new and enchanting to me. A ship lay at anchor close to a ledge of rocks, and looked like a thing of nothingness amidst the grandeur which surrounded her. The light winds bore us slowly up the bay, and presently we were boarded by a boat from shore, and an Englishman calling himself pilot and interpreter. A little while after a canoe came along side with three or four of the ugliest specimens of mortality I ever beheld. Not in features, which were well enough, but miserably horrified with a blue tattoo. More followed, and by the time the anchor was down and all sail snug, there was a concourse of beings upon our decks, which might dispute place with any host of Plato's. The men wore a tapa or long cloth round the loins, but the absence of clothes appeared in their eyes to be compensated by stripes and

figures of various kinds tattooed indelibly into their hides, from their toes to the crown of their heads, their faces, nay, their very eyelids, giving their eyes a bloodshot, disagreeable expression. Their hair was worn in various ways, long, short, one side shaved, or a spot shaved here or there, and when long, tied up in bunches out of the way. Hundreds were still swimming off to us, men, women, and children, and a more Babel-like confusion of cries, shouts, and exclamation, I wish not to hear. It was impossible to keep any order in the ship. The women wore somewhat more clothing, were very little tattooed, except invariably across the lip, wore their hair short, and brushed back from their foreheads, were delicate looking creatures—some of them quite pretty. The approach of night drove most of them away, and I retired to rest, my head whirling like a top, and dreamed of all sorts of creatures on or under the earth, I believe. I went on deck about ten o'clock, and was somewhat startled to see a sheet of flame close under our stern; but a moment's thought, and the appearance of ten or fifteen canoes (having a large heap of brush burning in their bows) scattered about, told me what they were at—fishing.

At Oahtooah, one of the Navigators, the cooper bought a bird which I should like much to have given thee. In shape like a dove, though somewhat smaller, with the mildest and most gentle eyes, and clad in the hues of the rainbow—blue, green, yellow—shaded softly one into another, and on the crown of its head a single spot of vermilion. It was a perfect beauty of a bird. A couple of days after we left the islands, the cooper left open the door of his cage by mistake or carelessness, and he popped out, lit on the main yard, looked around, rose aloft, hovered a moment or two as in indecision, and then struck out his course, as by the compass, back to his "native land of love." Who among us envied not his flight and his powers. I got a number of shells and a few other curiosities there for thee, and am at every opportunity adding to my store.

January 30th, 1837.

*My Dear Mother,*—Since my last letters we have been into the Vavaco's, or Lord Howe's islands, to recruit. They are a part of the Friendly group, and the natives approach more nearly to a civilized state than any we had before seen. There are several missionaries and their wives, a printer who unites both callings, and a surgeon. On Christmas day, by their account, (one day previous to ours, they having come round the east and we the west cape) we went, most of us, to church, where we heard a sermon in

English by the printer, distinguished for its mildness and the humane kindness it displayed, considering the character most of the persons bore to whom it was addressed—sailors.

The church well merits a description, and was a temple that might have been called the ancient Jews in the wilderness, ere they had acquaintance with the gold of Ophir and the artificers of Tyre and Sidon. It was an oval, formed internally by three arches (one terminating at each end of the main one, a Gothic arch running the length (nearly) of the building) resting upon pillars of cocoanut wood, some six feet apart, and five feet in height. The roof rising from these low pillars to forty feet in elevation, was thatched with cocoanut leaves impervious to the rain. Inside are two ranges of immense pillars, on which are laid cocoanut trees trimmed and smoothed, and from these arise smaller pillars similarly surmounted, and so on until they reach the roof, or pinnacle. The sides or walls, in which there are six openings for doorways, are formed with small bamboo closely interwoven, and each timber, pillar, and piece of wood in the interior is ornamented with black, red, and white

(or plaited rope) served round it, which has a very striking and picturesque effect, infinitely superior (combined with the rest) to any which paint could have produced. The pulpit and two pews were the work of the carpenter. The floor is laid with mats thick enough to make the step noiseless. On this the natives seat themselves, somewhat à la Turk, though not exactly, and respond very earnestly to the exhortations delivered in their own language by the missionaries, or some of the more advanced among themselves. The natives are honest to the extreme, not inhospitable, though less free than the majority of the Polynicians, fair in their dealings, and very civil in their demeanour. Their houses, shaped like the church, were neat and comfortable, some very large. The church I should judge would hold two thousand men. The king is absent and governs by deputy; each of their houses is very large and enclosed with beautiful fences of bamboo, as are most of the dwellings; through these are lanes leading in all directions, and shaded by the cocoa and large forest trees—the shaddock, banana, mammee apple, &c. Across the top of these fences huge spiders weave their webs, which, though harmless, look somewhat horrible. Some of them had bodies as large as a gage plumb nearly, with long legs spreading over four or five inches square. They beat any thing of the spider kind I ever saw. We got here hogs, fowls, yams, bananas, mammee apples, pine apples, wild lemons, cocoanuts, shaddocks, &c. &c.

We left Dec. 29th.—On the 7th of January, we fell in with the wreck of the barque *Anastasia*, of Sydney, New South Wales. She was dismantled in a hurricane and swamped; the crew left her, (as we learned by a piece of slate made fast on the stump of the mast,) the last of December, on a raft, *without water*, three hundred miles from land, and but few islands under their lee safe to land upon, on account of the savage disposition of the inhabitants. What became of them we know not—many are the chances against their surviving. The Braganza of Bristol lost her spars and three boats, and her head, in the same gale, and we picked up a large ship's topmast, cap and all; so there must have been other sufferers. We escaped by being in port, though it was felt very sensibly there. We have had heavy winds ever since, until within three or four days, half the time under storm stay-sail, or at most mainpail and foresail. But our good ship rides it out bravely.

We have 900 barrels of sperm oil on board, but the time of my return looks distant enough. We are tolerably comfortable, however, yet have little to think of but the pleasures of home, and many weary hours of inaction to indulge in melancholy retrospection.

Remember me to those who do not forget me, and give my love to ——— &c. &c.

#### COLUMBIA RIVER COUNTRY.

The following article, relative to a part of our continent comparatively but little known, will be found interesting. We copy from the New York Observer of the 14th instant; which states, that it is from the letter of a missionary to the Indians beyond the Rocky Mountains; published in the *Missionary Herald* for September.

#### *Face of the Country on the Route.*

We left Snake Fort the 22d of August, and arrived at Fort Wallawalla the 3d of September. Wallawalla is on the south side of Columbia river, nine miles below the mouth of Snake or Lewis river, and at the junction of Wallawalla and Columbia rivers. It was built by the Hudson's Bay Company fifteen years ago. No timber except flood-wood is found within twenty-five miles. The soil is good in small spots on the Wallawalla river. All kinds of grains and vegetables produce well. Cattle surpass in fatness any thing I ever saw in the United States. Horses are as plenty and about as cheap as sheep in our country, beautiful and usually milk-white or cream colour. All animals feed out through winter, as there is but little snow. The grass is of a superior quality, called the buffalo grass, a fine, short, bunch grass, covering the whole face of the earth. This grass is one among the thousand marks of the goodness of God in providing for all climates and sections of the earth. It might naturally be supposed, there being no rain or dew in this country for six or seven months in the year, every thing would be parched by the sun, and there would be no means of subsistence for animals; but this grass remains through

the season quite fresh, retaining all its virtue, and forms very hearty food for winter. As soon as we came to it, about six days before arriving at Wallawalla, our animals would leave the green grass on the streams, and seek this on the sand-hills and plains.

#### *Great American Desert.*

With regard to the country through which we have passed, nothing probably could have set me right but actual observation, so different is the reality from what I had previously imagined. The fact that the vast interior of North America is a barren desert, is not, so far as I am aware, very extensively known in the United States. On the 22d of June we entered the Rocky Mountains, and came out of them the 1st of September of the same year. Till we reached the forks of the Platte we found some timber and considerable fertile soil on the water courses, though both diminished to that point. From that place, excepting a little spot at Fort William, Fort Hall, Snake Fort, Grand Round, Wallawalla, till we came within a hundred miles of this fort (Vancouver), the whole country is a barren desert, with only here and there a little patch of grass and willows, planted, it would seem, by the hands of a kind Providence, just often enough for stops at noon and night, reminding one of the great Sahara of Africa. In the morning we would mount our horses, and ride hour after hour through plains of burning sand, or over mountains of rocks, till about mid-day, when ourselves and animals had become thirsty, and hungry, and tired, we would suddenly come upon a cool spring or stream of water, with a few acres of excellent grass for our horses, (excepting the route from Fort William to Rendezvous, where they suffered much), and a little cluster of willows for fuel. So we would travel in the afternoon, till we came upon a similarly favoured spot, about the hour when we wished to encamp for the night. A few days we were compelled to travel all day, some twenty-five or thirty miles, to find water and grass. The region of the Snake or Lewis river, especially, is the most barren of our whole route. We camped but a few times on the river, and always found a limited supply of grass and willows. Except these few spots, we could not discover a green thing upon its borders. From Fort Hall, where we struck it, to Snake Fort, where we left it, there is nothing but a vast plain of burning sand, with here and there a mountain of burnt rocks. Our route lay generally some miles from the river, where we found food and water as above mentioned. The river passes through a channel of cut rocks, from 100 to 500 feet deep, with frequent rapids, and four or five considerable falls. It is not navigable on account of the rapidity.

So far from being a country of game, except the buffalo country, it is a country of comparatively no game. Since leaving Fort Hall we have travelled days, and I do not know but I can safely say weeks, without seeing a living creature, except a few crows in the air, and herds of large black crickets upon the ground. We saw but two bears in

the whole route. However, I learn that in the mountain, deer, antelope, elk, and bear can be found to some extent, even in the most destitute parts of the country. The rivers abound in fish. The Columbia and its branches teem with salmon three or four months in the year, during which time 200 or 300 barrels are salted at Fort Vancouver. A little care during the salmon season, and all the settlers of the Columbia may supply themselves with salt salmon for the year. The salmon find their way far into the mountains, up the several tributaries of the Columbia. We found them plenty at Salmon Falls ten days below Fort Hall, perhaps a thousand miles from the ocean. They continue to beat their way up the rivers and small streams till their strength is exhausted, and they float lifeless upon the shore. Not one of the countless herds that enter the mouth of the Columbia, every season, ever return. They are mostly dead by the first of October. The Columbia also abounds in sturgeon and seal.

#### *Remarkable Quicksand.*

A few days before our arrival at the rendezvous, myself and several others, with our animals, came well nigh being swallowed up in the earth. I drove my wagon on what I supposed to be a dry white sand plain, with a few scattering bunches of sedge. All at once I saw the whole surface for a distance around agitated with a tremulous, quivering motion. I instantly cried to Mrs. Spaulding, riding some distance before, to stop, and remain unmoved. At that moment both my horses went down nearly out of sight. Fortunately the wagon did not. I turned to look for help, and saw one of Doctor Whitman's pack-horses go down and several others at the same time. Mrs. S.'s horse was led back by Mr. Fitz Patrick without getting in. By the mercy of God we all escaped with our animals, unhurt. It was a bed of quicksand mire, crusted over by the heat of the sun. We saw several places where it was evident that buffaloes had plunged and disappeared, after struggling perhaps for hours.

There is said to be no rain or dew in the region of the mountains during the summer season. We witnessed the last shower of rain on the 24th of June, except a light shower of about five minutes on the 18th of July. The night air is very refreshing to one sleeping out under the open canopy of heaven. It is usually cool, and sometimes too much so to be comfortable, especially when in the neighbourhood of snow-capped mountains. As we drew near Vancouver the world assumed its natural appearance again—clouds in the heavens, timber upon the face of the earth, and dew in the mornings upon the grass, though there is no rain even to the Pacific, during the summer; but it rains almost constantly in the lower Columbia during the winter.

#### *Geological Structure.*

The geological structure of the earth, except a tract of beautiful granite, through which we travelled for a few days near the Black Hills, and one or two bad specimens on Snake river, is one and the same, viz. basaltic.

It would seem that the entire Rocky Mountains, extending even to the Pacific ocean, have been thrown up from the bowels of the earth by internal fires. The country of the Columbia river especially, is a beautiful specimen. The bluffs on either side rise to the height of from 100 to 1,200 feet, in benches of perfect flutes, closely piled, all perpendicular, with the exception of two small piles I observed in passing from Wallawalla to this place—one horizontal the other oblique. For one whole day, while passing the Blue Mountains, two days from Wallawalla, we were upon cut stone, or stone broken fine by some natural agency, and resembling very much continued heaps of such broken stone as is prepared for covering roads in the states. This day's travel injured the feet of our animals more than the whole journey besides. In fact we found but little difficulty till we reached these mountains. Most of our animals made the whole journey without being shod. We drove a wagon to Snake Fort, and could have driven it through, but for the fatigue of our animals. We expect to get it at some future time.

The whole face of the country, from Fort William, at the foot of Black Hills, till within six or seven days' travel of Wallawalla, is covered with the mountain sedge, a species of wormwood, with a fibrous stalk of the size of a man's wrist, and from three to four feet high, having a dead appearance. No creature, I believe, eats this bitter herb, unless compelled by hunger. This sedge was some obstruction to the wagon, though but little to the pack-horses.

#### Soda Fountain.

Three days before we reached Fort Hall we passed what seems to me one of the greatest curiosities in the world—a natural soda fountain of unknown extent, having several openings. One of them is about fifteen feet in diameter, with no discovered bottom. About twelve feet below the surface are two large globes, on either side of this opening, from which the effervescence seems to rise. However, a stone cast in, after a few minutes, throws the whole fountain into a violent agitation. Another of the openings, about four inches in diameter, is through an elevated rock from which the water spouts at intervals of about forty seconds. The water in all its properties is equal to any artificial fountain, and is constantly foaming and sparkling. Those who visit this fountain drink large quantities of the water with good effect to health. Perhaps in the days when a railroad connects the waters of Columbia with those of the Missouri, this fountain may be a source of great gain to the company that shall accomplish such a noble work, if they are beforehand in securing it. For I am sure if visitors can come from the far east to see the Niagara Falls, they would not value a few days more to visit the west and see the great soda fountain of the Rocky Mountains.

Cheerfulness in society should, under ordinary circumstances, be considered a branch of politeness.

#### Religious Prospects in Spain—Recent Martyrdom of a Quaker there.

We derive the following from the New York Observer of the 7th instant, in which it is given as a letter to a gentleman in Boston, from W. H. Rule, a missionary at Gibraltar.

The expression of the writer in reference to the interesting Valencian curate, "even if his views and experience as a Christian should not be at once as sound as we would desire," seems to us to admit of an easy explanation: his views probably were not much different from those of the Quaker martyr whose sufferings and faithfulness he so feelingly narrates.

GIBRALTAR, June 13, 1837.

My Dear Sir,—The interest which you and many Christians in the United States are led to take in Spain, and the desire you express to receive information as to this country, render it my duty again to take the pen in order to communicate at least one incident which will doubtless deepen these feelings of religious sympathy, and tend to show that the time is drawing near for the deliverance from the abhorred yoke of Romish dominion.

Don \_\_\_\_\_, a curate of one of the largest parishes of Valencia, has for some years past regarded the system of that religion of which he is a minister, as totally corrupt and idolatrous. At the same time that he has been kneeling at the high altar, sustaining the first figure in the pretended sacrifice of the mass, he has been praying to God for light to disclose the errors he suspected, and grace to abandon them. Wearied with the incessant round of childish ceremonies, in which he saw that his brother priests were all as little interested, and some of them only less disgusted than himself, he studied law,—it not being unusual with the better class of Romish ecclesiastics to study the kindred professions of law and medicine—and graduated as doctor. His object was to practise as a lawyer, resign his licenses as a parochial priest, and cleanse his hands thenceforth, from what he more than suspected to be the idolatry of the mass.

Passing by the intermediate details, it is sufficient to state that he was providentially conducted to an acquaintance with a pious Englishman, a naval officer, who now alone, excepting as he has the promises and presence of his Master, has been for some time past in Spain, devoting his person and property to the illumination of the people by disseminating extensively the written word of God. To this gentleman he disclosed his views; and the result of their conference was a determination that he should be removed from all interruption, study the Holy Scriptures, and receive some aid in this all-important business, so as to be fully prepared to "come out from Babylon," and devote himself to the reformation of his now degraded country, by proclaiming in every practicable way the gospel of Jesus Christ.

He is now in my house, where he will re-

\* The names should not be printed or published from platforms just now, for obvious prudential reasons.

main for a time, incessantly digging into the mines of revealed truth; and I have the most interesting and delightful charge of assisting him in this work. His tonsure, never I hope to be renewed, is becoming gradually obliterated; and although honoured and sought after as an eloquent preacher, he sits with me in my study with all the docility of a child, and yet displaying a manliness and strength of intellect beyond what is generally found in priests trained up in the very heart of popery, in the deepest shades of religious and intellectual obscurity. He appears to be quite free from the prevalent skepticism of the times, and to be actuated by the fear of God, and a desire to be saved. He intends to retire to his own house, where he has a mother and sister dependent on him; but his mother freely gives him up, to resign his income, his popularity, his temporal hopes, and perhaps much more, in order to be emancipated from the apocalyptic Babylon; and there to gather around him all who will accept instruction, especially the young, and purposes to devote himself to the study and explanation of the Bible to his fellow citizens. A few months will serve to develop his character, and show how far our hopes of him now may be well founded. Meanwhile it is our plain duty to help him forward in the good way, commending his case to God. And even if his views and experience as a Christian should not be at once as sound as we would desire, we must yet "receive him," and rejoice in his co-operation, hoping that he will eventually become an instrument of much good. For the present, then, I will say nothing more of him, but subjoin below the first fruits of his pen, in the narration of a martyrdom of which he was himself a witness.

Mr. Lyon goes on as usual in Cadiz, preaching in the bay and distributing the Holy Scriptures and tracts. As yet, although he has succeeded in getting a few to hear him read sermons, he has not had confidence to preach extemporaneously, and is often depressed by the indifference of the people. Yet I am persuaded that by perseverance, and improving in the language, he will eventually succeed in assembling a congregation.

I am rejoiced to hear that there is some prospect of our obtaining help from America. There is also hope that our own society in London will send another missionary hither, in order to set me free, and I will not fail to communicate to them your idea of their meeting their American brethren in this way. In fact we ought now to go to Valencia, to hold up our new friend's hands, and be at hand to encourage and guide him in his new and peculiar situation, not leaving one alone to struggle with mighty and unanticipated temptations without the advantage of Christian counsel and communion, and to enter in at the door opened for us by his instrumentality. The English and American brethren might thus take Valencia and Barcelona between them. But if we had fifty we could find them stations, and fill their hands with work.

The queen has ratified the new constitution, and although the article respecting religion is not so explicit as could be wished, its

obscurity is in a good degree counterbalanced by the abolition of ecclesiastical jurisdiction. The code of laws has next to be formed, and it is probable that that will contain some express provisions for the case of protestants. But be that as it may, we must not stand still. Mrs. Rule unites in very kind Christian remembrances, with, my dear sir, your obliged and faithful servant,

W. H. RULE.

#### *Martyrdom of a Spanish Quaker.*

The following relation of the fury displayed by the Romish priests so recently as the year 1827 or 1828, is translated from the original account, just now written by an eye-witness worthy of all credit, being himself a native of, and resident in, Valencia, where he sustains a public character as parochial priest, and enjoys the respect of his fellow-citizens. Should any doubt as to the veracity of the statement, he is referred to multitudes of eye-witnesses on the very scene where the atrocious slaughter of an honest man for conscience' sake was recently perpetrated. It is to be hoped that the friends of religious freedom and the lovers of Christ will accept this as an additional appeal on behalf of Spain. Perhaps we are now beginning to discover that the Holy Spirit has long been operating on the hearts of some, and preparing the way for the introduction of the gospel. The Spanish nation has cast off the vassalage under which it had been so long held, and there is no small proportion ready to receive with gratitude even English or American strangers whose sole business it shall be to teach and preach the pure religion of the Bible. As the following is the relation of a fact, and as the name of the writer is for the present withheld from prudential motives, I deem it advisable to add my own, in attestation of confidence in the narrator.

W. H. RULE, Missionary.

Gibraltar, June 14, 1837.

When the constitution of 1812 was undergoing revision in the national congress of Spain, (in the years 1836, '37,) on the discussion of the 11th article, which declares that "The Spanish nation obliges itself to maintain the worship and ministers of the catholic religion, which is that which the Spaniards profess," the minister, on the part of the government, desired that the following clause should be added: "No one shall be persecuted for religious opinions." The proposed addition was supported by some philanthropic and enlightened deputies, and, among others, by the former minister of government, Don Joaquim Maria Lopez. But Señor Aquelles, as member of a commission appointed to prepare the clauses of a constitution, and his colleague, the Señor Alogza, declaimed loudly against the addition of any thing to the article as it then stood, pleading that it should remain unaltered, and they obtained the consent of the cortes to their wishes.

We cannot but be amazed that a nation which desires to establish liberty, and this in the nineteenth century, when every civilized nation calls for the enjoyment of the privi-

leges of personal liberty—we are amazed that the constitutional act, in which the chief rights of citizens ought to be clearly guaranteed, should be defective in this main point; at the same time that the modern constitutions of southern Europe, in France, Belgium, and Portugal, and also in Brazil, are complete in this respect. In those countries every citizen is sure that he will be allowed to worship God according to his conscience, not being required to submit to atrocious intolerance. These laws of proscription and of death are yet in force in Spain, by which any may be persecuted even to death. In the year 1827 or 1828 (for I do not at this moment remember which), on the 31st of July, occurred an event which I will now relate.

On the outskirts of the city of Valencia, there is a village named Busafa. In this village was a schoolmaster, who, although a Spaniard, professed in private life the religion of the Quakers. He was accused at the Tribunal of the Faith, and cast into prison in the city, in the prison, so called, of San Narciso. The patience and meekness of this poor Quaker excited the admiration of the alcaide and jailers. Some fellow-prisoners of the very worst description were used to put that patience of his to the proof. One day they hurled a cricket ball at his face, which wounded his cheek; but the Spanish Quaker calmly picked up the ball, and with the most perfect mildness put it into the hands of the man who had thrown it. When clothing or food was distributed among the prisoners, he invariably sought some other prisoner, who appeared more necessitous than himself, to whom to impart a portion of it. The señores of the Tribunal of the Faith endeavoured to bring him to a solemn recantation of his belief as a Quaker, but he said that he could not do any thing against his own conscience, nor could he lie. They condemned him to be hung, and he was transferred to the condemned cell, perfectly resigned to the will of God. On the 31st of July he was taken from the prison to the scaffold. He was not clothed in the black dress usually put on culprits whop brought out to execution, but appeared in a gray jacket and pantaloons. With a serious countenance and unflinching mien, he ascended the scaffold, conducted by Father Felix, a barefoot Carmelite friar, exhorting him to change his views. But the condemned victim replied in these words, which were almost all he uttered from the time of entering the condemned cell: "Shall one who has endeavoured to keep God's commandments be condemned?" When the rope was adjusted, he desired the hangman to wait for a moment, and raising his eyes towards heaven, prayed. In three minutes he ceased to live.

This fact occurred but a few years ago, and was witnessed by all the inhabitants of Valencia. The hangman who executed the sentence, the friar who attended him, his fellow-prisoners—these are yet alive, and there is no one but knows that he was an honest man, who speaks of him as the Quaker schoolmaster, who gave good instruction to the children, and who was condemned to be hung because he was a Quaker. This is

strange indeed. Yet it is more strange that when the emancipation of man from tyranny and arbitrary power is discussed in connection with the revised constitution, which ought to be a compilation of all the guarantees that can be given to the citizen, the following, as one of the most essential, should not be found: "FREEDOM OF THOUGHT, AND FREEDOM OF CONSCIENCE, ARE ESSENTIAL TO THE FREEDOM OF A NATION."

#### AGRICULTURE.

From a new work published at Baltimore, entitled "Miscellaneous Thoughts on Men, Manners, and Things; by Anthony Grumblers, of Grumbleton Hall, Esquire," we extract the annexed sensible remarks.

"Cousin," said a bishop of Lincoln, upon being solicited for an office by a country relative, "if your ear be broken I'll mend it; if your plough be old, I'll give you a new one; and your sword, but an husbandman I found you, and a husbandman I'll leave you." There was both humanity and practical wisdom in this dealing of the bishop with his aspiring and discontented cousin. The Egyptians certainly carried to a very unreasonable extent their adherence to the employment in which they and their forefathers were educated; but it was, perhaps, attended with less evil to themselves and to the community, than that perpetual craving after any other pursuit than our own, which is sometimes found in England, and which in our country is so usual, as occasionally to ruin families, and very often individuals. Our agriculturists seem to set far less value on their professions than do the ancients. Their engineers, statesmen, and philosophers, considered tilling of the earth the most honourable of occupations; they often ploughed, sowed, planted, and graded, with their own hands. Cyrus took such pride in this employment that his greatest pleasure was to point out to his children his lot at his own labours. He also forsook his throne for the pleasure of agriculture. Solomon dug his fish-ponds, planted his plane trees, and took more delight in examining his fields, and personally directing their cultivation, than even in the study of philosophy.

The most renowned names of Roman families were derived from these pursuits, as the *Vitelli, Lentuli, Fabii, Publilii, Turri, the Ciceros*, and a hundred more. Nay, it is said that Italy takes its name from the Greek *Italos*, (vitalus) a calf—and we know that Apollo was an herdsman, and that both Paris and Anchises were shepherds; and so were Abraham and all the patriarchs; and we might first have mentioned Adam, and his pious son Abel. But the agriculturists of this unique land seem to be a little ashamed of their vocation; for they are sure to educate their sons for doctors, lawyers, merchants, and congress-men; and they themselves are often traders, shippers, bankers, politicians, hotel-keepers, mine-workers, law-makers, and, in fine, any thing but careful, practical, and scientific cultivators of the soil! The evils that result from this hankering after other pursuits with which they are often wholly unacquainted, are sometimes very great; and the false pride which occasions the education of, perhaps, an only son to medicine, to law, or to politics, still tends to greater mischief; for if the son should make but a poor doctor or lawyer, on the death of the parent the family domain goes to almost certain ruin from the want of a protector. But the evils which flow from not duly estimating the excellences of agriculture, manifest themselves in every possible form, and are far greater than those to which we have alluded. We cannot set them forth in a little section of a small volume; we only design to set our readers to thinking; and if they do think, they must agree with us that no vocation in life is more honourable, laudable, and peaceful, than that of agriculture; and that it may be made profitable withal, if they will only abstain from invading the provinces of others; and, above all, if they will more carefully abstain from imitating the extravagant habits of city folk.



*The Christian Profession of the Society of Friends, commended to its Members. By Edward Ash. London, 1837.*

(Continued from page 14.)

It might have been expected, that from this time the disciples of Jesus would have exhibited the religion of their divine Master in its full and unobscured spirituality. But to whatever degree this may for a time have been the case, the seemingly inveterate tendency of man to substitute shadow for substance, form for vitality, and outward performances for an inward work, was soon lamentably manifested. At a very early period of the church, Jewish and heathenish forms and institutions began to be introduced. These progressively accumulated, as the great apostasy more and more developed its pernicious growth; till at length the true characters of the visible church of Christ were almost lost throughout the world; and, with the exception of some secluded and obscure spots, were hardly to be discerned amidst the mass of Jewish ceremonies and heathenish idolatry, which had been accumulated around it.

At length, after a long night of darkness and ignorance, it pleased the Almighty that an increase of light should arise upon the church, by the means of that reformation of which Wicliffe and others were the beginners, but which was more fully brought about by the labours of Martin Luther and his contemporaries. By their instrumentality, religion was disencumbered of many of those things which had so greatly obscured its spirituality during the night of the apostasy; and some advance was made towards exhibiting it in its true character.

At a later period, a still further progress was made in the work of reformation in our own country among the puritans, and some of those various denominations of Christian professors which appeared about the time of the commonwealth. By them, many of those corruptions which the national church had retained after its separation from that of Rome, were rejected; and in various respects a nearer approach was made to a spiritual view of the nature of religion: not a little however yet remained to be done.

It was during this period that George Fox entered upon those public labours which resulted in the gathering together of the religious Society of Friends. But though he may be regarded as the first and chief instrument in this work, he found many scattered among the different bodies of professors, already more or less prepared to unite in his views, and cooperate in his labours. He believed that his own mind had been opened by the Spirit of Truth to a clearer discernment of the spiritual nature of religion than was then received or taught; and that he was required publicly to testify of that which he had learned, to call men away from their dependence upon human teachers, and to direct them to that divine Teacher by whose enlightening power he himself had been brought to the knowledge of the truth.

Before, however, I proceed to give some account of the views and practices of the

early Friends, it seems proper briefly to advert to the circumstances by which the religion of that period was more or less characterized, in matters both of doctrine and of practice. Without such a view, we shall not be qualified to form a right estimate of the various particulars by which George Fox and his fellow-labourers were distinguished from the generality of professors of that day.

It appears, not only from the narratives and writings of the first members of our Society, but also from the testimony of other contemporary authors, that there was at that period a great deal of high profession of religion, unaccompanied by change of heart, and therefore unproductive of the fruits of the Spirit. Thus, the avowal of an orthodox belief, the outward performance of certain exercises, as prayer and singing, the punctual attendance of public worship, or, more properly, of the services of those appointed to conduct it, the administration of water-baptism, and the periodical partaking of bread and wine, were in the general more insisted upon, or at least practically more attended to, than the necessity of regeneration and conversion, and the obligation of personal holiness.

In representing this as an extensively prevalent state of things at that time, I do not forget how many there were among the different religious sects, eminent for their fervent zeal, their exemplary lives, and the generally sound and practical character of their ministry and writings. It is probable that amidst the heat of controversy, some of the first Friends did not sufficiently appreciate the degree in which vital religion was thus found among those who differed from, or opposed them. But while we gladly admit that there were not a few who enforced, both by precept and example, the practical nature of true religion; who insisted on the worthlessness of its mere profession; and who dwelt largely and forcibly on the work of the Holy Spirit in the regeneration, conversion, and sanctification of men, it is evident that these things had but little place with the great majority of the professors of Christianity, and indeed with no small portion of its teachers. And even as it respects those whose views were the most spiritual, there is, I conceive, sufficient evidence that some important parts of Christian doctrine, in relation to the work of the Holy Spirit, were in the general imperfectly apprehended, and inadequately enforced. The fulness and excellence of those privileges which the disciple of Jesus may enjoy in the indwelling of the Spirit of Truth, as his counsellor, teacher, and guide; and the presence of this Spirit in the church, as the source of the only right authority for the exercise of the ministry and other offices, were far from being distinctly understood or acknowledged, and still more so from being practically applied.

Besides this generally defective character of the doctrinal views of those times, there were some particular errors or perversions of doctrine, which seem to have had a pernicious influence on the minds of many of the professors of religion. While justification by faith was strongly insisted upon, the necessity of good works, as the natural and constant

fruit, effect, and evidence of living faith, was often too little heeded, and sometimes virtually denied. Again, while the sovereignty of divine grace in the election of God's people was strenuously contended for, this election was too often represented as if it were wholly irrespective of the new birth and sanctification; and on the other hand, reprobation was spoken of as if it were the effect of an absolute and eternal decree of the Almighty, instead of being a consequence of the rejection of his proffered mercy. Nearly allied to these errors, was that of teaching that it is impossible for man to abstain from the commission of sin during the present life; a doctrine which, in connection with those above mentioned, powerfully tended to carelessness and licentiousness, and too often led the way to practical antinomianism.

In addition to what was unsound or imperfect in doctrine, there was much in the allowed practice of all classes of professors, which is at variance with the precepts and example of Christ and his apostles. War and oaths were almost universally allowed and justified; and not only was Christ's authority in his own church virtually set at naught by the manner in which its ministers were ordinarily appointed, and by the mode in which they for the most part exercised their office; but the spirit and freeness of his gospel were also infringed upon by a system of stated payment, whether compulsory or otherwise, for their services. Further, although the thoughtless pleasures and gross vices of the avowedly licentious were shunned by the professors of godliness; and although many of these exhibited, both by precept and example, a comparatively high standard of practical holiness, there was among all classes a general conformity to the customs and fashions of the world, in many things repugnant to Christian simplicity and truth.

Such was the more or less prevailing character of the religion of the period in which our Society had its origin; and it will be found that the doctrines and practices which were chiefly insisted upon by its first members, were such as had an immediate reference to these errors and defects.

GENERAL VIEW OF THE DOCTRINES AND PRACTICE OF THE FIRST FRIENDS—OBJECTIONS URGED AGAINST SOME OF THEIR DOCTRINAL EXPRESSIONS CONSIDERED—EVIDENCE OF THE TRUE CHARACTER OF THE WORK IN WHICH THEY WERE ENGAGED.

Among those things to which the early Friends bore witness in their ministry and writings, they taught that true religion implies a real change of heart, of which holiness of life and conversation is the necessary and inseparable fruit and evidence: that without this change, the profession of an orthodox belief, the knowledge of the contents of Holy Scripture, the punctual observance of the forms of worship, and the diligent attendance of public ministrations, are of no avail; that it is to no purpose to hear and admit all that Christ did and suffered for us, unless we so believe on him as that he dwells in us by the Spirit; that baptism with water, and the ceremonial partaking of bread and wine, are not

only inefficacious in themselves, but were never enjoined as perpetual ordinances in the church of Christ, nor constitute any essential part of the new covenant dispensation: that God, by his Spirit, visits and strives with the children of men in order to their salvation: that in those who resist not, but give heed to this visitation, the Holy Spirit begets true repentance and living faith, and dwells in them, not only as their sanctifier, but also as their teacher, counsellor, and guide: that it is only by the revelation of the Spirit that the doctrines of Christ and his apostles, and the contents of Holy Scripture generally, can be rightly apprehended and made effectual to the conversion of the heart: that without his presence and influence, true worship cannot be performed, nor prayer and praise acceptably offered: and, that as Christ is the supreme head and governor of his own church, being present with and presiding over it by the Spirit, it is only under the immediate guidance and authority of the Spirit, that the government and discipline of the church can be duly ordered and administered; and in an especial manner, that thus only can any be rightly called to the work of the ministry, be instructed as to the time, manner, and place of their particular services, or be qualified for their performance. As they taught that those only are rightly appointed ministers who are thus called and qualified, so they testified that the gift of the ministry is alike bestowed upon male and female, learned and unlearned, even as it was in the primitive church: and as they recognised no exercise of the ministry but such as is under the immediate anointing of the Spirit, they taught that when the church came together for public worship, its members were not to engage in any outward exercise in their own will, and manner, and time, but were to wait in silence before the Lord, seeking for ability to worship him in spirit and in truth, and looking to him alone for instruction and help, whether he might be pleased to impart it immediately, or by the mouth of any of his servants.

In regard to matters of doctrine, they further taught, that faith without works is dead: that believers are not only exhorted to abstain from all sin, but are assured that divine grace can enable them so to do: that since the election of God is "through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," none are to be accounted among the number of his elect, but such as give evidence, in a holy life and conversation, that they are true disciples of Christ: and that as the gospel offers salvation to all, without distinction or limitation, none are accounted reprobate but such as reject it or fall away from it.

They further testified that all wars and fightings are utterly repugnant to the spirit and precepts of the gospel; that oaths are not only precluded by that uncompromising adherence to truth which the gospel inculcates, but that they were also expressly forbidden by Christ and his apostle James; that every kind of forced maintenance for the ministers of religion is directly opposed to the character and provisions of the gospel

dispensation; and that even their acceptance of voluntary payment is at variance with the spirit of our Lord's injunction, "Freely ye have received: freely give;" except in so far as the services into which they may from time to time be called, render it needful that their outward wants should be supplied.

Lastly, they not only bore an open testimony against the vices and follies which were generally disallowed by those who made a profession of religion, but they constantly taught that the disciples of Christ are called upon to come out from the world; to renounce its spirit; not to seek its greatness, its riches, or its pleasures; and to abstain from every thing in its maxims, fashions, and observances, which is inconsistent with a strict adherence to truth, and with that plainness, simplicity, and self-denial, which become the high calling of those who profess not to "live unto themselves, but unto Him who died for them, and rose again." In carrying into their own practice that which they thus inculcated upon others, their conduct was remarkably characterized by a steady refusal to sacrifice truth and principle to expediency; so that they chose rather to endure the greatest sufferings, than to yield a compliance, even in things which the world accounted trivial, when it was at variance with what they deemed to be the standard of truth and righteousness.

But powerful and consistent was the testimony which they bore to the spirituality of the gospel dispensation, and strikingly as they exhibited in their own conduct the excellency of that truth which they professed, we are not to suppose that they were exempt from human infirmity; or that, in carrying on the work to which they were called, they did not at times mingle with it that which showed that the treasure which they had was nevertheless "in earthen vessels." Although it is not my purpose to enter upon any detailed examination of this subject, I do not think it expedient to pass it by wholly unnoticed; more especially considering the manner in which the views and conduct of our early Friends have of late been brought forward. Whatever degree of infirmity may have been mingled with the work in which they were engaged, the origin and true character of the work itself rest on evidence not to be shaken by such adventitious mixture; and I am persuaded that a candid estimate of their history and writings will lead to the conviction that, considered in their general character as a body, they were true believers in, and faithful followers of the Lord Jesus Christ.

It would seem as though, when a great work is to be accomplished in the church, men endowed with minds of more than common force and energy are generally employed as the chief instruments for carrying it on: and such minds, we all know, are the most likely to be drawn into extremes, especially before age and experience have tempered and regulated the fervour of their zeal. There is besides a natural tendency in the excitement which prevails at such periods, to carry those who largely partake of it beyond the bounds of moderation. If, from the operation of

these and other similar causes, we should meet with some circumstances in the history of the early Friends, which we cannot approve or justify, let us remember that they were by no means peculiar to them, but were also seen in many others during that period of religious excitement: and, far from being a predominant character of their history, they were of comparatively rare occurrence, and in great measure confined to the first few years of the Society, before it had attained that settled order which was afterwards established among its members.

Observations of the same general character are equally applicable to those objections which have been brought against them, in relation to matters of doctrine. There is a strong tendency in the mind of man, one which is continually exhibited in regard to all subjects which powerfully engage his attention, and certainly not least so as to that of religion, by reason of which, when he is intent upon the pursuit and support of truth in one direction, he is liable more or less to overlook it in another, and thus to be drawn into extreme or exclusive statements respecting it. I believe that whatever is met with in the doctrinal expressions and statements of our early writers that is justly liable to exception, is mainly referable to this cause: and when we consider how largely they were involved in controversy, and how earnestly they were engaged, in the midst of opposition and obloquy, to contend for some most important points of Christian truth, it cannot appear surprising if they should at times have expressed themselves in a manner seemingly more or less at variance with other parts of truth no less important.

As has been already observed, they consider themselves especially called to uphold the spirituality of true religion, and to testify of it as an inward work wrought in the heart of man by the power of the Holy Ghost. We may well make some allowance for them if, in their zeal to do this, and to vindicate the unrestricted power of divine grace to work without the intervention of outward means, they did not at all times duly advert to the undoubted truth, that in the ordinary economy of his grace, the Almighty has seen meet to employ such means for carrying on his work upon the earth.

It was, in like manner, in their zeal to contend for the universality of the love of God in Christ, and to oppose the unscriptural dogma which represents all to whom the truths of scripture are not made known as being thereby necessarily excluded from Christ's salvation, that some of them occasionally used expressions which may be thought scarcely compatible with a due appreciation of those blessings and privileges which are conveyed to man through the publication of the gospel;—even that gospel which our blessed Lord commanded his disciples to preach "to every creature," and which, being made effectual by the work of the Holy Spirit, becomes, as the apostle expresses it, "the power of God unto salvation."

In the same way, in their earnest concern to uphold that important part of divine truth

which relates to the work of the Spirit in man, testifying that without his enlightening operation no man can truly receive the things of God, and bearing witness to his immediate teaching and guidance, they may sometimes have expressed themselves in a manner which is liable to exception.

(To be continued.)

For "The Friend."

#### AWFUL STORM AT SEA.

Philadelphia Yearly Meeting has long had under its charge the property in Charleston, S. C., originally given to the Society of Friends by George II., and until recently the necessary care and supervision has been extended by it, through the medium of an agent residing upon the spot. But since the death of the last agent, which occurred about a year ago, there has been no one there to give that attention to the concern which it demanded; and it having been deemed necessary during the raging of a recent conflagration in that city to blow up the meeting house belonging to Friends in order to arrest its progress; and many difficulties preventing the proper arrangement of the affairs through the medium of written communications with those not immediately interested in them, it was concluded by the Meeting for Sufferings to appoint two Friends to go to Charleston and have the whole business satisfactorily adjusted. Accordingly, Bartholomew Wistar, and Thomas Evans, having been furnished by the trustees for the property with the necessary powers of attorney, they embarked on the 7th inst., on board the steam packet Charleston, Capt. Miercken. When off Cape Hatteras the vessel encountered a tremendous gale, which lasted from first day evening until third day morning, during which she came near foundering, but providentially escaped, and got into Beaufort, N. C., to rest.

The following account is extracted from letters received from one of the above mentioned Friends, and may be interesting to the readers of "The Friend," as affording some idea of the appalling dangers attending a storm at sea. The first part was written before the storm had fully set in.

"First day afternoon the 8th inst.—The wind and swell of the sea have increased considerably, and the appearance of the ocean is awfully grand. The waves tower above our upper deck, while the gulf which yawns below seems as though it would swallow us up. Our course is in the trough of the sea, with the winds and waves on our side, which makes the boat roll excessively, and the force of the waves striking the boat makes her tremble from end to end. We have shipped some seas on our forward deck which covered it several inches in water, and altogether it may be considered quite a storm. The seamen are now reefing our square-sail to be ready for rounding Cape Hatteras, where we are to expect a rough time. The boat rolls so that I have to hold on with one hand while I write with the other."

"The gale, of which I spoke in what I wrote on first day, rapidly increased in fury

towards night, and the terrific appearance of the billows, with the howling of the wind, convinced me that our situation had become most serious and dangerous. We were off Cape Hatteras, between twenty and thirty miles from land, in one of the most dangerous parts of the coast of North America. I retired to my berth very late, and was so fully impressed with our danger that I could not sleep, and the tremendous lurching of the boat would hardly allow me to lay in my berth. A little before two o'clock in the morning a sea broke over the stern of the boat like an avalanche; the concussion was so great as to break in the bulk heads and shatter the glass in some of the windows, far from where it struck. It broke in the skylights of the after cabin, and pouring into it in torrents, made a clear sweep over the after-deck as deep as the bulwarks, nearly four feet. The violence of the sea lifted the deck fore and aft of the wheel house, making an opening about one inch wide the whole length of the boat, through which the water poured into her sponsons every time we shipped a sea, that she rolled like a log in the water. The weather side, moreover, took so much more than the other, that it occasioned her to list over very much, and deranged the working of the engines. Had these failed, all hope would have been at an end. The captain behaved with remarkable coolness and decision. He had been on the upper deck, at the helm, all the day and night exposed to the fury of the winds and waves without any shelter. When we shipped the sea, at 2 P. M. he ran down into our cabin, said that he would not be absent from the helm, and that if we wished to save our lives we must turn to baling out water, or he greatly feared the boat would be swamped, she was so loaded with it. At this moment four skylights, each eight inches by thirty, were pouring down columns of water, the whole cabin afloat, and trunks, settees, bonnet boxes, &c. were dashing from side to side as the vessel heaved in the trough of the sea. Buckets were procured, and we commenced bailing as fast as we could, but every sea we shipped brought in vastly more than all of us could bail out, and the water soon became so deep as to run into the top of my boots. It was evident some other means must be resorted to. The passengers and crew behaved with great calmness and propriety, none who were able refusing to work. We took our mattresses and pillows and stuffed them into the lights, but the returning waves washed them out. We then barricaded them with settees, and stationed men to hold them in; this succeeded in part, but no sooner was this accomplished than a tremendous sea struck us on the other side, and opened a way for the water in there, and into the ladies' cabin. It now became necessary to put some stopping on the outside, but the boat was shipping such tremendous seas, that it was a work of great hazard. A man, however, was procured to go, who was lashed to the stanchions by a strong rope, but such was the depth of the water on the deck from the continual washing of the waves, that he could do but little. The boat rolled and pitched so dread-

fully that we could scarcely stand even when holding on, and she had shipped so much water that she leaned on the side towards the sea, exposing her to its full action. I stood baling and handing water from the time it first broke into the cabin until eight o'clock in the morning, wet to the skin, and nearly ready to sink with fatigue. As the day dawned the storm raged more furiously, the billows rose as high as our smokepipe, and as they curled and broke, fell on us with amazing power. About ten o'clock the engineer told us he thought the engine could not hold out much longer, she was so disarranged and injured by the heavy shocks of the sea. We knew that, as far as regarded outward means, this was our only hope of safety, and the intelligence was appalling. Our captain was collected and energetic, but the winds and waves laughed at the puny powers of man, and defied all his efforts.

At 10½ A. M. a sea of immense volume and force struck our forward hatch, towered over the upper deck, and swept off all that was on it. It broke the iron bolts that supported the smokepipe, stove in the bulwarks, tore up the iron sheathings of the engine, and made almost a wreck of the upper works. On the main deck it tore away the guards several inches square, demolished the windows of the main hatch in the men's cabin, and poured down a torrent of water which filled it nearly two feet deep. It engulfed the fire under the boiler of the engine on that side, and lifted the machinery so as to permit the escape of a volume of steam and smoke, that nearly suffocated us, and so shifted the main shaft of the engine that it no longer worked true, but tore away the wood work, and almost destroyed its further usefulness. It swept all the rooms on both sides, and threw them open to every succeeding wave. The crash was awful, the boat trembled and quivered as though she was wrecked, and the big bell tolled with the shock as though sounding the funeral knell of all on board. I never had an adequate idea of a storm before; the whole sea was white with foam, and the wind blew up the water in such quantities that the atmosphere was thick with it. Every sea stove in some new place; windows and doors gave way with awful crashes, and several times the fires were nearly extinguished. The captain, who had stood at his post near the helm, now came down from the upper deck and told us the fury of the storm was such that he feared he could not save the vessel, that her upper works were fast becoming a wreck, and as soon as they went she would fill and sink; therefore if it met the approbation of the passengers, he would endeavour to run her ashore, in the hope of saving our lives. He said all would depend upon the character of the beach, and on our self-possession and calmness to act with judgment at the trying moment, and assured us that he would lose his life to save ours. He told us to continue working at the pumps and buckets, and in handing wood for the engines, as long as we could possibly stand; and to avoid giving way to improper excitement: that when the vessel should strike we must make for the

bow after the first sea had swept her decks. He also directed us where to place those articles we should most want if we survived. He then went to the women's cabin, and calling them altogether, stated his apprehensions that the vessel could not be saved, giving them much the same charges he had done to us. All this was done with as much apparent calmness as though all was well. He then ordered the carpenter to be ready with the axe to cut away the mast the moment she should strike, and having made these arrangements resumed his station at the helm. The boat now rolled more than ever; shipped nearly every sea that struck against her, and swung round from the shock, so as not to obey the helm. An almost constant stream of water swept the decks, and at every stroke of the sea the boat groaned, and the bell rung with a sound that seemed peculiarly awful. We all procured ropes and fastened them around our bodies, for the purpose of lashing ourselves to the wreck, and having embraced each other, prepared to take our part in the work, and to meet the awful impending catastrophe. T. G. D., B. W., W. W., and myself, stood together for a few moments, looking on the terrific display around us, and both secretly and openly I believe putting up our prayers. After this deeply affecting scene, I went to work and continued at it until 8 o'clock at night, pumping, baling, or handing out water, and carrying wood for the fires. As we were then twenty-five or thirty miles from shore, the captain's anxiety was to put the boat in as soon as possible, before she became unmanageable or began to sink. He steered for Cape Look-Out, in North Carolina, though he could not tell certainly where he was, but concluded it must be the nearest land, and that it would be as good a place to be wrecked on as any. But a merciful and kind Providence knew better than we, and at that awful moment was watching over us, and frustrating our designs for our good. The land laid N. N. West and the gale blowing heavily N. E., so that he could not steer her in; finding this, he came down and desired the engineer to raise steam with wood, to enable him to steer in, or otherwise all hope was gone. Accordingly we all went to handing wood for the engine, but so much had been washed over that we had hardly enough for three hours; the sea had broken down the doors and windows, &c. on deck, and we carefully collected these and put them in to keep up the fire. But with all the steam we could raise, we could not steer for shore, the wind and current carrying us down along shore, but not in towards it; and this proved our safety, for with the tremendous sea which we afterwards saw setting on the coast, near which we aimed to ground, we must all have perished had we succeeded in our attempt. As it was, the wind, current, and steam just served to carry us, under the guidance of a gracious Providence, we knew not whither, but into stiller water. About 9 o'clock at night, the sea began to be more calm, though the fury of the storm was not lessened, by which the captain was induced to believe that we had doubled the cape, and were coming under its lee. By

incessant exertions we now nearly cleared the hold and cabin of water, and as the boat shortly came into comparatively smooth water, the captain thought he would try to weather the night at anchor, thinking the storm might abate by morning. Some protested against this and insisted upon running on shore at once, but the captain would not, as he thought we should all perish in the dark. He therefore steered in towards it, and after running two hours dropped two anchors which held the boat. On weighing these in the morning we found that the largest one had broken short off, and our safety during the night had depended on a small and as we should have thought very insufficient one. Thus a succession of merciful providences attended us, which I shall rejoice to recount when we meet.

Our captain called a consultation of the passengers on third day morning, in which nearly all agreed that we should run into Beaufort, to refit. As he did not know the channel, it was necessary to sound continually; but after a few hours a pilot came off to us and steered us in handsomely.

After refitting at Beaufort they proceeded on their voyage and arrived in Charleston on fifth day.

10th Month, 1837.

**Hatching Fish.**—The artificial hatching of eggs has been described as a matter of wonder; but there is in reality nothing either new or surprising, the process having been long known and practised in the East. The following account of a mode of hatching fish will be allowed, perhaps, to be a little more extraordinary:—The Chinese fishermen collect with care, on the margin and surface of water, all the gelatinous matters that contain spawn of fish. After they have found a sufficient quantity, they fill with it the shell of a fresh hen-egg, which they have previously emptied, stop up the hole, and put it under a sitting fowl. At the expiration of a certain number of days, they break the shell in water, warmed by the sun. The young fish are presently hatched, and are kept in pure fresh water till they are large enough to be thrown into the pond with the old fish. The sale of spawn for this purpose forms an important branch of trade in China. In this, as in some other matters, we may perhaps take some useful lessons from the Chinese.

## THE FRIEND.

TENTH MONTH, 21, 1837.

A furious storm has recently swept along our southern sea-board, and two of the steam packets, the Home, of New York, and the Charleston, of this city, both on their way to Charleston, were exposed to its tremendous power. The former left New York on the 7th instant, "and had proceeded as far as to the southward of Cape Hatteras, when the wind, which had blown very freshly all the morning of the 9th, increased to a gale about two o'clock P. M. and caused the boat to labour very much. It was soon very generally manifest that her frame was not strong enough to withstand the violence of the sea, and we learn that she raised in the bow and stern at least three feet from her proper line. It is supposed that she leaked freely, for she soon settled so deep in the water as to render her wheels entirely useless, and her sails were then raised to run her on shore. About seven

or eight o'clock P. M. the water had quenched the fire under the boilers, and she continued nearing the land by means of the sails, until half past ten o'clock at night, when she struck the shore near Ocracoke, and immediately went to pieces. The passengers were now in the greatest confusion and alarm; some leaped overboard and were drowned in attempting to swim to land, while others possessed themselves of pieces of timber, and floated ashore nearly exhausted with cold and fatigue." The number of passengers on board is stated to be ninety, of whom seventy perished; and of her crew of forty-five, twenty-five were lost. Benjamin B. Hussey and wife of Charleston, (members of our religious Society, we believe) were among the passengers. The former was saved, the latter was among the drowned. He for some time past had charge of the meeting house property belonging to Friends in Charleston. About one third of the passengers lost were females.

The steam packet Charleston left this port the same day that the other did New York, and although by a most remarkable providence she escaped the melancholy catastrophe of the Home, yet for more than thirty-six hours her situation was perilous in the extreme, and those on board had constantly before them the prospect of almost inevitable destruction. A communication on the subject with which we have been obligingly furnished (see page 23) cannot be read but with the liveliest interest.

## WESTTOWN SCHOOL.

Arrangements will be made for conveying scholars by the Westchester railroad cars on Second day morning, the 30th instant. Omnibuses will be provided to leave the Westtown stage office, in Sixth below Arch street, at 7 o'clock, and carriages to convey the passengers from Westchester to the school. Those who wish to make use of this conveyance are desired to have the names of the children entered a day or two previous, at the Westtown stage office.

A well qualified teacher is wanted at Friends' school at Fallsington, Bucks county. Enquire of

JAMES MOON, or  
DAVID BROWN.

## FRIENDS' READING ROOM.

Dr. Bryan's lectures on *Physiology*, will be continued on fifth day evenings, at half past seven o'clock, until the course of twelve lectures is completed.

**Error.**—A mistake of a word in setting up the types last week, we find has been the occasion of some unnecessary alarm. *Phrenology*, in the communication of the Reading Room lectures, should be *Physiology*.

DIED, in Lee, N. H., on the 1st of ninth month last, ELIZABETH CARTLAND, widow of Jonathan Cartland, aged 65 years.

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# THE FRIEND.

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For "The Friend."

## An Examination of the Tendency of Fictitious Writings.

(Continued from p. 410, vol. x.)

Obligations apply just as truly to the mode of applying leisure and property, as to the use which a man may make of a pound of arsenic. The obligations are not, indeed, alike enforced in a court of justice; the misuser of arsenic is sent to prison,—the misuser of time and money awaits as sure an enquiry at another tribunal.—*Jonathan Dymond.*

In my previous remarks I endeavoured to show the impropriety of young persons reading works of fiction. I extended my objections to those intended to serve a moral purpose, and I would apply the same views in the case of persons of more mature years. Leaving out of the question books generally admitted to be bad, or even dubious in their tendency, and taking the least exceptionable of the novel class, I have serious objections to the habit of making FICTION the medium of conveying TRUTH to the mind. *There is truth enough within human reach, to be made available for every desirable purpose;* and a lesson deduced from facts which have actually occurred, has tenfold more convictive force, than if drawn from imaginings of what might very possibly happen. The sentimental reader weeps over a tale of sorrows which never occurred, and thus too often the finest sensibilities of the heart are called forth merely to be wasted. Perhaps he rises from their perusal, to meet the real sufferings of a fellow being with a tearless eye, a deaf ear, and sensibilities unmoved. There is no enough existing around us, for the exercise of all our sympathies, and we do ourselves injustice, and we do wrong to suffering humanity which has a claim upon us, if we waste those sympathies upon picturings of the fancy, which ought to be employed in mourning with those who mourn. In a perfectly rational view of the subject, there is something approaching to the burlesque, (yet melancholy when we consider what a desecration it is of our intellectual nature,) in the character of a person with all the sympathies of his soul excited, and weeping, aye, actually shedding tears, over a tale of merely imagined sorrows, while he is altogether regardless of his own eternal

interests, and has not a tear or a sympathizing emotion to spare, for all the calamities and all the untold variety of suffering which constantly exist.

The knowledge of a fact, of almost whatever kind, may be valuable for purposes of induction. A string of plausible fictions is of no moral use! A succession of facts may speak volumes of wisdom to the mind which is duly attentive to the operation of causes and effects, and in the history even of wicked men, and of the rise and downfall of nations, *knowing the narration to be true*, we may find irresistible conviction that verily there is a God who judgeth in the earth. But he were unwise, indeed, who should philosophize or build an argument from consequences made to follow in a fiction, according to the imagination or whim of the author, who is working out the story to suit some purpose of his own, as an architect erects a building, shaping it according to his will, of materials which are ready to be applied to whatever use he chooses. Professor Henry says, "All pure and elevated truth is of itself good, and it does good." The sentiment is correct; and how much nobler is it, how much more worthy of our intellectual natures, to strengthen and enrich the mind from the inexhaustible fund of truth, than to enervate it by feeding it upon fiction!

It may be that there are some who care so little for duty, or for moral right, that the hours which they spend in reading fiction would almost certainly be redeemed from some more mischievous occupation; but this miserable palliation will scarcely be urged as an argument, since those who have sufficient moral perception to raise an objection like this, are certainly capable of wielding sufficient moral power to withdraw themselves from unworthy pursuits; and to them the apostolic injunction might apply, to "walk circumspectly, *redeeming the time*, because the days are evil." The subject is fraught with seriousness when we view it with reference to our accountability for the occupation of our time, and the effect produced in disposing or indisposing us for that state of watchfulness, humility, and simple dedication to the Divine will, so necessary to the growth of the Christian character. I have alluded to the tendency of fictitious reading to prevent the accumulation of available knowledge, and when we consider that our intellectual nature is imperishable, we see how worse than idle it is, to employ the immortal mind upon the perusal of works which serve no other purpose than *merely to amuse*, while TRUTH is written with the finger of Deity wherever we turn our eyes to read it; while the treasury of nature invites our research

into its mysteries, promising pleasure in the pursuit, and crowning it with the acquisition of knowledge; while history, sacred and profane, invites our attention to the course of human events from the beginning; and the writings of wise men of many generations, open for our investigation the world of mind. These means of mental occupation will never be so exhausted as to allow us leisure for fiction: for, if "time is an estate," and we are accountable stewards of our possessions, and if we "are not our own," we have no more right to waste a portion of our time than the whole of it.

That person has been little addicted to novel reading, or is inattentive to its effects upon himself, or deficient in candour, who will dispute what I am about to assert,—that this species of reading indisposes the mind for religious reading. I may say more, the mind is insensibly thrown off its guard, it is filled with proud imaginings, and, dissatisfied with the dull routine of life, learns to seek great things for itself. In short, (as an eminent writer remarks when speaking of popular amusements,) "dispositions are gratified which it would be wiser to thwart." This is an undesirable state. The mind being once thrown off its guard is introduced into a labyrinth, and it is impossible to calculate whither it may be led by progressive deviations from the path of rectitude.

(To be continued.)

From London's Gardener's Magazine.

## THE PALO DE VACA, OR COW TREE.

After a variety of efforts, made through a considerable number of years, I have at last succeeded in obtaining, through the kindness of Sir Robert Ker Porter, the fruit of that interesting and valuable production of the coast of Venezuela, which has acquired such celebrity from the travels of Humboldt, and which furnishes such an abundant supply of vegetable milk to the thirsty peasants of those burning regions; I mean the *palo de vaca*, or cow tree, of which, I am inclined to suspect, there are, if not many different genera, at least some diversity of species. I am led to this conclusion from the discrepancy between the account given of the tree, the fruit of which has been now sent to me, and that of the illustrious traveller just mentioned; as, also, from the accounts formerly received from my valuable correspondent, of the three milk trees, the *papa*, the *lerio*, and *laule*, growing in the forests of the Choro, along the banks of the river, near Citara, or Quibbo, the capital.

I shall first transcribe the passage relating to the sort now sent, and some other matters,

from Sir R. Ker Porter's letter of the 23d of last March, from Caracas :

"I will not forget you on the subject of the *Lirio hermoso* (Pancratium undulatum Humb.) and will write to a friend in the Tay to get some lilio bulbs. I send you, with this, three seeds, or fruit, of the *palo de vaca*, or milk tree: one of them is in its husk, and the others are without it. I hope they will vegetate with you. The average temperature where these splendid, lofty, and umbrageous trees grow, is from 70° to 76° of Fahrenheit, amidst a thick forest of other large trees, at an elevation of 3000 feet above the level of the sea, in a soil black and rich, and containing a great degree of moisture the whole year through."

As the work in which Humboldt speaks of this remarkable production of a bounteous Providence may not be accessible to all your numerous readers, I shall, for their information, extract from the fourth volume of the English translation of his *Personal Narrative*, p. 212, 213, &c., the observations of this distinguished traveller, which differ in some slight degree from Sir Robert's account, and, at the same time, furnish particulars which he did not feel it necessary to introduce.

"We returned from Puerto Cabello to the valleys of Aragua, and again stopped at the plantation of Barbula, by which the new road to Valencia is traced. We had heard, several weeks before, of a tree, the juice of which is a nourishing milk. It is called the cow tree; and we were assured that the negroes of the farm, who drink plentifully of this vegetable milk, consider it as a wholesome aliment. All the milky juices of plants being acrid, bitter, and more or less poisonous, this assertion appeared to us more or less extraordinary; but we found, by experience, during our stay at Barbula, that the virtues of the *palo de vaca* had not been exaggerated. This fine tree rises like the broad-leaved star apple. Its oblong and pointed leaves, tough and alternate, are marked by lateral ribs, prominent at the lower surface, and parallel. They are some of them ten inches long. We did not see the flower: the fruit (from the specimen sent to me, about the size and shape of a nectarine) is somewhat fleshy, and contains one, and sometimes two nuts. When incisions are made in the trunk of the cow tree, it yields abundance of a glutinous milk, tolerably thick, destitute of all acrimony, and of an agreeable and balmy smell. It was offered to us in the shell of the *tutano*, or calabash tree. We drank considerable quantities of it in the evening before we went to bed, and very early in the morning, without feeling the least injurious effect. The viscosity of this milk alone renders it a little disagreeable. The negroes, and the free people, who work in the plantations, drink it, dipping into it their bread of maize or cassava. The major dome of the farm told us that the negroes grow sensibly fatter during the season when the *palo de vaca* furnishes them with most milk. This juice, when exposed to the air, presents at its surface, perhaps in consequence of the absorption of atmospheric oxygen, membranes of a strongly animalized sub-

stance, yellowish, stringy, and resembling a cheesy substance. These membranes, separated from the rest of the more aqueous liquid, are elastic almost like caoutchouc; but they undergo, in time, the same phenomena of putrefaction as gelatine. The people call the coagulum that separates by the contact of the air, cheese. This coagulum grows sour in the space of five or six days, as I observed in the small portions which I carried to Nueva Valencia. The milk, contained in a stopped phial, had deposited a little coagulum; and, far from becoming fetid, it exhaled constantly a balsamic odour. The fresh juice, mixed with cold water, was scarcely coagulated at all; but, on the contact of nitric acid, the separation of the viscous membranes took place.

"The extraordinary tree of which we have been speaking appears to be peculiar to the Cordillera of the coast, particularly from Barbula to the Lake of Maracaybo. Some stocks of it exist near the village of San Mateo (where the Victoria wheat is cultivated); and, according to M. Brédemeyer, whose travels have so much enriched the fine hot-houses of Schonbrunn and Vienna, in the valley of Caucaja, three days' journey east of Caracas. This naturalist found, like us, that the vegetable milk of the *palo de vaca* had an agreeable taste and an aromatic smell. At Caucaja, the natives call the tree that furnishes this nourishing juice, the milk tree (*Arbol de Leche*). They profess to recognise, from the thickness and colour of the foliage, the trunks that yield the most juice, as the herdsman distinguishes, from external signs, a good milch cow. No botanist has hitherto known the existence of this plant, of which it is easy to procure the parts of fructification. It appears, according to M. Kunth, to belong to the *Sapota* family. Long after my return to Europe, I found, in the description of the West Indies by Laet, a Dutchman, a passage that seems to have some relation to the cow tree. 'There exist trees,' says Laet, 'in the province of Cumana, the sap of which resembles curdled milk, and affords a salubrious nourishment.'

"It is not here the solemn shades of forests, the majestic course of rivers, the mountains wrapped in eternal frost, that excite our emotion. A few drops of vegetable juice recall to our minds all the power, fulness, and fecundity of nature. On the barren flank of a rock grows a tree with coriaceous and dry leaves. Its large woody roots can scarcely penetrate into the stone. For several months of the year not a single shower moistens its foliage. Its branches appear dead and dried; but, when the trunk is pierced, there flows from it a sweet and nourishing milk. It is at the rising of the sun that this vegetable fountain is most abundant. The blacks and natives are then seen hastening from all quarters, furnished with large bowls to receive the milk, which grows yellow, and thickens at its surface. Some empty their bowls under the tree itself; others carry the juice home to their children. We seem to see the family of a shepherd who distributes the milk of his flock."

Humboldt speaks of the cow tree as growing on the barren flank of a rock, where it has little soil, and less moisture. Sir Robert, on the contrary, says that it grows to a vast size in the depths of humid forests, where it enjoys a rich and fertile soil. The nature of the locality will account for the difference in the statements.

In order to give a connected view of all the information I possess on the subject of this interesting tree, I shall now extract the particulars furnished to me by Thomas Higson, in a letter, dated Carthage, May 16, 1824, eleven years ago.

T. Higson states, that this tree abounds in the deep and humid forests of the provinces of Choco and Popayan, on both sides of the line; but states that he had not been fortunate enough to see the flowers. He then gives some extracts from his Journals of the date of May 7, 1822, from which it appears that, during the intermission of an attack of intermittent fever, he accompanied the alcade and two other gentlemen from the town of Quibbo, on an excursion about twelve miles up the river, to examine the cow tree, which is there known by the name of *Popa*; the milky juice of which is procured by the Indians from incisions made in the trunk, and by the jaguars, or wild tigers, by lacerating the bark with their claws; and he confirms Humboldt's accounts of its nutritive qualities, by remarking on the improved condition of both men and brutes during the season in which this milk is had in greatest abundance; although, he observes, "the better conditioned inhabitants, timid of its effects, and having other food, make no other use of it than to besmeer straws to catch parrots, by placing them across their nests; and, by boiling it with the gum of the mangie tree (?), tempered with wood ashes, producing a glue impervious to moisture."

He then proceeds to state, that they obtained abundance of the milk, which he describes as being aromatic, sweet, of the thickness of good cream, and so white as to stain substances on which it fell pretty durably. He says, that it mixed as readily with spirits as cow's milk, and either with it or with water, formed an agreeable beverage, of which they drank freely without injury. They cut down one of the trees, which he describes as being the loftiest of the forest, in order to obtain specimens, and found that the timber was white, with a fine grain, proper for boards or shingles. The flowers, which he was informed were very showy, were gone; but the branches were loaded with fruit, of about a month old, growing in clusters from the alea of the leaves: they were scabrous, and about the size of small nutmegs.

Besides the *popa* and the *lyria*, T. Higson speaks of another tree, the milk of which is not so palatable, although yielded in far greater abundance. The milk of this tree, which is called *sandé*, is thinner than the former, of a bluish cast, like skimmed milk, not so pleasant to the taste, and not employed for food; but, in every other respect, closely resembling Humboldt's tree. The milk of this tree, inspissated in the lees, acquires the

colour and consistence of a black gum, prized as a medicine, especially for external use in splentitis and pleuritis. Such is the estimation in which it is held, that it sells, even in the vale of the Cauca, for a dollar the pound weight.

Thus, besides the *palo de vaca* of Humboldt, the locality of which appears to be limited to the Cordillera of the coast, we have here (if we can depend upon T. Higson's account) three other distinct milk trees, yielding a liquor more or less potable, and applicable to various other uses, belonging, possibly, to the same genus, or forming distinct genera of the same family, together with, perhaps, a fourth to be yet sought for amidst the unexplored parts of Mexico, and thus giving a far wider range to this valuable production than that assigned by Humboldt.

To the Editor of "The Friend."

#### DULNESS IN SPIRITUAL THINGS.

In looking over Wilberforce's Practical View of Christianity, I was so forcibly struck with the excellence of the sentiments contained in the following passage, that I have been induced to transcribe it for insertion in the Friend. E.

Does, then, the Christian discover in himself, judging not from accidental and occasional feelings, (on which little stress is either way to be laid,) but from the permanent and habitual tenor of his mind, a settled, and still more, a growing coldness and indisposition towards the considerations and offices of religion? And has he reason to apprehend that this coldness and indisposition are owing to his being engaged too much or too earnestly in worldly business, or to his being too keen in the pursuit of worldly objects? Let him carefully examine the state of his own heart, and seriously and impartially survey the circumstances of his situation in life; humbly praying to the Father of light and mercy, that he may be enabled to see his way clearly in this difficult emergency. If he finds himself pursuing wealth, or dignity, or reputation, with earnestness and solicitude; if these things engage many of his thoughts; if his mind naturally and inadvertently runs out into contemplations of them; if success in these respects greatly gladdens, and disappointments dispirit and distress his mind, he has but too plain grounds for self-condemnation. "No man can serve two masters." The world is evidently in possession of his heart; and it is no wonder that he finds himself dull, or rather dead, to the impression and enjoyment of spiritual things.

But though the marks of predominant estimation and regard for earthly things be much less clear and determinate, yet if the object he is pursuing be one, which, by its attainment would bring him a considerable accession of riches, station, or honour, let him soberly and fairly question and examine, whether the pursuit be warrantable; here also asking the advice of some judicious friend; his backwardness to do which, in in-

stances like these, should justly lead him to distrust the reasonableness of the schemes which he is prosecuting. In such a case as this, we have good cause to distrust ourselves. Though the inward hope that we are chiefly prompted by a desire to promote the glory of our Maker, and the happiness of our fellow creatures, by increasing our means of usefulness, may suggest itself to allay our suspicions, yet let it not altogether remove them. It is not improbable, that beneath this plausible mask we conceal, more successfully perhaps from ourselves than from others, an inordinate attachment to the pomps and transitory distinctions of this life, and as this attachment gains the ascendancy, it will ever be found that our perception and feeling of the supreme excellence of heavenly things will proportionally subside.

But when the consequences which would follow from the success of our worldly pursuits do not render them so questionable, as in the case we have been just considering, yet, having such good reason to believe that there is some where a flaw, could we but discover it, let us carefully scrutinize the whole of our conduct, in order to discover, whether we may not be living either in the breach or in the omission of some known duty; and whether it may not therefore have pleased God to withdraw from us the influence of his Holy Spirit! \* \* \* \* \* And if we find reason to believe that the allotment of time which it would be most for our spiritual improvement to assign to our religious offices, is often broken in upon and curtailed; let us be extremely backward to admit excuses for such interruptions and abridgments. It is more than probable, for many obvious reasons, that even our worldly affairs themselves will not, in the long run, go on the better for encroaching upon those hours which ought to be dedicated to the more immediate service of God, and to the cultivation of the inward principles of religion; our hearts at least, and our conduct, will soon exhibit proofs of the sad effects of this fatal negligence. 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.

#### Mistatement Acknowledged.

We insert the following letter by request of the writer. That readers of "The Friend," who may not have seen William Bassett's pamphlet, may the better be enabled to understand the case, we subjoin the part of Joseph Sturge's speech to which allusion is made.

"The Friends of Philadelphia had actually issued a document advising their members not to join the anti-slavery societies, and in which, they attempted to cast a stigma upon

others, and spoke of the anti-slavery tracts as incendiary publications."

LXXN, 10th mo. 13th, 1837.

Esteemed friend,—In my printed "Letter to a member of the Society of Friends, in reply to objections against joining Anti-Slavery Societies," I have introduced an extract from the London Christian Advocate, giving an account of a meeting held by Friends, for the purpose of hearing a statement from our friend Joseph Sturge, relative to his visit to the West Indies. I find that the remarks of our friend, as there given, in relation to the document issued by "Friends of Philadelphia," are not correct, and that they are not justly chargeable with attempting "to cast a stigma upon others," or with speaking of Anti-Slavery tracts as "incendiary publications." I have since been favoured with a copy of the document alluded to, in which, whilst they advised their members to abstain from a connection with other people in the Anti-Slavery cause, they express a desire that all "may maintain a spirit and temper which will preserve (them) from condemning the well-meant endeavours of any to improve the condition of this afflicted people \* \* \* \* \* in the efforts they may think proper to make for the attainment of objects alike desirable in their views and ours." I rejoice to find that the remarks of J. Sturge are incorrect, and it affords me sincere pleasure to do all in my power to relieve our "Friends of Philadelphia" from the unjust imputation, which has unfortunately received greater publicity through my letter. It will readily be perceived, that the fact is immaterial to the main purpose of the letter, and is not introduced for the purpose of sustaining any position or argument, but merely to show the unfavourable impression produced on our English Friends by the position in which the Society in this country has placed itself in reference to this question.

By giving this an insertion in thy columns, thou wilt much oblige

Thy assured friend,

WILLIAM BASSETT.

For "The Friend."

#### PITHY PREACHING.

The following singular but comprehensive sermon was delivered by James Simpson, a few months previous to his decease. I do not know whether it has ever been published.

L. A.

What I am going to relate is but a simple story, and it is very probable some of you may have heard me tell it before; but it has taken such hold of my mind, that I thought I would just drop it for your instruction. When I was a young man, there lived in our neighbourhood a presbyterian, who was universally reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure, over good, rather more than could be required of him. One of his

friends observing his frequently doing so, questioned him why he did it, told him he gave too much, and said it would not be to his own advantage. Now, my friends, mark the answer of this presbyterian. "God Almighty has permitted me but one journey through the world, the hours that are past are gone forever; I cannot return to rectify mistakes." Think of this, friends; but one journey through the world, and our actions in those hours can never be recalled. I do not throw it out as a charge, nor do I mean to imply that any of you are dishonest; but the words of this good presbyterian have often impressed my mind, and I think in an instructive manner. But one journey! we are all allowed but one journey through the world; therefore let none of us say "my tongue is my own, I'll talk what I please—my time is my own, I'll go where I please; I can go to meeting, or, if the world calls me, I'll stay at home, it's all my own." Now this won't do; it is as impossible for us to live as we list, and then come here and worship, as it is for a lamp to burn without oil; it is utterly impossible. And I was thinking what a droll composition man is,—he is composed of bank notes, dollars, cents, newspapers, &c.;—and bringing, as it were, the world on his back, he comes here to perform worship, or at least he would have it appear so. Now, friends, I just drop it before we part for your consideration; let each one try himself, and see how it is with his own soul.

Communicated for "The Friend."

#### Preaching by a Native of Guinea.

About the beginning of the revolutionary war, before any of the armies had been in Carolina, a negro man named Pompey, who had lately been brought from Guinea, and could hardly speak English, being in the family of Joseph Patterson, a Friend belonging to the Monthly Meeting of Deep River, in North Carolina, had one night a dream, or vision, wherein he saw a very wonderful appearance, which he understood to be Christ; who commanded him to go among the people called Quakers and caution them in his name to be still. In the morning Pompey appeared uncommonly affected, and queried of his master what Christ was, which Joseph endeavoured to explain to him as well as he could. The negro then related, in a very weighty manner, what he had seen, and the message he had received; desiring liberty to go among Friends and publish it: which made such an impression on the mind of his master and some other Friends who were present, that it was thought best to leave him at his liberty to perform what he believed to be required of him, and a Friend mostly accompanied him on his service; so he went from house to house, and visited nearly all the families of Friends belonging to the Monthly Meeting of Deep River and New Garden, and also such meetings as fell out in the course of his visit. When he came to a house he would have the family collected, and when they were all together in stillness, he would rise, take off his hat, and in an awful manner

deliver his message in these words—"Friends, be still, Christ must be honoured."

#### ANECDOTE.

Sozomen recorded many instances of the charity of the primitive Christians; amongst those remarkable for disinterested benevolence was Epiphanius, bishop of Salamine, in Cyprus. Of him he also relates the following.

Two beggars, knowing the universal charity of Epiphanius, formed a plan to obtain more money from him than they supposed he would give as alms. Going to a spot he was about to pass, one of them extended himself on the ground, feigning to be dead; the other passionately bewailed the death of his companion, and his own poverty, which prevented his giving him a decent burial. Epiphanius sympathized with the apparent affliction of the man, and gave him money to defray the expense of a funeral. The bishop had no sooner departed, than the impostor began to applaud the acting of his companion, and desired him to rise. But he rose no more; his spirit had been called to its last account. When convinced of the fact, his guilty companion followed Epiphanius, and in real affliction and alarm confessed the imposition they meant to have practised, and begged that his companion might be restored to life. The bishop answered, God would not undo what he had done. Leaving (says the historian) a warning that He, who sees and hears all things, reckons the mockeries that are put upon his servants, as if done to himself.

## THE FRIEND.

TENTH MONTH, 28, 1837.

We learn that Indiana Yearly Meeting closed on seventh day, the 7th instant, after being in session (the meeting of ministers and elders, inclusive) one week. Respecting it a friend thus writes:—

"I may remark, in relation to our Yearly Meeting just closed, that we had a most favoured, satisfactory, and encouraging season. The meeting was very largely attended; several ministers from other Yearly Meetings were acceptably with us, and their labours of love were truly edifying. The accounts of our Indian committees were as usual interesting; the establishment with the Shawnee Indians has been recognised beyond the Mississippi, their present residence; and the superintendent and teachers have arrived preparatory to the commencement of their labours. The interest in our boarding-school concern increases, and the meeting has taken decided steps this year to put it in operation. A plan of building, &c., has been adopted, and subscriptions are to be opened for the aid of the concern. The subject of education, generally, receives increased attention. The reports from the quarters thereon show evident improvement, and have awakened most lively feeling in the meeting generally. I will endeavour to send thee a copy of our minutes as soon as they are printed."

Another letter remarks:—

"This annual assembly is an overflowing time, both in Friends' houses and in meeting, so that many had to stand; but notwithstanding this inconvenience, remarkable good order was maintained throughout; and many can bear testimony, that it was a favoured season, and that all its concerns were conducted and disposed of in much harmony and concordance. Much lively interest was manifested on the subject of slavery, and a petition to congress against the annexation of Texas was adopted. Also an address to the citizens of the United States on the same subject. A boarding-school is concluded to be erected as soon as funds can be obtained. A committee was also appointed to receive voluntary contributions for an asylum for insane persons, which has much place in the minds of many friends. I may also add, that for the cause and care of the poor afflicted Indians, much lively interest was manifested."

The feelings of our citizens have been wrought up to a most painful degree of excitement for the last few days respecting the packet ship *Susquehanna*, Capt. Thomas B. Cropper, which sailed from this port for Liverpool on sixth day, the 20th instant. On second day last an express reached this city with a letter from H. F. Rodney, of Lewes, Cape Henlopen, to J. Coffee of the Exchange, containing information that on the afternoon, or rather evening, of the 21st, the *Susquehanna* was captured by a piratical schooner off the Five-Fathom Bank, some fifteen miles from the cape, and that soon after the ship was seen to change her course, and with the schooner to proceed in a southerly direction, and so continuing until daylight closed. Numerous and continually varying reports have since been in circulation, from some of which a gleam of hope was derived that the account had originated in mistake. In consideration of all the circumstances at the time we write (the evening of the 26th), there yet seems some reason not to abandon this hope, but not without the accompanying dread that the worst apprehensions may eventually be confirmed. The number of passengers in the ship, including children, was sixty-two, eighteen in the cabin and forty-four in the steerage, about one fourth being females. The crew, including the captain, numbered twenty-eight—making a total of ninety souls.

The pamphlet from which we lately copied the instructive memorial of Thomas Shillito, contained several others, one of which, relating to Mary Stacey, a member of the same monthly meeting, we have inserted to-day.

A stated meeting of the Female Branch of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on the 2d of next month, at 3 o'clock P. M. in Friends' Reading Room, Apple-tree Alley. 10th mo. 28th.

DIED, on the 27th of the ninth month last, in New Bedford, MINERVA HOWLAND, wife of Edward W. Howland, aged 28 years.



*The Christian Profession of the Society of Friends, commended to its Members. By Edward Ash. London, 1837.*

(Continued from page 23)

We have abundant evidence, not only that they fully acknowledged the divine authority of the Holy Scriptures, but also that the sacred writings were truly precious to them, and that it was their concern to receive the doctrines and obey the precepts contained in them. If then at any time they used expressions seemingly not consonant with that important relation in which the Scriptures stand to us, as containing an authentic record of the doctrine of our Lord and his apostles, and being the appointed channel, in the providence of God, for handing down the knowledge of that doctrine through the successive ages of the church, it must be ascribed to their zeal to uphold the above mentioned truth, and to contend against some prevalent errors which were opposed to it.

It was, I apprehend, from a like concern to maintain the truth against the erroneous statements of their opponents, that some of them were led to adopt certain peculiar modes of expression respecting the person of our Lord Jesus Christ. I allude particularly to that manner of distinguishing between "Christ," and "his outward body," which has been so prominently brought forward in some recent publications. Such a distinction does not appear to me to be in accordance with the language of Scripture; for the epithet *Christ*, or the *Anointed*, is there applied, without restriction or division of any kind, to Jesus of Nazareth, who was the Word made flesh, being at once God and man; even to Him "who was delivered for our offences, and was raised again for our justification;" and who dwells in the hearts of his people by faith. But into whatever inaccuracy of expression any of our writers may have fallen in regard to this subject, their works contain abundant evidence that they fully received the great doctrine of the Deity of our Lord Jesus Christ.

It is undoubtedly to the operation of the same general tendency that we are to attribute those expressions which have been objected to in relation to the doctrine of justification. If in some of their writings so much place is not given as we might desire to the important truth so repeatedly and emphatically declared in Scripture, that we are "justified by faith," it must be ascribed to their earnest concern to enforce the immutable obligation of the precept, "Be ye holy in all manner of conversation," and to contend against every thing that tended to antinomianism, whether in doctrine or in practice. In whatever degree any of their statements on this point may appear defective, I conceive their writings sufficiently testify that they cordially received the doctrine of the apostle, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." The precious doctrine of justification by faith has indeed been greatly abused and perverted by many of the professors of the Christian name. When, however, it is rightly understood and

applied, it will be found no less promotive of personal holiness, than it is full of comfort and support to the weary and heavy-laden. The faith which justifies, of which the apostle Paul so largely speaks, is no empty notion or profession, no mere act of the understanding; but, being begotten in man by the Holy Spirit, it purifies the heart, and works by love to the fulfilling of the law. And the doctrine of James, if rightly understood, will be found in perfect harmony with that of Paul; setting forth that the faith which is without works, which is not accompanied by the fruits of the Spirit, cannot justify, but is profligate and dead.

In thus adverting to the objections which have been urged against certain doctrinal expressions and statements in the writings of some of our early members, and in admitting that they are not altogether unfounded, I am aware that there will be some diversity of opinion among us in regard to the extent to which such an admission is called for. A diversity of this kind seems unavoidable, when we consider the different degrees in which individuals have given their attention to the subject, their different estimate of the import and meaning of particular expressions, and other causes of a like general nature. But leaving these questions, I wish to recall the reader's attention to my principal design in adverting to the subject of which I have now been speaking. It has been to show that such expressions and statements in the writings of our early Friends as may be thought liable to objection, had their origin in a too exclusive and unguarded manner of insisting on certain important parts of divine truth, attributable to the eagerness of controversy and other circumstances peculiar to those times; and that they cannot justly be ascribed to the disesteem, much less to the rejection of any of the essential doctrines of Christianity.

That these doctrines have always been held and maintained by the Society of Friends as a body, and by those of its individual members whose writings are the most esteemed among us, rests on evidence which I believe to be wholly incontrovertible. It is not by taking detached passages from the writings of an author, especially those of a controversial character, (and such were most of the doctrinal works of our early writers,) that a just estimate will be formed of his real opinions. To arrive at this, we must examine his writings as a whole; and if this test be applied to our most esteemed authors, I am persuaded that their essential soundness in the faith will be fully established. We have moreover ample documentary evidence that whenever the Society's adherence to the great doctrines of the gospel has been challenged in such a way as to call for notice, it has been always prompt to meet and disprove the charge by an explicit declaration of its faith. So also does its history testify that whenever any of its members have openly avowed, or sought to propagate opinions at variance with the great truths of the gospel, they have been uniformly met by express declarations of the continued adherence of the body to its origi-

nal faith, and by the separation of such members from its communion.

Before leaving this subject, I wish briefly to advert to two points which appear to me to have an important bearing upon it. I believe it will be found that many of those expressions which are objected to in our early writers, are referable to the misinterpretation or misapplication of particular passages of Scripture; and this again to a practice, perhaps then more common than it now is, and certainly not confined to our own Society, of detaching passages from their context, and thereby giving them a different aspect from that which they have when viewed in connection with it. It is obvious that controversial writers are peculiarly liable to fall into this error, seeing that their immediate object is rather to collect and adduce evidence in favour of the particular points which they are solicitous to establish, than to examine and weigh the testimony of Scripture as a whole.

Another point which it is very important to bear in mind, is the great extent to which many of the objections which we have been considering are resolvable into questions respecting the use of particular terms. While it must, I think, be admitted that our writers have fallen into some errors in this respect; and while we fully recognise the importance, not only of using Scripture terms, but also of using them in a scriptural sense, we must not overlook the essential distinction between the question of an author's real and obvious meaning, and that of the appropriateness of the terms in which he expresses himself.

We have a prominent illustration of these general remarks in the copious use which, as is well known, many of the early Friends made of the word *light*. There may be diversities of opinion as to the various senses in which this word is used in Scripture, and consequently as to the use which has been made of it in our own Society; but this much is certain, that when George Fox spoke of "the light of Christ," and employed other similar expressions, he meant nothing else than the enlightening operation of the Holy Spirit in the heart of man; and so these terms have been always understood in the Society down to the present time. The same general remarks are applicable to the use which has been made of the terms *word*, *gospel*, *seed*, &c. by some of our writers.

Another illustration of the manner in which the use of terms bears upon this general subject, is found in that of the word *justification*. Some of our writers appear to have understood this term in a twofold sense; implying,

\* For proof of the statements made in this paragraph, the reader is referred to the preface to the third edition of the Society's "Rules of Discipline and Advice;" to Thos. Evans's "Exposition of the Faith of the Society of Friends;" to the Declaration issued by the Yearly Meeting of Philadelphia in 1828; and to the Printed Epistle of the Yearly Meeting of London in 1836.

† Like our early Friends, we believe in no principle whatsoever of spiritual light, life, or holiness, except the influence of the Holy Spirit of God, bestowed on man's mind, in various measures and degrees, through Jesus Christ our Lord." *London Yearly Meeting's Epistle*, 1836.

in the one, the forgiveness of past sins; in the other, the notion of sanctification. Whether the use of the term in Scripture warrants this twofold interpretation, may be questionable; but it is obviously necessary to bear it in mind in forming a judgment of the doctrinal views of those writers who have adopted it.

There is one point of view in which the whole subject of the alleged defects in the views and writings of our early members may be profitably contemplated. Whether we admit their existence in a greater or lesser degree, they admonish us not to place an undue confidence in our fellow-men, however eminent their gifts, or high their attainments in spiritual things. Perhaps in times past we may not have been wholly exempt from error in this direction. It must, however, be obvious, that many are now disposed to fall into a mistake of a very opposite nature; and in the acuteness of their apprehension of what they deem to be objectionable, are in danger of overlooking and losing the benefit of that which is truly valuable. A right estimate of the value of those memorials which are left to us of the doctrines, experience, and labours of our predecessors, will be as far removed from neglect or contempt on the one hand, as from a blind partiality and deference on the other. If the one extreme would expose us to the danger of giving to the writings of our own authors that authority which exclusively belongs to the records of divine revelation handed down to us in the Holy Scriptures, the other would deprive us of a rich treasury of practical and experimental religion, and of much valuable doctrinal instruction.

In relation to this subject, I would add one further observation, which appears to me to be deserving of our close attention. The Society has from the beginning not only explicitly recognised the divine authority of the Holy Scriptures, and declared its willingness to have all its doctrines judged of by them, but has again and again urgently pressed their frequent and diligent perusal upon its members. In proportion as this advice is attended to, and we are diligent, according to our several opportunities, in reading and searching the sacred writings, in reverent dependence upon the enlightening influences of the Holy Spirit, at the same time applying those natural and acquired faculties which God, in his good providence, has bestowed upon us, we shall be likely to arrive at a just apprehension of the truths which are there recorded.

Having thus adverted, so far as appeared necessary, to the objections which have of late been so much urged against the views and writings of our early Friends, I will now return to the more immediate object of this address. Whatever may have been the measure of human infirmity which was intermixed with the work in which they were engaged, I cannot hesitate to regard that work as having been truly not of man, but of God. That this character ought to be ascribed to it, appears to me to be attested by various and conclusive evidence.

I find such evidence in the clear and faithful testimony which they bore to the spirituality of the new covenant dispensation, in the midst of so general a departure from the purity and simplicity of the gospel; in their powerful and consistent maintenance of the great principle that religion consists not in a confession of the lips, or an assent of the understanding, but in a change of the heart and affections; and in the eminent degree in which they enforced, not only by word, but also by example, the necessity of holiness of life and conversation, of spiritual-mindedness, of deadness to the world, of devotedness to Christ and his service, and of the renunciation of whatever is at variance with the truth as it is in him.

I see the like evidence in those views of the nature of true worship, and of the right ground and authority of Christian ministry, which they upheld and practised; and in the efficacy of their own labours in gathering multitudes to an experience of that power of godliness to which they themselves had attained. It is, I conceive, further apparent in their testimony against war, oaths, tithes, and whatever else is opposed to the pure and spiritual character of the gospel of Christ; in their willingness to suffer for conscience' sake; in their patience under suffering, and their forgiveness of injuries; in their disposition to show kindness to their fellow-men, and to minister to their wants; and in that simplicity and integrity with which they pursued their outward callings, and which, under the divine blessing, caused them to prosper therein, notwithstanding the heavy losses to which they were continually subjected in the faithful maintenance of their various testimonies.

Besides those particulars in their doctrine and conversation which were open to the observation of others, I find no inconsiderable evidence that God was with them of a truth, and that they were led by his Spirit, in matters more confined to themselves. Among these I would enumerate the remarkable manner in which the divine presence and power were often manifested in their religious assemblies; the Christian order and discipline which they set up and maintained among themselves; their brotherly love, and watchful care for one another's spiritual welfare; and their diligent attention to provide for the temporal necessities of their poor members, and for the care and instruction of their children.

Nor can I pass by wholly unnoticed the many remarkable circumstances recorded in their writings, which I must regard as indicating the hand of the Almighty, whether in their own preservation and deliverance in times of great suffering and danger, or in the judgments which overtook their adversaries and persecutors. It is not necessary to admit that this character rightly belongs to every incident to which it has been ascribed: but after making every allowance which a sound spirit of caution can reasonably require, I conceive enough will remain to show that the Most High was oftentimes pleased to manifest his care for them in a remarkable

manner, and even by his visible providences to acknowledge them as his people.

Much as we thus find in the history of the rise and early progress of the Society which attests it to have originated in a work of God, it must be acknowledged that in succeeding times no small portion of that spiritual life which had at first been manifested in it, disappeared. When trial and persecution were succeeded by outward ease and quiet, a worldly spirit soon crept in; and the enemy of all good, in seeking to lay waste the Society, thus found means to pervert to his own ends that which was in itself good. The diligence, integrity, and frugality of its members, and their avoidance of the pleasures and dissipations so much followed by others, gave them peculiar advantages in their worldly business; and in too many instances success brought with it a love of gain which was incompatible with the existence of true spiritual-mindedness. Together with this evil, and indeed in natural connection with it, tradition and form were too often substituted for the life and power of religion; so that while much that was fair and goodly appeared without, there was too often little vitality within. But to whatever extent this declension may have proceeded, it is to be borne in mind that it was very far from being peculiar to the members of our Society. Nor must we forget that, in the descending goodness of our heavenly Father, there was still preserved among us a living remnant of such as were redeemed from the spirit of the world, and brought to experience the power of godliness; and many faithful witnesses were from time to time raised up, and enabled to testify to the sufficiency of that grace which had been so eminently manifested in the early history of the Society.

(To be continued.)

#### A TESTIMONY

*From Tottenham Monthly Meeting, concerning Mary Stacey, who died in the eighty-first year of her age, at Tottenham, on the 29th of the second month, 1836, and was buried there on the 5th of the third month following, having been a minister forty-three years.*

"The memory of the just is blessed," and we feel this to be emphatically true, as applied to the character of this our beloved and honoured friend, who was enabled, through the course of a long life, to show forth the praises of Him who had called her out of darkness into his marvellous light.

She was born at Kendal, in the eighth month, 1755. Her parents, Isaac and Rachel Wilson, were much valued as ministers in our Society; and as bright examples of things that are lovely and of good report. She truly honoured her father and her mother, and ever retained a thankful sense of the goodness of God to her in the blessing of such parents. They were concerned to bring up their children in the fear and love of the Almighty; and in a high value for those views of the spirituality of the religion of Christ, which

Friends have believed themselves called to uphold.

In the nineteenth year of her age, when absent from home on a visit, she was seriously afflicted by the death of her eldest sister. This event, through Divine mercy, was made the means of deeply impressing her with the truth, that "one thing is needful." She strongly felt the vanity of her past life, and the insignificance of every thing in comparison with the favour of God, whose grace was at that time sweetly drawing her to seek first the kingdom of heaven. She has often remarked, on recurring to this period, that the visitation was not so much one of terror for past transgressions, as a conviction of the unspeakable love of God, and of the blessedness of conformity to his will. Thus, through the operation of the Holy Spirit, was her mind brought into deep contrition and true repentance before him. From this time there was a marked change in her habits and deportment. She became an instructive example of self-denial to her young friends, proving to them that her affections were now set on things above. The light reading in which she had taken so much pleasure was given up, and the Bible, with books of a devotional nature, became her frequent companions. This was not to the exclusion of works calculated to store the mind with really useful knowledge; for the cultivation of the intellect was ever regarded by her as a duty not to be neglected by the watchful Christian. The death of her beloved mother, not long after the period above alluded to, when in London on religious service, was blessed in its effect on her already awakened mind, to her furtherance in the right way of the Lord; and she may thenceforward be viewed as having entered on that course of usefulness, in which she shone forth conspicuously in after life.

In the year 1781 our dear friend was united in marriage to George Stacey, and became a member of Westminster Monthly Meeting. She was thus introduced into our large quarterly meeting, in which she was previously scarcely at all known, and where she felt herself much of a stranger. But faithfully endeavouring to serve God, and in watchfulness and humility to follow the guidance of his Spirit, she gained the love, esteem, and confidence of her friends, and for some years acceptably filled the stations of overseer and elder among them.

It was in the year 1793 that she first yielded to an apprehension of religious duty, which she had long felt, to speak as a minister of the gospel. A sense of the awfulness of the engagement, in a mind which shrunk from such a public course of conduct, led her into deep humiliation and secret conflict; but she was strengthened to surrender her own will to what she believed to be the will of her divine Master. Her ministry was delivered in the fear of God, being attended by a solemn sense of his purity and holiness, and under the constraining power of the love of Christ; and hence it was edifying to her friends. We have an instructive remembrance of the reverence of her engagements, more especially in prayer.

She travelled in the exercise of her gift in the ministry in the eastern and northern counties, and was alike acceptably engaged within the limits of our own quarterly meeting. She also yielded to the judgment of her friends, in paying visits in different parts of the nation, which were made by special appointment of the yearly meeting; an engagement for which she was well qualified, as well as for service in meetings for discipline, in which, under a lively interest, she took a very acceptable and useful part.

It was her great concern to dedicate the gifts and talents with which she was entrusted, to the service of her Lord, and thus they became improved and enlarged. She enjoyed the society of her friends, and was given to hospitality. Her conversation was instructive and improving in its character, seasoned with grace, and accompanied by true Christian kindness, rendering the way of righteousness attractive and lovely to others. She feelingly and willingly entered into the concerns of her fellow-labourers in the ministry, and was in various ways helpful to them; and her counsel and judgment as an elder in the church continued to be highly valued. To the young and inexperienced, whose feet were happily turned into the way to Zion, she was a judicious friend and counsellor, being concerned, whilst kindly entering into their circumstances, to direct them to the Lord as their refuge and their strength. Many who are now living have cause to give thanks unto Him, in that she was made an instrument of good to them.

When in the vigour of her days, and during her more immediate connection with friends of London, the latter part of which time she was a member of the Peel monthly meeting, as well as after her removal to Tottenham, in the year 1805, as long as bodily health permitted, our dear friend was remarkable for her attention to the sick and afflicted, visiting them, and giving herself up to serve them in illness, or when bereft of tender connections, or brought into trouble from other causes. Having experienced the goodness of the Lord to her own soul, she was often, on these occasions, made an instrument, both by example and by counsel, to direct her friends to Him who is the physician of value, the comforter of the afflicted.

It was her daily practice, independent of the usual times for assembling the family to read the Scriptures, to retire into her own chamber for the purpose of waiting upon God. These seasons appear to have been eminently blessed to the strengthening of her faith and the deepening of her religious character. It has been often remarked by her family, that her countenance, after these occasions, beamed with unusual sweetness and heavenly serenity, conveying the impression that she had been with Jesus, and thus attracting her children, and those around her, to their Saviour, by the persuasive language of example.

The guarded education of our dear friend had preserved her from many of the temptations and contaminations of the world; yet she was often humbled under a strong sense of her many transgressions and her proneness

to sin, of her awful responsibility as an accountable being, and of that purity of heart and holiness in all manner of conversation to which we are called. Thus it was given her to see that the work of sanctification is no superficial thing, but that which ought to become the great business of life. Many and deep were her baptisms; they did not, however, produce gloominess of character, but Christian gravity, which was accompanied with great cheerfulness. She was habitually active, doing with alacrity what her hands found to do. It was her continued concern to be found bearing her daily cross and the yoke of Christ; and thus she proved his love to be a source of comfort and of hope.

In the year 1816 she was, by death, deprived of her valued husband, whose memory as an upright man, who feared God, and as a faithful elder in the church, is still honoured amongst us. They had lived together as fellow-labourers and helpers, sharing each other's joys and troubles. Our beloved friend bore this heavy trial with much submission, and was enabled at the graveside feelingly to appeal to the Searcher of hearts, and, acknowledging that it was in his fear that she had entered into the union which, as far as related to the body, was now dissolved, to ask for the continuance of his mercy to the end of her days. On reviewing the years of her married life, they present us with a striking and instructive evidence that the Lord in wisdom ordereth the ways of his children, who are concerned to look with a single eye to his guidance.

Our dear friend survived her husband twenty years. Her usefulness continued; her humility increased: she was much at home and amongst us. It is sweet and animating to look back to the evening of her pilgrimage; when she seemed to be as one waiting for the coming of her Lord, who might adopt the language, "God has been the strength of my life, and He will be my portion for ever." She was a very diligent attendant of our religious meetings, and that even to nearly the last day of her life. In this solemn duty, and in her reverent waiting upon God on these occasions, she was a bright example.

The following memorandum was written by her in the year 1828. "The consideration of my advanced period of life has for some time past awfully affected my mind; and a few days ago a very serious attack of sickness seemed almost ready to announce, that time, to me, should be no longer; the poor frame has, however, been permitted to revive, no doubt in Divine mercy and goodness, in order that the great work of sanctification may be more fully accomplished. Oh, may I be strengthened to keep this object continually in view, that the few remaining days allotted me, in this state of probation, may be rendered a pure offering of thanksgiving and praise, through the mercy of Christ Jesus."

After this period the powers of nature obviously became less vigorous; but the deep sympathy with human woe, which had marked her path through life, continued to shed its influence around her, and when she could no

longer administer, by her personal succour, to the help of others, she was still anxious to bestow of her substance for the relief of the poor and afflicted.

Her experience was accompanied by a deep sense of being an unprofitable servant; and in her declining years, in the frequent review of former days, she peculiarly felt that to her belonged blushing and confusion of face. The awfulness of these convictions produced deep contrition, and prostrated her soul as in the dust. Under these feelings she was, through the mercy and loving kindness of the Most High, permitted from time to time to rest, in living faith, on that blessed gospel-truth, that eternal life is the gift of God, through Jesus Christ our Lord.

After returning from a meeting appointed for the Friends of our quarterly meeting, on the 25th of the 12th month, 1833, our dear friend remarked that she had that morning been much engaged in thinking of the close of all things here, that probably her days would not be many; and how infinitely important it was for her to know her peace made with God. She further observed, that soon after taking her seat in that meeting, the language seemed sweetly sounded in her ears, "Thy sins are forgiven thee, for the sake of Christ." Adding, "My mind has been so filled with peace, that it seemed as if nothing could disturb me."

The devotional language of the book of Psalms was very refreshing to her, to the last day of conscious existence. When little ability remained for listening to general reading, the experience of the sweet psalmist of Israel was heard with thankfulness, as a song of praise ever new. About ten days before the final change, she said, one evening, on retiring to rest, that she felt low, and it would seem a favour if the Almighty saw fit to remove her; but this would be a solemn prospect. On its being remarked to her that her dependence was on the mercy of her Saviour, she replied with unusual strength and animation, "Yes—it is on that, and on that only."

The immediate approach of death was marked by unconscious slumber. She quietly expired without any apparent suffering, after being only two days alarmingly ill; and we reverently believe that she has joined the ransomed of the Lord, who come to Zion with songs and everlasting joy; and who for ever sing the praises of the Lord God and the Lamb.

For "The Friend."

#### LOVE AND UNITY.

"Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Ephes. iv. 31, 32.

The longer I live the more I am convinced of the great necessity there is, for cultivating a charitable and forgiving disposition, constantly endeavouring to keep the unity of the spirit in the bond of peace. I have often thought of the need there is, for us individually, to apply the query to ourselves, "Do I maintain love and unity? Do I discourage

talent-bearing and detraction?" These are important questions; questions which should claim the serious consideration of all ages and classes amongst us, especially those to whom our young Friends are daily looking for example in every respect. Yes, some of our young people are often saying to themselves, "to my elder Friends I have been taught, from my earliest youth, to look for precept and example, and must I be disappointed?"

But, I would ask, what are the feelings which we ought to maintain towards one another? What better reply can I give than the words of our blessed Saviour, "By this shall all men know that ye are my disciples, if ye have love one to another."—"Greater love hath no man than this, that a man lay down his life for his friends." Who amongst us have our hearts warmed with this true love to all our fellow creatures? Are we not rather cherishing feelings of a very different kind? Let us candidly ask ourselves the simple question, is there any one of my fellow beings towards whom I have the least feelings of hardness or dislike? If to this question I must reply in the affirmative, and I should continue to cultivate such feelings, will I be met, when time to me here shall be no more, for an habitation in heaven, where perfect love reigns for ever, and where nothing that is impure or unholly can ever enter?

Oh! how doth my spirit often long for more of that true love and unity amongst us, which would unite us together as the heart of one man, removing every feeling of envy, jealousy, and dislike, and make us more in earnest, to do all that we can for the present and eternal welfare of our fellow creatures. Were our hearts animated with this true love, how concerned would we be, not to allow any thing of a trifling nature to hinder our assembling with our Friends for the solemn purpose of Divine worship; and when thus assembled, how different would be the feeling, from what it often is; how would our hearts be humbled and contrited together in fervent travail not only for our own welfare, but for that of our fellow members. Yes, then we could say in truth,

"Most sweet it is to feel the unity  
Of soul- cementing love, gathering in one:  
Flowing from heart to heart, and, like a cloud  
Of mingled incense, rising to the throne  
Of love itself!"

G.

*Christian Benevolence.*—Under the Vandalic persecution many Christians were carried slaves from Italy to Africa, for whose redemption Paulinus, then bishop of Nola, expended his whole estate. Afterwards a widow entreated him to give her as much as would ransom her only son, a slave to the king of the Vandals' son-in-law. He told her he had nothing but his own person, but that he would freely give her to procure the liberty of her son. This, the woman considered as deriding her affliction, but he assured her of his sincerity, and they embarked together for Africa. Having reached their destination, the good bishop begged the prince to release the

widow's son, and receive him in his place. The petition was granted, and Paulinus was employed as gardener of the prince. He became a favourite with his master, who afterwards discovered his name and station, and gave him liberty, with permission to ask whatever he would. He requested only the release of those of his countrymen still in bondage, which was granted, and all were sent home, well provided for the voyage.

Selected for "The Friend."

#### A HYMN TO THE SETTING SUN.

I.

"Slow, slow, mighty wanderer, sink to thy rest  
Thy course of beneficence done;  
As glorious go down to thy Thetis' warm breast,  
As when thy bright race was begun.

For all thou hast done—

Since thy rising, oh Sen!

May thou and thy Maker be blessed!

Thou hast scatter'd the night from thy broad golden way,

Thou hast given us thy light through a long happy day,  
Thou hast roused up the birds, thou hast waken'd the flowers,

To chant on thy path, and to perfume the hours—  
Then slow, mighty wanderer, sink to thy rest,  
And rise again beautiful, blessing, and bless'd!

II.

"Slow, slow, mighty wanderer, sink to thy rest,  
Yet pause but a moment to shed  
One warm look of love on the earth's dewy breast,  
Ere the star'd d'urion fall round thy bed,  
And to promise the time,

When, awaking sublime,

Thou shalt rush all refresh'd from thy rest.

Warm hopes drop like dew from thy life-giving land,  
Teaching hearts closed in darkness like flowers to expand;

Descending into joys when first touched by thy light,  
As glow the dim waves of the sea at thy sight—  
Then slow, mighty wanderer, sink to thy rest,  
And rise again beautiful, blessing, and bless'd!

III.

"Slow, slow, mighty wanderer, sink to thy rest,  
Prolonging the sweet evening hour;  
Then rest again soon in the morn's golden east,  
To go forth in thy beauty and power.  
Yet pause on thy way,

To the full height of day,

For thy rising and setting are bless'd!

When thou com'st after darkness to gladden our eyes,  
Or departest in glory, in glory to rise,  
May hope and may prayer still be woke by thy rays,  
And thy going be mark'd by thanksgiving and praise!  
Then slow, mighty wanderer, sink to thy rest,  
And rise again beautiful, blessing, and bless'd."

A stated meeting of the Female Society of Philadelphia for the Relief and Employment of the Poor, will be held at the House of Industry, on seventh day, the 4th of eleventh month, at 8 o'clock P. M.

DIED, in this city, on the 13th of eighth month last, DINAH WILSON, in the 76th year of her age, formerly of Carlisle, England, great grand-daughter to Christopher Story, some account of whose labours in the cause of truth have been published in "Friends' Library," Vol. I. No. 4 and 5. This aged Friend experienced, during ten months' gradual decay, that sweet peace and serenity of mind for which she had been so conspicuous during life, and near the final close expressed to those around her "she was only waiting for the summons to fall asleep in the arms of her dear Redeemer."

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# THE FRIEND.

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*An Inquiry into the Nature and Functions of the Moral Sense: being An Address delivered to the Senior Class of Haverford School, on the 12th of ninth month, 1837. By Daniel B. Smith.*

YOUNG MEN OF THE SENIOR CLASS:—

I am desirous on this last occasion of my official intercourse with you, of presenting to you, in a more connected form than I have heretofore been able to do, some views on one of the great divisions of your studies, which I think important, and of which a portion may not be altogether destitute of novelty. They have, it is true, been not infrequently brought before you; but having been delivered in the shape of occasional and desultory comments upon the books we have examined together, they may not have presented that weight of evidence and that commanding interest, which I conceive to belong to them, and in which I hope to be able to array them.

Perhaps I shall not mistake your feelings, if I flatter myself that the solemnity of this scene, and the conflicting emotions which must swell your bosoms as you take a final leave of these peaceful academic shades, will dispose you to listen with a willing ear, and to attend with softened hearts, to the parting admonitions and instructions of him, at whose side you have explored the moral and intellectual world, around and within you.

It is at a moment like this, when you are leaving the verdant shores for the stormy deeps of life; when the future, in all its uncertainty and darkness, presses like a weight upon your hearts; when familiar, and well-tried and dearly prized enjoyments are taking their flight, and all before you in the busy world is strange and uncongenial to your minds—it is at such a moment, that a sense of the stern realities of life comes over the spirit with a shuddering pang, and that we feel, perhaps for the first time—certainly with more force than ever before—the responsibilities of existence. It is therefore that I am the more anxious to impress upon you, in this state of your feelings, certain truths, which lie, as I conceive, at the foundation of morality and religion.

You are familiar with the mode in which

the history of the origin and progress of our knowledge of the external world is illustrated, by the supposed example of a human being endowed with but a single sense. We will suppose this sense to be the blended one of touch and muscular power; it being to this that we owe our notions of what are called the primary qualities of matter. As the mind is awakened to thought by impressions upon the bodily organs, the first act of consciousness of this being would probably be an uneasy sensation in some of his limbs, and an instinctive motion to relieve that uneasiness. He would thus gain the knowledge of his power over his limbs, and the pleasure of the sensation caused by their motion would prompt him to repeat it in every variety of manner. Each change of position in a limb, in the fingers and thumb, for example, being accompanied by a change of sensation, would in fact give rise to a continuous series of sensations; but one of which can be present, while the preceding ones are objects of memory, and are remembered as following in a certain order. This succession of feelings constitutes our notion of *time*. There is, moreover, a distinct consciousness of the volition to move the limb, and of the consequent motion as the effect of that volition. This consciousness of power, as the cause of certain effects, is a subject of individual experience—one of those simple and universally understood ideas, which any attempt at definition does but perplex and confuse.

If this imaginary being were placed within reach of an immovable object, as the wall of a room, he would find, in extending his arm, that there was an interruption to the accustomed series of muscular feelings, and that no force he was capable of exerting could complete it, or, in other words, overcome the resistance offered to those efforts. If he could now walk about the room, his whole time would probably be spent in a series of experiments on these new phenomena. He would soon learn to distinguish the various degrees of magnitude and kinds of figure; that is, the various directions in which this resistance to his muscular efforts presented itself, and hardness and softness, or the several sensations accompanying the various degrees of that resistance. He would thus become acquainted with what are termed the primary qualities of matter. All these various sensations are clearly feelings of the mind, and, as such, can bear no resemblance to matter, nor furnish any conception of what it actually is. Yet it is impossible for us to resist the conviction, that the common and unknown cause of these sensations, which, while it resists our greatest muscular force in one direction, and is therefore solid, presents this resistance at

a series of continuous points, and is therefore extended—has an independent and separate existence.

If this imaginary individual were to be endowed with only the sense of hearing, his consciousness would, in the same manner, be first awakened by a sound; and although he would soon learn that this feeling was not renewable at will, and would therefore attribute it to some cause distinct from himself, it would convey to him no notion whatever of the nature of that separate existence, and would be only a certain feeling, different in kind from his other feelings and thoughts, and not within his own control. If it were possible for an individual thus slenderly gifted with the means of communication with the external world, to frame systems of philosophy, the nature and cause of this sensation would probably be the great stumbling block in his way; and tendency of his theories would, in all probability, be to class it as a mere species, or perhaps variety, of reflection or consciousness, and to overlook those faint, but still originally distinct characteristics, which separate it so widely from all his other states of consciousness.

In the same manner it may be shown, that neither taste, nor smell, nor sight, can, singly and unassistedly, convey to us any clear information of the external world. All that they could inform us of would be, that there were causes beyond our control, which produced in the mind certain peculiar sensations. It is the co-existence of these various sensations that gradually enables us to refer them to their common source—to pronounce that the cause of that peculiar modification of resistance to our muscular efforts, which gives us the notion of globular form, is also the cause of that peculiar sensation of sight, which we call an orange-colour; of that sensation of the organ of taste, in which what we call sweet and sour are gratefully blended; of a sensation of the organ of smell that is peculiarly aromatic. The common cause of all these various co-existing sensations, we call an orange; but we know absolutely nothing respecting it, except from these sensations. What is true of this single object, is true of all others. The whole physical creation around us, exists *as to us* only as mental phenomena, and owes all its beauty and its grandeur to the drapery borrowed from the wardrobe of the intellectual world.

To whatever part of our mental structure we turn, we find, as we do in physics, that our investigations are at length arrested by an impassable barrier, at which knowledge must give place to faith, in a manner for which we can assign no other cause than that such has been the will of the Author of nature. We

are endowed with instinctive principles of belief and of action, implanted in us by the great Preserver of men, on which we act, almost unconsciously, with undoubting confidence, and which reason is baffled in all her attempts to analyse.

The being thus sent forth upon so magnificent a theatre of wonders, is endowed with capacities adjusted with consummate skill to the scene upon which he is called to act. He is furnished with conservative and impelling instincts of passion and desire, whose operation, like the play of the lungs and of the heart, is not entrusted to his caprice or forgetfulness, but is in a great measure independent of the will. The inferior animals, that implicitly obey the dictates of these instincts, and whose brute unconscious gaze is insensible to the light that irradiates the moral world, find in them a competent guide through the necessities and perils of their existence. Man, who can explore their tendencies and effects, and over whose higher intellectual nature they are apt to gain an undue ascendancy, checks them in that pursuit of their own gratification which is the end of their impulses, when he perceives that its attainment would bring with it more ultimate pain than pleasure—greater evils than advantages. The compensation which reason thus establishes among our instinctive impulses, gives rise to a code of subordinate morals, or rather of interests, which restrains the appetites within wholesome limits, and is not merely sufficient for the preservation, but advances the physical prosperity of the race, and maintains a certain degree of social order and happiness.

These original elements of our nature also become the sources of other derived and secondary principles of action. We transfer to the means necessary for obtaining the objects of any of our desires, the desire itself. As money, for example, has become the common medium of exchange, it may be regarded as the representative of all the various objects of desire which the industry of man can obtain. Hence it is, that the wish for these various kinds of gratification gives rise to the desire for money. It thus becomes the representative of all those other desires which money is able to gratify, and soon transmutes them all into one insatiable thirst—the avarice of gold. In the eagerness of our pursuit after this means, we forget that it is only a means, and not as an end, that it has any intrinsic value; we altogether lose sight of the original object of desire, and impose the most severe restraints upon the very impulses which originally urged us to the pursuit. It is thus also, that ambition, honour, and the pride of family—passions that have reference to an artificial state of society, and are therefore themselves artificial—are called into existence, and gain the mastery over all the other passions.

The manner in which the individual character is thus formed, constitutes one of the most copious and instructive of themes; so powerfully do accident and circumstance influence, and so greatly do they diversify the common features of our nature.

These laws influence, not only our active

principles, but our tastes and opinions. The emotions of pleasure which agreeable colours—which warmth and softness—which fragrance and harmony severally inspire, blend into one complex feeling of the beautiful, which communicates its own delightful glow to whatever object, how indifferent soever in itself, has been often or strongly associated with it, and which seems almost like a new sense; so refined are its enjoyments and so exquisite do its sensibilities become. It mingles with all that can inspire delight throughout the physical and intellectual world, and throws a softening lustre over the whole character, both of individuals and of nations.

If we turn from the contemplation of his social and intellectual, to that of his moral nature, we shall find that there, also, man is endowed with faculties exquisitely adapted to the exigencies of his condition, and that all his wants are provided for, by the same Omniscient Skill which inspires the bee and the ant with unconscious wisdom.

Strange indeed would it have been, if the Creator, who so thoughtfully endowing us with the powers which belong to the lower part of our nature, had left all that most exalts it, to the influence of accident, or of ignominious and subordinate faculties.

When we view human nature merely in relation to its propensities and passions, its appetites and desires, we can discern no restraining principle to influence them, beyond the sense of the inconvenience that arises from their mutual interference; no motives to action of superior morality to the dictates of interest; nothing, in short, to which the mere addition of the powers of abstraction and generalization would not elevate the brute creation.

When, however, we take into thought the relations of man to the invisible world—to the Creator and Sustainer of all that we behold, we perceive the necessity of other principles of action, and arrive at the knowledge of feelings altogether different from any that we have been considering.

And first and chief—our knowledge of that Almighty Being has not been left to the uncertain and capricious determination of our will, but has its foundations in capacities co-extensive with the human family, and coeval with the dawn of intellect. The tracing, then, of the origin of this knowledge, becomes the most important of philosophical enquiries, and will be found to conduct us to the first principles of all morality and religion.

The child, untought to control his passions—ignorant as yet of the rights of property, and of the propriety of conventional usages, seeks only to obtain the objects of his desires, and appropriates to himself whatever will gratify his inclinations. At a certain stage in this career of self-gratification, he is met by a series of feelings altogether unlike any of those which are excited by his inherent propensities. They are feelings which check him in his course; which oppress him with hesitation and anxiety; which tend to compel him to act in a certain manner; which convey to him, for the first time, the notion of right and wrong.

This sense of right is a consciousness of approbation; the sense of wrong, a consciousness of disapprobation: and there arises, inseparable in its very nature from the accompanying consciousness, a feeling of happiness and serenity with the former, and of uneasiness and alarm with the latter. Approbation and disapprobation being relative terms, imply an approver and a disapprover. For the action thus felt to be wrong, we feel that we have incurred censure and deserve punishment; feelings which involve a consciousness of the existence and authority of a moral Judge, and to which may be traced the origin of our conviction that there is a Supreme Governor of the world.

I have already spoken of that distinct consciousness of power which accompanies the act of volition. As that act is invariably followed by the thing willed, there comes to be established in the mind, between any two events that invariably accompany each other, the same relation which exists between the mental volition and the bodily action. Such appeals to me to be the simple statement of the origin of our notion of physical cause and effect. We anticipate, in pursuance of the well-known laws of suggestion, the concurring return of the phenomena which have once co-existed; we expect it in the same order of sequence which we before witnessed, and we have a vague feeling of a potentiality in the first to produce the second. This conviction of the necessity of a power being placed some where, adequate to effect all the changes which we witness, can never be eradicated from our minds.

It needs but a slight development of the faculties to convince us that these changes are a mere series of effects, the producing cause of which is veiled from our senses. But still, whether we make this discovery or not, the conviction of the necessity of power—of the real existence of a cause for every effect, remains, and grows with the growth of our experience. At a very early period, likewise, in the development of our moral nature, do the two conceptions of a moral Judge and of a Power of Cause coalesce. In the matured state of his faculties, the accountable and rational man cannot divest himself of them, or separate them; although when he views them in any other light than as First Truths in morals, he may perplex himself with subtle and interminable speculations as to their nature, and even as to their reality.

There cannot be given a more impressive instance of the vast difference between man and man—between the human mind in its natural darkness, and the same mind enlightened by revelation—than is furnished by the different states in which this idea of the Supreme Being exists in different intellects.

The least intelligent individual of the rude tribes of Papan savages, is not without his convictions of right and wrong; his scanty code of morals; his vague, mysterious impressions of awe and solemnity, inspired, he knows not how nor wherefore, in some hour of solitary meditation amidst the depth of gloomy forests, or by the roar of the cataract—in the tranquil beauty of the vast

savanna, or by the shore of the boundless ocean. Unable to clothe his rude conceptions in language—resigned to the dominion of fierce and sullen passions, of coarse and sensual pleasures, the savage invests some object of sense—a rudely carved image, the sun, the moon, the air, the tempest or the ocean, with those attributes of power which he instinctively feels to exist, but of the real character of which, both his moral and intellectual powers are too feeble to inform him.

Yet it is these perceptions of right and wrong in actions, or, in other words, this conviction that there is a moral Judge—these universally felt impressions of the necessity of a cause—that, striking their roots into our moral and intellectual nature, expanding with its development, and deriving nourishment from every fresh accession of experience and knowledge—constitute the original elements of the conception of the Deity, in the most exalted and purified human intellect. Every fresh act of obedience, every added light of revelation, invests the conception of this moral Governor with higher and holier attributes, and brings him more and more intimately into connection with the creatures he has made. Every investigation of nature, every discovery in physics, furnishes new proofs of the skill and power of the great First Cause of all. Our notions of time and of space, swell into eternity and immensity. We cannot conceive of Him but as self-existing and omnipresent. Whether we extend our researches into the infinity beneath, or into that above us, every new and more powerful instrument of observation reveals new wonders, that multiply as we proceed, until the mind, overwhelmed by the prodigality of power, displayed in the infinitely minute, no less than the infinitely vast, of the scene which is unveiled—exhausted in the vain attempt to penetrate the mystery that shrouds from our gaze the great Uncaused Cause—shrinks back abashed and subdued into the consciousness of its own insignificance.

Before attempting to examine the origin of these impressions of right and wrong, I must recall your attention to the supposed example of a human being endowed with only a single sense. There can be no doubt, that all by which he could distinguish the sensation from his other feelings and thoughts, would be its characteristic peculiarities—the experience that it was felt and that it ceased to be felt, from causes entirely independent of himself, and altogether unconnected with any previous train of thought. Such, precisely, is the case with these impressions. There is nothing in the impulses and desires of our nature in which they could originate. They constitute a new and altogether peculiar feeling. They arrest our minds suddenly, forcibly, without any agency or control of ours. They disclose to us a new motive to action—a new rule of conduct; the possession of a new sense—the sense of duty. And so strongly has this been felt, that the term “moral sense” has been applied, by common consent, to designate the faculty by which we become acquainted with right and wrong in actions.

A more interesting point of enquiry remains

to be investigated. Each of our senses has its appropriate object; the faculty of sight was given us, that we might be sensible of light, and that of hearing, for the perception of sound. How then is this sense of duty informed? Duty is that course of action, and that frame of mind which the Creator has appointed as proper to man. It is therefore a mere relation—and all relations are judged by that to which they refer. Of the relations of bodies to the senses, we are informed by our senses themselves. Of the relations of our thoughts and conceptions to each other, we are informed by the faculty of reason. How, but from the Creator himself, is it possible for us to gain any knowledge of our relations to him? It must be He himself, therefore, who vouchsafes their communication, and who has placed within us this “moral sense,” as the faculty through which, in the agency of his Holy Spirit, he makes known his will.

And why should it not be so? The omnipresent Author of the universe sustains continually—at every moment and in every place—the works of his hands; and guides the planets in their paths—balancing together suns and systems, at the same moment that he cares for the life and provides for the sustenance of creatures so minute that the smallest portion of space which the naked eye can discern contains its myriads. Shall he not then guide the course and inform the moral nature of that being who is the crown of all this visible creation? Every exertion of his power is appropriate to the end in view. He governs unconscious matter by the laws of attraction and repulsion—the animal creation, by the impulses of instinct and desire—his rational and accountable creatures, by revealing, through the agency of the Holy Spirit, the law of duty to the moral sense.

It is no argument against the reality of this immediate communication of the Divine will, that it is not accompanied by an overpowering and miraculous certainty. Were we endowed with but a single bodily sense, our knowledge of the existence and properties of the external world would be no clearer than that which mankind in general possesses of the spiritual and unseen; although the impression upon the appropriate organ of sense would be not less real and distinct than it is now.

Neither must you be so unphilosophical as to suppose, that the view which has been given you of that Divine Light which reveals to us our duty supposes it to be any part of our constitution, or any natural power that we can exercise and improve at will. There is, in this respect, a strong analogy between it and the physical light that impresses the bodily organ. We can conceive ourselves to be placed in total darkness; we can conceive of every intermediate degree of light between it and the dim twilight in which nothing more than the dark and colourless outline of great masses is visible; and the full blaze of noonday, resplendent with beautiful and gorgeous colours, and distinct even to the most delicate pencilling of the minutest object. In each of these cases we feel that the degree

of light, and with it our extent of perception, is dispensed by the Great Author of nature, according to the laws by which he regulates the natural world.

It is thus with the intimations of duty that the Holy Spirit vouchsafes to the mind. They are more or less frequent and distinct, according to the Supreme will, and vary in the course of his moral dispensations, according to the laws by which he regulates the moral world, in the same manner as light does in the physical. In both cases the degree of illumination enjoyed is a matter of experience, and not of theory.

Every faculty of the mind has its appropriate function; on the due fulfilment of which depend its health and vigour. Activity is the condition of the health of the mental, no less than of the bodily frame. How vast is the difference between the well disciplined and constantly exercised intellect, and the rude uncultivated mind! the ear taught to discriminate the nicest modulations of sound, or the eye skilled in detecting the slightest shades of colour, and the unpractised organ! It is thus with the sense of duty. Its appropriate function is to compel obedience—an obedience to the intimations which it receives—that confers upon it the supremacy over all our faculties and desires. If these intimations be not obeyed, the sense becomes blunted, and we are less and less susceptible to the Divine impressions. On the other hand, obedience increases sensibility—produces the frame of mind in which the still small voice can be distinctly heard—and widens the range while it increases the acuteness of our spiritual perceptions, until the law of duty and of religion becomes the supreme law of the moral being.

In the original condition of man—before he had forfeited his high privileges by disobedience, he walked with his Maker in obedience to the communication of the Divine will, revealed to the moral sense, as we walk by the sight of the eye;—he enjoyed a full communion with his Creator, who graciously deigned to be his spiritual guide and leader.

The investigation of the cause and character of our altered condition belongs to another part of this enquiry. What I wish to insist upon here, is, that as the knowledge of duty and of moral truth could never be elicited by any process of the intellect from the facts furnished by the bodily senses, nor from any of the instinctive principles and desires of our nature, there is a manifest necessity for some other origin of the data on which it is founded. I wish to impress upon you, that all which the reasoning faculty can do, is to compare the ultimate facts furnished to it; and that its inferences in any given case must, therefore, be of the same kind or class as the data from which they were drawn.

All our knowledge is in fact founded on revelation. It is no irreverence to say that the Almighty has revealed to us the visible and material world—the phenomena and laws of nature, through the medium of sensation and by the agency of the bodily structure, in the same manner as he has revealed to us the unseen and the spiritual world—the law

of duty and religion, through the medium of the moral sense and by the illuminations of his Holy Spirit.

The only proper office of the understanding being to compare and generalize the facts discovered by us, whenever we leave the sure ground of observation and research, we entangle ourselves in the mazes of a false and visionary philosophy.

It is so in morals. Whatever an individual has experienced, becomes, so far as memory and knowledge are concerned, his own. The peculiar feeling of right and wrong in actions, of which the Holy Spirit has made every accountable creature more or less frequently, in a greater or less degree, sensible, can seldom, if ever, be wholly eradicated from the memory and the consciousness.

The sense of duty and the consciousness of right and wrong, thus awakened in every child, become blended with the instructions received from those whom he is taught to reverence and obey. On this stock become grafted the prejudices, the opinions and the superstitions of the times. The feeling of right and wrong, transferred by a common law of our nature, from its original and peculiar objects, to these secondary and accidentally associated ones, pervades them all. We observe, too, as in the other cases of transferred principles—the love of money, for example—that the sense of duty, when thus perverted from its proper objects, acquires a morbid character, and becomes capable, by the aid of its newly associated passions, of acts and opinions directly contradictory to, and altogether subversive of its original design.

The systems of morals which men thus build up, on the foundation furnished by Divine revelation, must vary, as philosophical theories vary, according to the number and importance of the data employed—to the fidelity with which the facts are represented, and to the accuracy of the deductions which are made from them. So far as these systems influence individual conduct, by motives superior to the dictates of interest and the prejudices of education, they derive their influence from that compelling power of the moral sense to which we give the name of *conscience*. We are thus enabled to trace to their source these varying and often conflicting sentiments in morals, which possess the common property of compelling obedience, and which in some cases appear, at a superficial glance, to possess no other property in common.

Were the early intimations to the moral sense implicitly obeyed, there seems, as I have before remarked, to be every reason—drawn from the analogy of the other parts of our constitution—to believe that our perception of them would be quickened, and that the Holy Spirit, who is the ever-present guide and instructor of men, would vouchsafe more and more frequently to make manifest his will.

In conducting this investigation we must bear constantly in mind, the strong analogy which holds between this revelation of the Divine will to the moral sense, and the revelation of the external world to a single un-

sisted sense. The mental impressions are in both cases peculiar, and altogether independent of the will. In neither case could the information they communicate be derived, either originally or by inference and reasoning, from any other part of our constitution. In both cases, although the mental impression be distinct and unequivocal, there is the same mystery attending its cause and origin—a mystery which, in the one case, can only be cleared up by subsequent experience and comparison of evidence, and in the other, by new revelations from the same Divine source.

Has then this mystery been in fact dissipated? Are we in possession—have we access to an extent of spiritual knowledge, of which the degree of light possessed by the world at large gives no intimation,—in the same manner as, beneath the dim shadows of twilight, we should for ever remain ignorant of the beauties of creation that luxuriate on every side? The answer to these questions must be derived from the survey of the moral condition and history of our race.

To whatever quarter of the globe we turn—whatever page of its annals we explore, we are forced to confess that, with a single exception, we see but faint indications of the Divine illumination which has been referred to. Of individual examples of exalted virtue—of momentary bursts of pure and lofty emotions from the hearts of a united people, there are enough to excite our deepest sympathies and warmest admiration. But they are like lights that illuminate a wide sea of desolation—perpetually tossing with the stormy and destructive passions. The nations that have risen like the mountain-billows of that ocean—and been lifted, as it seemed, to the skies—have sunk, when their brief career was accomplished, into the common mass of waters, and left no trace of their course, save the wrecks they have cast upon the shores of time. The most refined civilization of the ancient world served no other purpose than to increase the physical comforts, to sharpen the intellectual faculties, and to minister to the gratifications of sense. There was no virtue in it, to raise the nations from the depths of corruption and sensuality into which they were sunk; and we are forced to the melancholy confession, that the perceptions of the moral sense had become so blunted, and its functions so perverted, that it seemed no longer to answer the end for which it had been bestowed.

This, of all moral problems, is the most inexplicable to the unassisted faculties. To whatever part of the creation we turn, we find new proofs of the wisdom of the Deity, and of the beneficent arrangements of his providence. Why is it that man forms the only jarring string in this lofty concord—that he alone presents a moral wreck, where every thing else is good and complete.

The answer to these questions is to be found in the pages of history. Reverting to the past, we perceive amidst the nations that have risen from the multitudinous deep, but to disappear again beneath it—a single race—the great land-mark of all succeeding times, whose history seems to be identified, through

the long succession of ages, with the destinies of mankind. This people was in possession, from the beginning of its annals, of the knowledge, and was devoted to the worship, of the true God. It preserved the flame of a holy religion, in times when the surrounding nations were wrapped in the darkness of idolatry and superstition, and sunk in licentiousness and sensuality. The account which it has handed down to us of the history of mankind, states, that man being created perfect, and designed for immortality, was placed by his Maker in a state of happiness, which he retained until he lost it by disobedience to the revealed will of his Creator. Having thus forfeited his high privileges, the light of the Divine presence was so far withdrawn from the race, as to leave mankind in a great measure to the consequences of disobedience—to the dominion of the merely sensual and animal propensities.

Yet was it not wholly withdrawn. The Almighty never left himself without a witness in the heart of every accountable and rational being, to his authority as a moral Judge, and to the purity of his moral law—a witness and a guide, of moral power—if listened unto and followed—to make wise unto salvation, even amidst great intellectual darkness. The history of the world affords ample evidence of this, in the exemplary lives of those eminent heathens, who seem to have been raised up by Providence as proofs that man was left without excuse for moral blindness and depravity, and in the just and elevated sentiments which the writings of the philosophers contain—sentiments which could never have originated, and the truth of which could never have been felt in the heart, but through the illuminations of the Holy Spirit.

At the same time that the annals of this favoured people inform us of the catastrophe which has overwhelmed our race, they hold out the clearest promises and declarations that it was ultimately to be rescued from its fallen condition. They contain a series of prophecies relating mainly to this restoration, in which predictions of the one great event are so mingled with the foreshadowing of coming and soon realized calamities upon the surrounding nations, that they were sustained, even before they were fulfilled, by all the force of the strongest historical testimony. In the fulness of time—at the very period—in the very place—under the very circumstances foretold—appeared a Being, who announced himself as the promised Deliverer. He confirmed his claims to this title, by the undoubted exercise of supernatural power—by healing the sick and raising the dead—by controlling the course of nature and penetrating the secret thoughts of men. The benignity, the purity, and the grandeur of his character corresponded with the majesty of his power. He completed the purposes of his mission, by meekly submitting to the rage of his persecutors and suffering the death of the vilest malefactor. Yet the grave could not contain him—and the last was the most mysterious and awful act of his career on earth. He rose from the dead, and ascended up into heaven in glory, before the face of his disciples.



The truth of all the portions of the history contained in these annals is so intimately interwoven together that we cannot reject any one part, without rejecting the whole; and we cannot reject the whole, without utterly disregarding all those principles of evidence which are the very elements of our most familiar knowledge.

Who, then, was this wonderful Deliverer? His own account of himself must be true; for the impossibility of its falsehood is proved by the supernatural power that attested the reality of his claims. He declared that he was the promised Messiah—that he had existed in glory with the Father before the world was—and that he was one with the Father. He received from his followers the worship due only to the Divinity—he exercised, in the forgiveness of sins, no less than in his perfect mastery over the elements, the highest attributes of Almighty Power. He was the Word that was in the beginning, that was with God, that was God, and that became flesh.

But what were the means by which that deliverance was to be accomplished? Upon this point also must his own declarations inform us. He came, according to them, to offer up his life as a sacrifice for the sins of the world, that whosoever should believe on him might be saved. Man is to be reconciled to the Father through his mediation, and to receive the gifts and graces of the Holy Spirit through him.

The facts to which these mysterious annunciations refer can be regarded in no other light than as ultimate facts in the spiritual world. The intellect is no more capable of comprehending them—is no more a proper tribunal at which to try them, than it is in the case of those ultimate facts in physics which form the foundation of our knowledge. Truths of all kinds can be conveyed from one individual to another, only by the medium of words; and, therefore, no proposition can be framed which the understanding, in a certain sense, cannot comprehend, and of the truth of which it is not, in that sense, a judge. It is thus that a man, blind from his birth, can form some notion of the science of optics, and may be made to understand its theory. But nothing short of the restoration of his sight—the gift of the faculty, can convey to him any sort of conception of the vivid realities—the beauty and magnificence of the visible creation, or put him in possession of the means of verifying the data upon which optical theories rest.

It is even so with these sacred truths. There may be a perfect conviction of the accuracy of all parts of this wonderful history—the understanding may perceive the great condescension of the Redeemer to man, and may comprehend the new relations in which these discoveries in the spiritual world place mankind; but until the Holy Spirit touches the mind with a *sense* of these surpassing mercies, and reveals to it and quickens it to *feel* the duties which they impose on all who are brought acquainted with them, we cannot be said to have any proper conception of Christianity, or to have attained to a true and saving knowledge of the Gospel.

I have said before, that, when rightly viewed, there is a striking analogy between our knowledge of the spiritual and of the physical world. The most uneducated of human beings has some knowledge of numbers; and in every step of the process, from the simple computation of a hundred up to the sublimest investigations of the analysis, there is a constant appeal to the same class of ultimate facts, the slightest deviation from which would vitiate the result. The rude Chaldean shepherd that first marked "the five wandering fires that move in mystic dance," and the modern, whose aided vision can descry planets invisible to the naked eye, make use of the same faculty in their observations; and although the powers of perception in the latter are so wonderfully increased by the aid of instruments, he does not for a moment doubt that the evidence on which his knowledge rests, is of the same kind precisely as that of the unassisted sense. The difference between the attainments of the rude peasant, or the Chaldean shepherd, and those of a Newton or a Herschel, is not greater than exists between the spiritual knowledge of the most enlightened heathen and that of a true disciple of the Redeemer. As all correct knowledge in physics is gained by patient observation—by the accuracy with which we watch the course of nature, so is all true spiritual knowledge, both of the heathen and the Christian, obtained through obedience to the law of duty, revealed to the moral sense by the immediate manifestations of the Holy Spirit.

The philosopher, by the aid of improved means of research, greatly augments the knowledge and power of the species. In the spiritual world, we experience an analogous increase of moral power, not through any means that we have invented, but through the discoveries of Divine mercy revealed to us in the Gospel. Still, in the most advanced stage of spiritual growth, our duty is the same as in its earliest and rudest state; and that duty is obedience. For Christianity is eminently a rule of conduct; and we must ever bear in mind, that the object of the mission of the Redeemer was to restore the forfeited privileges of the race—to accomplish such a change in its fallen condition as should destroy the ascendancy of the sensual and animal nature, and subject the whole man to the dominion of duty, with the sense enlarged in its range by the revelations of the Gospel, and quickened and strengthened by more powerful visitations of the Holy Spirit, which the Saviour promised should be the guide and comforter of his disciples to the end of the world.

We should greatly err in supposing that the knowledge of Christian duty, as a theory and a system which may be framed from the data furnished in the Scripture, can ever supersede the necessity of the Holy Spirit as the guide of life. For, as the highest attainments in science but bind the philosopher down the more strictly to his duties as the interpreter of nature, and render him the more watchful of her most delicate changes,—so must every compliance with fresh impressions of duty but make the Christian more de-

pendent upon and attentive to the augmenting light of the Divine presence.

This spirit of unquestioning submission to the evidence of revelation, which philosophy and religion inculcate, is a humble and sincere and enquiring spirit. Placing its safety in watchfulness, and its strength in obedience, it is the spirit of all others the farthest removed from vain-glory and self-confidence—enthusiasm and fanaticism. While it teaches us that saving knowledge is the daughter of obedience, and that the great duties and doctrines of the Gospel are sealed upon our conscience, through the concurrent manifestations of the Holy Spirit to our minds,—it never for a moment doubts the reality of the awful importance of those truths, to the experimental knowledge of which it has not attained; or which are wrapped in inscrutable mystery; but meekly pursues its course—strong in the confidence that to the sincere enquirer and humble doer all things necessary to salvation will in due time be unfolded.

Such, if I rightly apprehend them, is a faithful statement of the results of a strict analysis of the origin and nature of the moral sense.

This is not the place, and it would not become me to attempt to unfold the whole scheme of Christian doctrine as revealed to us in the Scriptures—to speak of those awful mysteries of redemption, which relate to the Father and the Son—of the nature of the efficacy of the one great sacrifice, or of those other gifts and graces of the Spirit which may be truly regarded as so many spiritual senses, that reveal to us, even in this life and beneath the veil of flesh, a foretaste of the faculties of the disembodied soul. My object has been, to call your attention to the only foundation of availing knowledge in morals and religion, and to point out to you another of those impressive analogies between the government of the Almighty in the spiritual and the moral world, which the great work of Bishop Butler first taught us to explore.

If the view which I have taken of the moral sense be correct, it must have been Divinely awakened in every individual of mankind. Some may esteem these impressions to be a part of their ordinary trains of thought, and be startled at the idea of their Divine origin. But their nature is not changed, because we do not recognise it; neither will the rewards of obedience be withheld, because we err as to the sources of our knowledge. It is so with the peculiar doctrines of the Gospel. Men may live up to what they know of faith and duty, and differ widely as to their understanding of doctrines which they have not experimentally known; as they may also differ in their mode of enunciating truths, respecting which they in fact agree, because these truths are the objects of experience, and they have realised them.

No one imbued with the spirit of inductive philosophy, can ever be disposed to underrate the value of a just theory; for it enables us to anticipate experience, and embraces, in one luminous and comprehensive view, the whole multitude of individual facts which it comprises. Of the same nature—but of infinitely

greater importance, because the interests to which it relates are those of the spiritual and eternal—is the value of sound opinions in religion. Yet, as in physics, the only solid base on which they can rest, is that of experimental knowledge; and one of the first truths which a just theory teaches, is the practical worthlessness of all systems of morals which are not a faithful expression of the revealed will of the Father of spirits.

If, in this view of our spiritual relations, morality takes the higher name of religion, and they become identified, philosophy humbles herself into obedience, and seeks only to know the revelation of the Supreme will.

May their meek and divine spirit sink deep into your hearts! May you go forth into the world beneath its canopy! It will allay the fever of youthful ambition. It will quiet the disturbance of the unholly passions. And, although "the troublous storms that toss the private state, and render life unswet," may assail you, it will ride the agitated waves—a halyon bird of calm. It will raise your thoughts above the bounded horizon of the present world, and fix them in calm assurance upon the perpetual serenity of the life which is to come.

*The Christian Profession of the Society of Friends, commended to its Members. By Edward Ash. London, 1837.*

(Continued from page 30.)

EXAMINATION OF THE CHIEF DISTINGUISHING VIEWS OF THE SOCIETY OF FRIENDS—THEIR TRUTH AND VALUE—CONCLUDING ADDRESS.

I have already had occasion briefly to notice most of those religious views by which the first members of our Society were distinguished from the generality of their fellow professors. I believe that, when rightly understood, they will be found in accordance with the doctrine of our Lord and his apostles; that, when practically applied, they are eminently calculated to promote a true growth in grace, and in vital and experimental religion; and that our own spiritual welfare and the advancement of the cause of Christian truth are intimately involved in our faithful maintenance of them. Influenced by this persuasion, I would solicit the serious attention of the reader, and especially of my younger friends, while I endeavour to set forth some of the grounds on which we justly value and desire still to maintain the views and practices of our forefathers in religious profession.

It has been before observed, that the end of all true religion, and that wherein indeed it essentially consists, is a change of heart and life; the bringing man from a state of enmity against God, into one of conformity to his will, and obedience to his law; and thus preparing him for eternal blessedness in the world to come. Now it is a most certain truth, and one to which the sacred volume bears constant testimony, that this change, in all its parts and stages, can be effected in no other way than by the operation of the Holy Spirit. It is only by the work of the Spirit in man, that he can be convinced of sin, and brought to see his need of a Saviour; that he can experience repentance towards God, and

faith towards our Lord Jesus Christ; that his heart can be sprinkled from an evil conscience by the blood of Jesus; and that he can be made a partaker of that new and spiritual birth, without which no man can see the kingdom of heaven. It is only by the gracious influences of the same Spirit, that the work thus begun can be maintained and carried on; that the fear and love of God can be preserved and cherished in the heart; that the will of man can be brought into conformity with the Divine will; and that his spiritual life can be sustained till the end for which it was bestowed is fully accomplished, by his being made meet for an inheritance with the saints in light.

As it is only by the sanctifying operation of the Holy Spirit that the heart of man can be renewed and changed, so it is in no other way than by the enlightening power of the same Spirit, that he can be enabled rightly to discern and understand the truth of God. Thus the apostle testifies, that "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."

By the same enlightening power, man is instructed in the Divine will, and enabled to see both that which he must do, and that which he must leave undone. And the true disciple and follower of Christ has, by the indwelling of the Spirit, a sure teacher and guide, by whom he may be instructed and led in his right path of duty, whether in the world or in the church.

Lastly, the Holy Spirit is not only a Spirit of holiness and wisdom, but also of strength. It is only as God is pleased to strengthen us "as with might by his Spirit in the inner man," and to refresh and comfort us with his life-giving presence, that we can do his will, and walk in his way; so as to be permitted in the end to hear the gracious language, "Well done, good and faithful servant." And it is only by the same Almighty power that we can be enabled to "fight the good fight of faith," to "quench all the fiery darts of the wicked one," to resist the evil propensities of our corrupt nature, and thus to obtain that victory to which the promise of Christ is annexed, "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."

It was from a deep and experimental sense of these important truths, that the first members of our Society were engaged so prominently and earnestly to dwell upon the work of the Holy Spirit in man. It was nothing else than this which they meant, when they directed men to the light of Christ in their own hearts. And when we consider that without the experience thereof no man can be a disciple of Christ in this world, or a partaker of his glory in the world to come, may we not well ask, Can it be too much or too earnestly insisted upon? It is no mere matter of refined speculation, but one of infinite practical importance, which we press upon the attention of all, when we direct them to that without which eternal life cannot be at-

tained. And seeing that to this end the Most High is pleased by his Spirit graciously to visit the children of men, as many can thankfully acknowledge to have known in their own experience, even from very early life, can we too earnestly invite and entreat all to give heed to these visitations of his love and mercy?

Being then, like our early Friends, deeply impressed with the unspeakable importance of these things, we are still engaged to beseech men not to resist and quench the Spirit; but to yield to that which would reprove for sin, bring into tenderness and contrition of soul, quicken in the heart the love and fear of God, and bring true repentance towards God, and living faith towards our Lord Jesus Christ. Hence also we exhort all to seek and wait for the teaching of the Spirit, as that whereby alone they can rightly understand the things of God: carefully to give heed to those motions in the secret of the soul, which are often heard even as "a still, small voice," pointing out the path of duty; and humbly to crave that strength whereby they may be enabled both to do and to suffer according to the will of their heavenly Father. In thus directing men to the work of the Holy Spirit in them, we know assuredly that the same power which at first gives life to the soul, can preserve and sustain it; and that they who trust therein will experience a growth in grace, a progress from the state of babes in Christ to that of young men and strong men in him, even to the measure of the stature of his fulness: and will thus be made meet for that eternal rest which is prepared for the people of God.

But though we are thus engaged to direct men to that which the Holy Spirit works in them, far be it from us to undervalue those outward means which Divine wisdom has graciously provided for the spiritual help and instruction of men. While we dare not presume to limit the operations of the Spirit by any external circumstances whatever, or to regard any part of the rational creation of God as excluded from their gracious influence, it is certain that in regard to those who, like ourselves, have access to a revelation outwardly made known, the Holy Spirit works in connection with the knowledge thus imparted, and therefore with the employment of outward means. Yet even in respect of those who are thus circumstanced, it is no less certain that the operations of the Spirit are often experienced independently of the direct or present use of any such means. While therefore, on the one hand, we desire that all should diligently employ those means which are placed within their reach, we are concerned, on the other, that none should in any wise limit the Spirit of God. We cannot but believe that the followers of Christ do, in the general, sustain much loss for want of a more lively apprehension and belief of the free and independent teaching of the Spirit; and being ourselves persuaded, by some measure of living experience, of its excellence and value, we invite others to taste and see for themselves, by waiting for and giving heed to those precious influences which are as the wind that "bloweth where it listeth."

That belief in the immediate teaching and guidance of the Holy Spirit, to which our forefathers in religious profession bore witness, and which is still dear to many of us, is in no wise at variance with a full acknowledgment of the inestimable value of the Holy Scriptures. The sacred volume does indeed contain the record of the doctrine of Christ and his apostles, "of those things which are most surely believed among us;" yet it is only by the immediate teaching of the Spirit of Truth, that we can so receive and understand them as to be thereby made wise unto salvation. And while we know that this teaching is often imparted in immediate connection with the perusal of the sacred volume, we also know that it is at other times vouchsafed apart from any outward exercise, when the mind, withdrawing from the contemplation of all that is external, is reverently engaged to wait upon him who is the eternal fountain of light and truth. At such seasons, the love of God is often felt to be shed abroad in the heart, and the truths of Holy Scripture brought before the mind, and opened to its instruction and comfort; so that the disciple of Christ is permitted to experience some measure of the fulfilment of his gracious Master's promise concerning the Comforter, "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

Further, we cannot but account it to be a high and blessed privilege which the followers of Christ are permitted to enjoy, in the immediate guidance of the Holy Spirit in regard to their appointed path of duty. A due estimate of this privilege will assuredly in no degree lessen our sense of the value of those divine precepts which are so largely set forth in the Holy Scriptures, and which have respect, not only to the general relations in which mankind at large stand to their Almighty Creator and to their fellow-men, but also to a great variety of their particular conditions and circumstances in life. Seeing, however, that the individual members of the church, the body of Christ, have their several offices, it is useful that each should know what is his proper place and duty in the household of faith, and should be instructed as to the particular way in which he is called to approve his love and fidelity to his Lord and Master. Now in regard to this, the Holy Scriptures do not instruct us; and although the Almighty is pleased at times to make known to his people their appointed path of duty by the orderings of his providence, it is certain that there are very many occasions and circumstances in which his will cannot thus be discerned. Such being the case, we thankfully believe that he also bestows the immediate and perceptible guidance of his Holy Spirit upon those who seek for and trust in it. To the reality of this blessed guidance we can do no less than bear our grateful testimony; having, as we humbly believe, been permitted to know some measure of it in our own experience, and thus to witness the truth of our Lord's gracious assurance to his disciples, "Lo, I am with you always, even unto the end of the world."

The insisting upon that part of divine truth

which relates to the work of the Holy Spirit in man has, from the beginning of our religious Society, been a prominent feature in those views by which we are more or less distinguished from other bodies of professing Christians. But while we regard it to be our appointed duty steadfastly to uphold it, far be it from us to undervalue, much less to reject, any other. The various doctrinal truths which are made known to us in Scripture, when rightly understood, not only constitute one harmonious whole, but are so intimately related to and mutually dependent upon each other, that no one can be overlooked or neglected, without injury to the rest. Thus the doctrine of the Holy Spirit, and of his work in the heart of man, will be found to have an indissoluble connection with all those precious truths that relate to the coming of Christ in the flesh, and his propitiatory sacrifice for the sins of men. As the Spirit was sent by Christ, so was he to bear witness of Christ; according to the declaration of our blessed Lord himself: "He shall testify of me. He shall take of mine, and show it unto you."

It is cause of rejoicing that the immutable obligation of the precept, "Be ye holy in all manner of conversation," and the deadness of that faith which does not yield the fruits of righteousness, are truths more generally acknowledged and inculcated by professing Christians in this day, than they were at the first rise of our Society. There are, however, some points of great practical importance in relation to this subject which have in a somewhat peculiar manner been insisted on among us, and to which I therefore wish to invite the reader's attention.

It is well known that the necessity of obedience on the part of the followers of Christ, has been at all times much dwelt upon in the ministry and writings of our members. But however largely they may have felt themselves called upon to enforce its obligation, it may be truly said that they have not done so to an extent greater than that which the terms of the new covenant prescribe. The obligation to obedience under the gospel dispensation was fully and emphatically set forth in the prophecy of Moses respecting Christ; "Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people." And that which was thus predicted of Christ was abundantly confirmed by his own doctrine, and that of his apostles.

But the obedience which the gospel thus inculcates upon every disciple of Christ, is not such an one as man seeks to render in his own strength, or from which he vainly hopes to attain righteousness and acceptance in the Divine sight. The believer in Christ well knows that he is not justified by the works of the law, but by faith in Him who is declared to be "the end of the law for righteousness to every one that believeth." The obedience to which he is called is the fruit of his love for his Lord and Saviour; according to the declaration of Christ himself: "If a man love me, he will keep my commandments;" and

again, "He that hath my commandments, and keepeth them, he it is that loveth me." And thus also the apostle declares that "faith which worketh by love" is the characteristic of the true disciple of Christ.

As the love of Christ is begotten in the soul by the operation of the Holy Spirit, so the obedience which flows from it, however in itself mingled with infirmity, cannot but be well-pleasing in the Divine sight. And thus we find both our Lord and his apostles often representing those glories which are prepared for his followers in the world to come, in immediate connection with their obedience and devotedness to him in this life. And in this view of the subject there is nothing at variance with the fullest acknowledgment of the doctrines of grace. Not only is it God alone who worketh in us both to will and to do of his good pleasure, but we well know that even were we to do all that is commanded us, we should still be unprofitable servants; so that it remains a certain truth, that, while death is the wages of sin, eternal life is the gift of God through Jesus Christ our Lord.

Seeing then that obedience is thus made indispensable to discipleship, as being that without which faith and love are but empty names, and that it is therefore absolutely essential to the eternal well-being of man, we believe it to be right earnestly to press it upon the attention of all, and especially of such as may be entering on the Christian course. In so doing, we know that He who requires it is no hard master; but that to those who seek above all things to know and do his will, and who look unto him alone for wisdom and strength, he doth by his Spirit both give the knowledge of what he would have them do, and impart strength and ability to do it. And seeing that in his eternal wisdom, he leads not all his children alike, but some in one particular path of duty, and some in another, we exhort all to give diligent heed to his voice; not enquiring, "What shall this man do?" but remembering and acting upon the words of our Lord to Peter, "What is that to thee? Follow thou me." And further, knowing that he is pleased at times to call for obedience, not only in things which may seem hard and difficult, but also in such as may appear to the wisdom of man little and mean, we believe it to be of deep concern to the spiritual welfare of the Christian traveller, not to admit his own reasonings on the requirements of his Lord, but in simplicity and sincerity of heart to adopt the language, "Lord, what wilt thou have me to do?"

(To be continued.)

*Important to Mariners.*—Mr. Knapp has left at our office a mattress made of ground cork, which in appearance and the certificates of several distinguished gentlemen, is quite as comfortable to sleep upon as the common mattress, but which at the same time is so buoyant that it will sustain the persons of eight men when in the water. If our steam boats, packet ships, &c. were to adopt these mattresses instead of those now in use, they would be supplied with the best and most convenient Life Preserver the ingenuity of man has yet invented. It may be examined at our Bulletin Office.—N. Y. Cour. and Enq.

For "The Friend."

## THE FRIENDS' LIBRARY.

The first volume of the Library being nearly brought to a close, the editors are desirous of expressing their acknowledgments for the liberal patronage which their work has received, and soliciting a continuance of it for the future volumes. It has been their aim to make the publication worthy of the support of Friends, both in respect to the matter it contains and the typographical execution, and they are gratified to find that it has met with general approbation. They cannot but cherish the hope that in furnishing periodically a portion of the edifying and interesting reading which is to be found in the literature of the Society, fraught with sound moral and religious principles, with cogent persuasives to virtue, and the eloquent and forcible appeals to the heart and conscience which are made by the holy lives and peaceful deaths of the servants of Christ; their task, though laborious, will meet its reward, in showing forth the excellence of our holy religion, and attaching our members more devotedly to the doctrines and practices of a Christian Society, which enrolls among its adherents a cloud of triumphant witnesses to the truth as it is in Jesus.

The editors have received from persons in remote situations, where Friends' books are rarely seen, several testimonials of the pleasure they derive from the monthly receipt and perusal of the Library, who, but for this, would probably have been wholly deprived of such reading; and many express their anxious desire that the work may be continued.

In the persuasion that its tendency is to promote the best interests and prosperity of our Society, the editors are solicitous that the Library may be generally circulated among our members, and their exertions to render it acceptable shall not be relaxed.

As respects its cheapness, compared with the Friends' books published in this country within the last ten years, a careful calculation shows that the matter contained in one volume of the Library would cost more than six dollars, exclusive of binding, in separate volumes and at the usual prices. But the fact is that pecuniary loss has almost uniformly attended the printing of Friends' books, owing to the limited demand, and the length of time required to dispose of an edition, and it is therefore not at all probable that the reprinting of any of those works could be accomplished except through this means; and should the effort now making prove abortive from the want of support, the works of the Society must, with a few exceptions, become unknown to a large portion of its younger members.

As the work will form, when completed, a continuous series, comprising in a few volumes a choice selection of approved writings, which, though not immediately connected, have yet an intimate relation to each other, and exhibiting in the variety of aspects presented by different writers the principles of Friends, and the practices consequent on their faithful maintenance, it will form in itself, as the title denotes a complete Friends' Library, and would be a valuable and useful present from

a parent to each of his children, as a commentary on that Book of books which testifies of Christ, the perusal of which may prove an incentive to yield themselves willing subjects to the government of his Holy Spirit.

In looking toward the second volume the editors infer from the nature of the subscription, that they are to continue forwarding the numbers to their subscribers, unless specially notified to the contrary previous to the first of the coming year. New subscribers may be informed that they can be furnished with Vol. I., so as to make the work complete.

WM. EVANS,  
THOMAS EVANS.

Philada. 11th mo. 1st, 1837.

## THE FRIEND.

ELEVENTH MONTH, 4, 1837.

Since our notice of Indiana Yearly Meeting last week, we have received a copy of the minutes of its proceedings, several portions of which we have marked for insertion. Our limits at present, however, restrict us to the following extract. This brief but decisive remonstrance of perhaps the largest body of Friends in the United States, against the admission of Texas, will, we hope, stimulate their brethren in other parts who have not yet done it, forthwith to place their signatures on the petitions against the admission. Congress meet again early in next month, and there is reason to apprehend that those in favour of the annexation will press the measure with all their energies at an early period of the session. Consequently there is no time for delay.

The memorial to the congress of the United States, against the admission of Texas into the Union of these states, as prepared by the Meeting for Sufferings, and read in this meeting in connection with their minutes, was again read, and is as follows:

To the Senate and House of Representatives of the United States—

THE MEMORIAL OF THE RELIGIOUS SOCIETY OF FRIENDS, COMMONLY CALLED QUAKERS.

Regarding with peculiar satisfaction the humanity of the several enactments of congress for the suppression of the foreign slave trade, your memorialists venture to address you upon a subject which they apprehend is intimately connected with that iniquitous practice. They allude to the proposed annexation of Texas to these United States.

As a body of professing Christians, influenced as they trust by the spirit of the gospel, which breathes glory to God in the highest, and on earth peace and good will toward men; they can do no less than raise their voice against a measure so directly calculated, as they conceive, to perpetuate to a fearful extent, slavery and the slave trade.

Your memorialists therefore respectfully, but most earnestly petition, that every attempt to annex Texas to this Union may be rejected by congress.

The clerk was directed to sign the same

on behalf of this meeting, forward it to our members in congress, and to request its presentation.

The address of D. B. Smith to the senior class of Haverford school delivered at the close of the examination in the ninth month last, having been published in a pamphlet by order of the managers, we have been induced to present it to our readers entire. This has necessarily occasioned the postponement of several communications intended for this number.

The reported capture of the packet ship Susquehanna, noted in our paper of last week, still remains a matter of uncertainty. The only circumstance since from such account is information received from two different vessels, which, on their passages between New York and Charleston, saw the Susquehanna on the day next after that of the reported capture, fifteen leagues from the capes of Delaware; but admitting this to be true, and it does not seem to be doubted, she may nevertheless have been in possession of the pirates, and afterwards suffered to proceed.

## NOTICE.

A stated meeting of the Concord Auxiliary Bible Association of Friends, will be held at Middletown meeting house, on second day, the 13th instant, at 11 o'clock A. M. The female members are particularly invited.

By order of the Association,

JESSE J. MARIS, Sec'y.

11 mo. 4th, 1837.

A stated meeting of the Auxiliary Bible Association of Friends, within the limits of Haddonfield Quarterly Meeting, will be held at Cropwell meeting house, on the 6th of eleventh month, at 2 o'clock P. M.

NATHANIEL N. STOKES, Sec'y.

10 mo. 25th, 1837.

DIED, on seventh day, the 7th of tenth month, 1837, at Middletown, Delaware county, MARY SNEEDLEY, wife of George Sneedley, in the 37th year of her age, after a lingering illness which she bore with becoming resignation, often expressing desires for patience.

On first day morning, about a week before her decease, she supplicated for Divine support, and said, "O Lord, take me to thyself, take me if it please thee," with more that was not understood; and then addressing her sisters who were present, she said, "Oh, my dear sisters, prepare for such a time as this; prepare, prepare whilst in health, it is an awful thing to die." The day on which she died she requested to see her children, and took a solemn and affectionate leave of them, separately giving them advice suitable to their age. After laying some time still, with much composure she said, "O Holy Father, take me to thyself, if it please thee, and grant that patience may hold out to the end, O Lord." Which favour appeared to be mercifully granted, of which she was sensible, and expressed her thankfulness for it; continuing in a quiet, sensible frame of mind, as one waiting for the solemn moment to arrive, she quietly departed.

— In Onsego county, N. Y., the last of ninth month, LYDIA CARR, wife of George Carr, a member of the religious Society of Friends, in the 37th year of her age, after a lingering illness of about two years.

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# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XI.

SEVENTH DAY, ELEVENTH MONTH, 11, 1837.

NO. 6.

EDITED BY ROBERT SMITH.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

*Remarks on the Propriety of offering a bounty for the Productions of Freedom.*

In a letter recently received, a correspondent wishes my opinion whether it would be right to offer a bounty for all cotton and other articles now the production of slave labour, which shall hereafter be produced by the labour of liberated slaves.

The writer appears apprehensive that such an offer would be an attempt to effect a desirable object by improper means; would be an effort to advance the cause of religion and virtue by an appeal to the evil passions of our nature.

In order to answer this enquiry correctly we may first consider, whether the desire of gain is necessarily an evil one. The apostle, indeed, has informed us that the love of money is the root of all evil. This text, however, properly understood, does not, in my apprehension, condemn the use of reasonable and honest endeavours to provide for our wants. Nor does it condemn the use of money as a convenient medium of exchange. It is the *love* of it,—assigning to money, or to any thing which money will purchase, a place in our affections, which ought to be reserved for a higher object. If any man *love* the world the *love* of the Father is not in him. But if we use the world without abusing it, and keep the desire of worldly advantages always in subjection to our higher duties, it appears to me that this desire is not evil.

Again, we may observe that under the ancient dispensations, the promises which were offered as stimulants to virtue, were nearly all of a temporal nature. Throughout the writings of Moses we scarcely ever meet with any other promises than those which relate to the present world. The people were taught to look to divine approbation as a motive to virtue, but the fruit of that approbation is described as a worldly advantage. From this we may reasonably infer that the hope of worldly advantage is not in itself a vicious motive to action.

We may also observe that those who pursue the path of moral rectitude and religious integrity, seldom fail to enjoy a comfortable

share of worldly prosperity. We are not required to be ignorant of this, nor to prevent the young from knowing it. But if we announce this fact, we are virtually holding up the prospect of worldly success as one of the motives to moral and religious rectitude. If the apostle had thought that was wrong he would certainly not have left the declaration behind him, that godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.

But to come a little nearer to the question proposed by my correspondent; I would observe, that there are doubtless many who hold slaves because they inherit them from their parents, and have been taught to consider them as their property, who are not entirely satisfied of the rectitude of slaveholding, and yet find their opinion of their own rights so intimately associated with the possession of their slaves, that they cannot easily disentangle the connection. Such as these may consider the retention of their property as a duty which they owe to their families; and, viewing their slaves as their property, they may even question their right to divest themselves of them. I can easily believe that many of those who have grown up in the midst of slavery, when they reflect seriously on the subject, find themselves perplexed with an apprehension of opposite duties—that of rendering to their sable dependents the rights of humanity, and that of providing for their own families.

To persons thus circumstanced, the prospect of a higher price for the productions of their slave labour, on condition that those slaves were converted into freemen, might operate as an auxiliary to virtue. The offer of a bounty might show the possibility of liberating their slaves without reducing their families to poverty. If there are those who are burdened with the trammels of slavery, who believe the practice to be intrinsically wrong, and yet do not see how their families are to be supported by any other means; I should consider it an act of kindness to encourage them, by a bounty, to break at once the shackles of their slaves, and risk the consequences of what they would regard as a doubtful and dangerous experiment.

It may be apprehended, and probably with justice, that the number of masters embraced in the above description bears a small proportion to the whole. It is to be feared that a large part of those who support the slavery of the south seldom reflect seriously on the subject; but continue to hold their slaves for the sake of gain, without much regard to the justice of the case. Would it be right to hold up to persons of that character the hope of greater advantage by converting their

slaves into freemen? It is not to be apprehended that a slaveholder who retains his slaves wholly for the sake of gain, without regard to justice, would be necessarily rendered more virtuous by emancipating them, if he was led to the act of emancipation by no other motive than the hope of a greater gain. Yet, in respect of the slaves, the effect would be the same as if they had owed their freedom to a nobler motive. And if the liberation of all the slaves in our land could be effected in this manner, I have no doubt, the cause of virtue would be promoted by it. In case the masters throughout the Union could be sufficiently impressed with a conviction of the injustice of slaveholding to break the yoke as a sacrifice to virtue, a much greater good would unquestionably be done, than if their liberation was effected for the purpose of deriving a larger profit from their labour; yet, even upon the latter principle, the extinction of slavery, compared with its indefinite continuance, would be a positive good. There are numerous moral as well as physical evils, which are nurtured by slavery; and these would be swept away by the removal of their cause, whether that removal was effected by religious or by selfish motives.

This, it may be said, is reasoning from consequences, rather than from principles; but the true method of reasoning on questions of a moral or religious nature is to proceed from principles to their results. It is certainly necessary, in judging what course we ought to pursue, to examine the principles and motives of our actions, and never be led to act in opposition to sound moral principles by any prospect of consequent advantage. If our own motives are sound, we may, I think, adopt such methods of attaining our object as are likely to succeed; provided those methods are not calculated to vitiate the actions or motives of others.

Now, if we offer a bounty for the productions of free labour, with a view of effecting the abolition of slavery, by the agency of the masters themselves, and consequently in a peaceable manner, I see nothing objectionable in the motive or the means, so far as we are concerned. We are giving a little of our property for the purpose of removing a great moral and political evil. But do we not appeal to the sordid passions of others? I have already intimated that a desire of gain is not necessarily evil. To offer to another a prospect of gain, as the price of an act which in itself is wrong, would unquestionably be wrong. But to offer such a motive to the performance of an act which we think ought to be performed, and which we think it wrong to omit, cannot be considered as presenting a temptation to evil.

One of the arguments which the advocates of emancipation sometimes apply to the possessors of slaves, is that the labour of slaves is less profitable than that of freemen. If we show the slaveholder that his temporal interest would be promoted by the emancipation of his slaves, we do not apprehend that we are impeaching the correctness, or impairing the force, of those arguments which are addressed to the conscientious. When Adam Smith demonstrated that slave labour was dearer than free, he was not deemed an opponent of general emancipation. When the friends of the cause of humanity in Great Britain were labouring to effect the abolition of the African slave trade, Thomas Clarkson undertook an elaborate work in which he proved the impolicy of the trade. And I do not discover that his labour in this case was even supposed to be misapplied. Now, if we are justified in proving to the slaveholders that a just and liberal policy towards their slaves would be promotive of their own temporal advantage, I do not see why we may not make it more conspicuously advantageous by acts as well as prove it by words.

If a bounty on the productions of freedmen could be offered of sufficient extent to make a sensible impression on the great mass of southern slavery, I should be willing to unite in the plan, and add my small contribution towards carrying it into effect. It appears to me that such an offer would be an appeal to the consciences as well as the interests of the southern planters. It must be obvious that cotton, or other productions of the slave-cultured soil, can be of no more value to the consumer, when cultivated by freedmen, than when raised by the labour of slaves. The bounty would then manifestly be a sacrifice of interest to the cause of justice and humanity. This offer would be an argument *ad hominem* to prove the sincerity of those who made it.

I have no doubt that the cultivation of our tropical productions by the labour of freemen, if carried on to a sufficient extent to affect the general market, would soon prove that slave labour cannot compete on equal terms with that of the free. Hence the holders of slaves would be compelled, from motives of interest, to break the yoke and let the oppressed go free. The offer of a bounty might probably accelerate this condition of things. But when these two kinds of labour are brought into fair competition, a bounty will soon cease to be necessary. The inhabitants of the British West Indies have been in the habit of demanding a bounty on their productions, to enable them to compete with the producers of the same articles in the East; in other words, they required the assistance of parliament to enable them to sustain the expense of their slave cultivation. As by the law of 1834 slavery is to cease in 1840 throughout the islands subject to Great Britain, it is not improbable that when the new system shall be fairly introduced, and have had time to produce its full effect, our southern planters, if they still cling to their present plan, will find occasion to solicit a bounty, in the shape of commercial restric-

tion, upon the productions which are common to them and the British islands, in order to compete with the less expensive labour of a free population. E. L.

#### MILITARY EXACTIONS.

The memorial of the Society of Friends relative to military requisitions, addressed to the convention of delegates appointed to revise the present constitution of the state of Pennsylvania, has already been inserted in "The Friend," (See Vol. X. page 347.) The address below of the committee appointed to present the memorial, and subsequently offered to the convention, is an appropriate appendage to that document, and a clear exposition of the reasonableness and justice of the claims therein asserted.

#### *To the Members of the Convention elected to revise the Constitution of Pennsylvania.*

The committee appointed to present the memorial of the religious Society of Friends, on the subject of military requisitions, having had very little opportunity, at the time their memorial was submitted, to enforce or explain their views in relation to military demands, now take the liberty of presenting to the members, severally, a few explanations of their principles, and the principles of those whom they represent; in order that the convention may understand the ground on which they ask for themselves, and for all others who are conscientiously scrupulous of contributing to the prosecution of war, an entire exemption from military penalties and demands.

In the first place we would observe, that the first minister in the Society, in the early periods of his ministry, distinctly and unequivocally professed a belief, that the practice of war was inconsistent with the principles and tenor of the Christian religion. About the twenty-seventh year of his age, and third of his ministry, he was strenuously urged to accept a commission in the parliamentary army; but he rejected the offer as inconsistent with his religious principles, and suffered nearly six months' imprisonment, in a filthy jail, on account of his refusal. From that time to the present, the Society of Friends have always believed that wars and fightings are inconsistent with the nature of the Messiah's reign. Amidst the plots and struggles for power, by which the history of the nations where they reside has been marked, they have still preserved and maintained the same doctrine. They have submitted peaceably to the governments which have been placed over them; but have taken no part in setting them up or pulling them down, by military force. When subjected to fines or imprisonment, on account of their religious principles, they have patiently endured whatever has been imposed upon them; but have always refused to contribute to the prosecution of war, whatever its ostensible object may have been. And certainly the experience of a hundred and eighty years must be admitted as amply sufficient to establish the sincerity of their belief, whatever may be thought of the correctness of their doctrine.

In the second place we would observe, that the rights of conscience are in their nature unalienable; and that every act of government, which abridges or destroys them, is an usurpation, not a legitimate exercise of authority. This is clearly attested in the present bill of rights, which declares that "no human authority can in any case whatever, control or interfere with the rights of conscience." If it is asked, what is meant by conscience—our answer: By conscience we mean that apprehension and persuasion a man has of his duty to God; and the liberty of conscience we plead for, is a free and open profession, and un molested exercise of that duty. Such a conscience as keeps within the bounds of morality in all the affairs of human life, and requires us to live soberly, righteously, and godly in the world. Such a conscience, where its influence extends, must promote the happiness of individuals, the stability of governments, and the peace of civil and religious society.

In the charter of William Penn, granted in 1701, we find the following declarations, in regard to the rights of conscience:—

Article 1.—"Because no people can be truly happy, though under the greatest enjoyment of civil liberties, if abridged of the freedom of their consciences, as to their religious profession and worship; and Almighty God, being the only Lord of conscience, Father of lights and spirits, and the Author as well as object of all divine knowledge, faith, and worship, who only doth enlighten the minds, and persuade and convince the understandings of people; I do hereby grant and declare, that no person or persons, inhabiting in this province, or territories, who shall confess and acknowledge one Almighty God, the Creator, Upholder, and Ruler of the world, and profess him or themselves obliged to live peaceably under the civil government, shall be, in any case, molested or prejudiced in his or their person or estate, because of his or their conscientious persuasion or practice, nor be compelled to frequent or maintain any religious worship, place, or ministry, contrary to his or their mind; nor do or suffer any other act or thing contrary to their religious persuasion."

Last article.—"And because the happiness of mankind depends so much on the enjoying of liberty of their consciences, as aforesaid, I do hereby solemnly declare, promise, and grant, for me, my heirs and assigns, that the first article of this charter, relating to liberty of conscience, and every part and clause therein, according to the true intent and meaning thereof, shall be kept and remain, without any alteration, inviolably for ever."

This charter, we may remember, was granted by a conspicuous member of the Society of Friends, when the power and administration of the government were chiefly, if not wholly, in the hands of members of that Society. The liberty thus solemnly and irrevocably guaranteed, was unquestionably applicable to practice as well as belief; to every thing, in short, which could become a matter of conscience. In this charter the rights of conscience are first declared in broad and general terms; and subsequently the general principle is applied to a particular case. But this specification

does not weaken the force, nor diminish the extent of the general declaration. A specific disavowal, on the part of William Penn, of an authority to demand any military service from those who were conscientiously restrained from the use of arms, would have appeared supererogatory, if not absurd; as he could not, consistently with his acknowledged principles, require such military service from any persons whatever. But in relation to worship, and the support of a disapproved ministry, the case was not quite so obvious. The intolerance of that and the preceding age related chiefly to worship and ecclesiastical establishments. William Penn and his friends had suffered more on account of their dissent from the established worship, than from any other cause. Some of those colonists who had sought an asylum from persecution in the western world, became persecutors themselves. To secure the settlers of Pennsylvania against all apprehension of any encroachment of their conscientious rights, by himself or his successors, William Penn not only made a general declaration in favour of liberty of conscience, but gave a specific assurance, in regard to ecclesiastical exactions. The faith of government was thus solemnly pledged, for the maintenance of a complete toleration of the religious principles of those who were then settled, or might afterwards settle, in the province. Under this assurance, a large part of the province, now state of Pennsylvania, was settled; and we conceive that the grant thus made could no more be revoked, without a breach of faith, than the title to their lands. And it is worthy of notice, that while William Penn or his fellow-professors held the reins of government, this engagement was faithfully observed. If any inconvenience has ever arisen from this grant, or its faithful observance, the circumstance has escaped our notice. These considerations certainly furnish no inconsiderable ground for hope, that the Society of Friends will not, in the nineteenth century, be deprived of those rights, which their predecessors, on the same soil, in the beginning of the eighteenth, extended to every class of natives and emigrants.

We however wish it to be understood, that we do not ask for ourselves, to the exclusion of others similarly conscientious, an exemption from military exactions. Although the Society of which we are members have, as already stated, always professed a testimony against wars and bloodshed; yet we are convinced that this testimony is not confined to us, but that many serious Christians of other persuasions unite with us in our opinion respecting the antichristian character of war. And we can see no reason why the sacred and unalienable rights of conscience should be restricted to any particular denomination of Christians.

Thirdly, we observe:—That as we cannot, consistently with our conscientious persuasion, contribute our personal aid in the destruction of human life, so we cannot, for the same reason, voluntarily employ others as substitutes. To engage another to do what we cannot conscientiously do ourselves, appears to us totally irreconcilable with Christian

morality. Believing, as we do, that the dispensation has already commenced, in which "a nation shall not lift up sword against nation, or the people learn war any more," we cannot employ any part of our time in learning the art or discipline of war. And to purchase, by pecuniary equivalent, the privilege of abstaining from military measures, would be an implicit acknowledgment that we were actuated rather by views of convenience, than religious principle; and that the right of performing our duty to our Creator may be justly granted or withheld, by the authority of government. The application of the proceeds of such equivalent to civil purposes, even to those which we fully approve, does not change the principle. It is the payment of an equivalent, as the purchase of a religious right, not the purpose to which it may be applied, to which we conscientiously object.

It is worthy of special notice, that from the first settlement of the colony until the year 1775, about twenty years after the members of our Society had chiefly withdrawn from the legislature, there never was a compulsive militia law enacted in Pennsylvania. At a previous date, it was declared, in a preamble to one of the laws, that a *compulsory law* for the purpose of raising a military force, was unconstitutional, and a breach of the privileges of the people. A measure first adopted in the midst of the turmoil of a revolution, and in a highly excited state of the public mind, certainly furnishes a very unsafe precedent for its indefinite continuance under a settled government.

Fourthly,—The opinion so generally embraced, that it is the duty of all the citizens of a state to contribute their part toward the general defence, appears to be founded upon two gratuitous assumptions, which are neither demonstrable nor self-evident:—To wit, That defensive war is not itself justifiable, but may become a duty: and that the safety of the people depends upon military defence.

As the first of these assumptions is one from which we conscientiously dissent—the practical inference to which it tends cannot be pressed upon us, without infringing our religious liberty. With regard to the second it may be fairly presumed, that if war, whether offensive or defensive, is inconsistent with the spirit and tenour of the Christian dispensation, the wisdom and goodness of our Creator have provided means to maintain the necessary relations of civil society, without resorting to hostile measures. Believing, as we certainly do, that the Author of nature is the founder of Christianity, and that he is perfect in wisdom and power, we are convinced, that a reliance on Divine protection, in the performance of our duties, furnishes a firmer ground of hope, than any thing which the art or policy of man can supply. Indeed, the experience of Pennsylvania, as long as its government was administered upon principles purely pacific, affords conclusive testimony of the possibility of preserving a national existence, even in the midst of savage tribes, without the aid of military defence. While several of the other colonies, which were planted by men of military principles, acting upon the

usual policy of nations, were involved in barbarous and exterminating wars, so far were the settlers of Pennsylvania from being overrun by the savage tribes, among whom they erected their peaceful dwellings, that the growth of the province in population and wealth was unusually rapid. The name of its founder has been transmitted with veneration, from age to age, among the aborigines of the country; his treaties with them, supported neither by oaths nor arms, were never infringed; and it is believed, that no English blood was ever shed by an Indian tomahawk, on the land which he purchased of them. Here was a practical demonstration of the doctrine, that a peaceable demeanour, and the strict observance of justice, are capable of preserving friendship and peace, with a people unacquainted with the benign doctrines of Christianity—whose usual avocation was the chase, one more nearly allied than any other to war, and among whom the retaliation of injuries was inculcated as a religious duty. If peace could be thus preserved, in the midst of such nations, surely we ought not to judge so meanly of the religion we profess, as to deny the possibility of maintaining it when surrounded by people professing a religion which breathes glory to God in the highest, peace on earth, and good will to men.

If, however, the military policy should still be preferred, and an equivalent for personal service be insisted on, it may not be impertinent to enquire, whether those who abstain, on religious grounds, from participating in hostile measures or preparation, do not furnish an ample equivalent. The diffusion of their principles, and the influence of their example, must, to a greater or less extent, counteract the spirit of war, and incline the community to the preservation of peace. Hence, they act as a preventive of war; and it is certainly more eligible to prevent an evil, than to cure it. A community among whom the pacific principle is habitually predominant, collects a moral atmosphere around it, in which war can hardly originate. Whatever security may be expected from military measures, it is impossible to deny that war is in itself an evil. It would therefore appear to be a necessary part of a just and liberal policy, to encourage every effort to prevent its occurrence. And we cannot rationally deny, that the diffusion of opinions, such as Friends have always held, must operate in favour of peace.

Fifthly,—We find in some of the state constitutions of the Union, that provision is made for exempting from military service such persons as are conscientiously scrupulous of bearing arms. A number of them are silent on the subject, and consequently impose no obligation on the legislatures to enact laws which may operate oppressively on the consciences of the citizens.

The constitution of Maine provides, that "persons of the denomination of Quakers," and some other descriptions, "may be exempted from military duty."

The constitution of Vermont provides, that "the inhabitants of this state shall be trained

and armed for its defence, under such regulations, restrictions and *exceptions*, as congress, agreeably to the constitution of the United States, and the legislature of this state, shall direct."

The constitution of Tennessee directs, "the legislature shall pass laws exempting citizens belonging to any sect or denomination of religion, the tenets of which are known to be opposed to the bearing of arms, from attending private and general musters."

The constitution of Mississippi directs the legislature to provide by law, for organizing and disciplining the militia, in such manner as they shall deem expedient, not incompatible with the laws and constitution of the United States in relation thereto.

The constitutions of Massachusetts, Connecticut, New Jersey, Delaware, Maryland, Virginia, North and South Carolina, Georgia, Ohio, and Missouri, contain no article requiring the enrolment of the militia, or imposing a penalty for the non-performance of military service.

The constitutions of New Hampshire, New York, Pennsylvania, Kentucky, Louisiana, Alabama, Indiana, and Illinois, profess to exempt those citizens who are conscientiously opposed to bearing arms, from being compelled thereto; but the exemption is rendered nugatory, by the provision that they shall pay an equivalent.

We are not aware of any inconvenience having been witnessed in those states, where military exactions are not made, from the conscientious citizens. But we have ample reason to believe, that in Pennsylvania, where large sums have been distrained from members of our Society, and sometimes in a very vexatious manner, under the character of equivalents for personal service, very little has ever reached the treasury of the state. The sums thus distrained, we apprehend, are mostly dissipated, and lost in the hands of those who are intrusted with their collection.

We deem it needless to insist on the utter uselessness of the military service on account of which these exactions are professedly made; for we apprehend there is very little difference of opinion, among the reflecting class of citizens, respecting the nature and effect of militia trainings. It is generally agreed that, to those who attend them, they are efficient schools of vice; but totally powerless in relation to their ostensible object. In regard to those who are conscientiously restrained from bearing arms, it certainly is not expected that they shall be armed and disciplined for the defence of the state. The only object of demanding an equivalent, must therefore be to replenish the treasury. But the hope of attaining this object, besides the injustice of deriving a revenue from the conscientious scruples of the citizens, appears from experience to be wholly illusory. Must, then, the peaceable citizens continue, under the authority of the constitution, to be subjected to fines and imprisonment, in support of a system which is confessedly useless in relation to its ostensible object, and does not enjoy even the negative credit of doing no harm?

Lastly,—We cannot but desire, that the

convention may embrace the present opportunity, of placing the state of Pennsylvania, which has heretofore led the way in several important improvements, on ground equally elevated with any of her sister republics, by introducing into the constitution such provisions as shall secure to all the citizens a full and unmolested enjoyment of their civil and religious rights; and that they may thus bear to the world a noble testimony, that they regard the privilege of serving our Creator, according to the dictates of our consciences, in life and conduct, as well as in faith and doctrine, as sacred and unalienable. We have no doubt that experience would prove the wisdom and safety of the measure, and in this, as in other cases, confirm the conclusion—that whatever is intrinsically just, is also politically expedient.

We are respectfully your friends,

THOS. STEWARDSON,  
ENOCH LEWIS,  
ISRAEL W. MORRIS,  
WILLIAM EVANS.

Philadelphia, 9th mo. 1837.

For "The Friend."

#### THE SHELTER.

As a friend to the "Association for the Care of Coloured Orphans," an institution conducted by female members of our religious Society, I take the liberty to invite attention to the situation of its finances, with the hope that it may lead to liberal contributions for an object so deserving.

Its members have been engaged in erecting a plain brick building on Thirteenth above Callowhill street, of a suitable size for the accommodation of their interesting charge, and after great exertions in making collections are still deficient several thousand dollars towards its completion.

I cannot but cherish the hope that this appeal on behalf of the descendants of a much injured people will not be made in vain, as we cannot give much better evidence of our sympathy for them than by contributing to an institution which raises them from their degraded condition, by removing from our almshouse and miserable hovels the neglected coloured orphans, affording them literary and religious instruction, and when of a suitable age, placing them in families where their morals will be guarded.

Mary Bacon, No. 190, North Front street, is the treasurer of the association.

W. B.

#### THE FRIEND.

ELEVENTH MONTH, 11, 1837.

Baltimore Yearly Meeting commenced on second day, tenth month, 30th, and closed on fifth day evening, eleventh month, 2d, inclusive, 1837.

It was thought to have been rather larger than last year; several ministering Friends were in attendance from other yearly meetings, and it was a season of refreshment and encouragement to the standard bearers in truth's service.

The affairs of Society were conducted under that divine authority, and in that harmony and fellowship, which was cause of humble gratitude, and which was an animating evidence that the blessed Head of the church still extended his heavenly care to this part of his vineyard.

Epistles from the several yearly meetings of Friends held in London, Dublin, and those on this continent, were received (except one), and essays in reply were prepared to be forwarded to all the yearly meetings.

An interesting report was made to the meeting from the standing committee on Indian concerns; the prospect as regards the improvement and comfort of that portion of the Shawanese tribe under the care of Friends of Indiana, Ohio, and Baltimore, was very satisfactory and encouraging. The committee were continued to prosecute their labours on behalf of this interesting but injured part of the human family.

The subject of slavery continues to engage the attention of the Meeting for Sufferings, and a lively exercise is felt that every right opening may be embraced to hasten the abandonment of a system so inimical to the benign precepts of the gospel.

The subject of lotteries is likewise under the care of the Meeting for Sufferings, which pernicious traffic in the state of Maryland is nearly brought to a termination by legislative enactments.

A well qualified teacher is wanted for Friends' school at Crosswicks. Application may be made to

SAML. BUNTING, Crosswicks, or  
SAML. ALLINSON, Jr., Yardville, N. J.

#### NOTICE.

A stated meeting of the Concord Auxiliary Bible Association of Friends, will be held at Middletown meeting house, on second day, the 13th instant, at 11 o'clock A. M. The female members are particularly invited.

By order of the Association,

JESSE J. MARIS, Sec'y.

11 mo. 4th, 1837.

DEAD, on the morning of the 31st ultimo, aged 26 years, MARTHA H. GARRETT, daughter of Philip Garrett, of this city. From childhood she was remarkable for a general correctness of habit and demeanour. Gentle and amiable in disposition, affable and engaging in manner, she was an object of affectionate regard to most who knew her; but though susceptible of the pleasures of refined friendship, she had long since been made sensible of the insufficiency of this, as of every other earthly enjoyment, to afford that solid and substantial peace which her soul at times longed for; and, in order to obtain it, she became willing to make many little sacrifices,—to take up the cross, and endeavour to despise the shame. During her illness, which commenced about six months since by the rupture of a blood-vessel, she passed through much mental conflict; nevertheless she was at times favoured through infinite kindness with the consoling assurance that the arms of mercy were extended to her. An hour before her death she was heard distinctly, though in a very feeble voice, to say, "Peace, sweet peace," and some time after, "Weep not," the remainder, "for me," being only perceptible by the motion of her lips. These, as if collecting all her remaining energy, in an audible voice, and with a countenance indicative of much fervour, she exclaimed, "My God, my Saviour, my strength, my all."



*The Christian Profession of the Society of Friends, commended to its Members. By Edward Ash. London, 1837.*

(Continued from page 38.)

In regard both to the discernment of his appointed path of duty, and to the obtaining of strength to walk in it, the obedient soul experiences the fulfilment of the promise, that "unto every one that hath shall be given, and he shall have abundance." They who diligently attend to, and faithfully follow the intimations of their heavenly guide, find that their spiritual senses become exercised by use to a more clear and full discernment of the will of God respecting them; while in the same way their capability for service is increased, so that they grow from the state of children to that of young men and of fathers in Christ. And though their faith may be at times sorely tried, they yet experience the truth of their divine Master's declaration, "My grace is sufficient for thee: for my strength is made perfect in weakness;" and find that as the God whom they desire to serve graciously holds forth to them the prospect of those glories which are reserved for his obedient children in the world to come, so even now he is at times pleased to bestow upon them a sweet peace of soul, and a sense of his ineffable love, in the acceptance of their unworthy services, for the sake of his beloved Son.

And here I would briefly advert to a subject closely connected with that of obedience, and like it much dwelt upon in our Society,—the practice of self-denial. In pressing its necessity upon all who would be followers of Christ, we mean not to inculcate the practice of such mortifications as man devises in his own will. Far less do we regard any acts of self-denial whatever as a means whereby he can make atonement for sin, or entitle himself to the mercy and favour of God. But when, in the language of our blessed Lord, we call upon men to deny themselves, take up their cross, and follow him, we know certainly that there is by nature that in every man which must be denied, crucified, and slain, before he can be made meet for that heavenly kingdom into which nothing that is unholily can ever enter. It was of this that the apostle Paul spake, when he said, "knowing this, that our old man is crucified with him, that the body of sin might be destroyed;" and again, "That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts." It was to the same evil nature that John referred, when he spake of "the lust of the flesh, and the lust of the eye, and the pride of life." Now as the old man, or body of sin, though existing in every child of Adam, is diversely manifested in different individuals, some exhibiting its workings in one way, and some in another, so also the particular mode in which it is to be denied and mortified, necessarily admits of a corresponding diversity. And as the Almighty is pleased by his Spirit to lead his dedicated children in their particular paths of service, so does he in like manner show them those things in which they are called upon to deny themselves, and take up

their cross. As they reverently give heed to these intimations of his will, and in dependence on his strength faithfully yield obedience to them, they come to experience a progressive increase of the power of the Spirit over the flesh; or, to apply the language of the sacred historian in a spiritual sense, they find that David waxes stronger and stronger, while the house of Saul waxes weaker and weaker.

There is another point in connection with this general subject, which has been much dwelt upon in our Society, and to which I am desirous to call the reader's attention, as being one of great practical importance; I mean the sufficiency of divine grace to deliver man from the power and bondage of sin. I formerly observed that among the prevalent errors which the early Friends felt themselves called upon to oppose, was the dangerous notion that man, while in this state of being, must necessarily continue, in a greater or lesser degree, in the commission of sin. In opposition to this, they constantly taught, that as all sin is hateful in the Divine sight, so the disciples of Christ are enjoined to abstain from it in every form and appearance; and that the Most High requires nothing at the hands of his children which he will not give them strength to perform. In enforcing these doctrines, they upheld no other standard of personal holiness than that which the gospel of Christ, as taught by our Lord himself and his apostles, uniformly maintains; and we assuredly believe with them, that its maintenance deeply concerns not only our own spiritual well-being, but also the promotion of true religion among men, and the exaltation of the glory of God. But while thus insisting on these important truths, far be it from us so to treat of them as to lead any into unprofitable discouragement, much less into despair. While we would adopt the language of the beloved disciple, "My little children, these things write I unto you, that ye sin not;" we would also dwell on the precious assurance that "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." We well know that they who are farthest advanced in their Christian course, not only still feel their need of divine grace to keep them from falling, but in the depth of that sense which they have of their natural condition as "children of wrath," feel the unutterable preciousness of the declaration that "the blood of Jesus Christ cleanseth us from all sin."

The views which were entertained by our early Friends respecting the nature of true worship, and the corresponding practices which they were led to adopt, continue to be precious to us, because we not only believe that they are consistent with the truth of God as taught by our Lord and his apostles, but also that we have felt something of their value in our own experience. Seeing that no worship is acceptable to the Almighty but that which is in spirit and in truth, and that such can only be rendered when the soul is drawn to him by the operation of his Holy Spirit, we believe that this blessed influence ought to be reverently sought and waited for,

whether in our public assemblies for worship, on occasions of a more private nature, or in our hours of retirement. It is to this end that we sit down together in silence, believing it to be neither profitable nor safe for us to engage in any vocal exercises, unless the Lord by his Spirit prepare and qualify for such service. It is not, however, a mere outward stillness which we commend and desire to practise; but one which is inward also, wherein the mind, seeking to abstain from the pursuit of thoughts and meditations of its own suggesting, from attempts to minister instruction to itself, and even from conceiving the language of prayer or praise in its own will, is engaged reverently to look unto the Lord alone, to receive ability to worship him acceptably, by the operation of his own Spirit. The state of mind in which we thus desire to be found is described in the expressive language of the psalmist, "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us."

As the soul is brought into this state of humble dependence and reverent waiting upon the Lord, he is pleased, so far as he sees to be good for his people, to visit them with his life-giving presence and power; begetting in them a sense of his goodness and mercy, under which their hearts are lifted up to him in praise and thanksgiving; and enabling them also to see their own condition and wants, in the sense of which they are qualified rightly to approach him with prayer and supplication. Thus also is he pleased to minister instruction, refreshment, consolation, or whatever else may be needful to their several states, whether by the immediate teaching of his Spirit in them, or through the instrumentality of those whom he may qualify for such service.

Thus the views of our religious Society on the subject of worship are closely connected with those which we entertain respecting the exercise of Christian ministry, and which we believe to be consonant with the spiritual nature of the gospel, and with the practice of the church in primitive times. We regard it to be the exclusive prerogative of Him who is the Head of the church to call into this service; to choose whom he will choose, and to send whom he will send. We cannot consider human learning to be a necessary preparation for the work of the ministry; but that they who are called to it by Christ himself stand in need of no other qualification than those spiritual gifts which we believe he is still graciously pleased to dispense to his church.\* So also in respect of every particu-

\* Although we have reason to believe that some of the spiritual gifts which were bestowed upon the primitive church, as, for example, those of tongues and their interpretation, wholly or in great measure disappeared at an early period of its history, the continuance of others is attested by a cloud of witnesses, of various names among men, and in successive ages, down to our own times. Indeed when we call to mind the promise of our blessed Lord, that the Comforter, the Holy Ghost, should abide with his followers for ever, it surely cannot be doubted that he still continues to impart his gifts unto them. We can bear

lar exercise of the ministry, we believe that his servants can in no other way be rightly directed as to the time, place, and matter of their ministrations, than by the immediate guidance of the Holy Spirit. While, however, we cannot recognise any other authority in these things than that of God himself, we consider that they who apprehend themselves called to the work of the ministry are to be subject to the spiritual judgment of their brethren; and thus, as in primitive times, God is known to be the author, not of confusion, but of peace, in the assemblies of his people.\*

our thankful testimony that He who in the first age of the church "gave some apostles; and some prophets; and some evangelists; and some pastors and teachers," is still graciously pleased to bestow such gifts as he sees meet, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And we can further witness that among the several ways in which he thus continues to manifest his presence with his church, he is pleased at times, for the accomplishment of his own purpose and will, to impart to his servants a knowledge of "things to come," or of such as, though past or present, could not be known to them by any merely natural means.

There seems to be no little misconception prevailing of the subject of our views respecting the exercise of the ministry. We sometimes hear it said that our ministers profess to speak by inspiration; and if this term be understood to denote the immediate influence of the Holy Spirit, in pointing out the service to be performed, in qualifying for it, and in directing it, we certainly regard it as essential to the right exercise of the ministry. Yet so little has this term itself been made use of by the Society, that I doubt whether it is to be found, either in Robert Barclay's Proposition on the Ministry, or in those parts of our "Book of Rules and Advices" which relate to that subject.

It is assuredly our belief that they who are rightly called to the work of the ministry, and who, in regard to their exercise, are concerned reverently to wait upon the Lord, not venturing to engage in any service into which they are not led by the immediate guidance of the Holy Spirit, are thereby instructed both when to speak, and what to say; and are endowed with ability and strength for the service into which they are called, such as they have not at their own command. With regard, however, to the measure of such spiritual influences, we well know that there is much diversity, not only between different ministers, but also between different services of the same minister. We are not to affix any limits to the extent of this measure, believing that the Holy Spirit "giveth to every man severally as he will;" but we do not hesitate to admit, not only that the services of rightly appointed and qualified ministers may receive a particular character from their several habits of thought and expression, but also that they may be found at times more or less marked by their peculiar infirmities, and attended by other indications of human weakness.

Such things may well humble us, and teach us not to overrate the spiritual gifts and attainments of our fellow-men; but they afford no ground whatever for calling in question the reality of an immediate spiritual guidance and qualification for the work of the ministry. If our own spirits are rightly exercised in regard to that which may be offered by our brethren or sisters, I believe we shall sometimes be made sensible, to our instruction and edification, that the service in which they have been engaged has not been performed in their own will, but at the bidding of their divine Master, even though they may have used some expressions of which we do not approve. But if instead of such an exercise of mind as this, we give way to a critical and captious spirit, our intellectual faculties may indeed be sharpened, but our spiritual perception will be in danger of becoming dim, and our strength, far from receiving increase, will be likely to decay.

Now believing, as I do, that these views of worship and ministry, are in strict accordance with the nature and spirit of the gospel dispensation; and that, when truly carried into practice, they greatly tend to the promotion of vital and experimental religion, I cannot but earnestly desire that none of my fellow-members, and especially that none of those who have heretofore had some experience of their value, may be drawn away from them. Were we more fervent in spirit, both in our hours of private retirement, and in our public assemblies, we should assuredly know more than we now do of the efficacy of true waiting upon God, and of the blessedness of being satisfied with the fatness of his house, and made to drink of the river of his pleasures. And may we not also believe, that were this exercise more lively and prevalent among us, more of our number would be called publicly to testify of the grace of God? I am aware that our views of the nature and performance of true worship may appear to some unintelligible, and even foolishness; yet are there many among us who can still thankfully bear witness, from living experience, to their reality; and in the feeling thereof, can invite others to come, taste, and see how good the Lord is.

But while we believe that our forefathers in Christian profession were led by the Spirit of Truth into these views, and that we are called upon faithfully to maintain them, far be it from us to suppose that true spiritual worship, or a living and profitable ministry, is confined to ourselves. We rejoice in believing that God is oftentimes pleased to bless by his living presence those who with a true heart draw nigh unto him, though we may think that they have not attained to a full apprehension of his truth in these things. And if we do not join with others in their manner of worship and in their vocal exercises, it is because we believe it to be our proper place in the Christian church to hold up to our fellow-professors that spiritual standard to which we ourselves have been brought. Nor can we doubt that in proportion as the minds of men come more fully to discern the true character of the gospel dispensation, they will increasingly apprehend the spiritual nature of worship, and the true ground and authority of Christian ministry. We trust that we may, without thinking highly of ourselves, or meanly of our fellow Christians, walk by that rule to which we have attained; regarding it as being the most expressive of our sense of dependence upon Divine help for the performance of true worship, and of our reliance upon the faithfulness of Him who, being Head over all things to his body the church, hath graciously promised to abide with his people for ever, and to teach and lead them by his Spirit.

(To be continued.)

**Preserving Pumpkins.**—A correspondent of the Farmer's Cabinet gives it as his experience that the best way of preserving pumpkins one or more years, is to pull them before the frost comes on, and keep them in a warm dry room.

## JOHN RUTTY.

In the year 1756, John Rutty published a little work entitled, "The Liberty of the Spirit and of the Flesh Distinguished," designed to bring into view the degeneracy from the simplicity of their forefathers which was then spreading amongst Friends. As many practices and sentiments are now pleaded for in conformity with the changes constantly occurring in the world, I have made some selections from the work which appear to me to be equally applicable to the present times, and may stimulate to faithful perseverance those who still venerate the Christian principles and example of the ancient Friends, and desire to be found following them as they followed Christ.

By *liberty*, I understand a freedom of spirit to act and speak according to the light and conviction received, whether agreeably to the custom of the land wherein we live, or not. By *bondage*, I understand a want of that liberty, or a servile subjection to the prevailing fashions of the times as such, even when they we believe them to be repugnant to justice and truth, or neglect to enquire whether they be so or not, although strongly called on so to do by the examples and precepts of our forefathers.

We are favoured with the liberty of worshiping God according to our respective persuasions, and our civil rights and liberties are in a great measure secured to us. Many among us profess great zeal to maintain and preserve these inviolable, who yet, in reality, if they examine themselves impartially, will be found not a whit better than *slaves* to a certain most potent idol, whose sway is more despotic and more universal than that of any monarch upon earth, that is to say, the *god or spirit of this world*.

The *spirit of this world* is placed in opposition to the Spirit of God in those expressions of the apostle Paul: "Now we have received not the Spirit of this world, but the Spirit which is of God, that we might know the things that are freely given to us of God." And again: "The god of this world blinded the eyes of those from whom the light of the glorious gospel was hid" formerly; and the *children of this world* are distinguished from the *children of light* by the lip of truth.

Amidst all our boasts of liberty and reformation, the world still lies in wickedness; and many still continue to walk in broad way; but a few have learned to walk in that strait path which leads to life; and so the advice of the apostle, "Be not conformed to this world, but be ye transformed by the renewing of your minds," remains to be very wholesome and applicable to us at this day.

The Jews of old boasted of their being Abraham's children, and in bondage to no man, but the lip of truth pronounced them slaves to sin; and indeed, although Christ our Lord was anointed to preach *deliverance to the captives*, it is to be doubted that but few who bear his name have obtained the happy experience of being entirely set at liberty from a vassalage to the spirit of this world. On the

contrary, that this spirit hath captivated and blinded multitudes of those called Christians, is too evident in our daily conversation, from the enchanting or delusive power of the prevailing fashion of the times, whereby it gives a false lustre to many absurd, hurtful, and wicked practices. As some called "Evil good, and good evil, and put darkness for light, and light for darkness," so this frequently represents wrong for right, and right for wrong, and blinds men both as to their temporal and spiritual interest; and he that dares to be truly wise and virtuous, in opposition to the torrent of the times, is commonly the object of scorn; in order to avoid which, the many run down with the stream.

That there is a gross and palpable declension among the present generation of the people called *Quakers*, from the spirit and practices of their predecessors, is abundantly manifest. Nor indeed to those who know how to trace effects from their causes, is this at all to be wondered at, these transgressions being no other than the genuine productions of the native soil, the heart of man, that hath not been subjected to the discipline of the holy cross.

To dare to oppose the modish inundation of the follies and extravagancies of the times, requires a fortitude not born with us, but such as must be acquired by no small share of spiritual industry, and indeed a power more than human.

It must be owned, that a mere conformity to the traditions of the elders in exterior matters, is far from entitling any man to the kingdom of heaven, and so is every thing short of *regeneration*, according to our Lord's doctrine; besides, a "Non-conformity to this world, we must be "transformed by the renewing of our mind," agreeably to the precept of the apostle.

It was not, however, the policy of this world, or a mere principle of parsimony that led them into these things, but a clear illumination of mind, by which they saw the vanity, folly, and wickedness of the world in many of its practices, and therefore conscientiously declined them, and as now at length, through the persevering constancy of the faithful, the prejudices of the people are in a great measure overcome, and many sober persons of other societies begin to be convinced of the reasonableness of many of our practices, and even to recommend them as most consistent with the strictest justice and prudence, the present reigning degeneracy of those who are yet called by our name, becomes very unseasonable, and, like the conduct of the spies of old, who brought up an evil report of the land of Canaan, tends to discourage the progress of the reformation, or the spreading of that light and truth which, through the favour of providence, hath dawned among us.

That purity and simplicity of manners, consisting in the renunciation of the superfluities and vanities of the world, by which our elders were, and the faithful still are, distinguished, was no affected singularity, nor was it any other than the result of a conformity to the doctrine and precepts of Christ and his apostles, and perfectly agreeable to the idea given

us in the New Testament, of the estimate proper to be made of the state of man in this world as a transient habitation, a stage of probation and preparation for a better and happier state, as appears from the following texts: "Lay not up for yourselves treasures upon earth," &c. "Take no thought what ye shall eat, and what ye shall drink, or wherewithal ye shall be clothed (for after all these things do the gentiles seek), but seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. We have no continuing city here, but seek one to come." And "To me," says the apostle Paul, "to live is Christ, and to die is gain, and I am in a strait betwixt two, having a desire to depart, and be with Christ, which is far better; nevertheless, to abide in the flesh is more needful for you." And Christians are represented as "pilgrims, strangers, and sojourners here." And Christ said, "How can ye believe who receive honour from one another, and seek not the honour that cometh from God only?" And the apostle James, "That the friendship of the world is enmity with God," and "whosoever will be a friend of the world, is the enemy of God."

Hence it is evident, that all such who would, in earnest, copy after the primitive pattern, ought to renounce the surfeiting cares, superfluous profits, vain pleasures and honours of this world.

It must be owned, that the course of this world is not steered according to such maxims, and that among the professors of Christianity there are but few who are found in the exercise of a self-denial perfectly consistent herewith; and the distinction which our Lord himself made between the *children of this world*, and the *children of light*, holds good to this day.

It is well known that this people did ever from the beginning conscientiously decline the use of the customary recreations and pastimes of the age, and condemn the vain pomps and superfluities of the world in eating, drinking, apparel, furniture, and even in trading, as unbecoming the character of a people called of God out of the corruptions of the world, and to shine as lights to the conviction of a degenerate age of professed Christians.

As to points of honour and liberty, upon which some men seem to value themselves; for my part, I know of no greater honour to a man than to maintain an uniform, consistent character in a conduct agreeable to his profession; on the other hand, to profess and behave as a Christian freeman in some respects, and put on the evident badges of slavery in others, is a character ridiculous in itself, to which may not unfitly be applied the comparison whereby the prophet represented the state of Ephraim, viz. "Ephraim hath mixed himself among the people: he is a cake not turned," viz. *partly rye, and partly baid*.

Our faithful elders bravely asserted, and steadily maintained their Christian right and liberty of declining many of those customs of the world, which were, and are, destructive both of health and wealth; and moreover, by their steady perseverance, have rendered the path so easy to us their successors, that very

little hardship now attends a strict and faithful adherence to their wholesome traditions; so that if any of us be now deprived of our rights and liberties in these respects, it must betray an extraordinary degree of cowardice and folly, even that whilst liberty is offered, we should prefer slavery; and the mark of infamy which, under the law, was set upon such as chose a state of outward slavery, when liberty was offered them, viz. "That their masters should bore their ears through with an awl, and they should serve them for ever," is a fit representation not only of the reproach due to, but of the dreadful entailment of perpetual spiritual slavery on, those who persist in refusing Christian liberty when offered to them.

Upon the whole, as an uniform, consistent, faithful conduct, agreeable to our peculiar profession, tends to preserve us out of the corruptions of the world, and to distinguish us "A city set on a hill that could not be hid;" on the contrary, the tendency of the conduct of the modern libertines, so called, is, to dissolve and destroy all distinctions peculiar to this Society, to pull down the hedge, and destroy the fence of Christian discipline, by which we should be preserved, as a garden enclosed, from many noxious things, to which others are exposed, to blend and confound our language and manners with those of the world, and why? The moving cause is clear, viz. to ingratiate themselves with, and render themselves acceptable to, the world, (and indeed such are as much children of this world as others,) according to the saying of our Lord to his disciples: "If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Now, therefore, O ye degenerate children, and despisers of your own mercies, ponder the path of your feet, even your backslidings from the footsteps of your forefathers, and turn about in due time, and consider what befell a people formerly, who, when they "knew God, glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened, professing themselves to be wise, they became fools," &c., whom God "gave up to uncleanness, through the lusts of their own hearts." I say, turn about now in due time, lest a like dreadful desertion should also attend you, and a fate analogous to that of those who were called the *children of the kingdom* formerly, viz. that they should be *cast out* whilst others should come "from the east, and from the west, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of God."

I earnestly wish that such of the rich and great, into whose hands this address may come, may in an especial manner be favoured with a feeling sense of the justness of the admonitions herein contained, because as to the splendour and gaiety of living, and, indeed, in most cases, these are the fashion-makers, whom the meaner people blindly follow, and therefore are doubly guilty, as being not only captives themselves, but leading others into the same state.

For "The Friend."  
**THE LAST DAYS OF THOMAS PAINE.**

A death-bed is a detector of the heart.

YOUNG.

It is stated by Herodotus, that when Crcsus, king of Lydia, the wealthiest monarch of his time, was visited by Solon, the vainglorious monarch asked his philosophic guest, whom he considered the happiest man? Solon, in reply, referred to moral, obscure, but virtuous characters; who, having lived usefully, died lamented and honoured. Crcsus, appearing at a loss to understand why Solon should prefer the condition of private individuals to that of one so eminent and wealthy as himself, the philosopher informed him that it was impossible to judge of any man's happiness before his death. Characters and events were, he conceived, only to be estimated by their end. If we adopt the opinion of the Grecian philosopher, we shall necessarily conclude, that miserable indeed is the life of an infidel.

We might imagine that those who have adopted the opinions of antichristian writers, would be ready to abandon their guides with horror and dismay, when they discovered them, at the approach of death, shrinking with the greatest possible terror from the prospect of futurity. If the philosophy of infidelity will not support those master minds which may be presumed to have fortified themselves most securely against the approaches of superstitious fear, when they find the shadows of the evening spreading over all their earthly glory, certainly those minor spirits which adopt their principles with little examination, and disbelieve the doctrines of the Gospel, from mere credulity, can have little reason to expect support in the closing hour. We might therefore suppose, that those who have imbibed the poison of infidelity from such writers as Voltaire, Hume, and Paine, would be among the most forward to renounce their doctrines and expose the horrors of their closing moments, when they saw the practical effects of such opinions as illustrated by the closing moments of those distinguished advocates of infidelity. Yet we do not find the disciples of these deluded and delusive writers ever giving a minute and candid account of their leaders.

From the statements of Adam Smith, it would appear as though David Hume had approached the confines of life with the same thoughtless levity, respecting his eternal interests, as he had manifested during his life. Silliman, however, upon visiting the neighbourhood in which his last days were spent, a few years afterwards, appears to have received a statement, derived from his nurse, which shows that the philosophy as well as the levity of Hume deserted him when the final moment came; and that, however lightly he seemed to look upon death, when it was at a little distance, he at last died in horror.

With regard to Thomas Paine, it has, I believe, been generally supposed, that as he lived, so he died, a confirmed deist. His infidel writings are still circulated, and are admitted by those who agree with their doctrine, as the uncontradicted opinions of their

author. It is however a fact, and one which the world ought to know, that he expressed, near his close, the most decided disapprobation of those writings. A woman Friend, who visited him several times a little before his death, and contributed to his wants, informed the writer of this article, that his mind was in the greatest agony of any person she ever saw; that he was praying almost incessantly; that within four or five weeks of his death he wrote much, a very small portion of which she saw, and fully believes what he then wrote was a recantation of his former published opinions. These writings, whatever they were, appear to have been suppressed. By what hand, or from what motive, must be left to conjecture.

Upon one of her earliest visits, he enquired of her whether she had ever read his writings or not. She told him she had, when she was young; and that fearing some younger members of the family, who had seen her reading them, might be induced to follow her example, and thus experience the same evil effects which she found the perusal of them had produced on her mind, she ventured to burn the book, although it was not her own. Raising his hands, he exclaimed, "If every one had done so, how much better it would have been for my poor soul." He told her, that sometimes, when searching the New Testament for matter to cavil at, he was so convinced of its excellency, that he was almost ready to abandon his infidel labour, and become a Christian. But the applause of his admirers urged him on. He declared, that if ever Satan had an emissary on earth, he was one. He acknowledged that he was a poor benighted creature, and just awakened to see his condition before he died. Being exceedingly anxious to receive some religious consolation, even at second hand, he sent for a minister of the Society of Friends, who resided in New York, but happened at the time to be out of town. The message was repeated, several times, during the evening and night, but the Friend had not returned; and, early on the next morning, he expired.

Such was the end of Thomas Paine.—Though he possessed neither the youth nor the nobility of Altamont—whose closing scene is described by the pen of Dr. Young—yet the use which he made of his talents, and the agonies attendant upon his closing moments, were nearly the same. Contrast this terrific close of life, spent in great part in strenuous efforts to prostrate the doctrines of the Christian religion, with the triumphant exit of one who had devoted his talents, through persecution and affliction, to the support and extension of the same religion, and let any one seriously decide which kind of life he would prefer. I have fought the good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which God, the righteous Judge, will give me at that day, and not to me only, but to all those that love his appearing.

L. S.

*Curious Anecdote of the Nightingale.*—A late French paper contains an interesting fact, illustrating the sagacity of the night-

gale. M. de Nervaux, in a letter dated at Saint Cosmes, has communicated to the Academy of Sciences at Paris, a curious fact, which he had an opportunity of observing during the inundation which has recently caused so much destruction in that quarter. "A part of my garden," says he, "has been carried away by the water, which, rising rapidly, was beginning to cover a hedge situated in the lower part of it. A nightingale had built its nest in this hedge, and while I was watching for the water to reach the level of the nest, I observed it several times a day, and could approach within a distance of six or seven paces. There were, at first, four eggs in the nest. One morning, I could see but two, the water having then risen to within about one inch from the nest. I thought the two eggs that were missing had been submerged; but, an hour after, seeing but one, I watched with redoubled attention, and what was my astonishment, when, after having seen the two birds fly away from the nest, skimming the ground, I found that the last egg had disappeared. The birds directed their flight towards the most elevated part of my enclosure; and on visiting the place where they alighted, I found the four eggs in a new nest, about fifty paces distant from the first. A new egg was afterwards laid, and the brood succeeded very well."

We are requested to announce that J. P. Espy will commence a course of five Lectures, at Friends' Reading Rooms, corner of Apple-Tree Alley and Fourth Street, upon METEOROLOGY, on 5th day evening next, the 16th inst., at half past 7 o'clock.

It is now pretty much the settled belief; that the story of the capture of the ship Susquehanna was altogether a mistake.

**FRIENDS' ASYLUM.**

*Visiting Managers for the Month.*—Samuel B. Morris, Germantown; Edward B. Garrigue, corner of Sixth and Spring Garden street; James R. Greaves, Seventh street, 2d door below Spruce.

*Superintendents.*—John C. and Lætitia Redmond.

*Attending Physician.*—Dr. Charles Evans, No. 201, Arch street.

*Resident Physician.*—Dr. Robert R. Porter.

DIED in this city on the 12th inst., SARAH GREEN, Humble in spirit and retiring in disposition, this dear Friend was of the number of those who, while careful to perform all their social and relative duties, are mainly desirous to keep themselves unspotted from the world. During a lingering and suffering illness, supported by the never-failing strength of Him whom she had endeavoured to serve, she bore emphatic testimony to the necessity of a practical belief in the self-denial doctrines of the gospel, and ceased not, while strength remained, to praise and magnify the mercy and love of her crucified Redeemer.

# THE FRIEND.

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For "The Friend."

FREE PEOPLE OF COLOUR.

The following are extracts of a letter from a friend in Indianapolis, dated 8th mo. 12th, 1837.

"Several Friends dined with us to-day, (one of them is on the committee for African concerns,) who are endeavouring to get a school in operation for coloured children, none being admitted in the white schools except on First day. My husband is this evening engaged with some Friends in meeting with the people of colour to make preparatory arrangements for their school. We feel an increasing interest for this class of fellow beings, and we have some prospect of endeavouring to have a First day school also for parents and children. I wish we could afford to send for a dozen of A. Mott's last edition of 'Sketches for Coloured People.' I believe if some of our friends knew how useful they would be here we should soon get them. Some of our coloured citizens are rich, but are so ignorant of letters that but a very few know the value of books. The parents have been slaves, kept in great ignorance, and for this reason they have not energy and perseverance so that their children may have learning. Let them become acquainted with the moral rectitude, piety, and laudable ambition of many of their own people, and I believe it would be a lesson to many of them to go and do likewise."

From the above extract we learn that Friends of Indiana are acting in a Society capacity for the benefit of the coloured people. Should this become the practice generally in every section of our Society, is it not more than probable that it would be a means of essentially promoting the best interest of this down-trodden portion of the family of mankind? Why not these as well as the aborigines of our country, who have long been cared for by our meetings. The coloured man has not, however, been overlooked. Our Friends in the principal cities have by individual attention, as well as by associations, done much for these people, by means of schools and otherwise. It is truly grateful to perceive that not only in Indiana, but in other parts, Friends are becoming increasingly ac-

tive in the same work of real benevolence. Their judicious labours and liberality will doubtless prove a blessing not only to these poor people, but to themselves also. That their schools be well supplied with books the best adapted to promote both their literary and religious improvement, is a matter of vital consideration. The New Testament in an especial manner should be amply furnished and well learned, being far more adapted to elevate the character of these people than the usual school books. We have very animating accounts of the moral effects of many charity schools where the pupils consist of children of the lowest grade, and we learn that the Scriptures, or extracts from them, are their principal reading, and that they are remarkable for rapid improvement. It is much to be regretted that the best book in existence is getting so much out of use in the common schools in our country. Many children will not become acquainted with its salutary contents and become imbued with their redeeming tendency, unless they read them at school.

The present is an important crisis with the descendants of Africa in our country. The well-doing of those who are free greatly encourages their white friends in labouring for the emancipation of those who are yet in bondage. It is truly gratifying to perceive an increase of engagement to promote a reformation amongst themselves, by means of associations and otherwise. Now is the time for their white friends to encourage and help them.

We are ministering to act in conformity to an exhortation of George Fox to "stir up the gift," would they not more frequently be engaged to visit these poor oppressed people in the love of the gospel? During the past year, in company with other Friends, I visited some neighbourhoods of these people, and we attended some meetings amongst them where gospel ministry flowed freely to the tendering of many hearts. At the close of the meeting some time was spent in a very interesting manner on the subject of education, and other particulars connected with their advancement in the best things. I believe I shall not soon, if ever, forget the goodness of Israel's Shepherd on those occasions. While those of our colour are too much absorbed in the cares of this life, and excited with political agitations, the minds of those poor people are more free from those paralyzing objects, and are in many instances as "fields ripe unto harvest." T.

Lady Vernon, who lately died at her residence near Stockport, England, is said to have given three thousand dollars annually to private charities.—*Late paper.*

## CHOICE OF READING.

For "The Friend."

"We commonly say, that a man is known by his companions; but it is certain, that a man is much more known by the books he converses with."—*Wm. Lave.*

"The useful reading, compared with the idle, like our medicines compared with our food, is but as grains compared with pounds. The evil does not merely consist in the reading itself, but in the disqualifying tendency for that which is good."—*Hannah Morr.*

Our country at the present time greatly abounds with new publications, many, if not most of which, do more hurt than good. It is well that of late we often meet with arguments to put young people on their guard in regard to the choice of their reading; but what will be likely still more to influence their practice, is an increase of suitable publications, and where First day schools are in operation, that books of this description are ever put into their hands in a manner calculated to interest them in the perusal. Those issued by our tract associations are very valuable. It would be well that an auxiliary should be formed in each quarterly meeting in America. It has been done by our young Friends where the writer of this essay resides, on a plan that proves very satisfactory. Each family is invited to subscribe a small sum annually, say one shilling, more or less, and receive the whole amount in the tracts. In order to have a new set each time, they select and order each year six different numbers for their own reading, and some for gratuitous distribution. This it is hoped will not only imbue the minds of the young with valuable impressions, but also introduce them into the Christian habit of doing all the good they can to their fellow creatures.

In proportion as Friends in the country patronize the good work, the parent associations will doubtless be induced to extend their labours and increase the number of their interesting and instructive publications. This may also be promoted by exchanges between the publishing associations, or by purchases. Additional selections may be made from early numbers of "The Friend," and "Friendly Visitant," and other books, that will be new to many young readers, and a reproof may not be unprofitable to older ones.

There are extant a variety of tracts by different writers, exhibiting a concise view of the Christian principles, testimonies, and usages of the Society of Friends. These in turn would be well adapted to the perusal of our Friends, as well as for gratuitous distribution amongst those not of the Society, who, on our plan would be extensively furnished in every neighbourhood of Friends. The tracts being generally stereotyped, will come along as cheap as clean paper, and with proper

arrangements may be conveyed to the remotest sections of our country at a trifling expense.

Education consists in many items; that of reading is certainly an important one, and it should be conducted in a manner the best adapted to do good. Much loss is often sustained by hasty and superficial reading, even when books are well chosen. The question plan, so much approved in literary acquisitions, may also be used to much advantage as regards general reading. As parents themselves manifest a cordial interest in a publication, and use proper means to interest their young readers in the work, their care in this respect will not be likely to be lost.

Correspondence and co-operation are beautiful and valuable features in the character of the Society of Friends. May not the best interest of the Society be essentially promoted by still farther advances in this cement of Christian fellowship? Why not embrace every little opening to advance so desirable and so beneficial a result? T.

#### HARD TIMES!! HARD TIMES!!!

From a pleasant article with the above title in one of our exchange papers we extract the following, thinking it not improbable that some of the readers of "The Friend" might profit by it; for there is no doubt room for retrenchment among us, our reputation for economical habits notwithstanding.

We have heretofore been running riot. Good fortune was turning our heads. Every one began to dream that he was, or was about to be, wealthy. Small houses were voted ungentle. Plain dresses were discarded even by cooks and waiting-maids. Even mechanics and clerks could not see their friends in an old-fashioned, sensible way, but must have parties, parade their plate and their folly, give sumptuous banquets, and delight their friends by spending more money than they earned, and getting bank accommodations to make up the deficit. The girls must have expensive harps—the boys delighted in fast trotting horses. New furniture was required every few winters—for how could they bear the musty old-fashioned lumber, when their next door neighbour had furnished her parlours with splendid articles, and of the newest pattern. Thus were our people running into habits of extravagance. The mania for parade, expense, pervaded all classes. Every one spent more than he ought, and many, more than they honestly could. Well, the reverse has come; and what do we see?—No body is prepared for the rainy day. Every body complains of the hard times, and alleges that, at the present rates, it is impossible to LIVE. Some folks have strange notions of living.

A few days since, Charles A— entered his splendid parlours, after the labours of the day, and threw himself dejectedly on one of the ottomans. His young wife, with the ready apprehension of love, saw the cloud upon his brow, and endeavoured to dispel it. For once her arts failed. Her light and joyous laugh

met no response—even her lively and winning endearments were, for the first, the only time, unanswered. She was distressed, alarmed—and entreated him to confide with her the cause of his dejection. He complied—and told her, with a faltering tongue and a pallid lip, the story of his troubles. His business was unable to sustain his expenses. He was spending more, much more, than his income; he felt that if he continued, he must be a ruined man; and his family—those whom he loved more than life, must be beggared.

"Is that all?" said his wife, "nothing is more easily corrected. It is true that we pay twelve and a half cents for beef; and twelve dollars for flour; and our coloured man asks a dollar more a week, and the chambermaid says she must have a half dollar more wages; and coal is nine dollars a ton; and our rent has been raised a hundred dollars a year; and—"

Her husband groaned—she paused in her terrifying recapitulation, and resumed—"But what of all that? As for the rent, our family is small, and we can live quite as comfortably in a smaller house in a cheaper street. And that horse of your's, Charles, which costs more than would sustain a family—"

"I will part with him—for with his other feats of fast trotting, he is helping to trot me to ruin."

"You can then dispense with the coloured man, and I will give up one of the girls—they are only in the way. Then I will omit our customary winter parties; I can see my friends more comfortably if I know that the enjoyments do not cost me more than you can afford. We will not keep so many fires while coal is so dear; and I will see that less wood is used in the kitchen."

She proceeded in her list of reforms: and after mutually agreeing to cut off all redundant expenses, they were delighted to find that without parting with a single actual comfort, they could not only bring their expenses within Charles's income, but secure a handsome saving for a rainy day.

A few evenings after this, we stepped in to see Charles in his new residence, and never did we see his face beam with so real and genuine a delight; never did we hear the musical laugh of his wife ring out with so natural a joyousness.

To those who complain of hard times, we commend their example.

From the Hampshire Gazette.

#### BEES.

I took up a hive of bees not long since; the swarm came out in July, and it was about eleven weeks from the time it swarmed. The hive contained sixty-three pounds of honeycomb, and all of it, excepting four pounds of dry comb and bee bread, was filled with as nice honey as I ever saw. I do not know it to be an extraordinary yield; but it seemed to be a large quantity for a middling sized swarm to collect in less than three months. I shall now briefly state, in part, the method I pursue in the management of bees. To secure and protect the bees from the ravages

of the miller or bee-moth, which has been so destructive to them of late years—Early in the spring, before the millers appear, the swarms that I have kept through the winter are placed on the bare ground. I scrape the ground smooth in a dry place, and there set the hive for the season. When a hive is so situated, the millers do not deposit any of their eggs, either under or in the hive. In that position the honey is also kept cool, and I never have had any honeycomb melt down in hot weather in a hive set on the ground. I have oftentimes, when a swarm came out, set the hive on the bare ground under the tree where they collected, and there let it remain all summer, securing it from wet, by placing a piece of board over the hive. In the fall, those hives of bees that I design to keep over winter, are put in the bee-house, (apiary.) It is not more than twenty-five years since I first saw or heard of the bee enemy, the miller, and for twenty-two years, or since I have practised setting the hives on the ground, I have not lost a swarm, nor received any injury from that mischievous insect.

In former times, when the bees swarmed, cow-bells, warning-pans, fire shovel, and tongs, and any thing else that would make a rattling noise, were put in requisition to stop them from going off; and when the bees had collected into a bunch, a table must be placed under the limb, and covered with a clean white cloth. But ever since I have kept bees, I have rattled nothing to prevent them from absconding, nor set a table for them; but whatever the swarm is attached to, I lay it on the ground, and then place the hive, as far as I can, over the bees, and it is seldom that I ever lose a swarm. The greatest curiosity that I ever witnessed in the movement of bees, was several years ago. I had a swarm come off, and it gathered on an apple tree limb in two bunches, about three feet apart; the limb was cut off and laid on the ground, and a hive fixed partly over the largest parcel. The bees, however, seemed not inclined to enter the hive. Some time in the afternoon, I sat down near by and watched them, suspecting they might rise to go off. They were quite settled down, and but very little movement among them. Of a sudden there were a number of bees, perhaps a hundred, sallied out from the bunch where I had set the hive. They crept along on the limb, with a lively step, to the other bunch. Instantly there was quite a bustle, and suddenly the queen bee (as it is called) came out from the bunch, preceded by an escort or front guard of bees, as it appeared; and at the same time, a sufficient number of them filed off to the right and left by an oblique step, as a flank guard; her majesty passed along, slowly and gracefully on the upper side of the limb, and the bees in the rear all followed in close columns, so the commander in chief was escorted in fine style to the hive, passed in, the followers displayed column, (deployed) entered the hive in front and on the right and left side, and within a few minutes most of the bees were in their new habitation, and out of my sight. D. C.

South Hadley, Oct. 23, 1837.

From the Southern Agriculturist.

## THE SUN-FLOWER.

Barnwell, July 24, 1837.

The sun-flower is a plant of much greater value than is generally known. Instead of a few being permitted to grace a parterre, and considered only as a gaudy flower, experience warrants my saying it should be cultivated by every planter and farmer, as part of his provision crop. It can be turned to profitable account on all our plantations; for certain purposes it is more valuable than any other grain known to us, in as much as it can be made to yield more to the acre in exhausted soils, with little labour, and with greater prospect of success.

Its seeds are wholesome and nutritious food for poultry, cattle and hogs, and very much relished by them.

From the seeds, an oil is obtained, with great facility, as delicate, it is believed, as that of olives.

They are also pectoral. A tea made of them is quite as effective as flaxseed, or any other, in catarrhal affections. On one occasion, this tea sweetened with honey was of so much more service to me than the prescriptions of the physician, that I attributed my early restoration to health to its agency alone. Certainly, a favourable change did not occur till I used this tea, which I did up on the recommendation of a citizen of one of the upper counties of North Carolina.

Its leaves and stalk, in the green state, are preferred by cattle to any other provender. I have thrown green grass and fodder in one heap, and sun-flower leaves in another, to try the cattle, and they have ever commenced eating the latter first: this I have tried often with the same result. The whole plant, cut up, in the green state, and boiled with cottonseed, or a little meal, affords a delicious food for cattle and hogs. To be convinced of this, let one taste the bruised leaves or stalk of the plant; he will find its flavour aromatic like that of the parsnip, with more sweetness.

This plant is the safest provision crop we can grow to subsist stock during the summer. I have cured the leaves, and understand they are packed with hay in some parts of Europe. It may be well, however, to observe, that when the lower leaves of the plant are stripped, it shoots and takes a second growth, and yields less grain; this remark is founded on one experiment only, during a dry summer: I therefore cannot rely upon its accuracy. If it be correct, under all circumstances, I feel satisfied what one loses in grain by stripping he gains in foliage. My way of cultivating the sun-flower is this:—at the ends of each potato row I plant two stalks, in all four to the row, and they are worked with the potatoes; in the same way are they planted in the slip fields, as soon as the beds are prepared. I also plant them in the garden and the turnip-patch, and in short, wherever their shade will not injure an undergrowth, and wherever the working of the crop in which they are planted will be sufficient to mature them. In this manner, all is on the side of profit; the only labour is putting the seed in the ground, and

gathering the crop. Besides this method, plant as many acres as I require, in the check as far apart as I do corn, taking care to manure them. The best plan would be to plant in the boundary checks of the field, for they would arrest the attention of the squirrels and birds, which are fonder of the seed than corn, and thus save the corn; any one who has beheld the woodpecker in our parts, sapping the life of the milk corn, will at once feel the importance of this suggestion. I have, lastly, to remark, when the sun-flower is planted in the check, it will not debar the planting of peas as we do up here; it will thrive as well, and the peas will cling to them and flourish as much as in the corn-field, or new ground. B.

B—, 20th October, 1837.

Friend Smith,

I take the liberty of addressing you as the editor of "The Friend," and permit me to do so without apology. I have read the paper the past year, and have been pleased, and I trust benefited. I like it as the vehicle of religion, and not noise and strife; and whether it treats of doctrine or practice, of faith towards God or conduct towards men, it deals in the substance and not in the froth, and maintains the calm dignity of the Christian temper. Men are seldom convinced by reproach, and never reclaimed by abuse. I have a strong desire to see a people living out the doctrines taught in "The Friend," and will you take it kindly if I enquire if those who profess them live any nearer what they profess than others? which I take to be the true test of the purity and power of any form of religion. Men profess too much, and then act as other men act around them, instead of looking at the standard of faith. Friends here are few, and those few I fear not proper subjects to judge from: Hicksism I am told having prevailed extensively, and their outward deportment I grieve to say savouring more of devotion to mammon than to Christ, and they are much more noted for worldly thrift than for deep piety. Your testimony against the vanity of dress and living I have long been satisfied was just. That against war I have no doubt is right, and the use of oaths is no doubt sinful, and there are others I ardently wish more light upon; the calling and support of ministers, the use of music and other forms in worship. I have been many years a member of the congregational church, but of late I find a growing distaste for its forms, till I have lost all relish for its services, and the sound of the organ is hardly to be borne, and from the time I enter till I leave, there is seldom a feeling of devotion stirred within me, and I come home wearied and distressed; I have been most troubled with the thought that the fault was wholly in me that I found no spiritual food where others seemed satisfied. But then if I can judge at all of my own heart, my sense of all sin was never quicker, and my feelings of devotion in other places more sweet or more necessary to me daily, than now. This may be called perhaps betraying my church; but what are the different names that divide

and distract the Christian world? Merely the invention of men, and all that spirit of strife that holds one name dearer than another, and spends its energies in building up one at the expense of others; I verily loathe the whole of it. The Bible should be the only creed, and taught by the Spirit one needs no other. If a man show the temper of Christ, no matter with what form or manner he may worship the Father of lights, he is my brother. But if he is destitute of the Spirit, the power of godliness, no matter whether with or without forms, I acknowledge him not. Be good enough to answer this, either by letter or through the paper, as you judge best, and refer me, if you can, to some source of information on the subjects I have named.

Respectfully, &amp;c.

D. K. P.

For "The Friend."

## INDIANA YEARLY MEETING.

The holding of a yearly meeting, under any circumstances, is an event fraught with interest and importance to the welfare of our religious Society, but these are enhanced in cases like the one before us, where a large body of members convene, coming from remote sections of the country where they are seldom visited by strangers, and perhaps for months scarcely see the face of a friend, save those who assemble at their ordinary home meetings. To persons so situated, especially those who belong to very small meetings, and live in lonely and retired places, it must be cheering to mingle with their brethren and sisters in our annual assemblies. To feel themselves warmed and cherished, as it were, in the bosom of the church, to partake of the spiritual refreshment which is there handed forth to the sincere seeker, to be included in the current of fellowship and love which is often felt to flow as from vessel to vessel, invigorating the spiritual heritage, and cementing each member to the body in stronger and holier bonds, and to feel that solitary and remote as their individual allotments may be, and weak and poor as they often think themselves, they yet form integral parts of that great whole, which is there presented to their view with so much strength, order, and dignity. Such, may all the true Israel, may well adopt the language of the Psalmist, "I was glad when they said unto me, let us go into the house of the Lord; our feet shall stand within thy gates, O Jerusalem! Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David—pray for the peace of Jerusalem; they shall prosper that love thee."

The very large and interesting yearly meeting of our brethren and sisters of Indiana convened on the 2d of 10th month, and continued by adjournments until the 7th inclusive. Much harmony and brotherly feeling prevailed, and, through unmerited condescension and mercy, the solemnizing presence of our holy Head was, at seasons, preciously felt. After all the peeling and stripping which the Society has

experienced, and though deficiencies which still are causes of sorrow to the upright in heart, it is a great consolation and an unspeakable favour, that our religious assemblies are thus owned by Him whom we desire to serve—a grateful and humble sense of his mercy incite to greater individual faithfulness!

Various subjects of considerable moment to the welfare of the body were discussed and harmoniously settled, and much excellent counsel given to the different classes present. Some of the remarks called forth by the exercise during the reading of the answers to the queries is embodied in the following minute sent down to the subordinate meetings, viz:—

“The consideration of the state of Society was entered into, by reading the Queries and the Answers to them, from the several Quarters. The minds of Friends on this occasion were dipped into much solemnity; and exercised brethren were favoured to speak pertinently to several important subjects brought to view in the reports. The diligent attendance of our religious meetings; the neglect of which gives evidence of too great devotion to the things of the world; and the important duty of love, in the proper exercise of it, towards God and one another, were subjects of impressive remark. Much valuable admonition was imparted to parents on the religious and orderly education of their children, and on the exercise of sound family discipline. The children and youth were affectionately and instructively exhorted to submission in early life to the discipline of Christ. The diligent reading of the Holy Scriptures each day, in families, accompanied with suitable seasons of quietness, was earnestly recommended; as it is believed, that when attended to in simplicity, it would be productive of happy effects for religious improvement, and be greatly blessed to the advantage of those who practise it. All were therefore renewedly and affectionately encouraged to adopt or to continue the practice.

The faithful and prompt fulfilment of engagements and contracts, as well as the strictest integrity in all our intercourse with men, was impressively brought to view as being required by the precepts of our holy religion, and in accordance with the practice of our early Friends. The importance of treating with offenders in the manner brought to view by the 9th query, was feelingly adverted to, and a desire prevailed, that those of our members on whom this duty more immediately devolves, may, by being themselves clothed with the spirit of meekness, be favoured to labour in the restoring love of the gospel, for the recovery of such as through unwatchfulness may have missed their way: remembering the apostolic exhortation, ‘Brethren, 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.’”

For several years past, Friends of Indiana, in conjunction with those of Baltimore and Ohio, have had under their charge a portion of the Shawnee tribe of Indians, formerly

residing at Wapaukonetta, but latterly removed by government west of the Mississippi. The kindness and care of Friends followed them to their new abode, and from various accounts received, those poor oppressed natives of the forest appear to have derived considerable comfort and benefit from the benevolent labours of the Indian Committee. Their report this year is as follows, viz:—

The Committee on Indian concerns made the following Report, which, being read, was satisfactory to the meeting, and the Committee were continued and encouraged to persevere in the labour.

#### REPORT OF THE INDIAN COMMITTEE.

##### To the Yearly Meeting now sitting:

The committee on Indian concerns report—that early in the spring of the present year, we received information that the donation of Dr. John Unthank had been received by our agent in Cincinnati, through the hands of Samuel Parsons, of New York. On the receipt of which information the committee proceeded immediately to purchasing household and kitchen furniture, farming utensils, &c., and some stock to place on the farm, and also a quantity of provisions. The property purchased was shipped soon after to the place of destination. We employed Moses Pearson and wife, of West Branch, as superintendents for the term of two years, to take charge of the school establishment. And we also employed Mary H. Stanton, as an assistant in the family for one year, and a man friend has been employed for a few months as a teacher.

A deputation was appointed by our acting committee to visit the establishment about the time of the arrival of our superintendents, and to render them such advice and assistance as they might be enabled to do, in order to commence the prosecution of the labours appertaining to the concern.

On the return of the deputation, they made a report, the substance of which is as follows, to wit: We have attended to the appointment, and agree to report, that on arriving at the intended establishment, we found that Moses Pearson and family had been there about five days, were all well, and he had purchased five acres of corn, and they were busily engaged at work amongst it. We employed Elias Newby, who had gone out with the family, to assist as teacher for four months, and, if he could remain that length of time from home, he agreed to stay until next spring.

We had an interview with the Indians on the subject of the school, they appeared much pleased with the opportunity of meeting with us; they generally looked well, spoke highly of their country, and from what we could learn from seeing a number of their farms, and from the intelligence we received other ways, we conclude that they are in a much better way of living than they were in, when in Ohio. They appear more sensible of the advantages of civilization, and many of them

manifest a disposition to excel their neighbours in their agricultural pursuits.

On taking leave of John Perry, the principal chief, he spoke as follows. “When you get home, tell my friends, the Quakers, that I am their friend, and will be as long as I live: and when I am laid in the ground, that I hope my children will be their friends. When we lived in Ohio, where we could get game, I thought it not worth while to send my children to school, and I sent none: now we live where we cannot get game, I want my children to go to school, and to be learned to work.”

Signed 12th of eighth month, 1837.

ROBERT FURNAS.  
JAMES SMITH.

By a letter of a more recent date from our superintendent, we learn, that a number of the Indians have raised a quantity of wheat sufficient to bread them the present year, and that they had cut and taken care of it themselves. He also informs that the corn he purchased looks well, and that he had cut and put up about eleven tons of hay for the use of the establishment.

Since last yearly meeting, we have received thirty dollars from the committee of Baltimore to aid us in the concern; and a deputation is now in attendance from the committee of Ohio yearly meeting, who conveyed to our treasury the sum of three hundred and seventy-seven dollars and sixty cents from the men's meeting, and fifty-six dollars and fifty-six cents from the women's meeting, for the same purpose, all of which is encouraging to us.

On examining the treasurer's accounts it appears that there has been expended the past year, the sum of twenty-five dollars and fifty-six cents more than has been received, exclusive of the amount forwarded by our friends in Ohio.

In deliberating on this very interesting subject, it has seemed to the committee that the importance of our endeavouring to inculcate in the minds of the Indians of every class, a knowledge of the principles and doctrines of the Christian religion as plainly set forth in the Holy Scriptures, is of the first importance, as we are aware that it is in this way, and in this only, that we can expect that a blessing will attend our labours in so important an undertaking as that in which we are engaged, in regard to this people; and in order to promote the primary object of the concern, it is the judgment of the committee, that instruction be given to our superintendent on three points.

1st. That a meeting for worship be held regularly on First-days, and one in the middle of the week, which the Indians are to be invited to attend.

2d. That portions of Holy Scripture be read daily in a solemn manner to all classes of the Indians who are willing to attend, and a silent pause to be carefully observed after the reading.

3d. That the school be put into operation as early as possible, under the care of a suitable teacher, for the literary education of their children, and more especially for their instruction in the knowledge of the Holy Scriptures: these several provisions being a revival of the plan which has been acted on at Wapaukonetta.

(To be continued.)



*The Christian Profession of the Society of Friends, commended to its Members. By Edward Ash. London, 1837.*

(Concluded from p. 46.)

Among those things, in regard to which I believe that our forefathers in profession were led and taught by the Spirit of Truth, were their views respecting baptism and the supper. It is not my purpose to enter into an argumentative statement on this subject; but simply to invite the reader's attention to some considerations which appear to me to show the value of those spiritual views in which we have been educated. There is a baptism spoken of in Scripture, without which no man can be a living member of the church of Christ; even that of which the apostle spake when he said, "For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." And there is a supper without the participation of which none of us can have eternal life; even that of which our Lord spake, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." These are spiritual things, pertaining to the exercise of that living faith by which the members of Christ are united to him their holy Head. They have no necessary connection with any outward rite or symbol; for they are often experienced where these are wanting; and wanting where these are employed. And seeing that they are essential, so that without them the Christian name is but an empty profession, we feel ourselves engaged to invite all to come to the knowledge of these things, where alone they can be known, even in the heart, through the power of the Holy Ghost.

While we thus insist upon that which is spiritual and essential, we are not ignorant that baptism by water, and the outward partaking of bread and wine, were practices in use among the early Christians. As, however, we cannot regard these rites as forming in themselves any proper or essential part of the gospel dispensation, so neither can we find any thing in the language of our Lord or his apostles, which implies that they were to be perpetually observed in the church, much less to be enjoined and made obligatory on all its members. Like our predecessors, we believe that we are called upon to bear our testimony in the sight of the professing church of Christ, that, while the baptism and supper which are spiritual are things essential and indispensable, no outward rite whatever either possesses this character, or is enjoined upon his disciples. In doing so, far be it, however, from us to judge our fellow-professors who may deem it to be right for them to practise these observances. To our own Master we must each of us stand or fall. But uniting, as I do, in the above views, I cannot but affectionately desire that none of my fellow-members who have known what it is to be baptised by the one Spirit into the one body, and inwardly to partake of the flesh and blood of Christ, may be led to think that they stand in need of any outward observances, and thus, after having begun in the Spirit, be induced

in any wise to seek to be made perfect by the flesh. And yet more earnestly would I warn those who have not hitherto experienced these things, against falling into the snare of the enemy, by trusting to an outward rite for that which can only be possessed by an inward work of grace.

Another of the testimonies of our early Friends, to which I would advert as being justly precious to us, is that against war, both offensive and defensive. It is grounded on the plain and comprehensive precepts of our Lord and his apostle, "Love your enemies,"—"Render to no man evil for evil." Its consistent maintenance by the members of our Society, often under circumstances of great personal loss and suffering, has doubtless powerfully contributed to awaken the attention of others to the subject, and to open the eyes of many to see that war is opposed to the spirit and precepts of the gospel. But while we rejoice that this is the case, let us not lose sight of our own proper path of duty. We have ever thought ourselves called upon, not merely to make a profession of our views on this subject, but also, at whatever personal cost, to see that our conduct corresponds therewith. May we never deviate from this course; but approving ourselves faithful servants of the Prince of Peace, be instrumental in hastening the coming of that blessed period, when "nation shall not lift up sword against nation, neither shall they learn war any more."

The testimony which was from the first borne by our Society against oaths and swearing, was founded on a conscientious compliance with the precepts of our Lord and his apostle James. It was moreover a testimony to the unchangeable obligation which rests upon every disciple of Christ, to speak the truth in all things. We may rejoice that our views on this subject, as well as on that of war, have seemed of late years to produce no small influence on the opinions of many others; and as one result of this, we are no longer subjected to those disabilities and sufferings to which our forefathers were exposed. But assuredly the call upon us is not less urgent than at any former period, steadfastly to maintain our principle, under all circumstances whatever. By so doing, we may reasonably hope that that principle will progressively make its way among the followers of Christ; and that they will increasingly come to see the true scope and comprehensiveness of their divine Master's precept, "Swear not at all."

Amongst those testimonies which the first members of our Society believed themselves called upon to bear, there was perhaps none in the maintenance of which they were subjected to greater suffering, than that against tithes and other ecclesiastical demands, as being directly opposed to the nature of the new covenant dispensation, and to the precept of Christ to his apostles, "Freely ye have received: freely give." And although in this, as in the preceding cases, the views upheld by our Society have of late gained ground among others to no small extent, and we ourselves are relieved from much of that personal suffering to which our predecessors were subjected, I believe it was never more incumbent

upon us faithfully to adhere to our principle in this matter. By so doing, we shall conspicuously uphold in the sight of the Christian church the great principle of the freeness of the gospel of Christ; and shall most effectually commend those views respecting the right authority and exercise of the ministry, which we believe not only to be in accordance with the truth of the gospel, but also to have an important relation to its efficacious publication and reception among the nations of the world.

In enumerating those things which appear to me to be truly valuable in the profession handed down to us from our forefathers, I can by no means omit that plainness, simplicity, and truth, which they believed themselves called to observe in their language, behaviour, and mode of attire; and in their conscientious adherence to which they were content to suffer reproach and injury. I readily admit that peculiarities of this kind have no virtue in themselves, and that they are capable of grievous abuse by being made substitutes for vital religion. As however I believe that they had their origin among us in principles truly Christian, so I am persuaded that when maintained on the same principles they are of no small value and excellence.

It is well known that the use of the plural number in addressing single persons, and that of the various complimentary titles, phrases, and gestures, which are common among men, had their origin in the pride of the human heart, and in a disposition to gratify and flatter it. Nor can it, I think, be accounted less certain that these things are not in accordance with that strict adherence to simplicity and truth which the purity of the gospel demands. We believe therefore that, like the first members of our Society, we are called to abstain from them; and thus to bear a standing testimony before men against that spirit in which they had their origin; seeking in all things to commend our profession as followers of Christ by a demeanour in accordance with the precepts and example of our Lord and his apostles.

With regard to plainness in attire, we do not plead for any thing which consists merely in peculiarity of costume, though this may have its contingent advantages. But in adhering, with little variation, to the same simple mode of dress, adopting such changes only as are recommended by obvious convenience, we bear, as in the preceding case, an open and continued testimony against that which is undoubtedly evil in its nature and origin; namely, the pride, vanity, and waste of fashion. Let not any account these things little or unimportant; for assuredly nothing can be rightly so accounted which is comprehended under the emphatic precept, "Be ye not conformed to this world."

In addition to those various particulars which I have thus enumerated, as originally professed by our early Friends, and still justly prized by us, I wish further to call the attention of my fellow-members to a subject which I conceive to be of no small moment to their religious welfare. Our Society has from the

first recognised, more explicitly and practically than most other professing Christians, the great principle, that as Christ is the alone rightful Head of the church, so he has graciously promised to be present with and preside over it by the Spirit. It was to his wisdom and guidance that our predecessors looked in making provision for the maintenance of Christian order and discipline; and as I formerly observed, the issue of their labours appears to me to bear a striking evidence that they sought it not in vain. Such being my impression, I cannot but esteem it as a privilege of no small value, to be brought under the influence of the Christian care and oversight which is thus provided, and to be permitted to partake of the benefit of an order of things so consonant with the spirit of the gospel, and so conducive to the maintenance and growth of brotherly love and unity.

I have thus adverted to several particulars, more or less peculiar to our Christian profession, which appear to me to have a value and excellence that justly claim our attachment and adherence to it. If there is ground to believe that the standard which we have held up in regard to these and other things, has already had no inconsiderable influence in producing a higher estimate, among many of the professors of Christianity, of the spirituality and purity of the gospel, may we not reasonably indulge the hope that, if we are found faithfully adhering to it, this influence will increase both in degree and extent? Let us not then forsake our appointed station in the church; but while we are careful to avoid all unchristian judgment of others, let us remember that it deeply concerns the well-being of our own souls, and the advancement of our blessed Redeemer's cause, that we be found faithfully walking in that particular path which he has assigned us. And would that the prevalence of vital godliness among us bore a more impressive testimony to the truth and efficacy of those views by which our Christian profession is distinguished!

If in the preceding pages I have chiefly dwelt on these distinguishing views, it has been a necessary consequence of the immediate object for which they were written. I trust it will not be imputed either to myself or my fellow-members, that those parts of divine truth which we hold in common with others, are less precious to us than to them. Building on the foundation of apostles and prophets, we profess no other faith than that which was once delivered to the saints; neither have we any other hope than that of the gospel, even as it is set forth in the declaration that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

And now, in conclusion, unworthy as I feel myself to appear in such a character, I would offer a few words of affectionate exhortation to my beloved younger Friends. Be concerned, I beseech you, to cultivate a humble, child-like, teachable state of mind; remembering the words of our blessed Lord, "Except ye be converted and become as little children, ye shall not enter into the kingdom

of heaven." Beware of stretching yourselves beyond your present measure of spiritual wisdom and strength, of exercising yourselves in things too high for you, or of indulging in a critical and captious spirit; but in lowliness of mind look unto the Lord for wisdom to direct, and strength to uphold your steps in his paths.

And be not slothful in the great work that is before you, but give all diligence to make your calling and election sure. Be fervent in spirit, waiting upon the Lord in public and in private; not discouraged if you have few opportunities of hearing outward ministry, but remembering the gracious promise of the Lord Jesus, "Where two or three are gathered together in my name, there am I in the midst of them." And where he, the minister of the sanctuary, is, his people will assuredly not be destitute of that help and instruction which are needful for them.

Be diligent in reading the Holy Scriptures, in humble dependence on the enlightening influence of the Spirit of Truth, that thereby you may be made wise unto salvation through faith that is in Jesus Christ. But while you seek to attain a right understanding of the precious truths which they contain, ever remember that that religion which only exercises the understanding, without changing the heart, is vain. Let the words of the apostle be often present to your minds, "Knowledge puffeth up, but love (or charity) edifieth."

Beware of that which is only superficial in religion; constantly bearing in mind the solemn truth declared by our Lord, "Except a man be born again, he cannot see the kingdom of God;" and that they only who "are led by the Spirit of God" are truly "the sons of God." Be willing to take up your cross and follow Christ; entering in at the strait gate, and walking in the narrow way, which alone leads to life eternal. "Love not the world, neither the things that are in the world;" seek not its greatness, its riches, or its pleasures; but "set your affections on things above, not on things on the earth." Be not ashamed to confess Christ before men, that he also may confess you before his Father who is in heaven; and stumble not at those unalterable terms of discipleship which he himself declared, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Despise not the day of small things. Be faithful in the little, and you shall in due season be made rulers over more. Whatsoever your Lord and Master makes known to you as his will, that do; not reasoning about his requirements, but simply and unreservedly yielding yourselves to them. Be assured that with faithfulness and obedience your spiritual strength and understanding will grow; and thus will you receive a larger measure of capacity to serve him in whatever way he may see meet to employ you for the advancement of his blessed truth, and for the exaltation of his great and glorious name.

Be often found seeking unto the Lord that he would be pleased to open your spiritual eye to discern your real condition and state in his sight. Let the prayer of the Psalmist

often be yours, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

Thus, beloved Friends, shall you grow in grace, in spiritual stature and strength. Thus shall you be blessed in yourselves, and be made a blessing to others. And thus, when you are called to quit this pilgrim state, "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

"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."

*Extracts, Doctrinal, Practical, and Devotional, from the writings of George Manro, M. A., Vicar of Letterkenny, in the kingdom of Ireland.*

This is the title of a volume with which we have lately become acquainted, every page of which furnishes proof, most satisfactory, that it is the product of a mind deeply schooled in Divine things—in the spirituality of the religion taught by Jesus Christ. From a hint on the title page it may be inferred that the author lived in the early part of last century. "I suppose," remarks the editor in the preface, "there are few writers of the last or previous century, endowed with equal talents, whose works are less known in the present day, than those of the author of the scarce and interesting volumes from which the following extracts have been taken.

"Although the author appears to have had his mind and energies chiefly directed to the welfare of those in younger life, he will be found to have embodied in his writings such enlarged and comprehensive views of the reality and spirituality of the Christian life and character, as to render them alike instructive to readers of every age."

We are not aware that there has been any American edition of the work, and having been strongly impressed, on a perusal, with its excellence, we shall feel ourselves justified in making copious citations for the benefit of the readers of "The Friend."

Our first selection is from Part I. Chapter 2d, the subject being—

#### ERRORS AND MISARRIAGES IN THE RELIGIOUS EDUCATION OF YOUTH.

There is nothing that the great and cunning adversary of souls is more fond of, than to have the first possession of young hearts, and therefore he leaves no stratagem untried whereby he may gain ground on them. He knows very well that nothing puts so effectual a stop to his pretensions, as the seasoning of the hearts of the young ones betimes with the principles of piety; and if he can by his accursed suggestions prevail with people to be slack and remiss in this great point, his

work is done for him. The youth being under no discipline are ready prey: he easily catches them with his baits, and gradually insinuates himself into their hearts, till at last he has them entirely in his clutches, and then he hurries them into all sorts of vicious disorders, in which, when once they are habituated and hardened, it is with great difficulty, if ever, they are reclaimed to a better mind. A consideration this is, that should oblige parents, and all others that are accountable for the souls of children, to strike in betimes for the interests of God and religion, and to engage young hearts as early as is possible in the love and desire of divine things, that so they may disappoint the devil of his designs to have the first fruits of their time and affections, and prevent the great danger there is of being eternally his slaves, if he should be admitted to seat himself in their hearts in their younger years.

It is the indisputable duty of parents to bring up their children in the *nurture and admonition of the Lord*; and therefore they are indispensably obliged with care and diligence to set about it, and must not give over doing it because they have not absolute and infallible assurances of success; it is enough for their encouragement that they have a hopeful prospect of a good issue, and that God has promised to second their pious endeavours with his grace. But then, if those under their care will not entertain this grace, but reject and resist it, the blame of their miscarrying must lie at their own doors. In the mean while, parents, and others concerned, have great satisfaction, and a very comfortable serenity of mind, in the testimony that their conscience gives them of not having neglected their duty, but that they did it faithfully, and to the best of their skill; and whatever the issue of their endeavours may be, they are sure that their labour shall not be in vain as to themselves, for God will not fail to reward their diligence and sincere intentions, though the event has not answered their expectations and desires.

Though the *effects of a religious education* do not *presently appear*, yet it has been observed, that the principles of piety, which have been dropped into the hearts of some while they were young, have afterwards, as a divine and fertile seed, sprung up into the practices of a holy life; and many who had declined from the good dispositions that were wrought in them by the care of pious parents and teachers, and led a vicious and debauched life, have seriously acknowledged that the sense they had of their virtuous education did often check and restrain them when they were in the career of gratifying their lusts, and at last, with God's blessing, proved the means of recovering them into the paths of wisdom and sobriety. So that the instructors of youth should not be discouraged, nor think that all is lost, because they do not see the fruits of their care, to appear with that speed that they could wish. They must continue their endeavours, and even when they can endeavour no more, because the youth are no longer under their inspection, they should continue to water all that they have planted with their

prayers and tears, and heartily recommend them to the conduct and grace of God, beseeching him that he would take them under his own immediate care and tuition. The story of the pious and devout *Monica*, the mother of *St. Augustine*, is well known: that singularly good woman had used her utmost efforts to engage her son in a holy and Christian life, and, as himself testifies, travelled with greater agonies for his conversion, than she had felt when she brought him forth into the world; yet all seemed to be to no purpose; he continued in his extravagances, and would not listen to her pious remonstrances; however, she did not give over caring for his soul; for when her exhortations and advices could not any more reach him, she had recourse unto her prayers and tears, which was the reason that a good bishop told her for her comfort, "That it could not be that a son for whom she had shed so many years should perish." This accordingly came to pass: her labours were rewarded, and her prayers returned, and she had the pleasure to see the son of her tears a son of devotion and eminent sanctity. An example this, which affords the overseers of youth both an eminent pattern for imitation, and a good ground of encouragement for continuing their endeavours, even when there is but little appearance of success.

As to that objection which pretends that serious matters should be let alone till the follies and fervour of youth are over; till they have attained to *maturity* of judgment, and are more disposed to listen to sober counsels; I answer, that God hath otherwise determined, as appears from a great many passages of Scripture, and particularly from the frequent injunctions given to that purpose in the writings of Solomon; "Train up a child," saith the Divine Wisdom by him, in his book of Proverbs, "in the way he should go, and when he is old he will not depart from it. It is his holy and perfect will, and not our own fancies, that should guide us in this matter; we must allow, that he knows best when it is most proper and seasonable to begin a pious education; and since he has ordered that it should commence with our very childhood, that is, as soon as is possible, it is just that we acquiesce in his determination. And indeed our own reason, if not miserably biassed and blinded by our lusts, will justify the procedure, and resolve that to be the fittest season for improving and forming the minds of men, in which their hearts are most flexible and tender; that is to say, in their younger days.

One of the great advantages of an early piety is, that it corrects the follies of childhood, and regulates and curbs the heats of youth; that it renders young persons grave and serious, fills their hearts with devout thoughts and good desires, sanctifies their studies, moderates their recreations, makes them choice of their time, and prevents their contracting vicious habits; and therefore what a madness would it be to delay procuring them these great benefits till the season in which they are most necessary be over and gone? "Childhood and youth," saith

Solomon, "are vanity." They are so, to be sure, when left undisciplined, and permitted to live according to the vain customs of this sinful world, and to follow the swing of these corrupt inclinations that are natural to all men since the fall and degeneracy of Adam. Whence it appears how infinitely reasonable it is, that care should be taken betimes to give youth other biases, and to turn the current of their affections from vanity and corruption, and to guide them to the true objects; to redress the disorders that are natural to them, and to prevent their increase and becoming habitual; that is, in effect, to render them solidly pious.

The great things of religion are plain and suited even to the capacities of children. The "testimony of the Lord," the royal Palmist informs us, "is sure, and maketh wise the simple." This shows that the simple can understand it; for if they did not, they could not be made wiser by it. Christianity is not a system of metaphysics, of nice subtleties, and airy speculations. No; its truths and mysteries are easy and obvious; and every sincere and well-meaning person, how weak soever his capacities may otherwise be, will understand so much of them as is necessary for the government of his life, and to guide him to heaven. A skilful instructor of youth, who addresses them in a method suited to their years, can witness how early they begin to be capable of the knowledge of divine things; with what pleasure they admit of it, and how speedily they advance in it, and perhaps, too, with greater advantage than those who, though they are come to age, yet have their understandings so clouded with lusts and prejudices, that they are really indisposed for entertaining this sort of knowledge; so that it were very absurd to put off acquainting children with religion till they come, as is pretended, to maturity of judgment; whereas it is much more likely, I am persuaded, that then, by reason of the unrestrained liberty that was all along allowed them to please their appetites and gratify their passions, they will be more incapable than ever of the knowledge of divine things, to the admission whereof, the false biases and vicious habits they have contracted will be vast hindrances.

I desire all that are candid, to examine which are most likely to listen to sober counsels, they whose hearts are flexible and tender, and not biassed by the habits of vice; who are bred up to obedience and subjection, are kept under a regular discipline, taught good things, and exercised in devotion, and in the practice of Christian virtues; or they who are the reverse of all this. Certainly they who are grown old in sin have pleased their flesh in all its appetites, and are under the dominion and power of corrupt lusts and passions, will not, one would think, be very prone to listen to those counsels that would oblige them to deny themselves, to crucify their old man, and to abandon and disclaim their beloved sins; not but they may, and many without doubt have done so, and I hope still do it; for the grace of God *visits* us some way or other in every period of our lives, while we are in the state of trial; but then these later

conversions cost a great deal of struggle and conflict, which few are willing to undergo, and which might have been prevented by an early engagement in a holy life. Our old man and wicked habits having, by a long continuance in sin, gathered strength and vigour, will not be crucified and routed out, but with *laborious agonies and resolute wrestlings*. And though some, even after they are come to years, do heartily enter into this spiritual warfare, which is so uneasy to their flesh and blood, and generously cut off their right hands, and pluck out their right eyes; that is, renounce and forsake their dearest lusts, yet they are very few in comparison. So that, generally speaking, we may say, that they who are advanced in age, and in corruption too, are more apt to resist and grieve the good Spirit of God, than to entertain and comply with his gracious motions.

(To be continued.)

From the British Magazine.

#### CONTENTEDNESS.

"He was there in the prison; but the Lord was with Joseph, and showed him mercy. . . . And whatsoever they did there, he was the doer of it. . . . And that which he did the Lord made it to prosper."

Art thou contented, say,  
Where God hath bid thee stay?  
Is not thine heritage a goodly land?  
Do troublous times draw near,  
And fails thine heart for fear,  
Lest in our Sion's breach thou see her fowens stand?

Oh, lay thy cares aside!  
If God with thee abide,  
No place is irksome and no labour vain:  
Strive thou to gain his love,  
He shall thy way approve,  
And make the crooked straight, and the rough places plain.

Cleanse thou thy heart from sin;  
Seek purity within;  
Guard well thy steps, as in thy Master's sight;  
Blame not these evil days,  
But chant thy hymn of praise,  
And yield thy will to his who orders all aright.

So, though thy lot be cast  
Even with the worst and last,  
Mysterious blessings shall surround thy way;  
Peace shall thy paths attend,  
And in their prospects end  
Thine eye shall see the promise of a brighter day.

From the Lexington (Va.) Gazette.

#### REMARKABLE ATTRACTION OF BIRDS.

"Birds of various kinds are seen to fly with such impetuosity against a certain house not two miles east of Brownsburg, in this county, as to extinguish life instantly. The walls are stuccoed, and washed with a beautiful white lime. In one instance, a pair of partridges rushed with great violence against the wall, and fell dead instantly. On examination, it was ascertained that the crow of both had burst by the concussion. Two doves, on another occasion, met a similar fate. Larks, sparrows, robin red breasts, with others of the feathered tribe, are alike the victims of this fatal encounter. The number of dead picked up, does not fall short of

thirty. It would appear, that the exceeding whiteness of the walls destroyed the instinctive sense of danger. In no case noticed, has an individual escaped death, whose flight was directed towards the building."

[The foregoing communication is from one of the most respectable gentlemen in Rockbridge, whose statements need no confirmation from any one. We have, however, the most abundant confirmation of his assertions from other equally respectable sources.]

It is one thing to have a persuasion of your necessity of God, and quite another to have a preparation for the enjoyment of him as your portion.—H. Hooker.

## THE FRIEND.

ELEVENTH MONTH, 18, 1837.

We place in the present number a letter addressed to the editor, which we have received from an unknown hand. It is at all times pleasant to find that our paper contains matter which suits the taste of the sincere seeker after true religion, and not the less so where he is not in strict communion as regards membership with the people whose principles we profess, and hope always to advocate. Satisfied as the writer appears to be, so far as he is acquainted with these principles, it is natural that he should desire to see them reduced to practice. It would not become us to speak positively in relation to our fellow-members as "living out the doctrines taught in 'The Friend,'" but we do entertain the persuasion, that throughout the many thousands who compose the Society of Friends, there is a large number who are striving to live up to their profession, and who may safely be entitled the sincere, humble followers of the Lord Jesus. That our light should shine before men, so that seeing our good works they would glorify our Father which is in heaven, is a reasonable expectation from others, and a duty founded on the injunction of Christ himself; but we would not recommend any one to defer his obedience to the blessed truth until he finds a people conforming to the standard which it has raised in his view, but, laying aside every discouragement, yield implicit obedience to its requirements, by which he would be prepared to incite others to faithfulness, and thus become instrumental in raising up those who with himself were "living out the doctrines" which he approves.

In regard to the writer's closing request, perhaps we cannot do better than refer him to "Barclay's Apology" and "Catechism and Confession of Faith,"—Penn's "No Cross no Crown,"—"Phipps' "Original and Present State of Man," and "On Baptism,"—which may readily be obtained in Philadelphia or New York.

We had intended, but want of room prevented, to accompany the brief communication inserted last week, headed "The Shelter," with a few remarks; and would gladly, if we could, say something effective, by way of seconding the appeal in behalf of an institution, originating in the commiseration of a few be-

nevolent females, members of our religious Society, for the orphan and destitute children of coloured parentage, within the precincts of this metropolis. Unpretending and humble in its inception, it has been quietly and steadily making its way from one year to another, through many difficulties, until it has at length attained a character and standing deservedly conspicuous, and refreshing to think upon, both for the good it has already done, and that which it may yet accomplish. The new building erected for its accommodation, on Thirteenth street, above Callowhill, forty-five feet square, and of four stories, now nearly finished, is plain in structure, but admirably well adapted to effect the important objects of convenience, comfort, and economy. But besides the two or three thousand dollars needed to meet the cost of the building, it should not be forgotten that the association depends principally upon casual donations for the current expenses of the interesting family, and that its means at the present time are at a low ebb. We trust it will be no extravagant calculation upon the liberality of the many amongst us who have been bountifully blessed with the ability, that a charity altogether so worthy of being cherished shall ere long be placed upon a footing exempt from pecuniary embarrassment.

#### NOTICE.

A well qualified man is wanted to teach Friends' school in Salem, New Jersey. Application may be made to John G. Mason, William F. Miller, Samuel Allen, or Casper Wistar.

11th mo. 13th, 1837.

MARRIED, at Friends' meeting, Crosswicks, N. J. on the 9th instant, THOMAS BRANSON, of Philadelphia, to MARY E. DECOR, of the former place.

— on fourth day, the 8th instant, at Friends' meeting house, Salem, N. J., SAMUEL PRESTON CARPENTER, son of William Carpenter, to HANNAH H. ACTON, daughter of Benjamin Acton, of that place.

DIED, on the 8th instant, at his residence at Mamaroneck, Westchester county, New York, of a protracted illness, (typhus fever,) in the 50th year of his age, our valued Friend, HENRY GAFFIN. As a member of the community he was upright, and highly respectable. As a member of the religious Society of Friends, useful and devoted to its service, having filled the important station of an elder in the church with much acceptance for several years. His doctrinal views were sound and scriptural, being a firm believer in the eternal divinity of our holy Redeemer, and in his various offices. He remarked in the time of his illness that he had nothing to trust in but the mercy of his Saviour, and that he was resigned to his situation.

— in Pawtucket, R. I. on the 17th of tenth month, in the 47th year of her age, SARAH, wife of Nathan Bunnifont, after a lingering illness of pulmonary disease, which she bore with exemplary patience and resignation to the Divine will, in full faith in the gospel of our Lord and Saviour Jesus Christ, giving her friends evidence that she had entered into that rest prepared for the righteous. Her last expressions were, "Just and true are thy ways, thou King of Saints."

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# THE FRIEND.

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## Return of Captain Back from the Arctic Regions.

We are sorry to learn that the *Terror*, which went out last summer in quest of the northwest passage, is on her way home again, after an unsuccessful and unfortunate attempt. The following extract from a letter (dated Loch Swilly, Ireland, September 4), from an officer on board the *Terror*, to a gentleman in this neighbourhood, gives a narrative of the voyage, and explains very clearly the causes of its failure.

"Very shortly after my joining the *Terror* we started in tow of a steambot from Chatham, and from strong northerly winds, were obliged to anchor in Aberdeen Bay, on June 20th, 1836; since which up to this time, we have not let go an anchor, or been in a harbour, or had any one but what belonged to the ship on board. We made the ice at the entrance of Hudson's Strait, on the 29th July—on entering which we found the strait very full of heavy ice, through which we continued boring, and making our way to the northwest. Passed Mill Island on the 18th August, when it was determined to try the passage along the north shore of Southampton Island, and up the frozen strait, hoping by this way to reach our destination (Repulse or Wager Bay), as Capt. Lyon, in the *Griper*, on the last expedition, completely failed on going south about. Towards the latter end of August, we found the ice very close, more particularly as we neared the frozen straits; but supposing the season not far advanced, it was thought best to press on, for which every possible exertion was made, and we succeeded in making a little toward our port each day until the middle of September, when we became completely beset in ice, and drifted about with it influenced by the tides or winds. At this time we should have been very happy to try the south passage, but it was impossible to get the ship out, as no water could be seen from the mast-head in any direction.

"The prospect of reaching Repulse or Wager Bay this year became rather faint, as the temperature now became low, with young bay ice forming to a considerable thickness every night. Winter quarters for the ship

became a serious consideration, which we hoped to find on the north coast of Southampton Island. But no: in a very short time we got frozen in, in the middle of a large floe of ice, about nine miles in circumference, where we were doomed to spend many a dreary day, without having the ship secured. We drifted about with the ice, until the 18th of February, when it broke up, placing the ship in very great danger, as from this time up to the 15th March, there was nearly a constant heavy pressure upon us, caused by the ice being almost always in motion from the tides and strong winds. The ship, up to the 15th, was so much shaken that we were prepared to leave her and trust to the boats; the ship's sides were obliged to be shoved out by extra beams to prevent their coming in upon us, as well as the decks lashed one to the other to keep them down. On the 15th, the pressure was still more severe,—we being then among very heavy ice, several masses of which came in contact with the ship, and carried away her main keel and the stern post, besides all the stern frame under water, leaving the keel projecting two feet on the left side, where it still remains. This pressure lifted her out of the water; fortunately for us, as she was making from six to seven feet water an hour. She remained thus until the 11th July, when she was cut out by a thirty-four feet saw.

"During the nipping season, you may fancy it very pleasant with a temperature from 40° to 50° besides a very great deal of sickness. We buried three men, and had always a large sick list of from 25 to 30, out of a small crew of 60, men and officers. We have at this moment ten who are unable to do any work, all from scurvy. As for not going on with the expedition, when I tell you that we had more than once five feet of water in the ship, and all the pumps working, and never less than two, I do not think you will blame us, as we had no one at hand to give us any assistance; besides, the ship is only held together by her chain cable being passed round her in three places, as well as the run being secured by rope lashings, &c. We were very fortunate in having fine weather, from our starting, to within 400 miles of the Orkney Islands, where we fell in with a very heavy gale at northeast. We succeeded in keeping the ship afloat, but that was all—she having very nearly gone through our fingers; indeed, she is so bad that we were obliged to run for the nearest land, which is this place."

We are enabled, through the kindness of one of the officers of the above ship, to inform the readers of the *Freeman's Journal* of the safe arrival of its interpid crew, to whom was assigned the perilous duty of

trying the long sought after but still undiscovered northwestern passage.

The courage and dauntless intrepidity with which the ship's company endeavoured to surmount the obstacles opposed to their efforts by the climate, and the fearful and dangerous consequences resulting from these exertions, were almost incredible; and indeed their return, after an absence of twelve months, the greater part of the time hemmed in by one wide impassable sheet of ice, appears all but miraculous. The hardships endured, the danger encountered and triumphed over, are of such a character as must render their history at once affecting and interesting.

On Sunday night last the ship put in at *Lough Swilly*, in an almost sinking condition, the men incessantly labouring at the pumps, and the hull of the vessel secured by chains and cables to keep her together. It appears she was encompassed by the ice at the latter end of August, 1836, at which time the crew consisted of sixty souls, including officers, who were at various times exposed to the most imminent perils, from the constant concussion of huge masses of ice, which were dashed against the vessel with tremendous violence, threatening either a violent and sudden death, or in the event of escape from this danger, to await slow but certain destruction by the appalling means of famine and cold. Deprived of fresh provisions, or vegetables of any kind, disease spread among them with a rapidity only equalled by its virulence. Twenty-five of the crew were together afflicted by that well-known scourge of that latitude, the scurvy, to which three of them fell victims—Donaldson, the gunner, a seaman, named James Walker, and Alexander Young, a marine. No efforts on the part of the medical gentlemen who attended them could avert the consequences; and oppressed by an accumulation of sufferings, which they were unable to endure, they died under the disease. The vessel lay in that perilous position for four months, drifting to and fro near Cape Comfort; then driven by the current of ice along Southampton Island, as far as Sea Horse Pond, off Raffin; then at the mercy of the wind and tide, through Hudson's Strait, by Charles' Island, along the Labrador coast. On the 18th of August, they passed Resolution Island.

From the 20th of September, they lay surrounded, exposed to all the horrors of the arctic climate, with the thermometer 40 degrees below zero, until the ice commenced breaking in February, 1837. On the 15th of March, they experienced the greatest shock they had yet encountered, a mountain of ice striking the ship with the utmost violence, and rending

away every intermediate barrier, without the slightest perceptible effort. The decks were obliged to be lashed to each other to prevent them separating, and the planks rising from their fastenings; the stern posts, dead wood, and after part of the keel were knocked away. In consequence of the repeated collisions, the water gained on the ship, and she was shaken from stem to stern; a chain cable was passed round her to keep her together; the men constantly at the pumps to keep out the water, which at one time rose seven feet in the hold. Every exertion was being made at this time, to prevent her falling to pieces—men and officers all emulous, and working as laboriously as they could, knowing their safety depended on the result of their exertions. So unremitting and fatiguing were the toils they endured, that all were excoriated more or less.

The ship was built purposely for the expedition, being eight feet in depth through the bow and stern, two feet seven inches in the sides, with five additional bulkheads athwartships of four inch oak planks, and two extra fore and aft ones of the same thickness, two feet from the sides, each side filled up with twenty-five tons of coal, for farther strength and security.

By the impetus of the ice the bow was lifted clean out of the water as far as the mainmast; her stern, as far as the seven foot mark, was placed in the same predicament. In this condition she continued for one hundred days. At the expiration of that time they got a thirty-five foot ice-saw, worked by shears, and commenced the fatiguing operation of cutting through the bulk ice under her, measuring in thickness more than thirty feet. On the 11th July they had completed so much of their task that but two or three feet at the stern remained when she righted. Immediately on this they made sail on the vessel, but a tremendous wedge remained stuck to her starboard side, between her fore and main chains, and they were compelled to have recourse to the saw again, not being able to free themselves by any other method. By means of purchases applied to the vast lump, it rose from under the bottom as it was freed, and according to the laws of gravitation, floated above the water, being the lighter body, throwing the vessel on her beam ends, heeling her over full 27 degrees, the water pouring in, in alarming quantities, and with frightful rapidity.

All hands, without distinction, were immediately called in requisition; some proceeded to saw through the piece of ice, the cause of this fresh misfortune, and some ran to the pumps. With unremitting labour they continued these fatiguing but indispensable operations until five o'clock on the morning of the 14th, when the men were so totally exhausted and dispirited by their incessant exertions, that they could work no longer, having to this period cut through to within ten feet. They were then called in for rest and refreshment. They had not been more than a quarter of an hour removed from the work, when a sudden disruption of the ice took place, and the mass separated from its

bed, crushed with terrific violence against the ship's side, tearing to pieces the lashings and spars that intervened to protect her against this casualty, which had, in some degree, been foreseen; the strong shores of logs, and three and a half inch ropes, were snapped like pack-thread, and, but for the merciful interposition of Providence, not a single being out of the entire ship's crew would have lived to narrate the circumstance; for, had they not been called in but a few minutes before, all inevitably would have been crushed by the mass of ice on which they had been just labouring.

As the ice separated from her, she righted, and drifted along. A temporary rudder was fitted up, her stern posts having been carried away from the six foot mark, as well as the dead wood broken off; her stern frame so shaken that her run had to be secured by  $2\frac{1}{2}$  and  $3\frac{1}{2}$  inch ropes, shores and screw bolts, and when fairly to sea, a stream chain was passed round her, three feet before the mizen mast. In the early part of her passage home, across the Atlantic, they fortunately experienced mild weather, but subsequently it became rather unfavourable, and the ship began to leak very fast. At one period, when it became necessary to take the men from the pumps for about twenty minutes, during which they were occupied in shortening sail, the carpenter reported six to seven feet water in the hold. In an instant there was a rush to the pumps, and all hands were busily engaged at them until they arrived at their destination.

At first they directed their course to the Orkneys, but wind proving adverse they bore up for Lough Swilly, where they arrived on Sunday night, after hardships and dangers almost unparalleled. They had but twice seen the natives—once on their entrance to the Frozen Straits, and once at their departure. On both occasions they trafficked with them, and to profitable account it would seem, an old piece of iron producing skins in abundance, and those who had not this commodity to offer, were willing to barter their children for even a less article of value, if possible. When first immured up in the ice, they got up some plays and masquerades, but the cold and dangers which momentarily threatened them with destruction, put all idea of amusement out of the question, and as the ship was hourly exposed to shocks that left her continued safety a matter of the utmost surprise, the provisions were kept on deck, and the boats lowered ready for every emergency.

On entering the harbour of Lough Swilly, the exhausted crew could scarce remain one moment longer at the pumps, their unremitting labour at which they had secured their safety. The coast guard, on being apprised of their distressing condition, immediately boarded the vessel, and afforded most timely relief to the worn-out mariners—and her majesty's cutter, Wickham, entering soon after, sent twenty of her men for the same purpose. They endeavoured to beach her, but, unable to effect their purpose, were obliged to leave her, having her main deck housing thrummed

under her bottom. Seven of the sick were sent immediately on shore, where they are being treated with the utmost humanity and attention by the hospitable and generous islanders.—*Late paper.*

For "The Friend."

#### A CAT IN THE SOUTH SEAS.

The following amusing affair is related in Williams' Narrative of Missionary Enterprises.

A favourite cat had been taken on shore by one of the teacher's wives on her first visit; and not liking his companions, Tom fled to the mountains. The house of the priest Tiaki, who had just destroyed his idol, was situated at a distance from the settlement; and at midnight, while he was lying asleep on his mat, his wife, who was sitting awake by his side, musing upon the strange events of the day, beheld, with consternation, two fires glistening in the doorway, and heard with surprise a mysterious voice. Almost petrified with fear, she awoke her husband, and began to upbraid him with folly for burning his god, who, she declared, was now come to be avenged of them. "Get up and pray, get up and pray," she cried. The husband arose, and on opening his eyes, beheld the same glaring lights, and heard the same ominous sound. Impelled by the extreme urgency of the case, he commenced with all possible vehemence, vociferating the alphabet, as a prayer to God to deliver them from the vengeance of Satan. On hearing this, the cat, as much alarmed as the priest and his wife, of whose nocturnal peace he had been the unconscious disturber, ran away, leaving the poor people congratulating themselves on the efficacy of their prayer.

On a subsequent occasion, pass, in his perambulations, went to the district of the Satuces; and as the Marae stood in a retired spot, and was shaded by the rich foliage of trees of ancient growth, Tom, pleased with the situation, took up his abode with the gods; and not meeting with any opposition from those within the house, he little expected any from those without.

Some few days after, however, the priest came accompanied by a number of worshippers, to present some offering to the god, and on opening the door, Tom very respectfully greeted him with a mew. Unaccustomed to such salutations, he rushed back with terror, shouting to his companions, "Here 's a monster from the deep! here 's a monster from the deep!" Upon this the whole party hastened home, collected several hundreds of their companions, put on their war caps, brought their spears, clubs, and stings, blackened themselves with charcoal, and thus equipped came shouting to attack "a poor puss." Affrighted at this formidable array of war, Tom immediately sprang towards the opened door, and darting through the terror-stricken warriors, they fled with the greatest precipitation in all directions.

In the evening these brave conspirators against the life of a cat were entertaining themselves and a numerous company of spectators with a dance, when Tom, bearing no

malice, came to take a peep. No sooner did he present himself than the terrified company fled in consternation, and the heroic warriors of the district again armed themselves, and gave chase to this unfortunate cat. But "the monster of the deep" being too nimble for them, again escaped their vengeance. Some hours after, when all was quiet, Tom, being disturbed in his residence with the gods, determined unwisely to renew his acquaintance with men; and in the dead of the night returned to the house, and crept beneath a coverlet, under which a whole family was lying, and there fell asleep. Unfortunately his purring awoke the man under whose cloth he had crawled, and who, supposing that some other "monster" had come to disturb them, closed the doorway, awoke the people of the house, and procured lights to search for the intruder. Poor Tom, fatigued with the two previous engagements of the day, lay quietly asleep, when the warriors, with their clubs and spears, attacked him most valiantly, and thought themselves singularly brave in putting an end to this formidable "monster."

*Extracts, Doctrinal, Practical, and Devotional, from the writings of George Monro, M. A., Vicar of Letterkenny, in the kingdom of Ireland.*

#### ERRORS AND MISARRIAGES IN THE RELIGIOUS EDUCATION OF YOUTH.

(Continued from page 56.)

Seriousness and devotion are always pleasing and agreeable unto God. He lovingly invites, and calls on all, and more especially those that are young, to turn to him, and to engage in his service without delay. He would have their *first love*, and the precedence in their affections, and that nothing should be admitted before him, or come in competition with him in their hearts. It is his will that they should fix on him betimes, as their portion and happiness, and that, in that amiable view, he should be the sovereign object of their desires; and to encourage them to do so, he promises to *remember the kindness of their youth*, and to give them peculiar and endearing discoveries of his love; "they that seek me early shall find me."

Though the greater knowledge a man hath, when it is solid, and digested by experience and practice, the more qualified he is to instruct the youth; yet seriousness and sincerity, with a small measure of knowledge, will do great things; if the parents can but tell their children that there is a God that made and governs the world, that he is a glorious Being, good and gracious, and merciful, holy, just, and true, wise and powerful; that he made us after his own image, and to partake in his glory; that he has a very dear love, and sincere good will to us all; and that though we have fallen from him by sin, and are become corrupt and filthy creatures, and unworthy of his favours, yet he continues still to pursue us with methods of kindness, and lovingly invites us to turn and live, because he is not willing that any of us should perish;

and that to the end he might draw us the more effectually to himself, at last he sent his only begotten Son, in our frail nature, that he might teach us, that he might give us an example, and then die for us, to merit the pardon of our sins, to procure the Holy Spirit, for renewing our nature, and purifying us from our filthiness, and to gain us a right to eternal life. That the return he expects we should make to him for all this, is to love him with all our hearts, to follow his example, to obey his commands, and to desire his grace, which enables us to do what he requires of us, and which he is ever ready to bestow, for *he lieth ever to make intercession for us*. That there is in the other world a state of torments and miseries, in which the wicked shall live for ever; as also a state of endless happiness, to which all pure and righteous souls shall be one day advanced; that though our bodies are frail and mortal, and shall return to the dust, yet we have souls that shall live for ever; which, therefore, we should make the chief objects of our care, and labour to dress and adorn them with purity, humility, and charity, in order to become meet for the inheritance of the saints in light. That God hath appointed a day wherein he will judge the world in righteousness, by Jesus Christ: that he, the tremendous and adorable Judge, shall sit on the throne of his glory; that all nations shall be gathered before him, and that he will render to every man according to his works: that the belief of this great article should powerfully influence us to lead sober, and godly, and righteous lives, that we may be found of him in peace, and hear that joyful sentence pronounced to us, "*Come, ye blessed of my Father, inherit the kingdom prepared for you.*" I say, if parents can inform their children of these plain and easy things, they have as much knowledge as is sufficient to lay happily the foundation of a Christian education; and if they urge them frequently, and speak of them with a hearty and affectionate seriousness, and humble dependence on God's blessing, they will soon perceive, to their comfort, the happy consequences of their endeavours.

We desire the welfare and happiness of our children—but what happiness is it we desire for them? This we ought to examine with care and seriousness, lest we mistake their true interests, and imagine that they are truly happy, when indeed they are certainly miserable. Is it that they may abound in the enjoyments of this world, in riches and pleasures, be advanced to honours and dignities, have pomp and grandeur, vast inheritances, and possessions, and whatever else can flatter their senses? Alas! these are poor and contemptible things! They are of a fading, momentary, and limited nature, and can but produce a shadowy, scanty, and very imperfect happiness, and such as reaches only the outward man, and gratifies the appetites of flesh and blood; whereas the divine and more noble part may be poor, and miserable, and destitute, even in the greatest affluence of all sorts and varieties of earthly pleasures and enjoyments: for these objects are not only unsuitable; but disproportioned to its vast capacities,

to which only an *infinite* good can give full quiet and satisfaction. But it is to be feared that there are too many whose desires, in favour of their offspring, rise no higher than these perishing and despicable things; yet we hope there are some that are actuated by nobler principles, and who, being sensible of the vanity and insufficiency of all created things to constitute a solid happiness, and knowing that they were designed for infinitely more excellent enjoyments, not only aspire after them themselves, but also are pushed vehemently to desire that their children may, together with them, be made partakers of those great and only valuable things: that is, to have the *beatific vision and fruition of God*; to be admitted into his presence, there to continue for ever, in the fullness of joy; to be glorified with the Redeemer, and to sit with him on his throne; to be made like unto the angels, and to partake in their blissful employments; in one word, to inherit the never-ending glories of eternity; and, in order to be qualified for these blessed employments, to be born of God; to be transformed by the renewing of the spirit of the mind, to put off the old man with his deeds, and put on the new; to have corruption and sin, and all sorts of defilements rooted out of the soul, and purity and righteousness introduced into it, so as the love of God, and the other Christian graces that adorn and beautify the inward man, may spring up and appear in their vigour. This is *true happiness*, and the infallible way to it; and to desire and endeavour that your children may be thus happy, is indeed to wish well to them, and to desire their prosperity; and the truth is, whatever other discoveries of your affections you pretend to give them, if this great and only important one be wanting, they are but very little to be valued; for to take care of their bodies, and to be regardless of their souls; to pamper their flesh, and to starve their better part; to be diligent in providing them with earthly inheritances, and to use no endeavours to secure them the heavenly and incorruptible one; to procure that they be instructed and exercised in the languages, learning, and sciences of the world, and never seriously to acquaint them with the maxims of the gospel, nor exercise them in the practices of Christian piety, is cruelly to undo them, and to do all you can to involve them in eternal miseries.

Now what more effectual methods can be taken with a view to the happiness just now mentioned, and to prevent their final and utter ruin and destruction, than to begin as soon as possible to drop god instruction into their tender hearts; to awaken their desires, and to turn them toward God, their adorable original, and the infinitely amiable source of light and love; to engage them in the imitation of their Redeemer, and in the love of his cross and sufferings and self-denial; that is, in short, to educate them piously. For at this rate, they, with the blessing of God, will become early votaries of religion, and young candidates for eternal life; and so gradually advancing unto the *measure of the stature of the fulness of Christ*, will at last be received into the bliss and glory of the other world.

## DEVOTIONAL REVIEW.

O Heavenly Father, grant, I entreat thee, that the spirit of this sinful and wicked world, to which thou strictly obligest thy faithful followers not to conform, may not influence me in the education of my children. O suffer me not to indulge them in any of its vices and sinful lusts, of its corrupt customs and practices; but direct and enable me to teach them to disregard its maxims, to despise its honours, and riches, and pleasures; to trample on all its glories, and to beget in them an early and profound aversion to that *pride* and *self-love*, that *injustice* and *coerciveness*, with which it inspires.

O forbid, my good God, that I should, either by my example, or connivance, or unreasonable leniency, or ill conduct any other way, seem in the least to countenance or encourage my children in sin; but grant me the skill and the grace to render all vicious inclinations and practices hateful and abominable to them, and so strictly to watch over them, as to discover any tendencies to vice and impiety in them; and when discovered, to check and control them; and by paternal admonitions and well-managed reproofs, and as often as it is necessary, by discreet and seasonable chastisements, to stifle the first appearances of corruption in them, and so prevent their taking root and becoming habitual. O come and take the first possession of thy hearts, and by the mighty efficacies of thy grace, baffle and defeat all the efforts of the devil and sin; and evidence that thou, who rulest and workest in them, art greater than he that is in the world! Keep them ever under thy conduct and influences, and by the early communications of thyself unto them, so secure them in thy fear and love, so fortify them in thy ways, and against all the assaults of their hostile enemies, that they may never make defection from thee, nor become the slaves of corruption and vice. Grant this for the sake of the well-beloved, thy only Son, and our dearest Lord and Saviour, Jesus Christ the righteous. Amen.

(To be continued.)

## THE FRIEND.

ELEVENTH MONTH, 25, 1837.

We are solicitous to bespeak attention to the two notices below, both relating to the interesting object of cultivating the intellectual capacities, and elevating the moral standing of the coloured people within our city and suburbs. Whatever difficulties, real or imaginary, may, in other respects, be associated with the condition of the descendants of Africa in our country, this is a mode of benevolent action towards them, free from every objection, and in which all, according to their respective means, may participate.

Of the two schools under direction of the "Infant School Society," that in Gaskill street has repeatedly been mentioned. It continues to struggle along, and even to prosper, notwithstanding its very scanty finances, the number at present in daily attendance being

from eighty to one hundred. Respecting the other in Moyamensing, called the GREENFIELD SCHOOL, it may be remembered, that the intention of the association to establish one in that district was announced in this journal some months ago. Soon after, the committee having charge of this matter, feeling deeply the importance of gathering those neglected children from the lanes and alleys of the neighbourhood, destitute as they were of the means of instruction, resolved to open such a school, if friends could be obtained. The discouraging aspect and the pressure of the times, which nearly all felt, rendered this object almost hopeless; when, in an unexpected moment, the committee received from the benevolent female whose name the school bears, the sum of one thousand dollars. They immediately procured a house in a suitable situation, and, say they, "it was truly a touching sight to witness the anxiety of the parents, who crowded round the door, with their infant children in their arms, eagerly enquiring when they could be admitted." In the beginning of the fourth month last, they opened this school with twenty infants, and it now numbers more than seventy, under the care of well qualified teachers; and the improvement of the children has been surprising. One little girl, a cripple, and who walks with the aid of crutches, though several years past the usual age, was admitted. She had not before the privilege of attending a school. Her improvement has been rapid; not only has she learned to read, but is beginning to write a good hand.

The Adelphi school on Wager street, it is well known, is for children of more advanced age, and the exercises, as might be expected, will be of a higher order. Judging from what we have witnessed on a former occasion, their examination will be gratifying in a high degree; and the exhibition of the infant schools, though of a less imposing character, will probably in no diminished degree awaken the sympathies of those in attendance. In regard to the latter, we are instructed to say, there will be nothing that will render it improper for Friends to attend.

The Managers of the Infant School Society, of Philadelphia, propose assembling the pupils of the two coloured schools under their care, in the Lecture Room, in Cherry street, above Fifth, on Third day, the 28th instant, at eleven o'clock A. M., for a public recitation. The friends of infant schools, and all interested in our coloured population, are respectfully invited to attend. The exercises will be short.

A collection will be taken up.  
11th mo. 22d.

The annual examination of the Adelphi School, composed of coloured children, will be held at the School House, (up stairs) in Wager street, running from Twelfth to Thirtieth streets, above Race street, on Fourth day afternoon next, at half past two o'clock. The friends of the institution, generally, are invited to attend.

The Committee to superintend the Boarding School, at Westtown, will meet at Philadelphia, on Sixth day, the 8th of twelfth month, at 3 o'clock P. M.

11mo. 25th, 1837.  
THOMAS KIMBER, Clerk

MARRIED, at Friends' meeting, Fallington, Pa., on the 16th inst., MAHSON S. KIRKBRIDE, to PIERRE AN, daughter of David Heston.

— on fifth day, the 16th inst., at Friends' meeting house, Gallaway, New Jersey, JOHN C. ALLEN, of Philadelphia, to REBECCA S. daughter of Samuel Leeds, of the former place.

— at Friends' meeting, Upper Darby, Pa., on the 9th instant, EDWARD GARRETT, son of Thomas Garrett, to ANNAH SELLERS, daughter of George Sellers, of the same place.

DIED, on the 5th instant, at her residence near Hadonfield, N. J. REBECCA M. wife of Samuel Nicholson, in the 35th year of her age, leaving a void in the circle of her connections and friends much felt, being unusually endeared to all who knew her. Though called away in the meridian of life, after a few days illness, it is believed that, through the mercy of God in Christ Jesus, she was enabled to have her lamp trimmed and burning, and was ready to meet the heavenly bridegroom.

In the notice of the death of Henry Griffin; last week, part of the manuscript was omitted, which, to render intelligible, the notice below is now supplied, as follows:—

"About four weeks previous to his death, his beloved wife, his affectionate and devoted nurse, was attacked with the same appalling disease, as was also their son and only child. When all the members of this amiable family were prostrated on beds of sickness, in separate rooms, and of course denied the intercourse always desirable, and especially so under peculiar trials; their house presented a scene of desolation, as it still continues to do, for, though the father is removed, we humbly trust, to an unending inheritance, the mother and son continue to be extremely ill, while the writer is penning this short tribute of affection and sympathy. This remarkable dispensation of a gracious Providence, in which we desire humbly to acquiesce, has called forth the tender and sympathetic feelings of many Christian hearts, and it would seem, if ever the sentiment of the poet was correct, it must be so in this instance.

'Smitten friends,  
Are angels sent on errands full of love;  
For us they languish, and for us they die;  
And shall they languish, shall they die in vain?'"

The readers of the "Friend" will have observed in the last number of that journal, a notice of the demise of our esteemed friend Henry Griffin, of Mamaroneck, Westchester county, New York, to which was appended a short statement of the afflicted situation of his family, and that his wife and their son were extremely ill with typhus fever.

It is now our painful duty to announce the death of the former, Mary Griffin, in the 48th year of her age; she survived her beloved husband one week, and then followed him, as we humbly trust, to those blissful abodes, where sickness is not known, and where all tears are wiped away. It may be truly said of this dear Friend, that she was much beloved by her acquaintance, and a true and generous friend to the poor and destitute. As a member and elder in the Society of Friends, she was deservedly esteemed, and very useful, being firm in supporting the true doctrines of the Christian religion, and clear and decided in her belief of the divinity and various offices of our Holy Redeemer.

Though we desire submissively to bow to the will of him "who will do right," and in his inscrutable wisdom has seen it to be best to remove these valuable friends from a militant state, we must long feel that our stricken society has sustained a bereavement of no common character. The only remaining branch of this amiable family, their orphan son, a young man, still remains extremely ill.

11mo. 17th, 1837.



For "The Friend."

## INDIANA YEARLY MEETING.

(Concluded from p. 52.)

[For want of space last week we had to stop short of the closing paragraph of the report on Indian concerns. It is as follows.]

"In taking a view of the peculiarly interesting state of the concern at the present time, as well as of the limited state of the funds in consequence of the heavy expense incurred by the purchase of the property necessary to commence and carry on the school establishment, and other expenses appertaining thereto, as well as of the unshaken confidence that the Indians continue to repose in us as their real friends, and the encouraging accounts given by the Friends who visited them, we are united in proposing to the yearly meeting, that liberal contributions be entered into at the present time, in order to enable us to progress in this interesting and benevolent work.

Signed on behalf of the Committee,  
Tenth month, 6th, 1837.

HENRY HARVEY, Clerk."

One of the pleasing and encouraging circumstances attending the present situation of the Society, and which affords strong hopes for its future welfare, is the increased concern which appears to be spreading for the religious and literary education of children. "Train up a child in the way he should go, and when he is old he will not depart from it," is no less true in the present day than when written by the inspired penman. And though this important work of right training must be carried on at home, yet the institution of good schools under pious teachers is a powerful auxiliary in its accomplishment. As parents become imbued with a proper concern for the domestic religious education of their offspring, they will feel a deeper interest in the character and management of the schools to which they send them, and more solicitous that they may be really good schools. Such as will strengthen and promote the religious principles and virtuous habits with which they are labouring to imbue their children, rather than discountenance them. Ignorance never will promote religion. If we look to the darkest periods of the middle ages, when religion seemed to be almost exiled from earth, we shall find that ignorance and a contempt for useful learning went hand in hand with superstition, bigotry, and wickedness.

With these views we rejoice to see the zealous and persevering efforts of our brethren in Indiana, to improve the state of education among them, and to place within the reach of every child the means of school learning. They have already done much in this worthy cause, and though much, very much, yet remains to be done, we trust they will be cheered and animated by the success which has attended their past labours and sacrifices to press onward and hope for the future. The following proceedings of the meeting on the subject have interested us much, viz.

"The subject of education and schools, as brought to view by the reports from the sev-

eral quarters, has been one of much interest at this time. Those in the younger walks of life, were affectionately encouraged to appropriate a portion of each day, as far as may be practicable, for the cultivation and improvement of their minds, by useful reading; taking care in their selections for this purpose to reject every thing of a light and chaffy nature, among which novels and tales may be particularly named, and to turn the attention to that which may be permanently useful.

The following is the Statement of Schools, &c. as reported by the several Quarters.

QUARTERLY MEETINGS.	1. No. of Schools in each Quarter, under the control of Friends.		2. No. neighbourhoods in each Quarter, destitute.		3. No. children in each Quarter, receiving instruction in Friends' Schools.		4. No. children in each Quarter, not receiving instruction in Friends' Schools.		5. No. children in each Quarter, receiving no education.	
	No.	Value.	No.	Value.	No.	Value.	No.	Value.	No.	Value.
Miami,	2	11	40	235	none					
West Branch,	11	1	306	90	3					
Fairfield,	4	4	167	233	2					
White Water,	17	7	889	646	91					
Blue River,	4	3	233	70	4					
New Garden,	21	1	855	77	37					
Westfield,	2	2	176	100	9					
Centre,	4*	5	90	276	none					
White Lick,	13	5	411	245	152†					
Alum Creek,	10	4	166	130	none					
Western,	6	6	263	136	158‡					
	94	49	3,626	2,328	456					

"The Friends appointed at the last yearly meeting on the subject of schools and education made the following report, of which the meeting approves, and directs the same to the attention of the subordinate meetings:

## REPORT ON EDUCATION.

We of the committee, to whom was referred the subject of education, have conferred together, have examined the discipline on that important subject, and reviewed the advice and directions of the yearly meeting given forth at several times to the subordinate meetings in relation to Friends' schools; and after solid deliberation thereon, agreed to report as our sense, that Friends be encouraged more earnestly to attend to the establishment and support of schools, as therein advised: And for the advancement of this desirable object, we would suggest that monthly meetings be recommended to raise by free subscription a fund in each, the interest of which to be applied for the aid of Friends as directed in our minutes in the year 1832, or, in relation thereto, as judicious committees of the monthly meetings may deem advisable. And in appointing committees to superintend Friends' schools, that quarterly and monthly meetings have regard to a suitable number,

\* One regular.

† Not entirely destitute of literary instruction.

‡ Receive little if any—559, suitable age for school.

being careful to select those for the service, who feel a lively interest in the religious and literary education of our youth, and who would be most likely to discharge the trust reposed in them, and that such committees be appointed annually. In addition to the reports heretofore recommended, that subordinate meetings report the state of the funds in each monthly meeting.

Fifth month, 29th, 1837."

Another branch of this concern is the establishment of a boarding school, on a plan similar to that in Ohio, at Westtown, and others on this continent and in England. One of the first established in the Society, and which we believe is still maintained by Friends in England, was instituted at the suggestion and under the patronage of that honourable elder and minister of Christ, George Fox, and he manifested his interest in its welfare by frequent visits, especially during the latter part of his life.

The proposal to establish such a school as above, had been adopted by the yearly meeting on a prior occasion, and the following proceedings took place this year, viz.

"The Friends appointed at last yearly meeting to propose to this a plan and regulations for the proposed boarding school, to be established under the direction of this meeting, made the following report, accompanied with a plan of buildings. The report being read, is united with and adopted by this meeting, and the subordinate meetings are affectionately encouraged to raise the amount proposed in the report by voluntary subscriptions, and to report to next yearly meeting.

The committee were continued, and directed to have the concern under their care, and to put the work under progress as soon as sufficient funds shall be received to justify them in so doing. Funds already raised, or such as may be raised for the work, should be placed at their control. William Hobbs is appointed in addition to the committee.

## REPORT ON THE BOARDING SCHOOL.

## To the Yearly Meeting:

Dear Friends,—The committee appointed at last yearly meeting to propose to this a plan and regulations for a boarding school, have had the same under deliberate consideration, and offer the following as the result of their enquiries.

The committee have, at their request, been kindly furnished with information on the subject of their appointment from Friends of New England, Philadelphia, and North Carolina Yearly Meetings, each of which has a boarding school now in active and successful operation.

We are decided in sentiment that the location of the school proposed within our limits shall be on the farm belonging to the yearly meeting.

In reference to buildings, it is the opinion of the committee, that the males and females may both be instructed in the same house, as at Providence, Westtown, and New Garden. That a house and other requisite buildings suitable for the accommodation of 300 scholars should be erected, the cost of which may

be about \$16,000. It is proposed that the length of the house shall be 150 feet by about 50 feet wide, constructed on the plan herewith presented.

In order to render the institution more extensively useful, it is proposed that one scholar from each monthly meeting shall be received and educated, and that number kept up at the expense of the institution; great deficiency in the number of suitable teachers in the different neighbourhoods having long been found to operate much against the progress of Friends in their common schools. It is believed that this will open the way for such young persons to be recommended by the monthly meetings, as may be likely to engage in that employment; who, having received their education under more favourable circumstances than are now usual, might afterwards be enabled to be very useful in their respective neighbourhoods, and to introduce and practise a more correct and uniform system of instruction than is now common within our limits.

When we take a view of the number of members belonging to our yearly meeting, the deficiency in correct and necessary school education, the facilities to be offered by the establishment of an institution of the kind proposed, the abundant blessings with which a bountiful Providence has favoured our members generally in regard to earthly substance, and of the great number of beloved children now passing up towards that term of life at which school education is seldom received, we cannot hesitate to unite in proposing to Friends to take the earliest practicable steps to put the school in operation. If the sum of \$12,000 were raised in three years, (which we think might be done with much ease, considering the abundance amongst us) the balance might be raised either by temporary loans or donations, and the school put into operation. A subscription in the near time might be circulated to create a fund expressly for the use of those in indigent circumstances.

Friends will recollect that this yearly meeting has often felt much concern on the important subject of education, and has recommended that pecuniary assistance be rendered when necessary, to such as live inconvenient, in order that tuition might be had in schools approved among us, the influence of which might be expected to have a salutary effect upon the children. Friends near good schools have also been encouraged to receive boarders of this description for their help and encouragement. Now it is believed, that education may be obtained in an institution of the kind now proposed with as small if not smaller expense than any other method of schooling children from home, all things being considered. A few of our members, anxious to avail themselves of the best opportunities of having their children properly instructed, have sent them to the boarding schools of other yearly meetings; but although the interest thus manifested for the good of the rising generation is much to be encouraged, yet the expenses to be incurred in order to reach the benefits of foreign schools, equal or overbalance in many instances the actual

charges of the school. The distance, and the expenses of travelling, thus obstructing the way with many Friends who would probably otherwise send their children to schools of the kind.

Signed on behalf of the Committee,  
ELIJAH COFFIN,  
DANIEL WILLIAMS.

"The committee on the concerns of the People of Colour, made the following satisfactory report, which was read, and the committee were continued, and encouraged in their labours.

*To the Yearly Meeting now sitting:*

REPORT OF THE COMMITTEE ON THE CONCERNS OF THE PEOPLE OF COLOUR.

It appears by the reports of the different branches, that they have paid attention to the objects of their appointment. That considerable care has been extended for the relief of the suffering and the destitute, in supplying their wants and procuring them suitable homes; that two of the branches have been actively engaged in endeavours to rescue some individuals from illegal bondage; one individual has been restored to freedom, and the cases of several others are pending; and considerable attention has been paid to the encouragement and promotion of education among them. And a concern has been felt to arise that Friends generally may be stirred up to renewed diligence in faithfully maintaining our testimony against slavery; not shrinking therefrom on account of opposition, or the fear of persecution; but that we may individually be willing, in true simplicity, to enquire whether there is not something for us to do for this suffering portion of our fellow creatures. We do not wish any to engage in active measures on any other ground than a sense of duty, and in accordance with our well-known principles, yet we would encourage all to a close examination as to what is required at their hands, and how they may employ the talents committed to them for noble purposes, in the advancement of the blessed work of universal emancipation, by meekly, yet boldly, either publicly or privately, pleading the cause of the oppressed.

Taken from the minutes of the above Committee.

WILLIAM TALBERT, *Clerk.*

Tenth month, 1837."

The establishment of an asylum for persons afflicted with mental diseases having for two years past engaged the serious attention of Friends, a committee was appointed to receive contributions for that object.

An edition of 10,000 copies of a pamphlet entitled "The Primitive Testimony of the People called Quakers," first published in 1731, was directed to be printed for general distribution.

Having closed the business in a manner highly satisfactory to Friends, the meeting made the following concluding minute, viz.

"The meeting now having finished its business, comes to a solemn conclusion, in humble thankfulness for the many favours in mercy

extended to us at this time, to meet at the usual time and place next year, if consistent with the Divine Will.

"ELIJAH COFFIN, *Clerk.*"

For "The Friend."

#### DEATH OF GEORGE WITHEY.

DIED, on the 30th of ninth month last, at his residence at Welksham, in Wiltshire, England, George Withey, a valued minister of our religious Society, who visited America some years ago, and whose fervent labours of gospel love among us are fresh in the recollection of many.

For some years previous to his decease he was much afflicted with painful disease, and toward the last his sufferings were often excruciating. Yet, through the power of Divine grace, he was preserved in patient resignation to the will of the Lord, and though deprived of the use of his limbs, and indeed of nearly all power of voluntary motion, yet such was the peaceful tranquillity and holy joy which covered his spirit, that he could say, "it was the happiest period of his life," and that "he would not willingly exchange situations with those in perfect health," that "his heart was fixed trusting in his God," and many times expressed his unclouded assurance that all would be well. In the full belief that a mansion was prepared for him in his Father's house in heaven, he longed for the period of his release from his afflicted tabernacle, yet meekly acquiesced in the Divine Will—declaring that his hopes of final acceptance rested entirely on the free and unmerited mercy of God in Christ Jesus. For some hours previous to the solemn close, his pains ceased, and his redeemed spirit left its earthly tenement without sigh or struggle, to receive that blessed crown of righteousness which is laid up for all those who love the appearing of our Lord and Saviour Jesus Christ.

The following extracts from some of his last letters will show the peaceful, confiding state of his mind in the prospect of death, and the support he derived from those Christian principles which he long held and preached to others.

"I have very little confidence in medical aid, and being fully resigned to the Divine disposal, I leave the issue to Him who ordereth all things aright. Through mercy I am favoured with calm resignation, and am without anxiety on any subject, which I esteem a great favour, and not at my command. 'The consolations of the gospel' are mercifully vouchsafed, and yield me unfailing support in seasons of great weakness. I mostly get out to meetings, and though my voice is very weak, and I articulate with difficulty, yet I am enabled in silence to experience that there is a river, the streams whereof make glad the heritage of God, 'the holy place of the tabernacles of the Most High.' I have great cause of thankfulness for the many mercies with which I am surrounded, and hope while memory lasts 'in all things to rejoice, and in all things to give thanks.'

In another—"Through mercy I am resigned to my situation, and desire to say

Amen to all the dispensations of an unerring Providence, so that I may but be favoured to finish my course with joy, and the ministry I have received of the Lord Jesus to testify the gospel of the grace of God. I wish to convey to thee in terms that cannot be misunderstood, that amid all my increased infirmities, my faith in the unchangeable gospel of Christ has undergone no change since we parted, except that I trust the path shines brighter and brighter unto the perfect day. Should I never again have an opportunity to tell thee, I now do it with great sincerity, that it is my belief, that the inward revelation of the will of God to man by the operation of his Holy Spirit, is the only ground of hope of having our understandings opened, availing to see into the mystery of the redeeming love of God, in and through Jesus Christ our Lord. It is only by a due submission to this inwardly revealed will, that we can perceive and feel the advantage and efficacy of the sacrifice of our dear Redeemer on Calvary's mount, where I believe he tasted death for every man; and where he bowed his holy head and said 'it is finished,' every human soul was placed in a salvable condition. And although in his inscrutable wisdom the outward knowledge of the gospel has been withheld from millions of our fellow men, yet in every clime 'those that fear him and work righteousness will be accepted of him,' notwithstanding the accumulated disadvantages under which they have laboured."

In another of later date he says,

"It seems more than probable my time will not be protracted very long in this probationary state, and through redeeming love and mercy I am enabled to anticipate the close without dismay; fully believing that through the efficacy of the merits and mediation of a crucified Lord, death will have no sting, nor the grave any victory. I mention this in the deepest humility, to satisfy thee on a point in which I know thou wilt feel a deep and lively interest should thou survive me in the journey through time. I remain unmoved in all points of Christian doctrine as held by our early Friends, and by faithful brethren since their time. The repeated efforts I have to make in order to finish my letter, forcibly remind me that here we have no continuing city. May the feeling of infirmity quicken my diligence in the great work of the day, so that when the solemn period arrives in which I must bid a final farewell to all visible things, I may through Divine mercy be enabled to adopt the language, 'Although the earthly house of this tabernacle be dissolved, I have a building of God, a house not made with hands, eternal in the heavens.' There, with the collected just of all generations, I shall be for ever with the Lord, employed in the unceasing song of thanksgivings and praise to Him who is the author and finisher of our faith, and who wrought all our works in us. I continue to feel very feeble, and this day am particularly languid; pray for me that my faith and patience fail not. O happy change, when the pains and conflicts of time will be exchanged for the ineffable joys of a never-ending eternity.

I often think of the description of the happy state of the blessed, where it is said, 'A rainbow surrounds the throne;' intimating that storms shall cease, and tempests rage no more, but one unbounded spring for ever bloom."

For "The Friend."

*Remains of an ancient City in Wisconsin Territory.*

If I mistake not, several notices have appeared in "The Friend," respecting traces of an ancient race of half-civilized people, who seem to have inhabited the region now occupied by our wandering Indian tribes. But, as far as I recollect, no account has hitherto appeared in its columns of the interesting antiquities described in the following extract from an account of a visit made to the spot during the last summer. One of the party, a member of our religious Society, has shown to me specimens of the brick which formed the walls of the fort. The marks of the straw used in the making of them are very obvious, and they appear to have been thoroughly burnt; indeed some of them are partially vitrified.

II.

On the 21st of July, a party of four (myself being one) was formed at Chicago, to visit these ancient remains. We went by the lake, north 90 miles to Milwaukee, and there being tolerably mounted we proceeded westward to the ruins, distant about seventy miles. The first sixteen miles of the road was through a densely timbered country, not materially differing in appearance from that of western Pennsylvania. This belt of timber varying in width extends from Racine river, northwards, along the whole western shore of Lake Michigan. Beyond this there are occasionally extensive "oak openings" of singular beauty. The country is gently "rolling," clear of underbrush, covered with rich grass and wild flowers in endless variety. The noble old oaks scattered at great distances, and sometimes in open groves; lakes of astonishing transparency, abounding with fish and wild fowl, and varied by little romantic islands, all present natural landscapes finer than the most ornamented grounds in the neighbourhood of Philadelphia, and with which the finest park scenery of England cannot compare. This description will apply to a vast extent of the interior of the territory of Wisconsin. Riding along we could often scent the wild strawberries, and dismounting we foraged at pleasure upon this natural luxury. We met a few Indians occasionally, and numbers of emigrants moving westward. For twenty miles farther to the east branch of Racine river the land in general is closely, but not heavily, timbered. We saw the common English raspberry of our gardens growing wild in profusion. We led our horses with difficulty through the dismal marshes of the Honewawoc. After fording Rock river, at Johnston's rapids, where it was about seventy-five yards wide, and three feet deep, fourteen miles more of beautiful country brought us to the west branch of Rock river. Here it is wide, deep, and

strong. We passed in canoes, swimming our horses. Two miles beyond we arrived at the residence of Mr. Brayton, by the river side, and not far distant from Aztalan; These ruins are situated on the western side of the river. A high ridge of ground runs parallel with the stream, at about four or five hundred yards distance, and from this, there is a gentle slope down to the river bank, which may be twelve or fifteen feet high. The plan of the fortification of the place, published in the Milwaukee Advertiser, and copied in several eastern newspapers, was drawn by Judge Heyer from actual survey. The diagram appeared to us to be correct, excepting that it continues the wall over a small part at the southeast near the river, where the inhabitants appear to have relied for their defence upon the natural height and strength of the ground. It will be remembered by those who have seen the engraving, that the plan approaches the figure of a regular oblong, averaging about five hundred yards long, by more than two hundred yards wide.

The longest side is upon the river, where the place was protected by a high embankment or wall. On the three other sides it was defended by a wall, partly of brick, which is now about four feet high, and twenty-three feet wide. At regular distances of about two rods there are semicircular works advanced seventeen feet beyond the wall, which were perhaps buttresses, or probably a sort of bastions, or they may have been the foundations of small towers. At the angles next the country, there are very large quadrangular mounds, now about fifteen feet high. These were undoubtedly towers intended to strengthen the defences there. The walls enclose about twenty acres. The interior every where exhibits elevations and depressions of the grounds. Some of these are regular in form, and are apparently the remains of houses, cellars, and streets. On the top of the walls oak trees are now standing, some of them are twenty inches and two feet in diameter. Within a few hundred yards of the place there are upwards of fifty separate mounds, mostly conical in shape, and of different sizes. About twenty-five of these stand in a line upon the ridge, from which the ground slopes to the river on one side and to the open country on the other. Four of the last are from fifteen to twenty feet in height. One of them was opened to the depth of nine feet. It is composed of the rich alluvion soil, not stratified. Nothing was discovered. It is believed that these mounds each commemorate the resting place of a single chieftain, and that they were not graves of the undistinguished dead. Without the fortifications the ground exhibits inequalities which we supposed to be the remains of the suburbs, or perhaps the entrenchments of an enemy besieging the town. We dug in the face of one of the advanced buttresses, or bastions, of the wall; the accumulated sod and soil was about ten inches deep. Here the spade turned up brick, rubbish, charcoal, pieces of pottery, and fragments of human bones blackened by fire. We then struck the brick of the wall, through which the pickaxe and spade made

their way with some difficulty. Below the whole we found a hard blue clay. The bricks bear no appearance of having been regularly moulded; it has throughout the marks of the straw with which it was made. Some of it had been burned to a light colour. Some of it was vitrified, and some is very hard and of a good red colour. The whole must have been much altered by the moistness of the earth, under which it has so long been buried. We could not discover the least appearance of cement or mortar. Some pieces of what seemed at first to be black glazed pottery now proved to be parts of a human skull. Two specimens of broken pottery, in my possession, show a rude ornament around the edge of the vessel of which they formed a part. The existence of an arched culvert has been much doubted. Mr. B. showed us where he had made an excavation at the mouth of the culvert. He found a rude structure of stone, answering the purpose of an arch, but not regularly built. The stones had fallen in. They are white, apparently limestone, ten or twelve inches long, and worn by the water. We dug above to find the continuation of the culvert, but it lies deep beneath the surface. The sod is so tough, and the earth so hard, as to render it quite a task. We made some little further excavations in the interior of one of the main towers, and in other places of the kind, but the accumulated deposit is so deep and the sod so strong as to require too much labour for amusement under a July sun. Mr. B. and others have made some slight excavations in different parts of the walls, and found the same appearances—rubbish, charcoal, bits of pottery ware, human bones, and brick. The bones which are not hardened by fire generally crumble on being exposed to the air. No complete examination of these ruins has yet been made. The place here described is supposed to have been the citadel only. In fact, there is a wall, or low embankment, extending to the southwest from that angle of the fortifications which is supposed to have enclosed the city. Other appearances favour the conjecture. If it be just, the town must have been very large.

There are some works on the opposite side of the river. There is an enormous mound within sight to the southwest. About four miles down the river are the remains of a smaller ancient fortification, with the appearance of a regular ditch and breastwork erected against it, probably by an enemy. This we did not visit. The country for thirty miles around exhibits numerous mounds and long embankments. Some of these were designed to resemble lizards, turtles, buffaloes, and even the human form. All are evidently the work of human hands. On many places the land bears the traces of ancient cultivation. Over considerable fields we were shown regular ridges and furrows, similar to the style in which the grain is now cultivated in some parts of the north of France. Mr. B., a man of intelligence and integrity, assured us he had felled an oak which stood upon one of these corn ridges, that was between three and four hundred years old. Of the era of this

city, of course, every thing as yet is conjectural. This, however, may be regarded as certain. It was not the work of the Indians, and the oaks place the date long before the time of the Jesuit missionaries. In reference to the derivation of these people, the pottery may be noticed, and the resemblance in the formation of the brick to that of the ancient nations of the East. The use of straw in its manufacture is a striking coincidence. (See Exodus, v. 5.)

These were our conclusions upon the whole matter. That beautiful country has been the seat of a nation, and here was once the locality of a large and populous city. It is supposed that these fortifications were composed of a foundation of clay, on which was placed the superstructure of brick, surmounted with defences of wood, and perhaps at intervals with wooden towers. From the remains found, we inferred that a powerful enemy had besieged the place, and that, after terrible battles and slaughter at the walls, the town was taken and destroyed. The defences were probably thrown down and with the dead bodies of their defenders were burned upon the spot. Time has done his work. The dust of ages has accumulated upon their ashes. The rank grass of the prairie has extended itself over their strong holds. Noble oaks have flourished for centuries, and have gone to decay upon their tombs. The wild Indians have rolled unconsciously over the wreck of their homes and pleasant places; and now, another and insatiate race is rushing in to occupy their fertile fields. An occasional stranger "darkly grubs through some earthly hole," to find if possible some relics of an interesting and departed people: who, like the brave men that flourished before Agamemnon, are unknown and unlamented, because no sacred poet has celebrated their RENOWN.

#### MANGEL WURTZEL.

To the Editor of the Friend:—

Knowing thy interest in agricultural affairs, and thinking many readers of "The Friend" would feel a similar interest in the very interesting particulars detailed in the accompanying statement; I send thee the following relation of them drawn up at my request by the friend himself, and of the accuracy of which there can be no doubt. I think the produce of the cow beet so great and so well adapted to feeding cattle, particularly on small farms, that I am desirous of giving a wider circulation to the accompanying particulars in order to induce our country friends to give them further trials.

C. W.

Particulars relative to a crop of beets, (Mangel Wurtzel) raised in the season of 1837, on the farm of Isaac C. Jones, called Rockland, on the banks of the river Schuylkill, in the neighbourhood of the city of Philadelphia, viz:—

Net measure of the ground on which they grew was 67 square poles. Add for the headland or turning ground, 4 do. Total, 71 square poles, being nine less than half an acre.

The produce on the above mentioned ground, excluding the leaves, and confining it entirely to the roots, amounted to four hundred and thirty bushels, agreeably to the measurement of Joseph Berry, the farmer who attended to their culture for the said Isaac C. Jones throughout the season. On weighing a portion of these beets, it was ascertained they would average fifty-five pounds per bushel, making an aggregate of twenty-three thousand six hundred and fifty pounds, or a little over ten and a half tons (of 2250 pounds each), being at the rate of twenty three and two-third tons to the acre, or nine hundred and sixty-nine bushels.

Many of the above-mentioned beets weighed from seven to thirteen pounds. One that was particularly measured and weighed, produced the following result, viz:—Twenty-seven inches in circumference, and weighed thirteen and a half pounds.

The produce would have been considerably increased had not many of the seed proved defective, and the plan of transplanting resorted to; but the latter, if well done, answers an excellent purpose.

The above-mentioned ground was accurately measured by said Joseph Berry, and the subscriber, this 11th month, 8th, 1837.

ISAAC C. JONES.

#### PRAYER OF AFFECTION.

Blessings, O Father, shower,  
Father of mercies! round his precious head!  
On his lone walks, and on his thoughtful hour,  
And the pure visions of his midnight bed,  
Blessings be shed!

Father! I pray thee not  
For earthly treasure to that most beloved,  
Fame, fortune, power!—Oh! be his spirit proved  
By these, or by their absence, at thy will!  
But let thy peace be wedded to his lot,  
Guarding his inner life from touch of ill,  
With its dove-pinion still!

Let such a sense of thee,  
Thy watching presence, thy sustaining love,  
His bosom-guest inalienably be,  
That whoso'er he move  
A heavenly light serene  
Upon his heart and mien  
May sit undimmed! a gladness rest his own,  
Unspeaking, and to the world unknown!  
Such as from childhood's morning land of dreams,  
Remembered, faintly, gleams,  
Faintly remembered, and too quickly flown!

So let him walk with thee,  
Made by thy spirit free:  
And when thou callest him from his mortal place,  
To his last hour be still that sweetness given,  
That joyful trust! and brightly let him part,  
With lamp clear burning, and unlingering heart,  
Mature to meet in heaven  
His Saviour's face!

O, Father, give me peace!  
Bid these deep throbbings cease—  
Aid him, and me too aid!  
On thy weak child is laid

The burden of too deep a tenderness—  
On him too much is poured!  
This visioned one, so fearfully adored!  
Oh! make him not the chasterer of my heart!

HEMANS.

# THE FRIEND.

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For "The Friend."

## THE SOUTH SEA ISLANDS.

John Williams, who spent eighteen years among the South Sea Islands, gives the following description of their structure and appearance. It will be seen that he does not adopt the commonly received theory of the formation of the coral islands.

"In order to give the reader a correct idea of the islands generally, it will be necessary to divide them into three distinct classes, and to describe each class separately. The first is the mountainous. The islands of this class, with but few exceptions, are truly splendid. The immense mountains rise gradually from their base, till their lofty summits are lost amid the clouds of heaven; some are broken into a thousand fantastic shapes; here a pyramid piercing the skies, and there a spire presenting its apex above the belt of clouds by which it is girt; and then you see a precipitous rock, lifting itself up in solemn grandeur, and frowning like the mouldering battlements of some immense castle, over your head. The sides of these magnificent heights are clothed with bright verdure of varied shades. Beauty, grandeur, wildness, and sublimity, are so fantastically blended and contrasted, as to excite the most varied and delightful feelings. Then there is the ocean beneath you, stretching away in boundless majesty, until it appears to embrace the heavens in the distance. In the fertile and luxuriant valleys, the stately bread-fruit tree and banana intermingle with the Brazilian plum, and many other tropical productions; some of which are trees of gigantic growth and richest foliage,—all equally beautiful, but each having its own hue, from the darkest shade to green of the lightest tint. The plumes of the cocoonut tree, overtopping the whole, and waving majestically to the passing breeze from the ocean, give an exquisite finish to the landscape.

"These islands are from 2000 to 10,000 feet above the level of the sea. The mountains of Hawaii are said to be about 15,000 feet in height.

"In all of them there are evident traces of volcanic eruption. In many the rocks are

composed of a fine grained black basalt, of which the natives make their perrus or pounders, to beat their bread fruit into a paste, and of which also they made their hatchets prior to the introduction of iron tools."

"The islands of the second class are rather hilly than mountainous, averaging from 100 to 500 feet in height. They are, generally speaking, equally beautiful in their appearance, and luxuriant in their foliage, with those of the first class; but being less sublime in their character, from having neither pyramidal rocks nor spiring heights they do not impress the mind with that wonder and delight which must seize the breast of every lover of nature when mountains of so much grandeur, richness, and sublimity, first present themselves to his view.

"In this second class there is certainly an absence, to a great extent, of the volcanic phenomena that abound in those of the first, the rocks being crystallized carbonate of lime, very much in appearance like the aragonite of the Giant's Causeway. These are supposed to have been originally coral, but that by exposure to the action of the atmospheric air and the percolation of water through them, the loose particles of calcareous matter have been washed away, and the whole mass has become harder and brighter.

"The third class is the low coralline islands, which, in most cases, rise but a few feet above the sea. They are generally small. Tongatabu, however, is about 100 miles in circumference. The soil upon them is frequently very thin, so that there is but little vegetation beside the cocoonut trees, pandanus, some stunted hibiscus, and a few other trees of dwarfish growth, with a quantity of brushwood. Tongatabu, however, and the Friendly islands generally, may be deemed exceptions: the soil there being much deeper, every production of the islands of the first and second class grows in luxuriant profusion. Mauke, also, is a beautiful and fertile little island.

"All the Society, and many other islands in the Pacific, are surrounded by a belt of coral rock, from two or three to twenty yards in width, and situated at various distances, from a few yards, to perhaps two miles from the shore. Against this wonderful barrier the long rolling waves of the wide Pacific are driven with terrific violence; and towering in one vast sheet of water to an immense height, roll over their foaming tops with a majestic power; and bursting against this rocky bulwark, spend their harmless vengeance upon its surface. The spray from the breaking of these billows frequently rises to so great a height as to present a beautiful marine rainbow.

"The waters of the lake between the reef

and the shore, are placid and transparent, at the bottom of which, and on the sloping sides of the banks that are seen beneath the surface of the water, a most enchanting picture presents itself; for coral of every variety, of every shape, and of every hue, is seen intermingled in rich profusion, presenting to the imagination the idea of a submarine flower-garden, or shrubbery of exquisite beauty; among the tortuous branches of the madrepore, and wide spreading leaves of other corals, the zebra fish, and fish of every colour and size, are seen gambolling in conscious security."

"In every age the evidences of revealed religion have advanced with the progress of sound knowledge. Indeed, it cannot be otherwise; for the God of nature, whose operations it is the province of science to explore, is the God of the Bible; and as the God of truth he cannot set forth in his word principles at variance with those which, as the God of nature, he has established in the material world. Both systems of knowledge, thus emanating from the same source, must harmonize with each other: for the Bible is something like a new edition of the book of nature, with a splendid appendix, which makes known the wonderful scheme of human redemption."

These remarks seem intended to bear upon the commonly received theory of the formation of the coral islands, which it may be inferred the author thinks inconsistent with facts recorded in the Scriptures.

The theory is that these islands are formed by marine animalcula which build from unknown depths to the surface of the ocean, beyond which they cannot rise, and thus make a nucleus round and upon which the waves deposit such matter as may chance to be driven towards it, until in process of time a soil capable of sustaining vegetation is accumulated.

The second class of islands which rise from thirty to three hundred feet in height, and which are formed of what is called crystallized rock coral, are supposed to have been originally similar to those just described, but to have been subsequently lifted to their present elevation by volcanic agency.

Williams thinks he saw evidence of such agency. In the loftier islands of the first class, there are many traces of extinct volcanoes, and in some of them there are volcanoes actually in operation.

He thinks, however, very erroneous opinions prevail as to the rapidity of the growth of coral; "It is supposed new islands are constantly being formed with such rapidity, that in the course of time island will be joined to island, and the whole Pacific will become one vast continent. Now, the question is,

Do the phenomena of the South Seas warrant such a conclusion?" He answers, "Most certainly not. The rapidity of the coral growth has been most egregiously overrated and overstated. Capt. Beechy, in his voyage to the Pacific, supplied some valuable information, calculated to correct this error. And here I may assert that in all my range of travels in the South Seas, I have perceived no animal agency at work adequate to the formation of a reef or island of any extent, within a period of many thousands of years.

"Lyell, reasoning upon Captain Beechy's data, supposes that the original growth of coral may amount to six inches in a century; it will then require 3000 years to produce a reef fifteen feet thick. Captain Beechy visited an island, supposed to be an elevated reef, eighty feet high. Mr. Stutchbury, and myself, have visited Kurutu, the rocks of which are of the same material, and are one hundred and fifty feet in height, and the calcareous rocks of Mangaia are about three hundred feet. Now, all these are supposed to be reefs elevated out of the sea, and if it takes a century to produce a reef six inches in thickness, and three thousand years to produce one fifteen feet thick, eighteen thousand years would be required to produce the island visited by Captain Beechy, thirty thousand for the rocks of Kurutu, and fifty or sixty thousand for those of Mangaia; and only that portion of them which appears above water!

"In addition to this, I have traditions of the natives upon almost every subject, especially of their former navigators, wherein every island, which has subsequently been discovered, within two thousand miles, is named; but in no one of them is there any mention of, or any reference to, a newly formed island. I am familiar with one tradition, in which there is a genealogical account of the reigning family for thirty generations, which is also equally silent upon the subject of new formations.

"Another error in reference to corals I find entertained, is this: many persons suppose that all coral insects work until they reach the surface of the water, which is not the case, for you seldom find a piece of branching madrepora, of brain, or any other coral, however deep in the water, above two or three feet in height. Dr. Ure, in his admirable work on Geology, appears to assign by far too great importance to this species of coral."

In the opinion of Williams, the great masses of limestone which form these islands were deposited by chemical, perhaps electrical, agency, from the calcareous matter held in solution by the sea water. In this idea he was confirmed in looking over an extensive collection of corals in the Liverpool museum (where he found one specimen labelled "a calcareous crystal formed in the evaporating house of the salt-works of the king of Prussia,") as well as from the large amount of sediment of the same material left in vessels which on his different voyages he had used for boiling sea water.

He thinks the rock of which the reefs and

islands are composed cannot be the production of insects, for other reasons than the above mentioned.

"Lyell states, that the class of polypus to which this rock is assigned, cannot live in water of great depth, and quoting Stutchbury, and other scientific authorities, suggests that twenty-five or thirty feet is the lowest point at which they can work. If this be correct, how can we account for the solid rock eighty feet above the surface of the water, of which Henderson's island, visited by Capt. Beechy, is composed; for the rocks of Kurutu, 150 feet; and for those of Mangaia, 300 feet in height! none of which present appearances to warrant the supposition that they have been elevated by a succession of efforts."

"Another reason, equally conclusive, is, that while the madrepora, the brain, and every other species of coral, are full of little cells, the reefs and islands appear to be solid masses of compact crystal limestone, in which nothing like a cell can be detected. \* \* \* Lyell intimates: that this continuous mass of stone is formed of shells, broken off prickles of the echini, fragments of coral, united by calcareous sand, produced by the pulverization of shells; &c. Now this kind of marine rubble, I think, is invariably in strata from three to nine inches in thickness; and the solid masses composing the islands and reefs, to which I have alluded, are pure and un-mixed."

Some of the South Sea Islands appear to be the remains of volcanic peaks, the tops of which have been destroyed, and the craters filled by the influx of the ocean through one or more lateral openings.

Aborima, of the Navigator or Samoa group, is a remarkable example of this. It "is about two miles in circumference, from two to three hundred feet in height, and is situated half way between Manono and Savaii. It received its name, which signifies the hollow of the hand, from its remarkable shape. It is precipitous and inaccessible, except at one small opening; and the people of Manono, to whom it is subject, use it in the time of war as a fortress for their families and property, and in the event of defeat, as a retreat for themselves. For these purposes it is well adapted, as it is so completely protected on all sides by the inaccessible rocks, that it is only necessary to guard the narrow entrance. This is done most effectually,—first by throwing tripping lines across it, so that men stationed on the jutting rocks that flanked the passage, could easily overturn every canoe that entered it; and secondly, by constructing a platform, or bridge, on the rocks that overhung this opening, from which they could hurl huge stones upon the invaders. Although, therefore, the people of Manono had been at times driven from their own island, this retreat was so effectually guarded, and so well provided with food, that they never had been, and scarcely could be subdued. Barren and sterile as are the sides of the rocks, a very different appearance is presented when you arrive opposite the point where the crater has emptied itself [or the ocean broken in.] Here the whole of the interior opens at once to the

view, and any thing more beautiful or unique I never beheld. The island is a basin, most regularly scooped out, and ascending with a gentle slope from the centre to the circumference; and although, on approaching it, nothing meets the eye but sterile cliffs, when you catch a glimpse of the amphitheatre within, you discover there a glorious contrast to the dreariness and desolation without. Not a barren spot is to be seen, but one verdant mass of tropical vegetation, the whole of which, from the peculiar form of the island, presents itself at a single view, and fills the beholder with delight. If any thing could enhance the beauty of the scene, it is the group of native dwellings which, half revealed among the trees of cocoanut, bread-fruit, and banana, form the settlement."

(To be continued.)

#### SLAVONIAN GARDEN--VINTAGE FEAST.

From the "City of the Sultan and Domestic Manners of the Turks, in 1536."

Ere we returned on board, we drove to the garden of the Austrian dragoman, whence you are said to command the finest view in the neighbourhood of Semlin; and although the river vapours effectually prevented us, on this occasion, from seeing a hundred yards beyond the spot where we stood, we were amply repaid for the detour that we had been induced to make, by the opportunity which it afforded to us of spending half an hour in one of the most charming and well-kept gardens imaginable; a great treat at all times, but doubly agreeable to individuals like ourselves, who had been so long wanderers on the waters. The walks ran through avenues of vines, whose purple clusters did not invite our touch in vain, and so neatly trained as to form the greenest and most level hedges that can be imagined; while not a weed nor an unsightly object was to be seen from one end of the enclosure to the other. The Slavonians are, indeed, considered such proficient gardeners, that forty-five out of fifty of those employed in Constantinople are of that nation; and we had consequently been curious to see a gentleman's grounds in their own land, and laid out entirely in their own manner.

We were about to re-enter the carriage, in order to return to the vessel, when a flight of rockets ran shimmering along the sky, and immediately afterwards we were overtaken by a procession of peasants, celebrating the last day of the vintage.

It was one of the prettiest sights that I ever remember to have seen. The train was headed by about thirty youths dressed in white garments, and wearing large flapping hats of black felt, nearly similar to the *sombreros* of Spain, into whose narrow bands they had wreathed bunches of wild flowers; each carrying across his shoulder a long plant pole, with a basket piled with grapes at each extremity. These were followed by as many young girls, in the usual picturesque costume of the country, with a profusion of marigolds fastened among their dark tresses, walking two and two, and bearing baskets of grapes

between them. And the procession terminated with a crowd of children waving in their little hands long branches of the vine, and lending their clear and joyous voices to the wild chorus of the vintage song that their elders were pealing out, and which ran, as nearly as I can render it, from the hurried and imperfect translation given to me as we journeyed on, somewhat in the following manner:—

## THE SCLAVOIAN VINTAGE SONG.

Around the oak the wild vine weaves  
Its glittering wreath of blood-red leaves;  
But it pays not back the peasant's cares;  
No gold it wins, and no fruit it bears.  
It may flout its glories on the breeze,  
We have no time to waste on these;  
Ours is the vine near whose goodly root  
We seek, and find the jewelled fruit!

The wild vine springs on the mountain's crest,  
By every wind are its leaves caress'd;  
But it sickens soon in the galeish ray  
That rests on its beauty all the day.  
Let it joy awhile in the breeze and sun,  
A lovely trifler to look upon;  
Ours is the vine that, with warthier pride,  
Gems with its fruit the fair hill-side!

Ours is the vine! Ours is the vine!  
Ours is the source of the rich red wine!  
Flowers may be fair on the maiden's brow—  
Streams may be bright in their sunny flow—  
But dearer to us is the joyous spell  
Which our clustering grape calls up so well;  
Of purple and gold our wreaths we twine—  
Ours is the vine! Ours is the vine!

*Extracts, Doctrinal, Practical, and Devotional, from the writings of George Monro, M. A., Vicar of Letterkenny, in the Kingdom of Ireland.*

(Continued from page 65.)

## ON THE LOVE OF GOD AND CHRIST.

When the capacities of children are considerably increased, their parents and instructors ought with special care and deep concern to set before them that it is their duty and obligation to love God with all their soul, heart, and strength, that is, with the highest and most elevated measures of love, and such as suit the infinite loveliness and goodness of his nature; and to love nothing but Him, and for His sake. To be ever ready to do his will and keep his commandments with cheerfulness and delight; and patiently to persevere in obedience to him, and never to be prevailed upon by any temptations to make interruptions in their duty. To fear him with a filial fear; that is, to be infinitely tender of displeasing him; and to choose rather to incur the displeasure of all the world, than be induced to do any thing that should be disagreeable and offensive to him. To seek from him, and to depend upon him, for supplies to all their necessities, both spiritual and temporal; assuring themselves, that their heavenly Father will not give them a stone when they ask bread; but will give his Holy Spirit unto them that ask him; and that He which clothes the lilies of the field, and feeds the ravens, will not suffer his own children to want any good thing. Devoutly to praise and thank him for all the discoveries of his love, and to acknowledge him to be the alone Author and Source of all the good things that

they enjoy or hope for, and to return all back to him in love, gratitude, and obedience. They must be made deeply sensible of that lamentable state into which sin hath plunged them; to know that they are miserable and wretched, and poor, and blind, and naked, in themselves; and that if the Son of God had not by his infinitely meritorious intercession and sacrifice, prevailed to obtain pardon for the guilt of sin, and grace to purify the soul from the filth, and to destroy the power and dominion of it, they had been eternally unhappy and undone. To ascribe entirely the glory of the wonderful work of man's redemption unto this Son of God, who alone was able to effect it. For there is no salvation in any other. Neither they themselves, nor angels, nor other creatures, could have accomplished it, being a work so vastly disproportionate to their merits, abilities, and love, because it required an infinity in all these, and thus the creatures were not capable to furnish; and particularly as to merits, these were so far from being infinite, that they were none at all! For it is very hard, if not impossible to conceive, how creatures, not only the fallen and sinful (for this is beyond controversy) but even the most innocent and holy, can be said properly and strictly to merit. They are bound to admire his surpassing condescension, who rather than mankind should perish eternally, chose to be made like unto them in all things, sin only excepted; that is, to espouse their mortal humanity, with all its infirmities and weaknesses, and in it to suffer poverty and want, reproach and contempt, and at last, an ignominious, accursed, and painful death; and that, not only to propitiate and merit, but also to teach them by his own example. To consider all the good things both of grace and nature, that they at present enjoy or hope for afterwards in this life; and the glories of eternity that are reserved for them in the other world, as the fruits and purchase of his infinite merits; and therefore to pray in his name, and to expect all things for his sake, and to come to God through him, who is the new and living way, undoubtedly to believe all the discoveries of the Divine will, which he, who is the truth itself, hath made unto mankind; and that with such a faith as is practical and operative, purifying the heart and reforming the life, and bringing forth the fruits of righteousness. To offer up their souls to be illuminated and instructed by him, who is the true light, and who can speak to their hearts in words of life and power, and teach them the truth as it is in Jesus, and let them see and feel divine things in their reality and beauty, efficacy and sweetness. To study an universal conformity unto him; and that, 1st. By the imitation of his holy life, in the practice of self-denial and contempt of the world, humility and resignation, meekness and patience, charity and goodness, continual prayer and thanksgiving, and of all the other graces which he as their Divine Pattern, did exemplify, that so they may walk as he walked. 2d. Of his death, by dying unto sin, and crucifying the flesh, and doing violence to the most rooted inclinations and appetites of corrupt nature. 3d. Of his

resurrection, in leading a new life; that is, a life of purity and righteousness, the life of God, wherein God is both principle and end, in opposition to the old carnal and sensual life, to which corrupt nature prompted. 4th. Of his ascension; in raising their hearts above the world, and having their conversation in heaven, in a continual intercourse with God and divine things, and thus imitation of the Redeemer, parents must represent unto their children, to be of such absolute and indispensable necessity, that without it they cannot be fellow heirs with him in the possession of the glorious inheritances of the other world. Not to think ourselves secure, or that they are truly saved from their sins, by relying on what the Saviour hath wrought without them, until he also work within them, and by the mighty efficacies of his blood and Spirit purify their souls from the impurities and corruptions of their sinful and vitiated natures; that so having cleansed them from whatsoever is disagreeable to the purity of his divine nature, he may be formed in them, and live and dwell in their hearts, and fill them with his light and joys, and order and manage them as living temples. And that therefore, it is their duty, with all imaginable cheerfulness, to submit unto all those operations of his grace, and methods of his infinite wisdom, whereby he should think fit to accomplish the purification of their souls, though never so uneasy to their flesh and corrupt nature. Also to invite the Holy Spirit into their souls by sincere and ardent prayers, who hath already visited them by his preventing influence, and is still willing to make more ample communication of himself, even so as to take up his residence in the souls of such as are humble and penitent, and pure and willing to admit of him, and (to be sure) he will not fail to answer these pious importunities by his gracious insinuations; for it is to such that he is promised,—God will give his Holy Spirit to them that seek him. To listen carefully to his divine voice and calls, when he stands at the door and knocks, and not to suffer themselves to be diverted by distracting thoughts and cares, and the hurry of inordinate lusts and passions, from hearkening unto him, and so turning a deaf ear to his heavenly charms. To open the doors of their hearts unto him, (to do which they are already enabled by his preventing influence,) and dearly to welcome and cherish his motions, to cooperate with his operations, and run when he draws, and faithfully to improve his divine aids, and not to resist him by a pertinacious and wilful continuance in sin, or indulging a wretched laziness. To preserve the temples of their souls pure and agreeable to him, and not to harbour any thing that may grieve or offend him, or quench those flames of divine love that he kindled in them, or blast those tender fruits that he hath planted, and breathes on, and would carry to perfection and maturity. To be very thankful for the measures of grace already received, but not yet to rest satisfied with what they have attained, as if they were no more behind: or as if they had enough, and were not capable, or did not stand in need of any more; but to be still thirsting after,

and desiring fuller communications of these living influences, until in the end they be filled with all the fullness of God.

God stands related as a Father to all sincere Christians; and that not in a larger sense only, as they are his creatures, but in a stricter and more comfortable sense, as they are born of him, partake of his nature, bear his image, and represent him in their dispositions and practices, and behave themselves as his dutiful and obedient children. Hence our Saviour, in his discourses to his disciples, so often recommends God to them, under the lovely designation of their heavenly Father; and enjoins them, and all his faithful followers, to eye him in their prayers, under this aspect. When ye pray, say, our Father. And what may not the children of such a Father expect? He graciously assures them, that all these vast and comfortable privileges, which the relation of a father involves, shall be bestowed on them; such as are (that I may mention a few of them) tenderness and compassion; Like as a father pitieth his children, so the Lord pitieth them that fear him. Instruction.—What man is he that feareth the Lord, him shall he teach in the way that he shall choose. Seasonable correction.—Whom the Lord loveth he correcteth, even as a father the son in whom he delighteth. Provision.—Take no care, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed? for your heavenly Father knoweth that you have need of all these things. Protection.—The eye of the Lord is upon them that fear him, to deliver their souls from death. And all these advantages are of such a nature, and given in such a way as is worthy of the Father of mercies: compassion that never fails; not merely affectionate and ineffectual sympathy, (such as oftentimes the compassions of the most tender earthly father are,) but relieving and consolatory: Instructions, which give not the speculative notions only, but the reality and sweetness of divine things: Corrections that do not really hurt or grieve, but reclaim, or mend, and purify: Provision, whereby not only the body is furnished with what it stands in need of, but which answers the necessities of the soul, and satisfies all its capacities: a protection which not only prevents, and averts dangers and troubles, when it is reasonable so to do, but also prepares for them, and disposes to welcome them, and to endure them with patience, which powerfully supports under them, and graciously delivers from them: O! how unspeakable a privilege it is to be the children of such a Father! What wonder, though St. John, when viewing it and discoursing of it, is put into a rapture: Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God! They shall have an interest in the merits and purchase of the Redeemer; that is, they shall partake of all the blessed fruits and consequences of his holy life, and bloody agonies of his death and wounds, resurrection and ascension. Their sins shall be pardoned, in whom we (that is, all sincere Christians) have redemption through his blood, even the for-

giveness of sins according to the riches of his grace. As far as the east is from the west so far hath he removed our transgressions from us. So that the demerit and guilt of former sins shall not hinder, but they shall receive good things for the future; provided that they continue in a resolute hatred of it, and opposition to it, and do not again return to folly, but cleave to the Lord with purpose of heart; in an hearty endeavour after universal conformity to him. Their souls shall be purified. The blood of Jesus Christ cleanseth us from all sin. Not only doth this precious blood merit the pardon of the guilt of sin, but by the divine and powerful efficacies of it, washeth away the impurities of it; though it is true, it doth this in ways that are not agreeable and pleasing to corrupt nature, which must be crucified; that is, destroyed and rooted out by the spirit of judgment and of burning, by mortification and self-denial, and bearing the cross in a conformity to the suffering love of Jesus. Whereupon will follow the fall and ruin of the dominion and power of sin; for the law of the Spirit of life in Christ Jesus, shall make them free from the law of sin and death: so that sin shall not have dominion over them. They shall no more be under its influences, nor carried captives by its impetuous motions, nor drudge in its accursed service, but are under the conduct of a Divine Spirit, governed by an holy law; sweetly captivated and drawn by the cords of love, and engaged in a service that is perfect liberty. They shall be made partakers of a divine nature; when the old man is rooted out of the soul, the new man takes place; Christ is formed in the heart, lives, and dwells, and acts in all his faithful followers, the true and living members of his mystical body. That mind is in them that was in Christ; they have the same disposition and temper that he had; are meek and lowly, pure and patient, self-denied and charitable, gentle and peaceable, as he was: for out of his fulness have all ye received, and grace for grace; that is not only grace in ample measure, (as some explain the phrase) but (as others more emphatically) grace answering to the grace of the Redeemer; they have a grace for every grace that is in him. The holy Jesus doth in a manner transcribe himself on their souls, and, as a divine seal, imprints his own characters on them, so that they become his living images and representatives.

(To be continued.)

AN INDIANA YEARLY MEETING OF FRIENDS, held at White Water, Warrick county, Indiana, from the 24 day of the tenth month, to the 7th of the same, inclusive, 1837: the following document (with the introductory and concluding remarks), was directed to be printed for distribution.

We believe it to be our duty, at the present time, to publish, for the benefit of our members, and all others whom it may concern, the following declaration of the ancient faith of the religious Society of Friends, viz: *The Primitive Testimony of the People called Quakers, &c.*

"DEAR FRIENDS—To have right sentiments of God, the great Author of our being,

and of our duty to him as men and Christians, and to believe, live and act accordingly, is without doubt a matter of the greatest consequence to us, respecting our happiness in this life, and that life which is to come. And as we fervently desire that this happiness may be the lot and portion of all mankind, and especially those who with us make profession of the Christian religion, and of that holy principle of grace and truth, which, through Jesus Christ, is given to mankind for their instruction, help and preservation in the things of God, and in the way of virtue and godliness; we are at this time concerned in that love of God, which seeks the good of all, to recommend a few necessary things to your serious consideration, in order that both Christian knowledge and practice may be maintained and increased among us, as a people, for the good of ourselves and our posterity after us.

"In the first place, then, not to enter into the various opinions of men of nice speculation and curiosity, which have tended rather to perplex people's minds, than to build them up in Christian knowledge, these are evidently right sentiments of God, to believe him to be a Being of infinite purity and goodness, as well as wisdom and power; and therefore, in order that mankind may be acceptable to him, it is necessary that they should be pure also. And as it is evident that all men have, more or less, sinned, and fallen short of this state, in order to redeem them from it, and restore them to his favour and acceptance, it is necessary both that their past sins should be remitted and forgiven; and also that they should be washed, sanctified, and purified from their defilements, without which, men will never be made partakers of remission of sins that are past, and consequently of favour and acceptance with God.

"Now as these things are all that mankind want, so God has provided a means for both these ends, viz. the Lord Jesus Christ, in whose name, and for whose sake, remission of sins that are past is preached, and reconciliation unto God promised; and for overcoming sin in the lust of it, and purifying and sanctifying the hearts of men, God, through Jesus Christ, offers to mankind the help of his good Spirit, as a lively principle of virtue, power, and efficacy, for these good purposes: so that Christianity is in all respects a perfect institution, completely answering all the ends of religion, which are the glory of God and the happiness of mankind. And therefore, in the entrance of this our friendly advice, we earnestly recommend to you, that you have a reverend regard to the Christian doctrine in every part of it, and that you be humbly thankful to God, who in his providence has cast your lot in such an age and country, wherein the doctrine of Jesus Christ is publicly and freely preached, and the means of salvation taught through him.

"And inasmuch as the evidence of our holy religion is such, both from the real excellency of it, as well as the external testimonies concerning it; recorded in the Holy Scriptures, which we have the greatest reason to believe, not only from the credibility



of the history, in which there is the completest evidence that can reasonably be required of any matters of fact as so great a distance of time, but also from the inward testimony of the Holy Spirit, sealing upon our spirits the truth of the gospel, in that blessed experience of the good fruits and effects of it, which is witnessed by all those who sincerely apply their hearts to believe its doctrines and obey its precepts. We therefore caution you to be very watchful and careful how you admit any doubts or questionings concerning it, in giving way to some pernicious notions, of late published to the world, lest the sin of unbelief, in opposition to such clear evidence, should be at last charged upon such, to their utter confusion and condemnation. We request you, therefore, that none be willingly ignorant or unbelieving, but that all apply themselves, not only to believe the great saving truths of the Christian religion, but put in practice its pure and holy precepts, which have the truest tendency of any that were ever published to the world, to the perfecting of human nature, and rendering mankind holy and happy.

"Having said thus much of the Christian doctrine and precepts in general, we take the liberty to put you in remembrance of some particulars of our belief and practice agreeable thereto.

"First. We put you in mind of our ancient and constant faith in God the Father, and in Jesus Christ his eternal Son, the true God, and in the Holy Spirit, one God blessed for evermore; and that our Society always did and still do, acknowledge the Holy Scriptures of the Old and New Testament to be given by divine inspiration. And we earnestly exhort you steadfastly to maintain and keep the same faith pure and inviolable. And by all means we pray you avoid the corrupt doctrines of deism and infidelity, which tend to irreligion and a vicious ungodly liberty; a liberty not *from* sin, but *to* sin and wickedness; a liberty to pull down all religion, and to set up none in the stead thereof, for aught that yet appears to the world, to the shame and scandal of all religion, and even of human wisdom and nature itself.

"Secondly. We put you in mind of our steadfast and constant testimony to the coming of Jesus Christ our Lord in the flesh; above seventeen hundred years ago, according to the Christian account, when he was conceived by the power of the Holy Ghost, and born of the Virgin Mary, and after a life in this world as man, during the space of about three and thirty years, in the three last of which years (which was the time of his ministry) he wrought many real mighty miracles, lived a most exemplary life, and taught a most heavenly doctrine, gave himself up unto the shameful death of the cross, under Pontius Pilate, the Roman governor, then in Judea, and became a most satisfactory sacrifice and propitiation for the sins of the whole world, upon condition that men sincerely repent of their sins, and truly turn to the Lord, by forsaking them, and amending and reforming their lives, and receive him as their Lord and Master, submitting themselves to the conduct of his Light and Spirit in their minds and con-

sciences: who was buried, and rose again the third day from the dead, by the power of the Father, and appeared oftentimes to his disciples after his resurrection, and gave them commission to preach the gospel unto all nations, baptizing them in, or into, the name, that is, power and virtue, of the Father, Son, and Holy Ghost, as Peter did to the first Gentiles which believed, who said, as I began to speak, the Holy Ghost fell on them, as on us at the beginning; then, said he, remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost: He ascended into heaven about forty days after his resurrection, and sat down at the right hand of God the Father, making intercession for men, and giving gifts to them, yea to the rebellious also, that he, by the sanctifying virtue of these gifts, might prepare their hearts for himself, to dwell among them and in them by his most Holy Spirit: And from heaven he shall come to judge the living and the dead, in the great and general day of judgment, when all that are in the graves shall hear his voice and come forth, they that have done good to the resurrection of life eternal, and they that have done evil to the resurrection of damnation. And all these doctrines we profess according to the plain literal sense of the Holy Scriptures, which therefore we earnestly exhort you steadfastly to believe, and zealously to maintain to the very end of your lives, notwithstanding all the opposition and cunning craftiness of deists and infidels, who lie in wait to deceive you, men of corrupt minds, and reprobate, or of no judgment, concerning the faith.

"Thirdly. We put you in mind, that our Friends, from the beginning, have constantly held and maintained, that according to the Holy Scriptures, Christ Jesus our Lord, the eternal Word and Wisdom of God, is the true Light, (called so on account of his divine excellency,) who enlighteneth every man that cometh into the world, John i. 9, with a light or gift of his own nature, the life in him being the light of men, John i. 4, and therefore superior to, and distinct from, the mere human light of our natural faculties; because it is no constituent part of men, as creatures, but purely the gift of God, superadded to them by Jesus Christ for their information and assistance, in matters of religion, regarding the favour of God and their eternal salvation.

"And, therefore, believe them not, who tell you, there is no need of the grace or help of Jesus Christ to deliver you from the bondage and corruption of your depraved and sinful, because fallen, nature; but that you are self-sufficient, or able of yourselves alone, to save yourselves, without the assistance of Jesus Christ or his grace, which doctrine He, of his infinite mercy, preserve us all from, as being inconsistent with, and destructive of, true religion; and teach both you and us, and all men, to abstract our thoughts frequently, but especially in our solemn meetings, from all worldly things and earthly ideas, to attend devoutly and sincerely on the teaching and guidance of this heavenly prin-

ciple and gift of God, through Jesus Christ his beloved Son, our Lord, to know and witness his blessed word of regeneration; which none can know and witness without him and his help, mortifying our sensual and sinful appetites and actions, called in the sacred writings, the deeds of the body, that we may live eternally, and raising in us heavenly desires, and bringing forth in us holy actions, since without holiness no man shall see the Lord.

"And therefore we beseech all those who make profession with us, of the excellency and sufficiency of this divine principle and salutary grace, which, during the time of God's kind visitations to the souls of men, is always near to them, to help them, by the strength thereof to keep their hearts and minds in the knowledge and love of God, from wandering from it: in a stayed state on God, especially in our solemn assemblies, for this is worshipping him in spirit and truth, as our Saviour taught, John iv. 23. This is the way to have our hearts washed from wickedness, airiness, and wantonness, and instead thereof, to have Christ formed in us, Gal. iv. 19, and to be blessed with those habits of virtue and piety, which are necessary for rendering us children of God, and qualifying us for heirs of heaven.

"Fourthly. We stir you up by way of remembrance, that on our first becoming a separate people for the service of God from other societies, our primitive Friends were very remarkable for their uprightness and honesty, in commerce and converse; they were very exact in performing their words and promises, without shuffling and evasive excuses, and insincere dealings, to the credit and reputation of the Society; much less did they, by wheedling and deceitful pretences, involve themselves in a multitude of things and affairs, which they had not understanding and stock of their own to manage; and contract great debts which they knew they were not able to pay, and thereby impose upon and cheat their honest neighbours, under sanctified pretences of religion and holiness; which abomination, we find ourselves obliged solemnly to protest against."

It thus concludes—

"And now, brethren, we commend you to God, and to the Word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified, through faith in our Lord Jesus Christ.

"Published at our men's meeting, in the city of Bristol, the 3d of the 11th month, 1731, and at their appointment signed on their behalf by

ALEXANDER ARSCOTT."

DEAR FRIENDS—We have now before us, plainly set forth in the above declaration, what our worthy predecessors did believe, in relation to the fundamental doctrines of the Christian religion, and as these have been the doctrines of Friends from the time they rose to be a people, so they continue to be. *The belief of the Society has not changed.* And we affectionately desire, that all our dear Friends may be careful to maintain the same

faith in *purty*. The following exhortation, given by the Apostle Paul to the Corinthians, does very properly apply on the present occasion, viz: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." But as a mere profession of sound Christian doctrine will not avail to the salvation of the soul, we desire that all may attain to a living efficacious faith, which through the power of the Holy Ghost bringeth forth fruit unto holiness, the end whereof is everlasting life, through Jesus Christ our Lord.

We earnestly recommend to all our members, the frequent and serious perusal of the Holy Scriptures, according to repeated exhortations; and we at this time also recommend the writings of our faithful predecessors, and the accounts that are published of their experience, faith, labours, travels, and patient sufferings in the cause of Christ. And we do fervently desire that all our dear Friends may be encouraged to faithfulness in waiting upon the Lord in humble dependence on Him, for the assistance of his Holy Spirit, and especially so in our religious meetings, that we may be favoured thereby to "Hold fast the profession of our faith without wavering" unto the end. "Let love be without dissimulation." "Abhor that which is evil, cleave to that which is good." "Follow peace with all men, and holiness, without which no man shall see the Lord."

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

Signed on behalf of the meeting aforesaid.  
ELIJAH COFFIN, Clerk.

#### MURDER OF E. P. LOVEJOY.

Of this atrocious crime, and its attendant circumstances, the Mayor of Alton gives the following account, which we copy entire.

Mayor's Office, city of Alton,  
Nov. 8th, 1837.

#### TO THE PUBLIC.

In order that the public mind may be correctly informed of the lamentable and fatal tragedy that was enacted in our city on the night of the 7th instant, and with a view of preventing and correcting distorted statements of the proceedings of the mob and those persons against whom the attack was directed, I deem it incumbent on me and proper, that I should present, in my official capacity, a plain statement of all the facts connected with the unhappy excitement that has so long interrupted the peace and tranquillity of the citizens of Alton. Without recurring to the causes or results of previous excitements in reference to the "Alton Observer" and its final destruction, I shall confine my statement to the late and most melancholy occurrence which has befallen our city.

For several days past it had been announced, and generally believed, that a printing press was hourly expected to be landed

at our wharf. It had also been the current rumour that this press was intended for the re-establishment of the "Alton Observer." The circulation of these rumours produced no small degree of excitement among those who had taken a decided stand against the abolition sentiments that were understood to have been disseminated through the columns of the "Observer." Various reports of a threatening character against the landing of the press were in circulation, which led the friends of the "Observer" and its editor to make preparations to defend the press, in case any violence should be offered by those opposed to the publication of that paper. On Tuesday about three o'clock in the morning, I was called from my lodgings and informed that the press had arrived at the wharf, and that my official interference was desired. I immediately repaired to the wharf, and remained there until the press was landed and stored in the warehouse of Messrs. Godfrey, Gilman & Co. There were no indications of violence or resistance on the part of any one at that time. The arrival of the "abolition press" (as it was called) was generally known in the early part of that day, which served to re-ignite the excitement. Representation was made to the common council of the threatening reports which were in circulation. The common council did not, however, deem it necessary to take any action on the subject. Gentlemen directly interested in protecting the press from mob violence, deemed it expedient to guard the warehouse with men and arms, in readiness to resist violence, should any be offered. During the early part of the night of Tuesday, it was reported through the city that there were from thirty to forty armed men on guard within the warehouse.

About 10 o'clock twenty or thirty persons appeared at the south end of the warehouse, and gave some indications of an attack. Mr. W. S. Gilman, from the third story of the warehouse, addressed those without, and urged them to desist, and at the same time informed them that the persons in the warehouse were prepared, and should endeavour to protect their property, and that serious consequences might ensue. Those without demanded the press, and said they would not be satisfied until it was destroyed; said they did not wish to injure any person, or other property, but insisted on having the press. To which Mr. G. replied that the press could not be given up. The persons outside then repaired to the north end of the building, and attacked the building by throwing stones, &c., and continued their violence for fifteen or twenty minutes, when a gun was fired from one of the windows of the warehouse, and a man named Lyman Bishop was mortally wounded. He was carried to a surgeon's office, and then the mob withdrew and dispersed, with the exception of a small number.

Upon the first indication of disturbance, I called on the civil authorities most convenient, and repaired with all despatch to the scene of action. By this time the firing from the warehouse and the consequent death of one of their number, (Bishop soon died after he received the shot,) had greatly increased the

excitement, and added to the numbers of the mob. Owing to the late hour of the night, but few citizens were present at the onset, except those engaged in the contest. Consequently the civil authorities could do but little toward dispersing the mob, except by persuasion. A large number of people soon collected around me. I was requested to go to the warehouse, and state to those within, that those outside had resolved to destroy the press, and that they would not desist until they had accomplished their object; that all would retire until I should return, which request was made by acclamation, and all soon retired to await my return.

I was replied to by those within the warehouse, that they had assembled there to protect their property against lawless violence, and they were determined to do so. The mob began again to assemble with increased numbers, and with guns and weapons of different kinds. I addressed the multitude and commanded them to desist and disperse, to which they listened attentively and respectfully, but to no purpose—a rush was now made to the warehouse, with the cry of "fire the house," "burn them out," &c. The firing soon became fearful and dangerous to the contending parties—so much so that the farther interposition on the part of the civil authorities and citizens was believed altogether inadequate and hazardous in the extreme—no means were at my control, or that of any other officer present, by which the mob could be dispersed, and the loss of life and the shedding of blood prevented. Scenes of the most daring recklessness and infuriated madness followed in quick succession. The building was surrounded and the inmates were threatened with extermination and death in the most frightful form imaginable. Every means of escape by flight was cut off. The scene now became one of the most appalling and heart-rending interest! Fifteen or twenty citizens, among whom were some of our most worthy and enterprising, were apparently doomed to an unenviable and inevitable death if the flames continued.

About the time the fire was communicated to the building, Rev. E. P. Lovejoy, (late editor of the Observer,) received four balls in the breast, near the door of the warehouse, and fell a corpse in a few seconds; two others from the warehouse were wounded. Several persons engaged in the attack were severely wounded; the wounds, however, are not considered dangerous. The contest had been raging for an hour or more when the persons in the warehouse, by some means, the exact manner it was done I have not been able to ascertain, intimated that they would abandon the house and the press, provided they were permitted to depart unmolested. The doors were then thrown open, and those within retreated down Front street. Several guns were fired upon them while retreating, and one individual had a narrow escape—a ball passed through his coat near his shoulder.

A large number of persons now rushed into the warehouse, threw the press upon the wharf, where it was broken in pieces, and thrown into the river. The fire in the roof

of the warehouse was extinguished by a spectator, who deserves great praise for his courageous interference, and but little damage was done by it to the building. No disposition seemed to be manifested to destroy any other property in the warehouse. Without farther attempts at violence the mob now dispersed, and no farther open indications of disorder or violence have been manifested.

The foregoing is stated on what I consider undoubted authority, and mostly from my own personal knowledge.

JOHN M. KRUM, Mayor.

From various sources, we learn some additional particulars.—

It is confidently stated, by those who were in the warehouse at the time of the attack, that the first firing was from the mob; that several guns were discharged by them, and several balls entered the building, before they determined to fire. The first gun from within the building was discharged after consultation. Some accounts say it was discharged by Mr. Lovejoy himself; but this appears to be the assertion of those without, who could not know.

After the death of Bishop and the retreat of the mob, those in the warehouse engaged in prayer, led by Mr. Lovejoy.

Mr. Lovejoy was shot near the corner of the building. It has been stated, that he went out to fire at the man who was setting fire to the roof. An account by one of his friends, in the Cincinnati Journal, says, that he and several others went out to prevent the conflagration, and that the man on the ladder was fired at and wounded. The Emancipator states that "Mr. Lovejoy, and Mr. Weller, a merchant, went out and fired several times; but a party of the assailants had taken post behind a pile of boards, and from that cover, shot down Mr. Lovejoy, and wounded Mr. Weller in the leg."

The correspondent of the Cincinnati Journal, before mentioned, asserts that the mob were highly excited with ardent spirits.

Mrs. Lovejoy, at the latest dates, lay insensible, overcome by her calamity, and apparently sinking under it to the grave.

Mr. Lovejoy was a native of Maine, and a graduate of Waterville College. He practised law for a while in St. Louis, and edited a political paper there. Being converted from infidelity through the labours of Dr. Nelson, he spent some time at Princeton, in the study of theology, and then, by the advice of Christian friends, established the Observer at St. Louis.

Mr. Lovejoy was a clear and vigorous writer, open, manly, and fearless in the declaration of his sentiments, active and industrious in editorial labours. He was guilty of few errors, except such as arose from the too great haste of a benevolent heart, intent on doing good, and ready to sacrifice self for its accomplishment. The St. Louis Observer, which he established and conducted to its close, was a paper of more than usual interest.

**A Vegetable Wonder.**—An extraordinary plant was last January discovered in the river

Berbie, in South America, by R. M. Schomburgk. It is a new genus, allied to the water lily, and its leaves and flowers are of prodigious size. It has been named Victoria Regina, in honour of the queen of England. In his progress up the river he arrived to where the water expanded and formed a currentless basin. An object at a distance attracted his attention and directing his men to row towards it, he beheld a plant which he describes in the following manner:—

"A vegetable wonder! All calamities were forgotten; I felt as a botanist, and felt myself rewarded; a gigantic leaf, from five to six feet in diameter, salver-shaped, with a broad rim, of a light green above, and a vivid crimson below, resting upon the water. Quite in character with the wonderful leaf was the luxuriant flower, consisting of many hundred petals, passing in alternate tints from pure white to rose and pink. The smooth water was covered with them, and I rowed from one to another, and observed always something new to admire. The leaf, on its surface, is of a bright green; in form orbiculate—with this exception—opposite its axis, where it is slightly bent in, its diameter measured from five to six feet. Around the margin extended a rim about three to five inches high; on the inside, light green, like the surface of the leaf; on the outside, like the leaf's lower part, of a bright crimson. The stem is an inch thick near the calyx, and is studded with sharp elastic prickles about three quarters of an inch in length. The calyx is four-leaved, each upwards of seven inches in length, and three in breadth at the base; they are thick white inside, reddish brown and prickly outside. The diameter of the calyx is twelve to thirteen inches; on it rests the magnificent flower, which, when fully developed, covers completely the calyx with its hundred petals. When it first opens, it is white, with pink in the middle, which spreads over the whole flower the more it advances in age, and it is generally found the next day of a pink colour. As if to enchant its beauty it is sweet-scented. Like others of its tribe, it possesses a fleshy disc, and petals and stamens pass gradually into each other, and many petaloid leaves may be observed, which have vestiges of another. We met them afterwards frequently; and the higher we advanced the more gigantic they became. We measured a leaf which was six feet five inches in diameter; its rim five and a half inches high, and the flower across fifteen inches. The flower is much injured by a beetle, *Thrinacos species*, which destroys completely the inner part. We have counted from twenty to thirty in one flower." A fine drawing of the plant was hung behind the chair.

—Late paper.

From the Baltimore Farmer and Gardener.

ITALIAN SPRING WHEAT.

YORK, Pa. Aug. 10th, 1837.

**E. P. Roberts, Esq.**—You express a wish in your valuable paper of the 25th ultimo, to know the result of the culture of spring wheat in different parts of the country. Thinking

that perhaps the experiment in this county might be of some advantage to the public, we give it, so far as ascertained, with pleasure. Early last fall we ordered from different parts of New York, 400 bushels of the Italian, but succeeded in getting only 63 bushels. This, with the exception of about ten bushels, which we sowed ourselves, was sold in small quantities to the farmers in this county; and we are gratified to say, it has succeeded far beyond the expectation of the most sanguine. It is generally better than the winter wheat. We find too that it does not require so strong a soil. We have a lot of four acres, of a thin chestnut soil, improved by lime and manure, which we think will give us thirty bushels to the acre. All that we have heard of is free from mildew and rust, while a large portion of the winter wheat in this county was injured by it.

Respectfully yours,  
P. A. & S. SMALL.

This wheat has the wonderful property of doing well on poor worn land, though of course the crop will be heavier on a more favourable soil. The fact is well ascertained that land so light and worn down that it will not produce a crop of oats, will bring a fair crop of spring wheat.—*Geese's Farmer.*

Samples of this wheat may be seen, on application to J. L. Pierce, at Bull's Head tavern, north Third street, Philadelphia.

### THREE HUNDRED INDIANS DROWNED.

NEW ORLEANS, Nov. 3.

**Melancholy Accident.**—Another dreadful accident has occurred upon our waters, which have lately become the scene of so many heart-rending and appalling catastrophes. The steamer Monmouth left this port about a week since, laden with several hundred Indians, a portion of the emigrating Creek tribe, as passengers. In travelling up the Mississippi, through Prophet Island Bend, she was met by the ship Trenton, in tow of the steamer Warren, descending the river. It was after dark, being near eight o'clock at night, and through the mismanagement of the officers, and the obscurity of the scene, a collision took place between the meeting vessels, and the Monmouth immediately sunk from the violence of the concussion. Out of the large number of Indians on board, near three hundred perished. Whether any of the crew were saved or not we have not learned. The mishap is ascribed chiefly to the officers of the Monmouth. She was running in the part of the stream where, by the usage of the river, and the rules of the Mississippi navigation, she had no right to go, and where, of course, the descending tow did not expect to meet her. Here is another evidence of the gross carelessness of a class of men to whose charge we often commit our personal safety and precious lives.—*Bulletin.*

The fearful responsibility for this vast sacrifice of human life rests on the contractors for emigrating the Creek Indians. The avicious disposition to increase the profits on the speculation first induced the chartering of rotten, old, and unseaworthy boats, because

they were of a class to be procured cheaply; and then to make those increased profits still larger, the Indians were packed upon these crazy vessels in such crowds, that not the slightest regard seems to have been paid to their safety, comfort, or even decency. The crammed condition of the decks and cabins was offensive to every sense and feeling, and kept the poor creatures in a state unfit for human beings. Six hundred were jammed into this boat, (the Monmouth), and three hundred of them have perished.—*True American.*

The accompanying lines from the pen of a young Friend of this city, were written after attending one of our evening meetings. They breathe so much of genuine feeling and correct sentiment, that I am induced to send them for insertion; hoping their gifted authoress will not only excuse my freedom, but be induced to become a liberal contributor to the columns of "The Friend." C.

*Philada. 11th mo. 1937.*

Thou just and Holy One!  
From thy all glorious throne  
Be pleased thy little flock on earth to bless!  
Their spirits deign to move  
With thy inspiring love,  
And on their hearts anew thy grace impress.

That they a chosen band,  
Led by thy gracious hand,  
May onward move, and find their pathway rite,  
With gentle streams of peace;  
The fruits of an increase  
Of faith in thy dear Son—the word of life.

Father! thy will be done!  
But not for those alone  
Who, through repentance, have forgiveness found,  
I now pour forth my prayer;  
May they thy mercy share  
Who yet in fruitless works alone abound.

Oh! from each fettered heart,  
Bid unbelief depart,  
Nor linger in its coils involve the mind;  
Whose noble powers were given,  
To soar from earth to heaven,  
Leaving the world's deceiving joys behind.

Teach them, thou Great Supreme,  
That clouds will intervene,  
Whilst sin exists 'tween them and thee;  
The will must be resigned,  
Before that peace they'll find,  
Which pure and steadfast is—and heavenly.

To Thee the triune Lord,  
Worthy to be adored,  
From grateful hearts may praise re-echoing ring;  
Till earth's remotest bound,  
Shall swell the joyful sound,  
And purest incense to thy glory bring.

## THE FRIEND.

TWELFTH MONTH, 2, 1837.

In respect to the late yearly meeting of North Carolina, a Friend, of Springfield in that state, under date of eleventh month, 15th, writes:

"Our yearly meeting closed its sittings last sixth day evening. The meeting was larger than it had been for several years past, and all the deliberations thereof were

characterized by as much harmony and brotherly love as I have witnessed to prevail on any occasion. The answers from the quarters reported some deficiencies yet existing, which were noticed during the consideration of the state of Society; on which occasion, a number of feeling and weighty communications were made, and at the close of which a committee was appointed to prepare an essay of an epistle of advice to the subordinate meeting, conveying the exercise and concern of the yearly meeting thereto; which was produced accordingly. The committee appointed last year to revise and have the discipline reprinted, produced a report; and on further consideration, a large committee was then appointed carefully to reconsider the subject and produce the result of their labours at next yearly meeting. The Meeting for Sufferings produced two memorials to congress. One against the admission of Texas into the Union, and the other calling the attention of congress to the subject of the abolition of slavery in the District of Columbia; which were approved, and directed to be forwarded to our members in congress. From the minutes of the Meeting for Sufferings it appears that few of the people of colour under Friends' care have removed during the past year, and many difficulties seem to be in the way of getting those now remaining removed, they being intermarried with slaves, and some entirely unwilling to go on any terms.

"By the report of the boarding school committee, it appears, the school was opened on the first of the eighth month, with fifty-two scholars, which number has since increased to seventy, with a prospect of a much greater increase during the winter. The meeting entered into a subscription for the purpose of assisting the committee in paying the debts incurred in the building of the necessary houses for the accommodation of the school &c., when the sum of nine hundred and thirty dollars was subscribed.

"Several ministers from other yearly meetings were present, whose company and labours in the cause of truth were truly satisfactory I believe to all."

The riotous and wicked proceedings at Alton, against the freedom of discussion and of the press, and which, on the night of the 7th of last month, resulted in bloodshed—in the murder—the martyrdom of Elijah P. Lovejoy, editor of the Alton Observer, is an event which seems to have produced, as well it might, a deep sensation pervading the whole country. Various accounts have been published in the newspapers respecting it, from which we have selected that of the mayor of Alton, which, though less circumstantial than some of the others, yet being official, may be supposed to be substantially correct. Appended to these are some additional particulars. For the information of some of our readers who may not be in the way of frequently consulting the newspapers, it may be mentioned that the paper of which the lamented Lovejoy was the editor and publisher, had espoused the cause of abolition. The angry

feelings of those in favour of slavery were incensed, and some months previous to the late awful catastrophe, the mob rose, attacked the printing office, and destroyed the presses, types, and other appendages. The intrepid editor and his friends, not to be thus baffled, subsequently obtained a new press. This, on being landed at Alton, was likewise seized by the mob, broken up, and thrown into the river. Still resolutely bent on resuming the publication, a third press was procured, and it was the ferocious effort to get possession for the purpose of destroying this, that brought about the horrible and murderous issue. The city of Alton is in the state of Illinois, on the Mississippi, and situated near the confluence of that river with the Missouri.

Our readers will doubtless be gratified to learn that in the case of our friend Nathaniel Crenshaw, the grand jury of the superior court at Richmond, Va., have returned the indictment brought against him, as not being a true bill, or in other words, have negatived it.

We feel obliged to our Rhode Island friend for his suggestion. In return we inform him that the medium pointed out is, or soon will be, available to us.

The Committee to superintend the Boarding School, at Westtown, will meet at Philadelphia, on sixth day, the 8th of twelfth month, at 3 o'clock P. M.

11 mo. 25th, 1837.

THOMAS KIMBER, Clerk.

MARRIED, at Friends' meeting house, at Woodbury, New Jersey, on the 10th of eleventh month, CARLETON P. STOKES, son of Isaac Stokes, of Crowplet, to LYDIA, daughter of Samuel Webster, of the former place.

DIED, on the 24th of ninth month, 1837, in Dartmouth, Massachusetts, SARAH, wife of Lilly Gifford, after a short but severe illness, in the 53d year of her age, a member of Dartmouth monthly meeting.

— at Friends' Boarding School, Providence, on the 15th of eleventh month, GEORGE SAMSON, aged 16 years; on the 17th of the same month, HENRY SAMSON, aged 20 years, of Winthrop, Me. "Lovely and pleasant in their lives, in their death they were not divided." These brothers had left their home but nine days previous to the death of the latter, in full health, with the pleasing prospect of enjoying the literary and general education which it is the design of this institution to afford. Though in the order of a wise Providence their tarriance with us was thus brief, it served to give evidence of promising abilities, and to endear them to those among whom their lot had been cast. Often are the ways of the Lord in the deep and his paths in the mighty waters: and since in the midst of life we are in death, we may learn the special propriety of the exhortation, "Remember now thy Creator in the days of thy youth." Such a dispensation to those in the morning of their day and in the midst of a family of youth, is an event fraught with peculiar and solemn interest. Humiliating as in the visitation, the friends of these departed youths, we may trust, enjoy the comforting persuasion that their affliction, which was but for a moment, hath wrought for them "a far more exceeding and eternal weight of glory,"—that because their Redeemer liveth they live also.

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# THE FRIEND.

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PHILADELPHIA.

For "The Friend."

## THE SOUTH SEA ISLANDS.

(Concluded from p. 66.)

Extensive caverns are found in some of the islands of the second class. There are a number in Atin, one of the Hervey group. Williams visited the largest of them, and gives the following description of its magnitude and magnificence: "Taking with us a supply of reeds for flambeaux, we descended about twenty feet, through a chasm in the rocks, at the bottom of which were seen several majestic openings. Through one of these we entered, and proceeded I suppose a mile, when we descended no end to its interminable windings. Innumerable openings presented themselves on all sides as we passed along, many of which appeared to be equal in height, beauty, and extent, to the one which we traced. The roof of this cavern was a stratum of coral, from ten to fifteen feet in thickness, through which the water percolated. It was supported by massy and superb columns, and was thickly set with stalactites, from an inch to many feet in length. Some were of great size and beauty; others were about to communicate with the floor, and either constitute the basis of a young column, or join those growing up from beneath. The stalagmites, however, although beautiful, were not numerous. The floor is composed of the same material, and is an attractive object, for it presents the appearance of rippled water, when gently agitated by the wind. At some points of our progress many openings came into view, with fretwork ceilings and innumerable supports, the sparkling of which, as they reflected the light of our torches, gave a depth and density to the darkness of the mansions they served to embellish. Fain would we have wandered longer in these gloomy places of nature, the dark and drear abodes of silence and solitude, as we longed to explore wonders on which the light of day and the eye of man had never rested. But our torches failing, we were compelled to satisfy ourselves with a cursory glance at one only of the many yet beautiful ways which invited our entrance. That one, however, was enough to fill us with admiration and delight. But description is impossible.

The fantastic forms and sparkling concretions might have enabled a vigorous fancy to find resemblances among them to many majestic works of art; but the effect was produced, not so much by single objects, or groups of them, as by the amplitude, the depth, and the complication of this subterranean world. The solemn and sublime obscurity which sleeps around you, adds not a little to the impressiveness of the scene.

"I was much astonished, that notwithstanding I had been in the habit of visiting this island for many years, I had never before heard of these superb caves. The natives informed me that there were six or seven others, but that the one we explored was the most splendid and extensive."

Of the different groups of islands in these regions Williams says, that the Samoan and Tahitian enjoy the most perfect climate and fertile soil. "There are many valleys, containing thousands of acres of rich land, entirely untilled; indeed, the portion of country under cultivation is very inconsiderable; for, as the fruits grow so abundantly without labour, the Samoans, like the Tahitians, display but little ingenuity in agriculture. In this they are greatly surpassed by their neighbours, the Tongatabuans, who subsist almost entirely upon produce raised by themselves; while the Tahitian and the light-hearted Samoan can work or play, rove abroad or stay at home, dance or sleep, with the assurance that the beautiful grove of bread-fruit trees, in which his cottage is embowered, will afford him an abundant supply; and if these should prove insufficient, that the mountains abound with bananas, plantains, wild yams, and other esculents, more than enough to supply the deficiency. Notwithstanding this, however, the Samoans cultivate vast quantities of taro, because they prefer it to the yam."

"The trees at the Samoas, as at Tahiti, exhibit great beauty and variety. Some are remarkable for their size, and others for their flowers, or fragrance, or fruit. Most of them are evergreens. Indeed, there are but two or three deciduous trees on the islands. In general the new and old leaves, the bud and the blossom, the young fruit and the ripe, appear together, through the whole circle of the year. Some of the trees are exceedingly valuable as timber. This is the case with the tamanu (*calophyllum*.)" It is a large tree, sometimes five feet in diameter. The wood is durable, holds a nail with remarkable tenacity, and iron lasts much longer in it than in any other timber; it is variegated also, susceptible of a high polish, and would vie with some of the most admired kinds for cabinet ware. The amai, the tou, and the toi, are also adapted to the construction of

ornamental work. "Numerous other trees, which the islands produce in great abundance, might be added to the list of those most valued in Europe. From many of them gums and dyes are procured, which might become articles of importance in our own and other civilized countries. Several of the trees possess a high value to the islanders; I have frequently admired, on the one hand, the beneficence of God, who has united so many useful qualities in a single plant; and on the other, the ingenuity of the natives in discovering and applying them to the purposes of necessity and comfort. Of this remark I shall select an illustration. The candle-nut tree (*aleurites triloba*) abounds in the mountains; and as its leaves are nearly white, they form a most agreeable contrast to the dark rich foliage of the other trees among which it is interspersed. It bears a nut about the size of a walnut, which is used as a substitute for a candle. Having stripped off the shell, they perforate the kernel, and string a number of these on a rib of the coccanut leaflet, and then light them. By burning large quantities of this nut, in a curiously constructed oven, the natives obtain a very fine lampblack, with which they paint their canoes, idols, and drums, and print various devices upon their ornamental garments. They also use the colouring thus obtained in tattooing their skin. Besides this, the *tuitui* furnishes a gum with which they varnish the cloth made from the bark of the bread-fruit tree, thus rendering it more impervious and durable. From its inner bark a juice is procured, which is a valuable substitute for paint-oil, and when mixed with lampblack, or with the dye from the casuarina and other trees, it becomes so permanent that it never washes off.

"But among all the trees that adorn the islands of the Pacific, the bread-fruit deserves the pre-eminence for its beauty and value. It frequently grows fifty or sixty feet high, and has a trunk between two and three feet in diameter. The leaves are broad and sinuated something similar in their form to those of the fig tree. They are frequently eighteen inches in length, and of a dark green colour, with a glossy surface resembling that of the richest evergreens. The fruit is oval, about six inches in diameter, and of a light green. It always grows at the extremity of the branches, and hangs either alone, or in clusters of two or three. There are sometimes several hundreds of those upon one tree, and their light colour, contrasted with the dark glossy leaves among which they hang, together with the stately outline and spiring shape of the tree, render it an object which, for its beauty, is not surpassed in the vegetable world. The value of this wonderful

tree, however, exceeds its beauty. It is every thing to the natives,—their house, their food, and their clothing. The trunk furnishes one of the best kinds of timber they possess. From the bark of the branches they fabricate their clothing; and, when the tree is punctured, there exudes from it a quantity of mucilaginous fluid, resembling thick cream, which hardens by exposing to the sun, and when boiled answers all the purposes of English pitch. The fruit is, to the South Sea islander, the staff of life. It bears two crops every season. Besides this, there are several varieties, which ripen at different periods; so that the natives have a supply of this palatable and nutritious food, during the greater part of the year. The leaves are excellent fodder for the cattle, and they are so excessively fond of it that it is necessary to protect the young trees by high and strong fences.

"The appearance, the character, and the uses of the cocconut tree have been so minutely described by others, that I shall only add a remark or two to illustrate the wisdom and goodness of the kind Father of the human family, in making this provision for their wants. The bread-fruit tree requires depth of soil, and consequently cannot grow upon low coral islands. But those who dwell upon these spots, are not left to perish; for where the bread-fruit tree will not exist, there the cocconut tree flourishes; and the latter is as valuable to the inhabitants of the coral, as the former is to the inhabitants of the mountainous islands." The trunk yields timber, the leaves material for thatching and baskets, and the bark a firm tissue of fibre suitable for sails and clothing. "The principal value of this tree, however, consists in the supply it affords, both of food and water. In many of the coral islands there are neither streams nor springs; and were it not for the cocconut the inhabitants must perish. On a sultry day when the very ground burns with heat, a native, by climbing the cylindrical trunk of one of these trees, can pluck a dozen unripe nuts, each containing a pint or more of water, as cool and refreshing as from the limpid stream." This liquid, as we obtain it, "conveys no accurate idea of the delicious beverage used by the natives; for as the nuts are old and dry the fluid is rancid. In the tropics the water is drank before the kernel is formed, when it is perfectly clear, and combines a degree of acidity and sweetness, which renders it as refreshing as lemonade.

"Is it possible to reflect upon the wonderful adaptation of the fruits of the earth to the climate where they grow, and the circumstances of man, without exclaiming, 'How manifold are thy works, O God! in wisdom hast thou made them all!'"

But Providence has not showered blessings without alloy upon these favoured islands; and man seems to have done what he could to counteract the beneficence of the Creator. Tempest and pestilence have often been suffered to commit sad ravages among them, but these have been far exceeded by the devastations of war, and the cruelties attendant upon a bloody system of superstition. One may form some idea of the fury of the storms

to which they are subject, from a description of one by Williams, to which he was exposed when on the island of Rarotonga, engaged in fitting out a vessel for an expedition to the Samoas.

"Early on Saturday morning, 21st December, I received a note from Mr. Buzacott, informing me that a very heavy sea was rolling into the harbour, and that although there was no immediate danger, yet if it increased, of which there was every probability, the vessel must sustain injury. I set off immediately for Avarna, and on my arrival was alarmed and distressed at the threatening appearance of the atmosphere, and the agitated state of the ocean. I instantly employed a number of natives to carry stones, and raise a kind of break-water around the vessel. One end of the chain-cable was then fastened to the ship, and the other attached to the main post of our school house, which stood upon a bank, ten feet high, about forty yards from the sea; and having removed all the timber and ship's stores to what we supposed a place of safety, and taken every precaution to secure my ship and property from the destructive effects of the coming tempest, I returned to Ngtangia, fatigued and distressed. As I was leaving Avarna, I turned round to take, as I feared, a last look at the vessel, when I saw a heavy sea roll in, and lift her several feet; she, however, fell very gently to her place again.

"The next day was the Sabbath, and it was one of gloom and distress. The wind blew most furiously, and the rain descended in torrents, from morning until night. We held, however, our religious services as usual. Towards evening the storm increased; trees were rent, and houses began to fall. Among the latter was a large shed, formerly used as a temporary school-house, which buried my best boat in its ruins.

"We had waited with great anxiety during the day, to hear from Mr. Buzacott, and as no information had arrived, we entertained a hope that the sea had subsided. But, instead of this, about nine o'clock, a note came to apprise me that it had risen to a most alarming height, that the vessel had been thumping on the stones the whole of the day, and that, at six o'clock, the roof that covered her was blown down and washed away. To complete the evil tidings, the messenger told us that the sea had broken over the bank, and reached the school-house, which contained the rigging, copper, and stores of our vessel, and that if it continued to increase, the whole settlement would be endangered.

"As the distance was eight miles, the night terribly dark and dismal, and the rain pouring down like a deluge, I determined to wait till morning. We spent a sleepless night, during which the howling of the tempest, the hollow roar of the billows as they burst upon the reef, the shouting of the natives, the falling of the houses, together with the writhing and creaking of our own dwelling, under the violence of the storm, were sufficient not merely to deprive us of sleep, but to strike terror into the stoutest heart.

"Before daylight on Monday morning I

set off for Avarna, and in order to avoid walking knee-deep in water nearly all the way, and to escape the falling limbs of trees, I attempted to take the sea-side path; but the wind and rain were so violent that I found it impossible to make any progress. I was therefore obliged to take the inland road, and by watching my opportunity, and running between the falling trees, I escaped without injury. When about half way, I was met by some of my own workmen, who were coming to inform me of the fearful devastation going on at the settlement. 'The sea,' they said, 'had risen to a great height, and had swept away the storehouse and all its contents; the vessel was driven in against the bank, upon which she was lifted with every wave, and fell off again when it receded!' After a trying walk, thoroughly drenched, cold and exhausted, I reached the settlement, which presented a scene of fearful desolation, the very sight of which filled me with dismay. I supposed, indeed, that much damage had been done, but I little expected to see the beautiful settlement, with its luxuriant groves, its broad pathways, and neat white cottages, one mass of ruins, among which scarcely a house or tree was standing. The poor women were running about with their children, wildly looking for a place of safety; and the men were dragging their little property from beneath the ruins of their prostrate houses. The screams of the former, and the shouts of the latter, together with the roaring sea, the pelting rain, the howling wind, the falling trees, and the infuriated appearance of the atmosphere, presented a spectacle the most sublime and terrible, which made us stand, and tremble, and adore.

"On reaching the chapel I was rejoiced to see it standing; but as we were passing, a resistless gust burst in the east end, and proved the premonitory signal of its destruction. The new school-house was lying in ruins by its side. Mr. Buzacott's excellent dwelling, which stood upon a stone foundation, was rent and unroofed. The inmates had fled, and the few natives who could attend were busily employed in removing the goods to a place of safety. Shortly after my arrival, a heavy sea burst in with devastating vengeance, and tore away the foundation of the chapel, which fell with a frightful crash. The same mighty wave rolled on in its destructive course, till it dashed against Mr. Buzacott's house, already mutilated with the storm, and laid it prostrate with the ground. The chief's wife came and conducted Mrs. Buzacott to her habitation, which was then standing; but shortly after they had reached it, the sea began to dash against it, and the wind tore off the roof, so that our poor fugitive sister and her three little children were obliged to take refuge in the mountains.

"Accompanied by two or three faithful females, among whom was the chief's wife, they waded nearly a mile through water, which in some places was several feet deep. On reaching the side of the hill, where they expected a temporary shelter, they had the severe mortification of finding that a huge tree had fallen upon and crushed the hut.

Again they pursued their watery way in search of a covert from the storm, and at length reached a hut, which was crowded with women and children who had taken refuge in it." "Mr. Buzaocot and myself had retired to a small house, which we had endeavoured to secure with ropes." "The rain was still descending in deluging torrents; the angry lightning was darting its fiery streams among the dense black clouds, which shrouded us in their gloom; the thunder, deep, and loud, rolled and pealed through the heavens; and the whole island trembled to its very centre, as the infuriated billows burst upon its shores. The crisis had arrived: this was the hour of our greatest anxiety; but 'man's extremity is God's opportunity; and never was this beautiful sentiment more signally illustrated than at this moment, for the wind shifted suddenly a few points to the west, which was a signal to the sea to cease its ravages, and retire within its wonted limits; the storm was hushed; the lowering clouds began to disperse, and the sun, as a prisoner, bursting forth from his dark dungeon, smiled upon us from above, and told us that 'God had not forgotten to be gracious.'"

"As soon as possible, I sent a messenger to obtain some information respecting my poor vessel." "To our astonishment he returned with the intelligence, that although the bank, the school-house, and the vessel, were washed away together, the latter had been carried over a swamp, and lodged amongst a grove of large chestnut trees, several hundred yards inland, and yet appeared to have sustained no injury whatever! The trees had stopped her wild progress, otherwise she would have been driven several hundred yards farther, and have sunk in a bog."

On returning to Nгатangia, Williams found a scene of desolation. The house in which he had left his wife and some friends had fallen in the night and they had just escaped with their lives, wrapped in blankets. In this condition they were obliged to remain in the open air, while some of the natives were hunting for a shelter. They soon found a small house, but before the females could reach it, a cocoanut tree had fallen upon it, and severed it in two. They finally took refuge in the house of a chief, which having been sufficiently braced weathered the storm. "Tidings of destruction were soon received from every quarter." "The chapels, school-houses, mission-houses, and nearly all the dwellings of the natives, were levelled to the ground." It was computed that "very few short of a thousand houses were destroyed by this terrific hurricane." "Scarcely a banana or plantain tree was left, either on the plains, in the valleys, or upon the mountains; though hundreds of thousands on the preceding day covered and adorned the land with their foliage and fruit. Thousands of stately bread-fruit, together with immense chestnut, and other huge trees, that had withstood the storms of ages, were laid prostrate on the ground, and thrown upon each other in the wildest confusion. Of those that were standing many were branchless, and all leafless. So great and so general was the destruction that

no spot escaped." "But in this as in all God's afflictive dispensations, mercy was mingled with judgment; for had the gale been at its height during the night, or had it lasted much longer, the consequences would have been greatly aggravated."

"At the close of this memorable day, the 23d of December, 1831, we united at the foot-stool of Divine mercy, to express our gratitude to God, for having preserved us amidst such imminent peril, and for having stilled the raging of the storm."

NOTE.—In the previous part of this article, last week, Kurutu should be Rurutu.

*Extracts, Doctrinal, Practical, and Devotional, from the writings of George Mouw, M. A., Vicar of Letterkeny, in the kingdom of Ireland.*

(Continued from page 68.)

#### ON THE LOVE OF GOD AND CHRIST.

They shall have a joyful resurrection: *Their vile bodies shall be changed, that they may be fashioned like unto his glorious body*: for though in this state of imperfection and trial, their bodies be frail and corruptible, exposed to diseases and to death; yet at the times of the restitution of all things, their corruptible shall put on incorruption, and their mortal shall put on immortality; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus; (that is, his true disciples who have faithfully imitated his holy life, and have been led and acted by his Spirit,) will God bring with him; they shall inherit the glories of eternity. This is the noble and consummating fruit of the merits of the Redeemer; eternal life is the gift of God through Jesus Christ our Lord. This is the heavenly prize that shall be conferred upon all that, without wearying, run the race set before them, and by patient continuance in well-doing, seek for glory, honour, and immortality. This is the blessed inheritance that shall be given to such in the other world, as shall faithfully discharge the duties of God's children in this. This is the rich and noble crown which shall adorn the heads of those who fight the good fight, and conquer their enemies by the blood of the Lamb. This the holy Jesus promises in a great many endearing words; whereby, for the encouragement of his conflicting followers to persevere in the spiritual warfare, both the delightful varieties and satisfying fulness of the glories and joys of eternity are set forth. *To him, saith he, that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God; the hidden manna, the white stone, and the new name; Power over the nations, the Morning Star, and the White Raiment, and the honour of being made a pillar in the temple of God, and advanced to sit down on the throne. Such shall be under the influences of the Holy Ghost, who will not any longer pay them merely transient visits, such as he graciously vouchsafes, even to them that are yet in an impotent and unregenerate state, with design to reclaim them, but will take up his residence in them,*

and abide with them, and sow the incorruptible seed of his graces in their hearts, which by his gentle breathings and kindly dews will spring up and be carried on to maturity and perfection; whereby the soul will become as a delightful garden, whither the Beloved will come and eat his pleasant fruits. The Divine Spirit, when once he inhabits the soul, will (that I may sum up a great many things in few words) more and more enlighten their understandings, dispose them to discern spiritual things, and acquaint them with divine secrets; sanctify their persons, manage and govern their conversations; he will inspire their prayers with devotion, and their obedience with cheerfulness; increase their hope, support their weakness, comfort them under afflictions, suggest counsels to them under difficulties, and fill them with peace and joy unspeakable, and full of glory.

And now behold a summary and comprehensive view of the vast and endearing privileges of all the faithful and persevering followers of Jesus. And O! who would not run and strive, wrestle and fight, love and obey? Who would not cheerfully deny and crucify self, generously disdain the world, and courageously resist the devil, in order to be made partakers of them! But on the other hand, such as basely desert the camp of the holy Jesus, and break their allegiance to him, and take his and their own enemies by the hand, and join with them, must of necessity inherit all the opposite infelicities; for God will not be their Father, nor deal with them as his children. They shall not have any other father to own them, but the devil, whose children they are, whose image they bear, whose works they do, and whose interest they have espoused and promoted; and what can be expected from such a father? From him who is fully, and finally, and eternally separated from the essential and living source of light and joys? To be sure, he cannot communicate to others, but such things as himself hath; that is, sin and darkness, corruption and filthiness, curses and miseries, agonies and terrors: these things are necessarily and naturally in a being wholly alienated and disunited from God; and these thus accursed being brings upon, and increases in all those beings whom he finds like himself, and in his own disposition and state. The devil cannot entail any other inheritances on his children, but such inheritances as he hath just title to; and these are, chains of darkness and everlasting burnings. Hence we are told that the goats, that is, the children of the devil, shall be obliged at the last day to go into eternal fire, prepared for the devil and his angels; so that whoever shall be finally and impenitently found in the state of corruption and sin, must of necessity be a companion of the devil, in endless and unspeakable torments. The Redeemer shall disclaim them; for though they were listed among his followers, called by his name, and professed his religion, yet, because their hearts were not with him, because they did not imitate his life, nor obey his laws, but under the mask of his worthy name, under the vizard of a specious profession, practised

villanously, and gave to his enemies; did the will of the devil, conformed to the world, and gratified the flesh; he cannot but look on them as hateful traitors, who betrayed him, when they pretended to kiss him; and wounded him, when they seemed to be his friends, and consequently he must treat them as such; this himself expressly assures us of, towards the close of his incomparable sermon on the mount. *Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name we have cast out devils? and in thy name done many wonderful works? Then will I profess unto them, I never knew you; depart from me, ye that work iniquity.*

#### ON PRAYER AND MENTAL DEVOTION.

When the youth are, by the pious industry and diligence of their parents and teachers, and the blessing of God accompanying, advanced thus far, there is ground to hope, that the divine life will now begin in some measure to appear and act in them; and therefore it is necessary, that in the next place they should be acquainted how it must be nourished and sustained: for if it has not its proper aliment, which is nothing else but the grace of God and his living influences, to support and strengthen it, it cannot but languish and expire. Now the experience of good souls, as well as truth, will testify, that prayer is that noble and excellent engine, which fetches down this heavenly nourishment from above: for prayer and the fervent breathing of a devout soul, whereby it ascends in mighty and ardent desires unto the uncreated and ever-living source of light and life, of love and joys. And God, who at first implanted, and by his grace excites and enlarges these desires in us, and who moreover promised to satisfy them, will not, seeing he is the Eternal Truth, which cannot lie, and the essential goodness, which giveth liberally; he will not, I say, suffer them, when vehemently panting after him, to remain void and empty, but will graciously communicate the hidden manna, whereby that life which he hath breathed into the soul will be nourished and sustained.

Our devotion must not be confined to our closets, but should be our constant attendant all the day long. This continual lifting up of the soul to God, is, doubtless, that praying without ceasing, which our blessed Saviour,<sup>8</sup> and after him his great apostle,<sup>9</sup> so expressly enjoin; and which the royal psalmist practised, as he informs us, when he says, *I have set the Lord always before me; and elsewhere, When I awake, I am still with Thee.*

All, I doubt not, will allow, that in prayer, it is not the expressions, how fluent soever they may be, but the heart, that God regards; and that the seeming fervour, which is occasioned by the tone of the voice, is not the genuine fire of devotion. It is very possible that one may be truly devout, though he make no use of either words or voice. The breathings of a recollected soul, are not noisy or clamorous. The language in which devotion loves to vent itself, is that of the inward man, which is secret and silent, but yet God

hears it, and makes gracious returns unto it. Sometimes the pious ardours and sensations of good souls are such as they cannot clothe with words; they feel what they cannot express. I would not, however, be thought to insinuate, that the voice and words are not to be used at all; \* \* \* \* \* What I here aim at, is, that the youth should be made sensible, that words are not otherwise valuable, than as they are the images and copies of what passes in the hidden man of the heart.

Though it is very certain, that the blessed God, when he judges it expedient and seasonable, doth solace and cherish his saints with the consolations of his Spirit, and makes them to rejoice with joy unspeakable and full of glory; yet devotion may be, and often actually is, in its most vital and purest exercises when these grateful sensations are not present in the soul; for where there is an absolute surrender of one's self to God, a sweet and peaceful acquiescence in his divine will, a sincere desire that his good pleasure may always be done, and a well-pleaseness with whatever he dispenses, there, without doubt, is true devotion. Now these holy dispositions are habitual to good souls, and are not interrupted by any alterations that may befall them. We have a lively image of the frame of their hearts in those sweet words of the pious *A Kempis*, lib. iii. cap. 9. "Lord, so that my will may remain right and firm towards thee, do with me whatsoever it shall please thee: for it cannot be but good whatsoever thou dost with me. If it be thy will that I should be in darkness, be thou blessed: and if it be thy will that I should be in light, be thou again blessed. If thou vouchsafest to comfort me, be thou blessed: and if thou wilt afflict me, be thou ever equally blessed." So that though their joys be turned into sadness, their prosperity into adversity; though their comforts should be withdrawn, and desolation succeed them; yet their acquiescence in the will of God, and consequently their devotion, is not slackened. It is easy to be devout, when the soul overflows with divine sweetnesses; the mariner sails with ease and pleasure, as well as speed, if there be a brisk gale, and an agreeable sunshine. It is no hard matter, as the author now just mentioned, *Lib. ii. cap. 9.* truly observes, "To despise human comforts, when we have divine.

It is much, and very much, to be able to want both human and divine comfort; and for the glory of God, to be willing to endure desolation of heart, and to seek himself in nothing." In short, true devotion is a lasting and permanent thing, and continually accompanies the good soul; but divine joys come and go, according as Infinite Wisdom thinks fit to suspend or impart them; the full and uninterrupted fruition of these delightful communications being reserved for the future happier state.

Devotion is the work of the heart, it is transacted in the inward man; the principle of it is divine love, and its very nature is nothing else but the different motions and appearances of this pure flame in the soul, either disposing it to an absolute surrender of itself to God, or humbling it under a deep sense of

its own unworthiness, or exerting in it mighty and vehement desires; or, in fine, making it dissolve in praise and thanksgiving. It is true, it supposes the discoveries of faith, and is ever accompanied with a lively hope, that is, a joyful expectation of those good things, which Infinite Wisdom thinks fit to impart; but the main spring of it, nay, its very life and essence, is a sincere and upright love, whence there necessarily results a delightful intercourse, and an holy union of the soul with God; for, this pure and heavenly flame being kindled in the heart, it consumes its dross, burns up its impurities and corruption, and powerfully withdraws it from earthly and sensual objects, whereupon the blessed God, who delights to unite himself with pure and resigned minds, enters into his sanctuary, and dwells there as in his temple; where, on the one hand, by the devout soul's unfeigned surrender of itself to, and ardent breathings after God, and on the other, by God's gracious communications of himself to the soul, a sweet communion and converse is begun and maintained. And thus the secret of the Lord is with the righteous.

I am persuaded, that it would be vastly advantageous for the youth, if they were taught frequently to place themselves in the Divine presence, and there *silently* to adore their Creator, Redeemer, and Sanctifier. For hereby they would become habitually recollected, devotion would be their element, and they would know by experience, what our blessed Saviour and his great apostle meant when they join us to pray without ceasing. It was thus, I suppose, that *Enoch walked with God*, that *Moses saw him that is invisible*, that the royal *Psalmist set the Lord always before him*, and that our Lord Jesus himself *continued whole nights in prayer to God*. Nobody, I believe, will imagine, that his prayer, during all the space in which it is said to continue, was altogether vocal, when he was in his agony in the garden; he used but a few words, his vocal prayer then consisted only of one petition, and an act of pure resignation thrice repeated. But I hope all will allow, that the devotion of his holy soul lasted longer than whilst he was uttering those few sentences recorded of him.

I shall conclude this whole matter, with one recommendation more, and that is this, that in order to engage the youth to enter on and persevere in the practice of true devotion, their instructors do carefully set before them the happy consequences of diligence and sincerity in it; telling them, for instance, that by it they shall be introduced into a sweet and delightful communion with God, and rendered conformable to his holy nature: that this is the key that unlocks the heavenly treasures, sets open the fountain of living waters, and conveys abundance of the *unspeakable riches of Christ* into the soul: that by means of it, life will be communicated to them in their deadness, strength in their weakness, light when they are in darkness, comforts in their afflictions, counsel in difficulties, and courage and fortitude in the day of trial: that this is the way to attain to the solid knowledge of divine things, to understand

<sup>8</sup> Luke xviii. 1.

<sup>9</sup> 1 Thess. v. 17.



savingly the mysteries of religion, and to read the *Holy Scriptures with profit and advantage*. For by maintaining a daily intercourse with the Eternal Source of light and truth, in the exercises of devotion, the eyes of the mind will be opened, and the clouds of ignorance and prejudice, whether occasioned by the insinuations of the old man, in favour of his lusts, or by having imbibed the precarious opinions of a religious sect or party; these clouds, I say, which hinder them from penetrating into the true sense and meaning of the *Sacred Oracles*, will be removed, as they shall be enabled so to understand them, as to discern the beauty and admirable tendencies, to feel the power and efficacy, and to make the best improvements of the divine truths contained in them, by turning them into maxims of practice, and rules of holy living. And in fine, that true devotion is a most useful weapon in the spiritual warfare, a sovereign preservative against sin, and a powerful instrument of mortification. That it will defeat the power and force of temptation, fortify them in their ghostly conflicts with the devil, the world, and the flesh, and at last obtain for them the victory; and in one word, that the constant and sincere practice of it will enable their faculties, spiritualize their affections, restore their decays, sanctify their whole man, and lay in them the sure foundation of eternal life.

(To be continued.)

#### SCENE IN CHINA.

COMMUNICATED BY AN AMERICAN MISSIONARY.

Macao, 1836.

Walking one evening in the environs of this city, my attention was arrested by the sound of two clarionets proceeding from the opposite side of a rice field. On looking that way, I saw a company of eight or ten Chinese crossing over to the side where I stood, among whom were three priests of the Taou sect. The priests of this order are known from their fashion of wearing the hair in a tuft on the crown of the head. There was one Chinese preceding, who carried a dish of pastry gaily ornamented with flowers and papers, followed by two men blowing the instruments. The priests were dressed in gowns reaching to the feet, the bodies of which were made of green silk; while the front and back of each garment were red silk set into the green, and so broad and long as to leave but a narrow strip of the latter colour visible. A similar strip of red was inserted into the arms. On the back was an embroidered tiger on a square patch; but what it was emblematical of, as constituting part of the dress of a Taou priest, I cannot say. The head-dress was an embroidered, dark blue cloth cap, the front lying flat on the head, and extending back till it formed a right angle with that part which came up from behind. This dress is the ceremonial one of the Taou priests, and differs widely from the yellow surplice of the Buddhists.

As soon as the party had reached the side of the field where I stood, they proceeded

towards a little altar or shrine, about two feet square and a foot and a half high, situated in the corner near by. On this shrine were two weather-beaten, wooden images of two agricultural deities, and before it was laid a bamboo mat upon which to kneel. The man carrying the dish of offerings laid it down by the side of the shrine, and then another attendant brought a few small cups of spirits and some incense sticks, which he set on fire. A personage who was apparently the landholder arranged the several things, and then, at a signal from one of the priests, began to kneel before the shrine, while they chanted the prayers. They spoke or rather mumbled so indistinctly, that no one could understand a word; and I was standing close by. The din of a small gong and a cymbal, which were beaten by the attendants, prevented any one hearing, even had the priests spoken distinctly. This chanting was continued about two minutes, when the spirits were poured out, and genuflections made by all the persons officiating; after which the party proceeded to another similar shrine, to which the man bearing the sacrifice of cakes had previously gone. A few idle boys had gathered around; but besides these, no one joined in the ceremonies. A man who was transplanting vegetables, and was rather incommode by the performance, did not even suspend his work; although the object of this worship, which was to intercede for a good crop of rice, might be supposed to interest him.

As the next altar was only a few steps, I went and began to ask one of the musicians about what I saw. He replied to all my questions very civilly, which one of the priests hearing joined in the conversation. Although he was at that instant engaged in chanting, he spoke out and chanted at the same time. The other two, also engaged in chanting, were laughing at some pert reply a boy gave to a question. This was the heartlessness of the face shown; the priests were paid for doing the job, just as the workmen were whom they met in marching through the fields. No one appeared to take any interest in their movements, nor did any others than boys join them. They were paid about twelve dollars for visiting all the shrines in that neighbourhood, and going through similar ceremonies at each.

This is only an additional instance of the heartlessness of their religion, a point wherein it agrees with every other form of worship, except that of pure, undefiled Christianity. The latter is of the heart, or is no worship at all; these are merely of the body, and varied into every form and ceremony a bewildered imagination can conceive. There is, however, in this rite, senseless and idolatrous as it is, something that shows a feeling of dependence upon a higher power for the fruits of the earth in the mind of the Chinese.—*S. S. Jour.*

*The Northwest Passage.*—Captain Back, in a letter to the secretary of the Royal Geographical Society, asserts his "unaltered opinion" in favour of the practicability of a north-west passage.

From the New York Observer  
**LOUISA SCHEPPLER.**  
 THE PIOUS SERVANT OF OBERLIN.  
 [From our Correspondent.]  
 BOLDEX, (Lower Seine,) Sept. 18, 1837.

At Ban-de-la-Roche, has lately died a woman whose name will be ever united with the venerable Oberlin. She is no longer here below, the founder of infant schools on the continent of Europe,—that humble and faithful peasant who, in the obscure retreat where God had placed her, has done more for the religious and moral welfare of mankind, than kings occupying the first rank in history!

In writing the name of **LOUISA SCHEPPLER**, I cannot refrain from deep emotion, and I can hardly collect or arrange my ideas. What expressions in human language can characterize a piety so lively, so fervent, so devoted, so abundant in good works? How can I paint that constant sacrifice of herself to her duty, and that humility which is greatest among great virtues, and that charity which knows not that it is charity, it is so pure and disinterested? Tell me to relate the exploits of a conqueror, and I shall be able perhaps to elevate my words to the dignity of the subject; but I decline beforehand the more difficult task of being the historian of a woman who offers the rare example of what the most obscure person can do, when animated by sincere faith in Jesus Christ. Still we will attempt some sketch of the life of Louisa Scheppler, and will aim, at least, at a style as simple as her, of whom we speak.

Louisa Scheppler was born the 4th Nov. 1763, in the village of Bellefosse, in the canton of Ban-de-la-Roche, and in her youth exhibited pious dispositions, which procured for her admittance into Oberlin's house. When this pastor had the pain and grief to lose his wife, young Louisa, who knew how to appreciate the zeal and devotion of Oberlin, offered to be a servant for him; and as she had a little patrimony, she would not accept the least salary for her services. Oberlin, desirous to give her something, charged one of his friends in Strasburgh to send her, anonymously, a sum of money; but Louisa divining the source of the donation, refused to receive it. After the death of their father, the children of Oberlin begged her to take at least the portion of a child in their inheritance; but they could only get her consent to remain with them, and serve them on the same conditions as before, that is to say, gratuitously. The family of Oberlin gave her the endearing name of *mama*, and her modesty regarded this title as a great favour.

For half a century, Louisa Scheppler par-took, as far as was in her power, of all the labours, toils, and cares of her venerable master. A true apostle of the Lord, as Oberlin himself states in his will, she went into all the villages to gather the children around her, to teach them the will of God, to learn them to sing, to pray with them, and to show them the wonderful works of God in the kingdoms of nature and of grace. This was not a task to be accomplished in a day or a year. Thousands would have been discouraged in view of the innumerable difficulties attending these

pious labours; but Louisa was not discouraged.

She had to guide children raised in almost savage life, and her mildness, her patience, her instructions, succeeded in rendering them docile. She had to encounter, upon the mountains where she lived, deep snows, cold winds, torrents swollen by heavy rains; yet nothing chilled her zeal. When she returned at night, fatigued, wet, pierced with cold, to Oberlin's house, she still found strength to take care of the children and the house. She employed in advancing the kingdom of God, and in the service of her pious master upon earth, not only her time and talents, but her health and her whole being. What care and watching, when Oberlin or any member of his family was sick! Louisa Scheeppler was to them as a visible Providence anticipating and providing for all their wants.

Oberlin was deeply grateful; he regarded Louisa Scheeppler as a blessing from God, who had deigned to send him a pious and faithful servant in the place of his dear wife, so soon called to Himself. "I bequeath her to you," said he to his children in his will. "You will let it be seen by the care you take of her, whether or not you respect the wishes of a father, who has always inspired you with sentiments of gratitude and kindness. But, yes,—yes, you will fulfil my wishes; you will be in your turn, jointly and severally to her, what she has been to you, so far as your means and circumstances may allow."

Louisa Scheeppler began and gradually perfected the admirable institution of infant schools. When the weight of years and of long fatigue counselled her to repose herself, she would not consent. She not only applied herself to instruct children in the knowledge and love of the Saviour, but she tried to form good instructresses, who could carry on her work where she could not go, and when she should be no more. Only five days before her death, and the very night when her disease became fixed, she assembled around her the children of Walderbach, so that she did not cease to labour in the work confided to her, till she ceased to live.

The example which Louisa Scheeppler gave in the establishment of infant schools was soon extensively followed. I do not know whether or not England or the United States had similar institutions before this model was exhibited in Ban-de-la-Roche; but in France, in Switzerland, and Germany, all the infant schools which now exist and flourish, owe their origin to the enterprise begun by the servant of Oberlin. It is very possible that the name of Louisa Scheeppler will be forgotten, like Oberlin's, by men of this world, in a few years; for men, by a strange and incalculable fancy, almost always preserve the memory of their oppressors better than that of their benefactors. But it is not less true that mankind will be indebted to Louisa Scheeppler, under God, for a part of the immense good which infant schools have produced and will produce.

So much virtue and devotedness, in spite of the pains taken to conceal it, could not remain entirely unknown to her cotemporaries.

Louisa thought that nobody on earth, except the poor inhabitants of Ban-de-la-Roche, thought of her; and she was astonished, perhaps even somewhat grieved, when told, one day, that the most illustrious body in France, the French Academy, proposed to decree to her before the world the annual prize awarded to virtuous actions. Fame had, indeed, borne to the Academy the account of Louisa's good works; and these men, struck with admiration to find, in their age and so near them, virtues equalling in sublimity any which history records, hastened to give to Louisa Scheeppler the tribute of praise which she had richly deserved.

It is remarkable that the great Cuvier, the man who stood at the head of scientific men in our age, was charged with drawing up the report of the French Academy. Thus did science pay its homage at the feet of virtue! The following is an extract from this report:

"A young female peasant of one of these villages (Ban-de-la-Roche), Louisa Scheeppler, hardly fifteen years of age, was so struck with the virtues of this man of God (Oberlin), that, though she enjoyed a small patrimony, she asked leave to enter his service, and to take part in his charitable labours. From that time, without receiving any salary, she never left him. As his aid, his messenger, she carried to every cottage all kinds of consolation. Never was better exemplified the influence of the heart in enlarging the understanding. This simple village girl comprehended her master and his most elevated thoughts. Often, indeed, she astonished him with happy suggestions of which he had not dreamed, and which he eagerly adopted and put in practice. For instance, remarking the difficulty that farmers experience in devoting themselves at the same time to the labours of the field and taking care of their small children, she conceived the thought of assembling these children, from an early age, into spacious rooms, where, whilst the parents were busy with their work, intelligent teachers should take care of them, learn them their letters, and exercise them in small labours. Hence arose the system of those infant schools, where are received and kept the children of labourers, so often abandoned in cities to vice and misery. The honour of an idea which has already been so fruitful, and which will soon be adopted every where, is wholly due to Louisa Scheeppler, to this poor peasant of Bellefosse. She consecrated to it the little property which she possessed, and what is more, her youth and her health. Even now, though advanced in years, she assembles around her, without reward, a hundred children, from three to seven years old, and gives them instruction suitable to their age. The adults, thanks to Oberlin, have their moral wants satisfied; but some, in their old age and sickness, are exposed to bodily suffering. Louisa Scheeppler provides for them soups, medicines, &c. which she distributes to all. Their pecuniary wants are not forgotten. She has founded and she conducts a Bank-of-piety of a peculiar kind, and which would be also an admirable invention, if it could be multiplied like Sunday

schools; for it lends money without interest and without pledge.

"I know not whether Louisa Scheeppler is acquainted with the part which the Academy designs her in the prize decreed to her; but all who know Louisa, know beforehand the use she will make of it."

Cuvier was not deceived in his expectation. Louisa Scheeppler, having received five thousand francs from the French Academy, spent the whole sum in deeds of charity, adding something from her small annuity. The money she acquired by her benevolence was, with her, the occasion and means of new benefactions.

Louisa wrote, a few weeks before her death, a sort of confession, which I will quote entire, as a monument of piety and humility. The style is that of a villager who does not seek the ornaments of human eloquence. The sentiments are very edifying.

*Writing left by Louisa Scheeppler.*

"To be read from the pulpit on the day of my interment.

"For some time I have had a presentiment that the Lord would soon call me from this world; so that I have resolved to put down here my last wishes.

"Several years ago, I chose for my funeral text the words of our blessed Saviour in Luke chap. xvii. 10: 'When ye shall have done all those things which I commanded you, say: We are unprofitable servants, we have done that which was our duty to do.'

"I beg my dear pastor to observe this, and not to say a word in praise of my course of life; for Paul says in his Epistle to the Corinthians; 'What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?'

"To God, then, to his honour and his glory, must be referred all which we have received from him by grace; yes, by grace; for what are we, and what can we be without the aid of his Spirit? Where do we find matter for self-commendation, when our whole capacity, all that we possess, our whole existence, is a gift of the grace of God; and it only remains to me to cry out with the publican: 'God be merciful to me a sinner!'

"I bid adieu to all my benefactors. May the Lord reward them in eternity, for all their kindness to me and their care of me!

"I bid adieu to all my friends and neighbours. I thank them for the attentions they have ever shown me: to all my nephews and nieces; I beg and entreat them to seek the way of life in Jesus Christ: to my god-sons and god-daughters I bid adieu, till I see them at the great day, and I desire to meet them in a happy eternity. And to you, dear children of the school of Walderbach and the whole parish, I bid adieu. I leave you, but only bodily; for I shall continue to pray the blessed Saviour to bless you, and to draw you all to Him. Think often of your Louisa, who has loved you much. I will continue to pray the Lord that you may have for the person who shall take my place the same love, the same respect and obedience, which you have

had for me. Yes, do so, dear children, and I shall rejoice in eternity.

"Adieu, lastly, all the parish! Ah! would that I could carry to our dear pastor and deceased father when I shall see him, good news of the parish so dear to his heart! But, alas!—Oh! Lord Jesus! thou who camest to seek and to save that which was lost; oh! be pleased by thy grace and infinite mercy to bring back all the wandering sheep of our parish! Soften their hearts! Take away their distressing levity, and their carelessness for thy word and thy instructions! Oh! lead back, Lord, lead back to life, to life in Thee, all the dead and living of our parish! Amen: amen.

"And you, my dear fellow-teachers, on leaving you till the judgment-day, I would desire to beg you not to lose your patience, but to redouble your courage, fidelity, zeal and ardour, in teaching these young flocks the path of wisdom and virtue; to conduct the youth to our good Saviour, the great friend of children. Try to train them to industry and fidelity. Speak to them often of the presence of God. Inspire them with love for the Lord, for their neighbour, and for one another. Try to inspire them especially with a horror of lying, swearing, disobedience, and every kind of vice and evil. O dear friends! all who are called to instruct youth, the Lord has given you a noble but toilsome task. May you perform it to his honour and his glory, until the time of harvest!"

In reading this document with the critical attention of a theologian, there will be remarked, doubtless, some traces of those peculiar views which characterised the instructions of the venerable Oberlin; but along with these individual opinions, all will see in this writing of Louisa Scheppler a living faith in God the Saviour, an ardent love of souls, and a firm hope of happiness in eternity.

When the inhabitants of Ban-de-la-Roche learned that Louisa Scheppler ceased to live, the grief was general. Every child had lost its second mother; every Christian his sister and friend; every infirm or aged person his consolation and support. The tears of hundreds of persons who had been taught, warned, led to the Saviour, strengthened and consoled, by Louisa Scheppler, these were the great funeral oration pronounced at the tomb of this ransomed of the Lord Jesus Christ. *Rauscher*, the pastor, who had married one of Oberlin's daughters, conducted the funeral services. His discourse was grave and solemn. He would not bestow worldly eulogies on a woman who had beforehand disallowed them; but he made use of the occasion seriously to exhort the audience. I will only quote a few lines from this discourse:

"She was a sinner, like ourselves, my brethren. Like us, she was stripped of all boasting before God. Like us, she was under the yoke of condemnation and death. But she had learnt the good news, that Jesus Christ came to save sinners! She had cast herself at the feet of her Saviour with a deep feeling of her corruption, her poverty, her spiritual nakedness! Therefore was mercy shown her. Therefore the Lord, who was meek and lowly in heart, said to her, 'Arise,

daughter, thy sins are forgiven thee.' Therefore he clothed her in his robe of righteousness, and made her pass from death unto life.

"\* \* \* \* \* My brethren, we all, poor and unworthy sinners as we are, may do what our dear deceased friend did, if we have the same faith, the same confidence in the Saviour, the same humility. Let the example of our good Louisa confound and humble us! She is no longer among us,—that pious and faithful servant of God, whose very sight of whom was edifying, and all whose works were a living sermon of the Saviour. But we possess something better than her. We have at hand the source whence she drew all that was good in her. Has not the Lord promised to be with his own to the end of the world? Does he not call unto him all those that are weary and heavy-laden? Does he not offer them daily the fullness of his grace, his illumination, his strength? This good Saviour expects that we shall come to Him. He knocks at the door of our heart, and entreats us to accept the ransom He has paid for us, the rights of inheritance He has acquired for us!"

I am, &c. G. DE F.

For "The Friend."

#### SETTLEMENT OF GWYNNEDD.

The following is the copy of an ancient document which appears to have been prepared by the meeting at North Wales, to commemorate the settlement of that part of the country.

The meeting became one of the largest in the vicinity of Philadelphia, and was favoured with a number of eminent ministers, among whom were Cadwalader Evans mentioned in the narrative, Evan Evans, John Evans, Alice Griffith, Ann Roberts, and Mary Evans.

*Some Account of Cadwalader Evans and others, the first settlers of Gwynedd, or North Wales, in Pennsylvania.*

"We are deeply affected when we consider the emanations of divine love and goodness to our ancestors and the first settlers of this place; their humility, meekness, and faithfulness to divine instruction, which made them eminently serviceable in the hand of God, and established pillars in the church. One of the first rank among these was our ancient friend Cadwalader Evans, who was born in Merionethshire, North Wales, in the year 1664. His parents were sober religious people, plain in their behaviour, just in their dealings, and conscientious observers of public worship and private devotion, according to the practice of the established church of England. And although they were not so enlightened as to reject the formalities of that profession in general, yet they seemed to have received a degree of that Divine visitation which had so remarkably appeared in many parts of the kingdom [of Great Britain, under which the religious Society of Friends was raised up.] and taught that the true worshippers 'worship the Father in spirit and in truth.' Their simplicity, innocence and purity of manners had a good effect on the tender minds of their children, and gradually leavened them into some degree of the like disposition.

"About the year 1697, Hugh Roberts, a zealous and eminent minister of the gospel [among Friends] and near relation of Cadwalader Evans, who had moved to Pennsylvania some years before, went on a religious visit to his native country [Wales]. The good report they had heard of that country [Pennsylvania] from others, being confirmed by him, induced many of his kindred and old neighbours to settle their affairs so as to go with him when he returned to Pennsylvania.

"Accordingly, after his service was over, fifteen or twenty families went with him to Liverpool, among whom were Cadwalader Evans and his three brothers, Thomas, Robert, and Owen, and their families, who embarked for Philadelphia in the 2d month 1698. They put into Dublin for provision, and left it the 1st of the 3d month following. Soon after they had got to sea, many were taken ill of a flux which proved so mortal that 45 of the passengers died, chiefly children, among whom were the eldest son and daughter of the said Cadwalader Evans. On the 7th day of the 5th month, 1698, they arrived at Philadelphia where they were very kindly received, not only by many of their relations and old acquaintances who came here some time before, but by strangers also, though they were ignorant of the language. Indeed, as they have often said, it appeared in those early days that Christian love and good works prevailed amongst most people of whatever country and profession.

"The next year after their arrival they purchased a tract of land and divided it amongst them and settled on it, and called it Gwynedd or North Wales. Of the whole number, only John Hughes and Hugh Griffith were joined to Friends in Wales. Edward Foulke and John Humphreys were so far convinced as constantly to attend with those few who sat together in silence every first day at John Hughes', the rest of them met diligently also at the house of Robert Evans, where Thomas or Cadwalader Evans read the service of the church of England to them, and they continued in this way about a year. One person Evans came several times to visit them, but he soon discovered there was no encouragement for him and therefore he desisted. Our friend Cadwalader Evans going one first day to his brother Robert's to read the service as usual, he felt an extraordinary reluctance to it, and as strong an attraction to go to John Hughes'; however, after some suspense he went to his brother's house, and resolved it should be the last time on such an account. When the service was over, he informed the company of his uneasiness with formal worship, his resolution to decline coming there for the future, and his desire to go to Friends' meetings. Accordingly he went the next first day to the few who met at John Hughes'; his brothers and the rest soon followed; and as the house of John Humphreys was nearer the centre of their settlement, the meeting was removed thither. There they met with great diligence and singleness of heart to wait upon the Lord in silence, and it pleased him to move many of his faithful servants to visit them, particularly

Ellis Pugh. Frequent were his visits, and his labours of love unwearied, whereby he became instrumental to convince and establish many in the blessed truth. In the year 1700, they built a small meeting house: but as truth prevailed and their numbers increased fast, it was found necessary to build a larger house, which was done in 1712. Hitherto they belonged to Haverford monthly meeting; but as their offspring grew up and were numerous, together with a considerable addition from new settlers, a religious concern arose in the minds of Friends, to have a monthly meeting established among them, for the benefit of Friends in general, but more especially the youth. Therefore it was proposed to and received the concurrence of Haverford monthly meeting and the quarterly meeting of Philadelphia; and the first monthly meeting was held at Gwynedd meeting house, the 22d of the 12th month 1715. It is not easy to say how much he [C. Evans] contributed to the rise and progress of this meeting, to the prosperous state it attained, nor to ascertain how very useful he was as a neighbour, friend and relation: yet a lively grateful sense of his labours and services will ever remain on our minds.

The following lines, full of pathos and melody, are from the pen of Charles Sprague, Esq. of Boston. Now and then, when his duties as cashier of the Globe Bank allow, he addresses himself to the muse, and provokes that he writes from a full and fertile mind, and with an ear exquisitely attuned to the harmony of numbers. He is as accomplished a financier as he is a poet,—and this is high praise, for he has written some of the finest lyrics in the language.—*Ed. Phil. Gaz.*

#### “I SEE THEE STILL.”

—“I rocked her in the cradle,  
And laid her in the tomb. She was the youngest:  
What fireside circle hath not felt the charm  
Of that sweet tie? The youngest ne'er grow old.  
The fond endearments of our earlier days  
We keep alive in them; and when they die,  
Our youthful joys we bury with them.”

#### I see thee still!

Remembrance, faithful to her trust,  
Calls thee in beauty from the dust;  
Thou comest in the morning light,  
Thou art with me through the gloomy night;  
I dream I meet thee as of old, and provokes  
Then thy soft arms my neck enfold.  
And thy sweet voice is in my ear;  
In every scene to memory dear,  
I see thee still!

#### I see thee still,

In every hallowed tone round;  
This little ring thy finger bound,  
This lock of hair thy forehead shaded,  
This silken chain by thee was braided;  
These flowers, all withered now, like thee,  
Sweet sister, thou didst cull for me;  
This book was thine—here didst thou read;  
This picture—ah, yes, here, indeed,  
I see thee still!

#### I see thee still!

Here was thy summer noon's retreat,  
Here was thy favourite fireside seat,  
This was thy chamber—here, each day,  
I sat and watched thy sad decay;  
Here, on this bed, thou wast didst lie—  
Here, on this pillow, thou didst die!  
Dark hour! once more ita woes unfold;  
As then I saw thee pale and cold,  
I see thee still!

#### I see thee still!

Thou art not in the grave confined—  
Death cannot claim the immortal mind;  
Let earth close o'er its sacred trust;  
But goodness dies not in the dust:  
These, oh my sister! 'tis not thee,  
Beneath the coffin's lid I see;  
Thou to a fairer land art gone;  
There, let me hope, my journey dooe,  
To see thee still.

#### Hydraulic Lime Discovered on the Kentucky River.

An expert mineralogist, attached to the engineering corps of Kentucky, has discovered some important deposits of hydraulic lime, said to be but little inferior, if at all, to the Roman cement. Hydraulic lime is a cement which possesses the peculiar property of hardening, and remaining hard, under water, which property common lime mortar has not. There are several strata, one of which is immediately below the mouth of Calloway's creek, and about five miles below Irvine. Another stratum can be traced from under the Cupboard Rocks down stream as far as Muddy Creek, a distance of thirty-three miles.

It can be observed to occupy the beds of most of the tributaries of the Kentucky river, and their valleys, in a large portion of the counties of Estill, Madison, and Clarke. From actual experience it is found to possess all the properties necessary to make hydraulic lime of a quality equal, if not superior, to any heretofore discovered in the state. This discovery will be of immense use in the construction of locks and dams, in the Kentucky and other rivers.

## THE FRIEND.

TWELFTH MONTH, 9, 1837.

A friend, the general correctness of whose opinions we have had frequent opportunities to test, has queried whether the term *martyrdom*, as used in our last number in reference to the death of E. P. Lovejoy, was appropriate. Johnson's definition of the word is—Testimony borne to truth by voluntary submission to death. If by truth be exclusively meant, Christian truth, then, unquestionably our application of the term is improper. It has not always, however, been thus restricted in its use. But we are in no disposition to disguise the fact, that this zealous advocate of the rights of the slave, and of free discussion, by resorting to carnal weapons in self-defence, however aggravated was the provocation or threatening the danger, has acted in palpable violation of the positive precepts and benign principles of the gospel, inconsistently with himself as a Christian minister, and inconsistently with the avowed pacific policy, often expressed, of the anti-slavery associations with which he had connected himself. This is indeed deeply to be regretted. Nevertheless, his weakness or his inconsistency in this respect, furnishes no extenuation of the ferocious and wicked spirit of misrule, the barbarian outrage against all order and all government, which must remain an indelible stain upon the character of the

community in which it occurred. Nor would we in making this concession, detract any thing from the generous disinterestedness, the benevolence, and the honest intrepidity of purpose, which, according to the testimony of those who had the best means of knowing, marked the character of him who was the object of such diabolical and implacable revenge, for no better reason, than that, as the conductor of a public journal, he had the courage to proclaim his conscientious opinions on the subject of slavery.

Those of our readers familiar with the early volumes of “The Friend,” will not have forgotten the pleasing and instructive account of the benevolent and pious Oberlin of Ban-do-la-Roche; and these will also remember the humble but useful part which the amiable and disinterested Louisa Schepler sustained in the narrative. (See pages 207 and 217. Vol. I.) We have to-day transferred from the New York Observer, a memoir of the latter individual, now no more, which as a supplement and counterpart to the former narrative we thought deservedly claimed a place, and while it may be read with pleasure, possibly may suggest to others of kindred feelings, but like her, of limited means, some mode wherein they also may be “fruitful in the field of offering.”

We give to-day the residue of the article headed, The South Sea Islands, and our readers, we think, will readily concur in thanking our obliging correspondent for supplying so delightful a treat. The thought forcibly presents itself to the mind, on a perusal, of the admirable adaptation by a beneficent Providence of means for the happiness of all his creatures, under every variety of circumstance or situation; whilst the involuntary desire arises, that, instead of the insatiable and baleful thirst of gain too often the distinguishing accomplishment of commercial intercourse, the humble messengers of the cross might have free course in those sunny islands of the sea, and by the Divine blessing on their labours, render them, what they seem fitted to be, the seats of unmolested peacefulness and innocence.

We are requested to state that Nathan Kite has for sale at No. 50, North Fourth street, a supply of the second edition of the valuable and interesting Memoir of Martha C. Thomas, late of Baltimore, Maryland.

The annual meeting of the Male Branch of the Auxiliary Bible Association in Philadelphia Quarterly Meeting, will be held on the evening of second day, the 11th instant, at seven o'clock, in the committee room, Arch street.

NATHAN KITE, *Sec'ry.*

Philada. 12th mo. 5th, 1837.

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For "The Friend."

## SOUTH SEA ISLANDERS.

Neither in calm nor storm, in mercy nor in judgment, did the benighted South Sea Islander recognise the hand of a benevolent and omnipotent God. Indeed, we have abundant evidence that although many and strong proofs of the truths made known to man, by divine revelation, may be drawn from nature, they are not, without the aid of such revelation, capable of affording him any just notion of the Creator, or of exercising any influence upon his mind which can deliver him from the delusion of foolish and wicked imaginations, or the dominion of evil passions. No people, probably, are a stronger evidence of this, than those now under consideration. Their ideas of the Deity, or deities, (for they had "gods many,") were of a very degrading and demoralising character. They seem to have been inspired with no feeling of gratitude for benefits received, but rather to have forgotten these, while the remembrance of the sufferings permitted occasionally to afflict them, served only to fill their minds with a slavish fear, and even terror, of the cruel beings from whom they supposed them to proceed.

But when the Christian faith was announced to them, they appear at once, for the most part, to have felt its vast superiority, and, for the first time, to have perceived the gross folly of their own superstition. With joy they burst the bonds which had so long oppressed them, and eagerly did they adopt the profession of a new religion, which promised them so happy a deliverance, and so many benefits, both spiritual and temporal.

It is not pretended that all who have thus adopted the profession of Christianity, are truly converted and regenerate—by no means; many, as in ancient Christendom, have not yet known "the power of godliness."

Yet it is a cheering fact,—one in the truth of which every well-wisher of his race must rejoice, that, within a very few years a population of nearly 300,000 people have "abandoned idolatry, with all its barbarous practices, its horrid rites, and superstitious customs. Their sanguinary wars have ceased; the al-

tars of their gods are not now stained with the blood of human beings, offered up in sacrifice; and mothers have ceased to destroy their innocent babes." The wars which the natives waged against each other, up to the time of the introduction of Christianity, were of the most destructive character and very frequent. In proof of this Williams mentions the following facts, among many others equally painful. "The island of Aborima was the national fortress of the people of Manono. These, although ignorant of the art of writing, kept an account of the number of battles they had fought, by depositing a stone of a peculiar form in a basket, which was very carefully fastened to the ridge pole of a sacred house for that purpose. This was let down, and the stones were counted when I was there, and the number was *one hundred and ninety-seven!*"

"Although not addicted to cannibalism, which they speak of with great horror and detestation, the wars of the Samoans were exceedingly cruel. That which raged during my first visit, continued with unabated fury for several months; and when it terminated, many of the vanquished party were thrown indiscriminately into large fires. During this distressing period, the native missionaries informed me that canoes were constantly arriving with the remains of those who had fallen in the contest; and that on these occasions the dismal howlings and lamentations of the relatives, their frantic behaviour, the frightful lacerations they inflicted upon themselves with shells and sharks' teeth, together with the horrid appearance of the victims, kept them in a state of intense excitement and distress. The extent of the desolation produced by their conflicts may be estimated by the circumstance, that I sailed along the beautiful coast of Ana, the seat of war, about eleven months after its termination, and did not observe a house or an inhabitant for at least ten miles.

"Parafara, whom I met at Manua, informed us that they scalp their victims, and present the scalp, with some ava, either to the king or to the relatives of those who have fallen in battle, by whom it is highly prized. A circumstance of this kind occurred in the war already referred to. A scalp was brought to a young woman whose father had been killed. This she burnt, and having beat it to powder, she strewed the ashes upon the fire with which she cooked her food, and devoured the meat with savage satisfaction."

But this state of things has passed away. Wars, although they have not entirely ceased, are rare, and are conducted upon what some would absurdly call Christian principles; they are entered into with reluctance, their

disputes being generally adjusted by negotiation; and sometimes neutral chiefs have successfully refused to stop or prevent bloodshed between contending parties.

In the island of Mangaia, where, in 1833, the profession of Christianity had been but partially adopted, some of the heathen chiefs became alarmed at its progress, and determined to resist by force of arms. The Christian settlement, on the island, was in much alarm at the preparations making to attack it, when Williams, accompanied by Pa and Tinomana, and others, chiefs of Karotonga, arrived. They immediately decided upon visiting the enemy. The chief, whose dwelling they first reached, received them with respect. Williams says, "He was a fine young man, of fair complexion and open countenance, and, like most of his brethren, of very commanding aspect. I introduced the Karotonga chiefs to him, and then stated that the object of my visit was to advise and request him not to unite with those who intended to attack the Christians on the following day. To this he readily assented. I then spoke to him about his soul, and the desirableness of placing himself under Christian instruction; to all of which he replied, *Reka le e te iaeake*, 'gladful!' exceedingly pleased am I, my brother."

"Each of the Karotonga chiefs then addressed him. One gave an account of the introduction of Christianity into their island, and another pointed out the blessings they were now enjoying. Tinomana stated that he was formerly a conquered chief, and, with his oppressed people, lived in the mountains; but that now he possessed a large settlement of beautiful white houses by the sea-side, with a spacious chapel in the centre and a missionary of Jesus Christ to teach him. 'My people,' said he, 'can now go to the sea to catch fish, or to the mountains to procure food, without the slightest fear; and we are enjoying a state of peace and happiness, of which, formerly, we never heard.' One of them concluded his beautiful address, by stepping forward, and seizing the heathen chief by the hand, and exclaiming,—'Rise, brother, tear off the garb of Satan, and become a man of God!' I think if ever I felt the thrilling influence of what is termed the sublime, it was at that moment. The unaffected dignity of the action, the nobleness of the sentiment, together with the holy energy and persuasiveness of his manner, produced feelings which I cannot describe. The effect, however, on the mind of the heathen chief was not so powerful as might have been wished; for he stated to us, in reply, that while he was delighted with the honour conferred upon him, he was so connected with his brother chiefs,

that he was scarcely at liberty to act without them; and requesting us to see them all before we pressed him for a reply to our proposition, he promised 'to think well over again' what he had heard.

"Wishing to see the principal chief that night, we passed by the other inferior ones; and crossing three other hills and valleys, we at length arrived, fatigued and panting, at the residence of Maunganui. He had received information of our approach, and adorned with his heathen trappings, came to the back part of the house; and having beckoned me away from my party, he took me by the hand, and said,—'Friend, have you any axes?' I replied in the affirmative. He then wished to know if I had brought any for him; and on learning that I had not, he enquired whether the Christians had prevented me. I informed him that my business related to matters of far greater importance than axes, and that we must take our seats, and commence at once. Squatting down upon the mats spread for us, upon a broad pavement of stones in front of the house, and regaled by the breezes which came loaded with the fragrance of the blossoms of the chestnut and other trees, we refreshed ourselves with a delicious draught of cocconut water, out of the bottle in which it grew, and proceeded to the consideration of the business upon which I had come. Addressing the chief, I expressed my regret that he, with so many of his brethren, still refused the invaluable blessings of Christianity; but was yet more grieved to find, that, on the following day, they were about to make war upon the Christians, which it was the immediate object of my visit to prevent. He replied that he was truly glad that I had come, and that my arrival was most opportune. He had been informed, that the opposite party intended to take him by force and make him a Christian; and not being inclined to yield, he had determined to fight; but since I had come for the purpose of dissuading him from so doing, he would lay aside all thoughts of war. We then pressed on him the important subject of religion. He avowed that he would embrace Christianity, provided he were made king, but was told if such was his resolution, 'he must live and die a heathen.' \* \* \*

\* \* \* The Rarotonga chiefs 'spoke to him faithfully and affectionately, but he appeared to remain steadfast to his purpose.' Next day, we took our leave, with no other satisfaction than that of having prevented the anticipated war, and of having spoken faithfully upon the momentous concerns of salvation. At other places, which we visited on our return, we were more successful; for at the first settlement we reached, the old chief and his brother, having been informed of our intention to visit them, had not only an oven of food awaiting our arrival, but had determined to accompany us, and embrace the gospel. With that intention, as soon as I was comfortably seated, the chieftain came, and putting his head on my knee, said, 'Begin.' I enquired what I was to begin, when he replied, 'To cut off my hair, to be sure.' I informed him that I was not skillful in that

art, neither had I my scissors with me; but that we should find all that was needed at the settlement." In a note, Williams explains that, "The heathen wear very long hair; and, as the Christians cut theirs short, to cut the hair had become a sort of first step in renouncing heathenism; and when speaking of any person having renounced idolatry, the current expression was, 'such an one has cut his hair.'" \* \* \*

(To be continued.)

#### GARDENING.

We never take up a number of Loudon's Gardener's Magazine without finding something to admire in his facts or the manner of treating his subject. His works are justly prized for their characteristics of labour and excellence; this writer has done more to create a taste for plants and rural affairs, (and in doing so who will not say he has done a positive good!) than any author of the present century. We often regret that there is not sufficient patronage here to support a republication of his works, or periodicals on the same subjects; but the difficulty would be where to find an editor of sufficient knowledge and enthusiasm combined, to give an ever new interest, as is done by Loudon. The next best thing we can do, under existing circumstances, is to quote from him occasionally; this we commence to-day, by copying the following pleasant article on the delights of a garden, from his new work, entitled, "The Suburban Gardener."—*Journal of Belles Lettres.*

"There is a great deal of enjoyment to be derived from performing the different operations of gardening, independently altogether of the health resulting from this kind of exercise.

"To dig, to hoe, and to rake, are not operations requiring much skill; and the amateur gardener will, perhaps, chiefly value them for their use in preparing for crops, or in encouraging the growth of crops already coming forward: but the operations of pruning and training trees, when well performed, are not only interesting to the operator at the time, but the plants so pruned or trained afford him pleasure every time he sees them afterwards throughout the season, till the period returns when they must be again pruned and trained. The operation of striking plants from cuttings is performed in a variety of ways, according to the nature of the plants; and may truly be called one of intense interest, both in its performance and in the expectation of its results. By the great majority of amateur gardeners, cuttings are made and planted at random; and their failure or success is, in consequence, a matter of chance; but a very little scientific light thrown on the subject leads to rules for operating, which will turn chance into certainty in almost every case that can occur to ordinary practitioners; and, consequently, will greatly enhance the pleasure of performing the operation, from the consciousness that the labour bestowed will not be thrown away. We need not here refer to the operations of

grafting, layering, or sowing seeds; nor need we mention innumerable other operations which require to be performed in the course of the year, even in the very smallest garden; but we must be allowed to notice the enjoyment of plants, which all persons can enjoy from the earliest infancy upwards. What pleasure have not children in applying their little green watering-pans to plants in pots, or pouring water in at the roots of favourite flowers in borders! And what can be more rational than the satisfaction which the grown up amateur, or master of the house, enjoys, when he returns from the city to his garden in the summer evenings, and applies the syringe to his wall trees, with refreshing enjoyment to himself and the plants, and to the delight of his children, who may be watching his operations? What can be more refreshing than, in a warm summer's evening, to hear, while sitting in a cool parlour with the windows open, or in a summer-house, the showering of water by the syringe upon the leaves of the vines or fig trees trained under the adjoining veranda, or upon the orange trees and camellias, or other exotic shrubs planted in the conservatory connected with it? What more delightful than to see the master or the mistress of a small garden or pleasure-ground, with all the boys and girls, the maids, and, in short, all the strength of the house, carrying pots and pails of water to different parts of the garden; and to see the refreshment produced to the soil and plants by the application of the watering-pan and the syringe? \* \*

"One of the greatest of all the sources of enjoyment resulting from the possession of a garden is, the endless variety which it produces, either by the perpetual progress of vegetation which is going forward in it to maturity, dormancy, or decay, or by the almost innumerable kinds of plants which may be raised in even the smallest garden. Even the same trees, grown in the same garden, are undergoing perpetual changes throughout the year; and trees change, also, in every succeeding year, relatively to that which is past; because they become larger and larger as they advance in age, and acquire more of their characteristic and mature forms. The number of plants, and especially of trees, which can be cultivated in a suburban garden at one time is necessarily circumscribed; but, if a suburban amateur choose to limit the period during which he cultivated each tree or plant to the time of its flowering with him for the first time, he might, in the course of a few years, more or less in number according to the size of his garden, have had growing in it all the plants in cultivation in the open air in Britain, with the exception of a few of the larger forest trees; and even these he might also have flowered, by making use of plants raised from cuttings or layers, or of miniature trees, made by ringing and rooting the branches of old trees in the Chinese manner. Independently, however, of the variety and change resulting from the plants cultivated, every month throughout the year has its particular operations and its products; nay, it would not be too much to say, that during six months of the year a change takes

place, and is perceptible, in the plants of a garden, every day; and every day has, in consequence, its operations and its products. Even in winter, there is still something to do in every garden, however small may be its extent; the walks require to be kept in order, and some plants must be protected by litter or matting; and if there should be no trees to prune, no ground to dig, no manure to collect or to barrow out, no dung to turn and prepare for hot-beds, there is, at all events, the preparation of names or numbers for plants; the cutting and painting of rods to tie them to; the sorting of seeds; the making of baskets; and the search after information on the subject of plants and their culture, in books.

"But imagine that to the suburban garden there is added a small green-house, or a flued pit! What a source of amusement and interest does not either of these garden structures hold out to the amateur gardener, during the winter and spring! Exactly in proportion as, in autumn, the out-door operations become fewer, the in-door operations of the green-house or pit become more numerous: and, in mid-winter, the citizen amateur, if he is detained in his shop or in his counting-house till after sunset, will be under the necessity of shifting, cleaning, and watering his plants, and otherwise operating with them (as some of our friends are obliged to do) by candle-light. A green-house, from the quantity of glass that it requires, is, for some suburban residences, too costly to erect; but much of the produce of the green-house may be procured, at half the expense, by the use of a pit, which requires no other glass than the sashes which form its roof. The amusement and the products which such a pit, in the hands of an ingenious amateur, is calculated to afford, are almost without end. Small salading may be produced in it throughout the whole winter. Chicory roots (though this may be accomplished in a common cellar), may be made to throw out their blanched leaves, which form the most delightful of all winter salads, at least to our taste; tart rhubarb or sea-kale may be forced in pots; as may parsley, mint, and other herbs. Bulbs may be forced; and a bloom of China roses may be kept up throughout the winter. But, perhaps, the most important use to which such a pit can be applied, in a small suburban garden, is to preserve throughout the winter, and to bring forward in spring, pelargoniums, fuchsias, sulvias, calceolarias, verbenas, and other fine exotic flowers, and also half-hardy and tender annuals, for turning out into the flower-garden or into the miscellaneous border, in the beginning of summer. We are, however, going too much into detail; we shall, therefore, only further allude to the enjoyment which can be had in every suburban house, and even town-house, without the aid of a green-house or a pit, by keeping plants throughout the winter in a garret (always the warmest, and, when furnished with windows, much the lightest part of a house,) immediately under a skylight, or other window; or by keeping them near a window in the ordinary rooms.

"These are a few of the absolute enjoyments to be derived from a suburban house and garden; and we shall next notice another, which flows from the same source, but which may be called relative or incidental. The opportunity which a garden affords to its possessor of acquiring a scientific and practical knowledge of plants is a source of great interest, not only in his own garden, but wherever else plants may come in his way; whether in a wild state, in gardens, exposed for sale in markets, or delineated and described in books.

"\* \* \* \* \* There is scarcely to be found a lady who is not fond of flowers; but it is not saying too much to affirm, that there are very few ladies indeed who are competent to lay out a flower-garden; though the skill required to do so is within the capacity of every woman who can cut out and put together the different parts of female dress; and, supposing a female to have grown up without the slightest knowledge of the art of cutting out a gown, or of tracing out a flower-garden, it would certainly be much easier for her to acquire the latter art than the former. The result, in both cases, might be obtained almost without instruction, provided the party desiring to form the dress or the flower-garden, had a clear idea of what was wanted. But, while every female understands this in regard to dress, and, consequently, can succeed in making gowns when she is obliged to make the attempt, very few have any distinct idea of what a flower garden ought to be; and hence we seldom or never see them produce a satisfactory design for one, without the aid of a professional man. We venture to assert that there is not a mantuamaker or milliner, who understands her business, that might not, in a few hours, be taught to design flower-gardens with as much skill and taste as a professional landscape-gardener; and so as to produce incomparably better results than are now generally to be seen in the flower-gardens of the great majority of British country residences."

Extracts, Doctrinal, Practical, and Devotional, from the writings of George Monro, M. A., Vicar of Letterkenny, in the kingdom of Ireland.

(Continued from page 77.)

[In the next chapter, our author treats of the corrupt state of man by nature, and the necessity of the denial of ourselves, &c. It is instructive throughout, but being long, we shall confine ourselves to a part.]

I have directed the instructors of youth, to the methods tending to maintain and nourish the divine life. It is, I think, equally necessary, that in the next place they should be informed of the things that are hurtful, and even mortal enemies to it.

For, as in order to secure the animal life, it is requisite that one should know not only the properest and most wholesome nourishment, but also what may prove destructive and fatal to it; so it is with respect to the spiritual; we must be able in some measure to discern both what is friendly and what is noxious to it: that we may give it what is

proper for its sustenance, and guard against what may stifle and extinguish it. Now it is certain, that nothing is more adverse to the divine life, than the vicious and earthly inclinations, the corrupt lusts and passions, the criminal disorders and defilements, that are naturally in all men since the fall of Adam. Wherefore it is necessary that parents and all that have the inspection of the youth, do with all possible care endeavour to make them deeply sensible of the *great degeneracy and corruption of human nature*; that by the entrance of sin into the world, man became alienated and estranged from God, from his life, his light, his purity and joys. This corrupt nature is represented to us in Holy Scripture, under different designations; sometimes under that of *flesh*, sometimes it is called the *old man*, sometimes our *earthly members*, and sometimes the *body of sin*. This sad, but very great truth, must the rather, and with the greater earnestness, be inculcated on young persons, because it is the foundation of a great many more weighty truths and duties that must be carefully instructed in; some of the most considerable whereof I shall here briefly consider.

They must be informed of their *inability by nature to do good*; for let us suppose that there is no other principle in man, but his corrupted nature, it will not be possible to conceive that he can do good; for corruption cannot bring forth but corruption, which is evident from that divine expression of our Saviour: *That which is born of the flesh is flesh*. We may as easily conceive that darkness can give light, and filthiness produce purity, or weakness power, or death life, as imagine that man in the state of mere corruption could do any thing that is truly and savingly good. Of this our Saviour admonishes his disciples expressly, in that known Scripture, *Without me ye can do nothing*. That is, ye being in your own element of corruption, and separated from me, (as the word in the original imports), can do nothing, cannot bring forth the fruits of righteousness, nor will nor do that which is good.

From this also they must inform them of the *necessity of grace*: for since, as has been observed, corruption can beget nothing but corruption, it necessarily follows, that there must be some other principle in man, acting and informing him, before he can be capable of doing good. And this principle is nothing else but the *good Spirit of God*, who by his living and powerful influences prevents man, quickens his deadness, awakens his desires, enlightens his mind, inclines his heart, and works in him to *will and to do*. Now this divine principle, God, through the intercession and merits of his well-beloved Son, communicates unto mankind, and by this it is, *that he stands and knocks at the doors of men's hearts*, sweetly insinuating himself unto them, and inspiring them with gracious motions, and good thoughts; and when admitted and entertained, powerfully perfecting what he hath graciously begun.

A serious sense of weakness, and of the necessity of grace, cannot choose but dispose the soul, in whom it is, to mighty desires

after the Holy Spirit, and his precious influences. This is that *hungering and thirsting after righteousness*, which our blessed Saviour assures us shall not fail of being satisfied, and these desires after the heavenly graces, and influences of the Holy Spirit, must be early excited and tenderly preserved in children. It is to these blessed objects, that we must incline their young hearts, and not to the vanities and toys, the pleasures and airy delights of this world. The former must be highly valued, and earnestly recommended to their enquiries; the latter ever disparaged and represented to them as momentary and vanishing, unsolid and unsatisfying. And for their encouragement to pursue the former, they must be told, that their *heavenly Father will give the Holy Spirit unto them that ask him*. But then they are to be informed, that these desires after grace must be sincere, and such as are admittive of it; that is, such as not only open the heart to give it entrance, but also such as dispose the soul to maintain and cherish it, to co-operate with, and use it, and to suppress all motions contrary to it.

From this also they must be taught to ascribe all the good that they may discover in themselves, or is done by them, entirely to the operations of divine grace. For corrupt nature cannot be the cause of any thing that is truly good; nothing but darkness, pollution and disorder can issue from this poisonous spring; in *my flesh*, saith the apostle Paul, that is, in my corrupted nature, *dwelleth no good thing*. Since then it hath no goodness in itself, it cannot be the author or cause of any good; and therefore all the good thoughts, all the pious motions and desires that we do at any time discern in ourselves, are entirely owing to another original; namely, to the good Spirit of God. The due sense and consideration whereof is a most solid ground of humility, and will hinder us from entertaining high thoughts of ourselves: for since all the evil that is in us, all the disorders of our hearts and lives, are entirely our own product, the *works of the flesh*, that is, the natural and genuine offspring of corrupted nature; and since all the good that is in us, or done by us, is the issue of a divine principle, that is not of ourselves, or, in St. Paul's phrase, *is the fruit of the Spirit*, what imaginable pretence can we have to be proud, or self-conceited?

From this also they are to be convinced of the necessity of *regeneration*, in order to be made partakers of the glories of eternity. We must partake of the divine nature, before we can partake of the divine felicity. It is not possible for us to be admitted into the fruition of God, as long as our natures are disagreeable to his; for what fellowship can light have with darkness, or purity with filthiness? St. Paul assures us, that *flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption*: which passage, though it may seem principally to respect the body, yet it holds equally true of the soul; for as the body cannot be glorified, as long as it retains the loathsome qualities wherewith sin hath clothed it, so neither can the soul enjoy God, while it retains the vicious

habits, the perverse and carnal inclinations which it hath contracted by its defection from him. It must of necessity be purified from its darkness and impurities; that disaffectedness to God and divine things, that is deeply rooted in it, must be eradicated, before it can be capable of divine joys. To evince this is the design of our Saviour's discourse to Nicodemus, where he tells us, *That except a man be born of water and of the Spirit, he cannot enter into the kingdom of God*.

From this, yet further, they must be informed of the necessity of mortification. Corrupt nature must not in the least be cherished, no indulgence must be given it, but violence must be done to its dearest and most rooted inclinations and appetites. *Self-denial* is the first lesson that we must learn in the school of Jesus; and in the practice of it we must resolutely continue all our life long. Now this self-denial is nothing else but a vigorous and constant opposition to corrupt nature, a fixed and generous resolution never to comply with, or gratify its unreasonable and vicious appetites and desires. And this blessed practice, the holy Jesus not only most seriously recommends, as that without which none can be his disciples (thereby making it one of the most indispensable fundamentals of his religion) but also most eminently exemplified it in his life, which all along was a continued exercise of the severest self-denial; thereby, *leaving us an example that we should follow his steps*. This is that which is inculcated on us in those precepts which enjoin us to *mortify our members that are upon the earth, and to crucify the old man with his deeds*. Thus it is likewise that the *kingdom of heaven suffereth violence, and the violent take it by force*, that is, by crossing and resisting, curbing and even crushing the inclinations of corrupt nature, and by a generous bravery (inspired into us by the Divine grace) trampling on its brutal lusts, shutting our ears against the importunities of its most bewitching flatteries, forcibly silencing all its extravagant cravings, and making it to languish, and afterwards to die and expire downright, that so we may happily enter first upon the regenerate, and then on the glorified state; for as the old man dies, the new creature takes place. When the flesh is crucified with its affections and lusts, the Spirit of Jesus with all its blessed fruits and operations powerfully succeeds, whereby in the end *We come to a perfect man, unto the measure of the stature of the fulness of Christ*.

From this also they must be taught cheerfully to submit unto, and patiently to endure, and to be content with all those ways and means that may most effectually contribute to the crucifixion and destruction of corrupt nature, though never so uneasy, so contrary, and so disagreeable to it. For corrupt nature is the great enemy of our salvation; this is the adversary that doth most successfully hinder us in our march heaven-ward, and gives all our other enemies advantages over us, and opportunities to vanquish and enslave us. It is by this, as being his own element, that the devil hath easy access into our hearts to tempt and seduce us: this is the engine

that he dexterously manages to work our ruin; by this it is that we are exposed to the flatteries of a deceitful world; and to be deluded by its gilded and guleful appearances. In fine, it is this corrupt nature, especially when cherished, countenanced and followed, that keeps the Holy Spirit from taking possession of our hearts, and working in us. And therefore the sooner that corrupt nature is mortified and overcome, the sooner is our salvation secured. And consequently it cannot but appear very just and reasonable, that all who are tender of their eternal happiness, should patiently and cheerfully submit unto, and embrace whatever may effectually tend to the destruction and rooting out of corrupt nature, though it be never so unacceptable to it. Hence it is that our blessed Saviour, after having exhorted all that would be his disciples to *deny themselves*, enjoins them further to *take up their cross*, as the great mean of crucifying and exterminating the old man. For by the cross we are to understand all the troubles and afflictions, whether inward or outward, that may befall us in this state of trial; and by taking it up, is meant a cheerful and patient and unrepining and contented undergoing these troubles, as very useful, and even necessary for purifying us from our natural corruption.

It is true, the old man will be ready to say with the Jews, *These are hard sayings, who can bear them?* The flesh cannot endure so rough and so severe a treatment, but will be apt to be angry and to pick quarrels at the doctrines that press and urge its ruin. Corrupt nature loves smooth and easy schemes of divinity; it dearly values a gospel, that assures it that all things are done for it, without putting itself to any trouble; it would have ease and pleasure in both worlds; and the doctrines that most flatter it, and secure its repose, and withal blow it up with hope of eternal life, do wonderfully please it. However, it is certain that in the gospel of Jesus Christ, nothing is designed for it but crucifixion, death, and utter extirpation. And of this great and most weighty truth, young persons must with all possible care be made very early sensible, and trained up, not only meekly and patiently to bear, but even to love whatever may effectually contribute to the destruction of their corrupt natures. And to do this, they must be encouraged from two considerations especially: 1st. That it was by the way of the cross that the holy Jesus himself entered into heaven: *Ought not Christ*, saith he to his disciples, *to have suffered these things, and then to enter into his glory?* Now since the innocent and harmless Lamb of God, having once assumed our mortal humanity, could not escape sufferings, though *he did no sin, neither was guile found in his mouth*; how unreasonable is it, that sinful and polluted worms should expect immunity from them? 2d. That all the followers of Jesus must be conformable unto him: such as were his circumstances in this world, such of necessity must theirs be. *They must know the fellowship of his sufferings, being made conformable unto his death: and fill up that which is behind of the afflictions of Christ in*



their flesh. They must travel in that same way that the blessed Jesus hath chalked out unto them, which is not a way of carnal ease and pleasure, but, as himself assures us, a *strait and narrow way*, that will pinch, and severely grate upon, and even quite destroy the flesh and corrupted nature, before it comes to the end of it.

(To be continued.)

*The Present Condition of the Negro Population in the British Colonies; particularly in relation to the working of the Apprenticeship System established under the "Act for the Abolition of Slavery."*

Ever since slavery was abolished by law, and a system of apprenticeship introduced into our slave colonies in its stead, the attention of the friends of the negro race has been earnestly directed to the proceedings which have been taking place there; and no exertion has been spared in scrutinizing the evidence collected. The result of this scrutiny was, that the committees of the London Anti-Slavery societies became so fully convinced that the interference of the British people had become necessary to put a stop to the enormous oppressions which seemed daily to be increasing, that they determined to call a public meeting in Exeter Hall, in May, 1835. The proceedings of that meeting led to the appointment of a committee of the house of commons in the following year, to "enquire into the working of the apprenticeship system in the colonies;" and last autumn, some gentlemen, deeply interested in the subject, made a visit to the West India colonies, in order that they might personally investigate, on the spot, the real state of the apprentices. The gentlemen, who entered upon this interesting and important undertaking, were Mr. Joseph Sturge, Mr. Harvey, Dr. Lloyd, and Mr. Scobie. After remaining a short time at Barbadoes, the two latter gentlemen sailed for British Guiana, and the two former proceeded to Antigua, where complete freedom had been granted to the negroes, by the local legislature on the first of August, 1834. Mr. Joseph Sturge only has as yet returned. In the space of seven months, he and Mr. Harvey accomplished a journey of about twelve thousand miles by sea and land, and visited, in Jamaica alone, between thirty and forty sugar, cattle, and coffee estates; they attended the courts, or had personal communication with between twenty and thirty stipendiary magistrates; visited nearly twenty jails of different descriptions, and were at the places of worship and schools of all the principal religious denominations; a full account of this tour will shortly be published; but it is deemed expedient that no time should be lost in circulating a brief outline of it, as taken from the report of a speech made by Mr. Sturge in the town hall of Birmingham.

The result of the enquiries made in Antigua, in which island it appeared that the great experiment of abolition had succeeded beyond the expectations of its most sanguine advocates, was the conviction that the moral and religious education of the inhabitants had kept pace with this amelioration.

The little island of Montserrat, which they next visited, contains about six thousand negroes, whom they report to be very backward in a religious and moral point of view. A disposition was at one time manifested on the part of the local authorities, to abolish the apprenticeship system there, but the measure was lost in the assembly by one vote only. On four estates however, complete freedom had been granted.

At Dominica, which contains about fifteen thousand negroes, Mr. Sturge states, that there is a more than usual proportion of intelligent and influential people of colour. He visited the estates of some old resident French families, whose paternal management of their negroes, he says, forms a striking contrast to that of the non-resident English. There are, probably, not more than two or three hundred negroes on the whole of the island who can read, and the means of efficient instruction are greatly needed.

These gentlemen also visited the French island of Martinique, where slavery still legally exists in its unmitigated form; they had an interview with the governor, who has felt so much interest in the working of our measure, that he has visited Antigua, and some of the other British islands, for the purpose of becoming an eye-witness of its progress.

At St. Lucie, containing a negro population of about thirteen thousand, they visited the only school in the interior which they heard of: it is on the estate of a benevolent English proprietor; but "not one ray from any of the benevolent and religious institutions of Britain had ever reached this island."

In Bridgetown, the capital of Barbadoes, there are several excellent schools, under the superintendence of the episcopal church and the methodists; but among the great mass of the negro population in the country, there is very little, comparatively, of proper education. As a proof what an obstacle to instruction the apprenticeship system presents, say these gentlemen, "we found, on enquiry, in one school, that there were but two children present, who were not made free by the abolition act, in 1834, being then under six years of age, and the relative of these two paid something to their employer that they might be allowed to attend.

Mr. Sturge and Mr. Harvey had many opportunities of witnessing the desire for education which exists amongst the negroes; the planters assert, that they will not attend schools provided on the estates; but this arises evidently from a want of confidence on the part of the negro, in them or their agents: for when they know, that those who offer them instruction have only their welfare at heart, their desire to embrace it is most gratifying. In one instance, a schoolmaster provided at the expense of a peer of England for his estate, had no scholars, though the teacher was himself a man of colour, whilst children go miles from this very estate to attend a baptist school in Spanish Town. In another part of the island, a school was opened a few weeks before the visit of Mr. Sturge, on a Saturday (the negroes' own day), and the missionary expressed a wish, that the chil-

dren of the people connected with his congregation would attend the chapel. In consequence three thousand one hundred and seventy-two were present, some from a distance of more than twenty miles. Upwards of five hundred children attend on the Sabbath-day at this school, most of them apprentices; and Mr. Sturge was informed, that, at a country station of the same missionary, there was a still greater number on the same day.

The act for the abolition of negro slavery in our colonies came into operation on the 1st of August, 1834, now nearly three years ago. This act, with the exception of withholding some political privileges, professedly granted liberty, fully and freely, to the negroes, and, for the usual allowance of food and clothing, the predials, or field negroes, were to work for their employers forty-five hours in the week for six years, and the non-predials, without limit to the hours of labour, for four years. The conditions of the contract have been fulfilled to the letter by the British government;—the conditions required of the negroes have been performed in the most exemplary manner by them. But Mr. Sturge, from personal observation, and from enquiries made on the spot, affirms, that the conditions required of the planters have been violated, and continue to be violated, in almost every particular, in the colonies which he has been able to examine, except in Antigua. It was provided by the act, that a compensation of twenty millions sterling should be paid to the planters, as soon as the secretary of state should report that the provisions for the benefit of the negroes had been faithfully carried into effect by the colonial assemblies. Lord Stanley having reported to this effect to the house of commons, and also having previously given a solemn assurance on the part of the West Indians, that they would heartily and sincerely concur in carrying out the intentions of the British legislature, the princely sum of twenty millions was not only paid to them, but also interest on the same, from the 1st of August, 1834. The contract of the British government with the planters for payment of compensation, although the sum required was monstrous in amount, and unsupported by any claim of justice or equity, and wholly disproportionate to any loss which has actually occurred, or which can possibly accrue, has been fulfilled to the very letter. The negroes are quietly and industriously labouring under oppressions and injustice, which, were they not the most patient race on earth, or restrained by religious principle, would drive them to desperation.

In his report respecting proceedings in Barbadoes, Mr. Sturge observes, that in the district of one of the stipendiary magistrates, there were, in the space of one month, two hundred and twenty-six complaints against labourers, who received the following punishments:—six hundred and ninety-seven days of confinement and hard labour; five hundred and seventeen Saturdays forfeited to the estate; one hundred and twenty-seven days of solitary confinement; and one hundred and

eighty days on the tread-mill; making altogether one thousand five hundred and twenty-one days; and, independent of the suffering and wrong inflicted, the negro is afterwards compelled to pay this out of his own time.

Mr. Sturge states, that the facts he has collected in Jamaica, will show, that almost all the provisions of the imperial act have been violated on the part of the planters. At

\_\_\_\_\_ Mr. Sturge says, "they saw some members of a Christian church, one of whom was a constable, who said he found it very difficult to act according to his oath. He was frequently obliged to remonstrate with the overseer, on account of the oppressions which he practised. The people were deprived of their usual allowances of salt fish, and had not more than half their former quantity of clothing. They were likewise deprived of their time, the overseer taking it when he wanted it, and it was a very hard thing to get him to repay it. Some had been flogged or sent to the tread-mill, who had never been punished in their lives under the old system." Mr. Sturge saw two of these apprentices. One man, who was a carpenter on an estate, stated that one of his fellow servants having died, he went instantly to his master, to get orders about the coffin, and because he refused to make it in his own time, he was brought up for insolence, and with another of the negroes, an excellent deserving woman, sent to the tread-mill. "He showed one of his legs, which was much injured by the mill. A poor woman also present had been most spitefully treated—she was the mother of eight children, and in weak health; and because she did not work on the first gang (where the hardest labour is to be performed), the overseer got her sent to the tread-mill. She had the best house on the estate, but the overseer pulled it down, and destroyed her grounds."

"If a free child is taken ill, parents have to pay back the time they spend in attending to it, and if they take them to the doctor, they have to pay him." Mr. Sturge says, "he believes the people in this country have no idea of the tread-mill, as it is used in Jamaica, where almost every one of these instruments of punishment is of a different construction." He mentions one, which has "a cylinder of about ten feet in diameter, with broad steps. The hand-rail above it has eight pair of straps fastened to it, with which the hands of the prisoners are secured; the board under the hand-rail descends perpendicularly towards the wheel, and does not therefore afford the slightest protection to the prisoners, in case of their hanging; the steps of the wheel project about twelve or fifteen inches beyond the board, and are not bevelled at the edge, so that the keen edge revolves against the bodies, legs, and knees of the prisoners with torturing effect." We asked the jailer, says Mr. Sturge, at \_\_\_\_\_ "whether the driver was allowed to use a cat, and asked to see the instrument;—it was a whip composed of nine lashes of small cords knotted. He said it was absolutely necessary to "touch them up," now and then, women as well as men. They struck the latter on the back, but the women on the feet. Not only all the steps, but the

very drum of the mill, were stained with old and recent blood; the latter had been shed so profusely, that even the sand on the floor underneath was thickly sprinkled with it." Mr. Sturge says,—"I questioned the jailer respecting the cause of it, who informed me, that a poor old woman had been put on the mill that morning, and being unable to keep the step, hung for the whole fifteen minutes, suspended by the wrists, with the revolving steps beating against and bruising her body the whole time. We saw this woman the next day with the penal gang, working on the roads, compelled to carry a basket of stones on her head, and chained like the rest in pairs, two and two, with iron collars. She was so dreadfully mangled, that they had not attempted to put her on the mill again that morning. Other women showed us their legs, lacerated in the same cruel manner."

Another tread-mill visited by Mr. Sturge and Mr. Harvey, had "the cylinder of such small diameter, that the weight of the prisoners, when they all stepped, sent it round with such velocity, that they were at once thrown off; it moved by jerks, quickly and slowly alternately, so that to keep step in the ordinary way appeared to be perfectly impossible. The prisoners were also obliged to step sideways, taking two or three steps at a time in a very awkward manner; one young man, who had never been on before, hung by the wrists the greater part of the time, after many painful attempts to catch the step; he seemed to be in perfect torture, and cried for, "I don't know what they sent me here for; I have done nothing to be sent here," &c. &c. When he came off, he appeared to be quite exhausted."

Mr. Sturge says, instances are common, where the poor negro is mercilessly mulcted of his Saturday on the most frivolous charges, in defiance of every principle of law and justice, and that the people are obliged to work their grounds on the Sabbath for a subsistence.

In one whole district, there was but one estate, on which the people have not been deprived of their half Friday. The overseer, knowing it was the wish of the proprietor at home, gave them the half Friday, until the attorney insisted upon his not doing so, saying, he would take upon himself all risk as to its illegality; these people were consequently deprived of their time like the rest. A poor woman, with three children, who had been ill for nearly four years, and unable to do anything for herself, had been put into the dungeon for three or four days at a time by her master, and taken out again without any authority from the magistrate. When locked up, her child had been deprived of the breast a whole day and night, and when she was brought before the justice, he refused to punish her, on account of her weak condition."

The facts related by Mr. Sturge, relative to the treatment of females, are of the most thrilling description. Not only were they most cruelly punished, but their infants also suffered from the inhuman treatment of their parents. The men and women work in penal gangs in chains. Mr. Sturge and Mr. Har-

vey saw ten women, with children, in jail; and on enquiring into their case, they said "that on Friday morning last, as it was very wet, they did not turn into the field before breakfast, on account of their children: for this, on the Monday, they were brought before the special justice, and ordered to pay five Saturdays; they told him they could not, as their provision grounds were six miles off, and they did not get their half Fridays, nor their salt fish, nor flour, nor sugar for their infants, and that without their Saturdays they were destitute of the means of support." This refusal of theirs to submit to so unjust a decision was construed into rebellion. They were sent to the workhouse for three days, and will still have to pay their Saturdays. They are not permitted to leave the field to suckle their children, and when they complain of this cruelty, their masters turn round upon them, and say, they do not care what becomes of their children, for they are free."

(To be continued.)

For "The Friend."

#### PLEADING FOR THE SLAVE.

The faithfulness of our worthy predecessors has very often and very properly been held up as an example to the present generation. The indefatigable labours of those dear Friends, who, as regards the oppressed African race, have followed the example of the good Samaritan, have feelingly been brought to my recollection, accompanied with heartfelt desires, that we their successors may be faithful in this respect in our day, and do all in our power for those who are now "robbed, wounded, and left half dead." If we omit to do it shall we not justly be ranked with the priest and Levite who disregarded the sufferings of a fellow creature?

Will not the course taken the present year by several of our yearly meetings, in expostulating with the inhabitants of our country respecting the evils of slavery, be remembered with satisfaction by every sympathetic member of our Society?

What farther ought the Society to do? Is it not as incumbent on us to use every means in our power to relieve suffering humanity, as it was on the good Samaritan?

When some of our Friends were captives in Barbary, were either money or exertions lacking to procure their emancipation? Were only a few of our relatives or intimate friends enduring the sufferings and horrors of American slavery, should we not be frequent and importunate in pleading for their emancipation? American slaves are not only our suffering fellow creatures, but they have claims on our sympathy as our countrymen, and neighbours, and are more or less under the control of the government in which we have an influence. Shall we be justified in not exerting this influence in the most forcible manner practicable? In repeated importunities we should be sustained by the example of Moses, as well as by that of our friends in England, and by their late epistle to us, in which they suggest the enquiry whether the present is not a favourable time for us to move forward in

this work of mercy. We cannot deny that various circumstances corroborate the sentiment.

Should the Meetings for Sufferings on this continent memorialize congress, pleading in Christian love that measures might be taken to abolish slavery and the domestic slave trade, as far as the constitution clothes them with the power to do it, and appoint a committee in each to attend at Washington day after day, until the reading and their services were accomplished, is it not reasonable to believe that it would make a favourable impression on the general government, and on the community at large? Can this be considered a labour and cost out of proportion to its object; an object no less than the emancipation of a far greater number of our countrymen from abject bondage, than all the members of our religious Society in the different parts of the world, and also relieve many thousands of our white brethren and sisters from the anxious, painful, contaminating evils of slavery.

Will it not be a worthy example for any one of our yearly meetings to move forward in this work of mercy? Can there be a doubt that it would be as acceptable in the Divine sight as an act of charity to an individual traveller?

Some years since, a worthy Friend presented his individual memorial to congress on this subject, and the members of a monthly meeting made a similar application to the British parliament. If memorials presented by the meetings for sufferings were signed by the members of every monthly meeting in America, it would add essential weight to the subject. Shall we be doing as we would wish the humane to do for us, were we the sufferers, unless we take the most efficient course? This course would promote united and harmonious action in our Society, and tend to cement the bonds of Christian fellowship, and there is much reason to anticipate a blessing from it. Our predecessors, cheerfully, both acted and suffered for righteousness' sake.

While sympathising with the slave and his oppressor, should we not also consider what farther we can do for the free people of colour?

T.

For "The Friend."

*Reflections on reading the last "Annual Report of the Bible Association of Friends in America," and "Circular of the Committee of Correspondence," dated 9th month, 27th, 1837.*

The reading of this interesting document is calculated to produce feelings of both a pleasant and sorrowful nature. It is indeed pleasant and satisfactory to find that there continues to be an interest felt, and endeavours used, to promote the laudable objects of this institution. It is also encouraging to observe, "that notwithstanding the variety of editions of the Holy Scriptures in the market, the Reference Bible published by this Association continues to maintain its credit, and call forth the voluntary approval and preference

of many persons of different religious denominations," and that the Bibles and Testaments gratuitously distributed by the Association are gratefully received by those to whom they are presented. From these circumstances the friends of the institution may be encouraged to continue their exertions in so noble and worthy a cause. But when, in another part of the report, we are officially informed that within the limits of one auxiliary there are 700, another 470, another 400, another 300, another 263, and another several hundred, individuals, all members of our religious Society, and capable of reading, destitute of a copy of the Scriptures, the income of the auxiliaries not being sufficient to supply them, a state of society is presented to our view which is truly sorrowful; that it should be suffered to exist in this enlightened age, among a people who for nearly two centuries have professed an unshaken belief in the divine inspiration of the Scriptures of truth, must be matter of deep regret to every reflecting mind. When we consider the estimation in which these sacred writings have always been held by the Society of Friends; when we find the celebrated Apologist (Barclay) declaring them to be "the most excellent writings in the world," "the use of them to be very comfortable and necessary to the church," "the only fit outward judge of controversy among Christians," "and that whatsoever doctrine, or practice, is contrary to their testimony may therefore justly be rejected as false," we are led highly to esteem the privilege of having them in our possession; and are we not also called upon to extend the same privilege to those who are now deprived of the benefit of perusing their valuable contents? If "the love of the Holy Scriptures, and the desire to be often reading their invaluable pages, are so intimately connected with the state of religion in the heart, that they may be considered no uncertain criterion of the fervour of our piety," how can any who are "sensible of the benefits and privileges thus enjoyed," withhold their influence and assistance in a cause of such deep interest to the best welfare of our religious Society?

May the zeal and devotedness of those who are already engaged in this labour of love, be commensurate with the magnitude and importance of the subject; may they have the co-operation of those who have not hitherto taken an active part in this good work, and may the time soon arrive when there shall not be found within the pale of our religious Society an individual capable of reading who does not possess a copy of the Holy Scriptures.

11th mo. 25th, 1837.

O.

For "The Friend."

## FRIENDS' LIBRARY.

Whilst I have perused with peculiar satisfaction, and, I hope, instruction, the several numbers of Friends' Library, as they have issued from the press, except the last, I have felt desirous at the same time that those who are subscribers to the work may not content themselves simply with allowing it to come

into their houses, but that they may give it a regular and attentive perusal. For our younger members I have felt particularly solicitous;—and here I believe is a query for parents. If they do their duty, will they not see that their children read the numbers as they are issued, or be careful to read it to them?

Those who have not perused this work I would invite to do so, especially the last few numbers, containing the Journal of William Savery. It is peculiarly interesting, and I think no one, not even those who are partial to fictitious writings, could fail to be deeply interested in it.

By thus advising the attentive perusal of this work, I do not wish to inculcate, that religion consists in it; far from it. But of this much I am convinced, that it is another means of improvement, under the Divine blessing, put into our hands; another gift bestowed upon us, for the use or abuse of which we must render an account. I doubt not, that if it is slighted any where, it will be in our large and populous cities, where so much reading of all kinds abounds; and that it will be most highly valued, as appears by the remarks of the editors, by the few who are scattered here and there, and who are numbered amongst the solitary ones. G.

12th mo. 6th, 1837.

*Declivity of Rivera.*—A very slight declivity suffices to give the running motion to water. Three inches per mile, in a smooth, straight channel, gives a velocity of about three miles an hour. The Ganges, which gathers the waters of the Himalaya Mountains, the loftiest in the world, is, at eighteen hundred miles from its mouth, only eight hundred feet above the level of the sea—that is, about twice the height of St. Paul's church in London (or the height of Arthur's Seat near Edinburgh), and to fall these eight hundred feet, in its long course, the water requires more than a month. The great river, Magdalena, in South America, running for one thousand miles, between two ridges of the Andes, falls only five hundred feet in all that distance. Above the commencement of the thousand miles, it is seen descending in rapids and cataracts from the mountains. The gigantic Rio de la Plata has so gentle a descent to the ocean, that in Paraguay, fifteen hundred miles from its mouth, large ships are seen, which have sailed against the current all the way by the force of the wind alone; that is to say, on the beautifully inclined plane of the stream, have been gradually lifted by the soft wind, and even against the current, to an elevation greater than that of our loftiest spires.—*Arnott's Physics.*

*Miseries of Indolence.*—None so little enjoy life, and are such burdens to themselves, as those who have nothing to do—*for*

"A want of occupation is a mind rest—  
A mind quite vacant is a mind distressed."

Such a man is out of God's order; and opposing his obvious design in the faculties he has given him, and the condition in which he has

placed him. Nothing, therefore, is promised in the Scriptures to the indolent. Take the indolent, with regard to exertion—What intention! What delay! What reluctance! What apprehension! The slothful man says, "there is a lion without; I shall be slain in the streets." "The way of the slothful man is as a hedge of thorns; but the way of the righteous is made plain." Take him with regard to health—What sluggishness of circulation! What depression of spirits! What dullness of appetite! What enervation of frame! Take him with regard to temper and enjoyment—Who is pettish and fretful! Who feels wanton and childish cravings! Who is too soft to bear any of the hardships of life! Who broods over very little vexation and inconvenience! Who not only increases real, but conjures up imaginary evils, and gets no sympathy from any one in either? Who feels time wearisome and irksome? Who is devoured by ennui and spleen? Who oppresses others with their company, and their questions, and censorious talk? The active only have the true relish of life. He who knows not what it is to labour, knows not what it is to enjoy. Recreation is only valuable as it unbends us; the idle know nothing of it. It is exertion that renders rest delightful, and sleep sweet and undisturbed. That the happiness of life depends on the regular prosecution of some laudable purpose or lawful calling, which engages, helps, and enlivens all our powers, let those bear witness who, after spending years in active usefulness, retire to enjoy themselves. Prayer should be always offered up for their servants and wives, and for themselves too. They are a burden to themselves."—*W. Jay.*

#### EPITHALMIUM.

BY BRAINARD.

I saw two clouds at morning,  
Tinged with the rising sun;  
And in the dawn they floated on,  
And mingled into one:  
I thought that morning cloud was blest,  
It moved so sweetly to the west.

I saw two summer currents,  
Flow smoothly to their meeting,  
And join their course, with silent force,  
In peace each other greeting;  
Calm was their course through banks of green,  
While dimpling eddies played between.

Such be your gentle motion,  
Till life's last pulse shall beat;  
Like summer's beam, and summer's stream,  
Float on, in joy to meet.  
A calmer sea, where storms shall cease—  
A purer sky, where all is peace.

### THE FRIEND.

TWELFTH MONTH, 16, 1837.

#### TO AGENTS AND SUBSCRIBERS.

For the information of agents and subscribers who may have deferred forwarding the dues for "The Friend," on account of the depreciated state of the notes of the banks in many of the states, we now have the satisfaction of stating that a very considerable improvement has taken place in the rates of

discount since we published the bank note list. We quote the following from "Bicknell's Counterfeit Detector and Bank Note List," of the 1st instant.

New England banks, . . . . .	1 a 1/2
New York city and state, . . . . .	par
New Jersey, . . . . .	3/4
Delaware, . . . . .	3/4
Pittsburg, Pa. . . . .	1 a 1/2
Erie, Brownsville, Waynesburg, and Washington, 2 1/2	
Maryland, and District of Columbia, . . . . .	1
Virginia (except Wheeling and Wellsburg), . . . . .	1 1/2
N. Carolina, S. Carolina, and Georgia, . . . . .	2 a 3
Kentucky, . . . . .	4
Ohio—Western Reserve, St. Clairsville, Chillicothe, Columbus, Lancaster, and Marietta, {	4
Indiana, . . . . .	4 1/2 a 5
Louisiana, . . . . .	3 a 4
Illinois, . . . . .	4 a 4 1/2

NOTE.—Small amounts will cost generally about double those rates.

Number 12 of The Friends' Library has made its appearance, and is now before us. It completes, (in accordance with the plan as explained in the prospectus) the first in the series of that excellent and very interesting periodical, a volume of nearly 500 pages, large quarto, beautiful to look upon, whether we have respect to the quality of the paper, or distinctness of type,—considerations of no slight importance in regard to the pleasure and satisfaction of reading, as every one much in the practice must be sensible. This number likewise finishes the journal of the life of that estimable man and dignified minister of the gospel, the late William Savery of this city, a delightful specimen of autobiography, which for chaste simplicity of diction, and agreeable variety of incident, combined with solid instruction, the fruit of deep religious experience, may challenge comparison with perhaps any other work of the same class. Besides this, the volume contains—Introductory Remarks; Memoirs of George Fox; History of the Origin of the Discipline; Life of Christopher Story; Life of Gilbert Lacey; Account of Thomas Thompson; Penn's No Cross, No Crown; Life of Jane Hoskins; Memoir of Ann Camm; Memoir of Thomas Camm. These, it must be acknowledged, constitute a rich store of substantial and nutritious food for the religiously disposed mind, and all for the small pittance of two dollars; and which, as appears by an accurate calculation, would, in separate volumes, and at the average customary prices, cost upwards of six dollars, exclusive of binding. Thus far, then, it seems sufficiently evident, the editors have amply fulfilled their engagements, and from our knowledge of their indefatigable attention, there can be no reason for doubt, that if health be permitted, their further prosecution of the work will be equally satisfactory. As mentioned on a former occasion, we have no pecuniary ends to subservise in what we may have to say in relation to this most important undertaking, having no other participation in it than that which is common to every one who desires the spiritual health and prosperity of our religious Society. But we should indeed deem it a matter of real regret, that any of our fellow members should lose this favourable op-

portunity, through any considerations dictated by a false economy, to supply for themselves, their children, and perhaps their children's children, so rich and wholesome a body of family reading,—a practical "commentary on that Book of books, which testifies of Christ; and exhibiting under a variety of aspects, the Christian principles of Friends, and the practices consequent on their faithful maintenance." That the times are hard we readily admit; but surely there must be but few of our brethren or sisters, young or old, that may not afford so small a disbursement per annum, for an object so good, especially as the purpose, in most cases, might easily be effected by a little retrenchment in some article of luxury or superfluity.

From various sources of information, we have been led to infer, that the minds of the British people were every day becoming more and more dissatisfied with the working of the apprenticeship system in the colonies—or rather, across to a vivid sense of the enormous abuses which the wickedness and rapacity of interested men have contrived to supervene, and thus to counteract the magnanimous design of the mother country in passing the abolition act. We have been put in possession of several printed papers and pamphlets, issued by the friends of emancipation in England, for the purpose of diffusing information through the realm, and containing a mass of astounding facts relative to the cruelties inflicted on the poor apprentices, which, were they not well authenticated, would be deemed utterly incredible, and clearly show, that the suffering condition of that greatly abused people, so far from being confined to a mere aggravation of the change. There is, however, ground to hope, that there is about to be such an overwhelming expression of public indignation on the subject, that parliament will be induced to adopt measures for the speedy termination of those abominations. Many of our readers having evinced a desire to be informed from time to time how matters proceed in regard to the British abolition act, we have for their benefit selected from the publications alluded to, one (see page 85), which in a condensed form, embraces pretty much the substance of the rest.

MARRIED, at Friends' meeting at Middletown, on the 30th of eleventh month, 1837, THOMAS LAMBORN, of New Garden, Pa., to RACHEL YARNALL, of the former place.

DIED, on fourth day, the 1st of 11th month, WILLIAM CHANDLER, in the 84th year of his age, a much beloved member of New Garden monthly meeting, Pennsylvania. He was enabled to meet his end with Christian resignation and composure. Those who knew the integrity of his principles, and his benevolent disposition, will long bear in affectionate remembrance his quiet and unostentatious worth, and the tranquillity which a steadfast faith in his Saviour diffused over the closing scene.

—In Baltimore, on the morning of the 5th inst., NICHOLAS FORREIN, in the 64th year of his age. Reminding his friends in the language of his whole conduct, as well as conversation, seemed to be, "Thy will be done;" and when the hour of his departure came he closed his own eyes, appearing to have nothing else to do but to gather "up his feet" in peace. A few hours before his close, he reminded his family that it had been their constant practice to assemble every evening for the purpose of reading the Holy Scriptures, and observing a time of waiting before the Lord. He exhorted them not to neglect this important duty, nor that private one of waiting upon the Lord in secret, individually. Society has lost in him a useful, upright, and consistent example, and the church a valuable member and elder.

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# THE FRIEND.

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For "The Friend."

## SOUTH SEA ISLANDERS.

(Continued from page 82.)

Many of those who embraced the profession of Christianity, were greatly influenced by the temporal advantages they expected to gain. They attributed, and perhaps with more truth than we might suppose, the superior comforts, and the knowledge of arts and science possessed by civilized men, to their religion. It is a remarkable fact, that although prior to their reception of Christianity, the natives, in some of the islands, had, for sixteen years, witnessed the superiority of European habits, and although earnest endeavours had been used for that purpose, none of them manifested any desire to better their condition, until the end of that period, when, at last, religious light broke in upon their minds. With the Christian faith, the spirit of improvement seized upon them, and they at the same time shook off the trammels of idolatry and barbarism. And if we look back to periods before the Christian era, we shall find that the nations farthest removed from that land where revealed religion was preserved in its greatest purity, were sunk deepest in barbarism; and that all those countries, in which civilization had made much progress, were so circumstanced, that we have good reason to believe the impulse proceeded, though they may have been unconscious of the fact, from that land favoured by the Deity above all others with the emanations of divine light, and selected as the heritage of his chosen people.

As an example of the feelings of these simple islanders on this subject, take the following passage from an exhortation delivered by one of them, in a new chapel lighted up with chandeliers; a splendid spectacle, no doubt, in the eyes of the congregation. "Look at the chandeliers! Oro never taught us any thing like this! Look at our wives, in their gowns and their bonnets, and compare ourselves with the poor natives of Kurutu, when they were drifted to our island, and mark the superiority! And by what means have we obtained it? By our own invention and goodness? No! it is to the good name of

Jesus we are indebted. Then let us send this name to other lands, that others may enjoy the same benefits." Another address, however, delivered on the same occasion, indicates a more just estimate of the benefits conferred by the Christian religion. "Let us not be weary in this good work. We behold the great deep; it is full of sea; it is rough and rugged underneath; but the water makes a plain smooth surface, so that nothing of its ruggedness is seen. Our lands were rugged and rough with abominable and wicked practices; but the good word of God has made them smooth. Many other countries are now rough and rugged with wickedness and wicked customs. The word of God alone can make these rough places smooth. Let us all be diligent in this good work, till the rugged world is made smooth by the word of God, as the waters cover the ruggedness of the great deep. Let us, above all, be concerned to have our own hearts washed in Jesus' blood; then God will become our friend, and Jesus our brother."

"Having been taught at Raiatea, the art of making lime from coral rock, the teachers determined to plaster the chapel, and therefore desired the chiefs to send their people to cut down a large portion of fire wood, and when this was done, they requested them to send to the sea for a quantity of coral rock, which was brought to the shore and piled upon the fire-wood. The people did what they were desired, but could not imagine what all this singular process of preparation was to effect. At length, the teachers requested them to set light to the fire-wood; and, as soon as it began to blaze, they could contain themselves no longer, but commenced shouting, 'Oh these foreigners, they are roasting stones! they are roasting stones! come, hurricane, and blow down our banana and our bread-fruit, we shall never suffer from famine again: these foreigners are teaching us to roast stones.' The teachers told them to wait patiently and they would see the result. At daylight, the following morning, they hastened to the spot, and, to their utter astonishment, the burnt coral was reduced to a beautiful powder, and they were so surprised at its softness and whiteness, that they actually white-washed their hats and native garments, and strutted about the settlement admiring each other exceedingly. A space in the chapel being watted, the teachers mixed up a portion of 'the roasted stone,' with some sand, and plastered it on the space which had been prepared, taking care to cover it up with mats, and to send the people away, lest, prompted by their curiosity, they should scratch it down before it became hard. Early on the next morning, they all hastened to see this wonderful sight.

The chiefs and common people, men, women, and children, hurried to the spot, and, when the covering was removed, a sheet of beautifully white plastering was presented to their astonished view. All pressed forward to examine it; some smelling it, some scratching it, whilst others took stones and struck it, exclaiming, as they retired, 'Wonderful, wonderful! The very stones in the sea, and the sand on the shore, become good property, in the hands of those who worship the true God, and regard his good word.'

Shortly after this, Williams visited the island of Atiu. As he approached, a canoe put off from the shore to meet him, "in the centre of which, on an elevated stage, was seated the principal chief. His person was tall and slender, and his aspect commanding. He was clothed in a white shirt, having a piece of Indian print girt around his loins; his long and beautiful black hair hung gracefully over his shoulders, or waved in the passing breeze, as, with the motion of his body, he kept time to the rowers.'" Williams says, "We gave him a hearty welcome on board." A chief from Aitutaki, one of the chief's party, "was so full of zeal for the conversion of his brother chieftain, that, as soon as he reached the deck, he led him away from us, and commenced his work, by informing him that the Maraes of Aitutaki were demolished, the great idols burnt, and the smaller ones were on board the ship to be conveyed to Raiatea, the island from which the teachers came who had instructed him. To this he added, that a large white house, made of burnt or roasted stone, had been erected, and dedicated to the worship of Jehovah, who was the only true God. 'All our offerings to our false gods,' continued this new Christian chief, his countenance gleaming with animation as he spoke, 'cannot procure us pardon; but God has given his Son Jesus Christ to die for us, and through him mercy is bestowed. I am come,' said he, 'to advise you to receive the good word. Our gods were one formerly, mine are all now abandoned, many of them destroyed; let us both worship one God again, but let it be the true God.' In confirmation of his statements, he led the astonished chieftain into the hold of the vessel, and exhibited to his view their once dreaded, and as they imagined, powerful gods, which were there lying in degradation. By some circumstance, which I do not now recollect, this chief was induced to remain on board during the night, and the following day being Sabbath, he attended worship. In the course of my address, I read and commented upon what is said by David and Isaiah, in reference to idols. The mind of the Romanians was powerfully impressed with these

vivid representations of the folly of idolatry, especially by the words, 'with part thereof he roasteth a roast and is satisfied; and the residue thereof he maketh a god, and worshippeth it, and prayeth unto it, and saith, deliver me, for thou art my god.' Nothing could be better calculated to make an impression on the mind of an intelligent South Sea Islander than these inimitable verses of inspired truth; indeed, the effect is likely to be far greater than that produced upon the mind of an English reader. The natives have two words, not very much unlike, but expressive of opposite ideas, *moa* and *noa*, the *moa* meaning sacred, and *noa* the very reverse of sacred. All that pertains to the gods is the superlative of *moa*; and all that pertains to food, superlative of *noa*. The idea now, for the first time, darted with irresistible force into the mind of Roma-tane; and he perceived at once the excessive folly of making a god and cooking food from one and the same tree, thus uniting two opposite extremes, the *moa* and the *noa*. The astonished chief appeared for some time lost in wonder. At length he retired, and spent the whole of the night in conversation with the teachers and the chiefs from Aitutaki about the wonderful truths he had heard, frequently rising up and stamping with astonishment that he should have been deluded so long, and expressing his determination never again to worship his idol gods. 'Eyes, it is true,' said he, 'they have; but wood cannot see; ears they have, but wood cannot hear.'

He accompanied Williams to Mitiaro, of which island he was also chief. On their arrival he sent for the resident chief, "to whom he stated that the object of his visit was to exhort him and the people to burn the marae, abandon the worship of their gods, and place themselves under the instruction of a teacher whom we were about to leave with them, and who would teach them the word and the worship of the true God, Jehovah. He wished, moreover, that the house they were erecting for himself should be converted into a house of prayer, under the direction of the teacher. The people listened with astonishment, and enquired if the gods would not all be enraged and strangle them. 'No,' replied the king, 'it is out of the power of the wood that we have adored and called a god, to kill us.' 'But,' said one, 'must we burn Tariarui?' or great-ears. [Roma-tane's tutelary god]. 'Yes,' replied the king, 'commit him and all the evil spirits to the flames.' They asked him if he would not come to the celebration of the great festival he had ordered them to prepare. He replied that he should come, but that it would be on a different business. 'I shall come,' said the chief, 'to behold your steadfastness in this good work, and your kindness to the teacher you have received.'

Having prospered to the utmost bounds of their expectations at Mitiaro, they proceeded to the island of Mauke, another dependency of Roma-tane's. "Tararo, the chief, with a number of the people, were waiting on the beach, to welcome their king. The first words he uttered as he leaped on shore, were,

'I am come to advise you to receive the word of Jehovah, the true God, and to leave with you a teacher and his wife, who will instruct you. Let us destroy our marae, and burn all the evil spirits with fire; never let us worship them again. They are wood, which we have carved and decorated, and called gods. Here is the true God, and his word, and a teacher to instruct you. The true God is Jehovah, and the true sacrifice is his Son, Jesus Christ.' After their astonishment had a little subsided, the natives replied, that as he assured them that it was 'a good word and brought salvation, they would receive it, and place themselves under the instruction of the teacher.' The king then invited Tararo and his wife to attend family worship that evening, to which they consented. After this, they enquired of the king, when they might expect him at the great festival, which they were preparing for him; and at another, called Takurua, at which the most obscene ceremonies were performed. He replied, that 'all these infamous customs, connected with the worship of their false gods, should now be abandoned: but that he would visit them again, to behold their steadfastness in the good word.'

"It is a pleasing reflection, that the very first vessel which visited the islands of Mitiaro and Mauke carried the glad tidings of salvation to them. In this people the words of the psalmist have a striking fulfilment: 'As soon as they hear of me, they shall obey me; the strangers shall submit themselves unto me.' How sudden and unexpected, at times, are the gifts of a bountiful Providence! How unlooked for, unsought, the communications of God's mercy! The king of Atiu came on board of our vessel to gratify his curiosity, and was at the time a bigoted idolater, having even threatened to put the teachers to death;—was induced to embrace the truth himself—to use his influence in overthrowing the superstitions of ages in two islands—and then to return to his own, with a full determination to do the same there. Could we be restrained from exclaiming, 'It is the Lord's doing, and it is marvellous in our eyes?'"

(To be continued.)

*The Present Condition of the Negro Population in the British Colonies; particularly in relation to the working of the Apprenticeship System established under the "Act for the Abolition of Slavery."*

(Continued from page 86.)

Of the stipendiary magistrates, a large proportion appear to be mere tools of the planters. There were eleven local magistrates publicly known to have assisted in destroying the chapels of the missionaries; and not one of them, up to this day, has been removed from office on account of his so acting,—and one individual who assisted in this infamous proceeding, has been appointed a special magistrate, and now receives £450 a year from this country to see justice done to the negro.

Soon after Sir Lionel Smith's arrival in Jamaica, a commission was appointed to en-

quire into the cause of the complaints of the planters, against the conduct of Dr. Palmer. This commission consisted of two local magistrates, both of them planters or managers of estates, and two stipendiary magistrates, the bias of one of whom, at least, if he had any bias, was against Dr. Palmer. They summed up their report by saying, that they considered Dr. Palmer had administered the abolition law, in "the spirit of the English abolition act, and in his administration of the law had adapted it more to the comprehension of freemen, than to the understanding of apprenticed labourers." Not only did Sir Lionel Smith suspend Dr. Palmer on this report, but the colonial office at home have dismissed him from his situation. The effect of such a proceeding as this, has been to discourage every honest man, who was disposed to act fairly towards the negroes.

The following case may be taken as an illustration of the difficulties an honest magistrate is subject to. "A book-keeper of the name of Maclean, on the estate of Mr. Hamilton, an Irish clergyman, committed a brutal assault upon an old African. The attorney on the property refused to hear the complaint of the negro, who then went to Mr. Stephen Bourne, a special magistrate; when Maclean was brought before him, he did not deny the fact, but said, as the old man was not a Christian, his oath could not be taken! Mr. Bourne, not being able to ascertain the amount of injury inflicted upon the negro (whose head was dreadfully cut), feeling that it was a case which required a greater penalty than £3 sterling, (the amount of punishment to which he was limited by the local acts,) detained Maclean, and afterwards committed him to jail, and wrote the next day to the chief justice upon the subject. He was discharged as soon as a doctor's certificate was procured of the state of the wounded man, and bail was given for his appearance at the assizes. Maclean's trial came on at the assizes; he was found guilty, and very severely reprimanded for his inhuman conduct, and fined £30. The poor African, however, got no remuneration for the injury inflicted upon him, and the special justice has been prosecuted for false imprisonment, dragged from court to court, represented as an oppressor and a tyrant, put to above £400 expense in defending himself, and actually had judgment given against him for £150 damages. It is true, the expenses and verdict will be ultimately paid by government, but the anxiety and trouble of such proceedings are very harassing, and Mr. Bourne was liable, when Mr. Sturge left Jamaica, to be arrested any day, and imprisoned in Kingston jail. On the other hand, two magistrates who were dismissed for flagrant violations of the law in the punishments which they inflicted on the negro, the planters were about to entertain at a farewell dinner, and had actually set on foot a subscription, as a tribute of gratitude for their 'impartial' conduct in administering the laws, as special justices. Thus were two men, notoriously guilty of violations of law and humanity, publicly encouraged and protected, while Mr. Stephen Bourne, who, according to the

testimony of the present and late attorney-general, had acted, not only justly, but *legally*, was suffering every species of persecution and indignity for so doing; persecution and suffering being the certain reward attendant on every special magistrate who ventures to do more than fine the planters three pounds for any act of cruelty of which they may be guilty. This horrid system of deadly enmity to the advancement of the negro in the scale of society, and of his attainment of his just rights as a man and a Christian, will not end even in 1840, unless the people of this country exert themselves to the utmost, to put an end to it at once.

Neither Dr. Lloyd, Mr. Harvey, nor Mr. Scoble having as yet returned to this country, the committee are at present without the benefit of their oral testimony; but from the latter gentlemen they have received several interesting communications, the following few extracts from which will serve to show that the evils resulting from the apprenticeship system are of the same character in British Guiana as they are in Jamaica.

Before proceeding to mention the result of his observations in Demerara, Mr. Scoble says, "I was long enough in Barbadoes to witness, with my own eyes, the flogging of women on the tread-mill. You can conceive of nothing more barbarous. The labour of the tread-mill is most exhausting of itself, and a sufficient punishment for powerful men, but when the whip is allowed to be used at pleasure, by a brutal superintendent, and that too upon women, it is horrid. I shall never forget the scene at the tread-mill in Barbadoes. I forbear details at the present moment."

He then proceeds thus: "I have now been in Demerara a considerable time. I have visited several of the best conducted estates. I have attended the special justice's office. I have been present at the sittings of the inferior criminal court. I have examined the economy of the colonial jail. I have conversed with planters, with official gentlemen, with special justices, and with missionaries; and I will now inform you of the conclusions at which I have arrived; viz:—

"1. That there is a strong and general feeling of discontent amongst the negro population, arising from the following causes:—

"1. The disappointment of their cherished hope of entire freedom on the 1st of August, 1834. They expected deliverance from bondage; and they were cruelly mocked by its name only. Nothing will ever reconcile them to the apprenticeship, or convince them that they are not most unjustly dealt with. The obedience they yield to their masters is compulsory. They have found the law too strong for them, and hence have they settled down into a dogged acquiescence with its requirements.

"2. The publicly avowed determination of the majority of the planters and their agents is, to get as much labour out of the negroes, during the apprenticeship, as possible. The tariff of labour, established in this colony, is a mere juggle to deceive the people at home. The negroes are worked as much as they

ever were during the days of slavery, for the benefit of their employers. The tariff is founded, it is said, upon the amount of labour performed daily by the negroes, when they were slaves (vide Parliamentary Papers, Part II, pp. 152, 153, 154). Now, it is quite certain, that the amount of labour then laid down was never uniformly performed by the slaves. Had the planters generally attempted to have exacted it, they would have driven the negroes to insurrection. Though they were then armed with the cart whip, stocks, and chains, they durst not have enforced it. From this pretended amount of labour, given out as having been performed by the slaves, in a day of *nine* hours, one sixth is deducted, and the remainder is now the amount of work required of the apprentices, in a day of seven and a half hours. This the special justices enforce by the cat and the tread-mill, or by giving additional time to the estate. There can be no doubt whatever, that under this arrangement, made, he it remembered, by the planters themselves, as much work is now performed by the negroes as they ever did, when slaves. In the opinion of some long residents in the colony, the negroes have less 'time to call their own, under the present system, than they formerly had.

"3. The manner in which labour is enforced. In addition to the sick-house, the ordinary place of confinement on an estate, dark cells have been erected, in which the apprentices may be immured. Labour is enforced thus:—In case a male negro leaves any part of his allotted task unfinished, it is added to the task of next day. If he fail a second time to perform the amount required of him, he is brought before the special justice, who sentences him to pay as many hours' labour to the estate, out of his own time, as he may think fit, provided he does not exceed fifteen hours in any one week. For the second offence, confinement, with hard labour, not exceeding fourteen days, with whipping not exceeding twenty stripes. If, after this, he should prove contumacious, the special justice may sentence him to extra labour on the estate; to confinement, with hard labour for one month, and to receive thirty lashes on his bare back. Now, take the case of the female negro. The punishments are precisely similar, with the exception of the cat, for which the stocks are substituted, in which she may be confined for six days, for ten hours a day, or rather six nights consecutively for ten hours each night, in addition to extra labour on the estate, and to confinement and hard labour on the tread-mill.

"4. The general conduct of the special justices. They are now the drivers on the estates: I mean you to understand this literally. They, for the most part, live on the estates;—they are supplied by the estates;—they are the companions of the planters or their representatives;—they eat with them;—they get drunk with them;—and to flog for them, is all that is required in return. What chance of getting justice has a negro under these circumstances? His complaints are treated as frivolous and vexatious, or as

malicious; and instead of getting his grievances redressed, the chances are, that he will be punished for preferring them. This is the grand reason why so few complaints are made by the negroes against their employers. And yet, the patient endurance of injuries by the negro, is adduced to prove the good conduct of the planters, and the negro's contentment with his present lot!

"5. The distribution of the forty-five hours allowed by law to the master. This time is either taken at the rate of seven and a half hours daily, for the six working days of the week, or else task-work is given them, agreeably to the tariff. In the former case, the planter has the power of taking the seven and a half hours from such parts of the day as may suit him. In the latter case, the negro may perform his task at such hours in the day as may suit him, provided the task be done. But in either case, he cannot secure to himself one whole day to cultivate his little patch of ground, or to attend the market. As near as I can ascertain it, the average distance of the scene of the negro's labour from his hut, is from two to three miles; but no allowance, out of the seven and a half hours, is made for going and coming from work; and, upon the same principle, no diminution of the task is permitted. Every doubtful point is construed in favour of the master. One of the great evils attendant on this distribution of the negro's time, is the continuance of the Sunday market. But here again, no benefit accrues to the apprentice, because it is ordered to be closed at half-past nine o'clock in the morning, so that the apology, the only apology offered by Sir J. C. Smyth (see Parliamentary Papers, Part II, p. ) for its continuance, is of no force whatever. Under the present regulations, the negro has no inducement to employ his little leisure in cultivation, and has no opportunity afforded him of attending the markets. Vegetables are in consequence 100 per cent. dearer than they were formerly. Again, supposing the negro could avail himself of the market, if he reside five miles from it, he must obtain a pass before he would be allowed to proceed thither.

"6. The manner in which the apprentices have been classified. This remark applies principally to domestic slaves. With the exception of those who reside in George Town, Demerara, and New Amsterdam, Berbice, &c. all the domestics on estates throughout the whole of the colony, have been registered as *predial* instead of *non-predial*, apprenticed labourers! And many, in the before-named towns, have also been so registered contrary to the imperial act.

"Now, the consequence of this registration is, 1st. That these domestics will not be free until 1840, instead of 1838. 2d. That they can now be sent to the field or retained in the house at the will of their employers; and, 3d. That when they wish to purchase the remainder of their term, they have to pay double its value. Surely this subject will engage the attention of our friends at home immediately. No time must be lost in securing the freedom of the domestics in 1838.

"7. The constitution of the court of

appraisement. The special justice nominates one of the valuers, the planter another, and the chief justice the umpire. If the two valuers agree in their estimation of the value of the apprentice, the sum they agree upon is that which he must pay for his freedom. If they do not agree, reference is made to the umpire, who is not called upon to decide between the two valuers, but is allowed to fix a price, if he please, above that which either of the valuers has named. Here I will give an instance: One of the valuers of an apprentice (a female) called America Burke, fixed it at 220 guilders, the other 264 guilders, the umpire at 900 guilders! This case came under my own observation. The valuations here are unaccountably high, and scandalously unjust.

\* 8. The manner in which the women are treated. They are the great sufferers under the apprenticeship. Compelled to labour equally with the men, no allowance is made for the peculiarity of their circumstances. They may be \_\_\_\_\_; they may be suckling their infants, &c., yet no difference is made.

\* 9. Separation of family connections, removals from estates, &c. This is now of frequent occurrence, and great suffering is the consequence. One case I will give (I have many of a similar character) by way of illustration. The estate of Vryburgh, Berbice, was recently purchased by a planter of the name of \_\_\_\_\_. He purchased the estate, that he might obtain possession of the people. He applied to a special justice to remove them, who associated another with himself, and, notwithstanding the entreaties and remonstrances of the people, they were forcibly removed to Overwinning, a distance of twenty-five miles from Vryburgh. Two of them (Klaas and Welcome) were severely flogged and handcuffed, and put on board the boat which brought them down. I have the names of thirteen men and women, who have left behind them husbands, and wives, and children, or reputed connections of this kind!

\* 10. Change of cultivation. The high prices which sugars have fetched in the British markets, have led the planters to throw out of cultivation several coffee estates, and to plant them with canes. It is admitted, that coffee and cotton cultivation is light, when compared with sugar growing; yet those poor people, who were formerly accustomed to work in the shade, are now compelled to work in the sun in the cultivation of the cane. Another conclusion to which I have arrived is,

"II. That the planters, as a body, are destitute of all prudence and foresight. This is evinced, 1. In their general abuse of the negroes. They are every thing that is bad,—idle, depraved, and ungrateful. You have only to visit their estates to see their first charge disproved. A more industrious population I never saw. It is true, the fear of the cat, the tread-mill, the dark cell, is before their eyes; but it is easy enough to perceive, that they would work as well if the stimulus of wages and kindness were given. 2. The determination of the planters to get as much work out of the negroes, between this and 1840, as possible. They say, the negroes will not work when they cease to be appren-

tices. They openly express this opinion. Their avowed object at present, is to obtain vagrant, police, and contract laws, under which, labour will be coerced as much as it ever could have been during the days of slavery. 3. The general character of the agents employed by the planters to carry on the cultivation of their estates, I scarcely know how to designate;—it is a compound of villainies—rapacity and cruelty being the chief ingredients. It is impossible that estates under their management can continue to be cultivated. The negroes will leave them as soon as they are free. Of course, there are some honourable exceptions to this charge; and these men will be able to obtain any amount of labour they may require.

"The foregoing particulars can all be substantiated by the evidence of documents I have collected, and which I shall send home as soon as I can transcribe them. The difficulties I have had to encounter have been formidable. I have, nevertheless, been able to make up my mind as to the character of the apprenticeship in this colony. Often have I felt the force of Knibb's exclamation. 'O, this thrice cursed apprenticeship!' since I have been here. If some of the features of slavery have been altered, *it still exists in British Guiana*, and blessed will that day be which sees its termination."

(To be continued.)

*Extracts, Doctrinal, Practical, and Devotional, from the writings of George Monro, M. A.*

(Continued from page 25.)

[From the chapter "On the knowledge of God and divine mysteries," we shall quote some passages, which, for their striking coincidence with the views of Friends, are not a little remarkable as coming from an episcopal clergyman.]

There remains yet one particular as to this head, which I cannot omit recommending to the overseers of youth. And it is this: that the youth be made deeply sensible, that in order to acquire the true knowledge of God, and all divine things, they must *have an unclean from the Holy One*; that is, they must be taught by the Spirit, and therefore that they ought not to rest in what they know of God, and the things of God, either by reading books, or by information from others, or by their own dry and meagre speculations; but that in order to attain that vital and practical knowledge of God and the things of God that I lately spoke of, they must ascend to the Source of lights, and truths, and realities. Divine things, before we can discover their beauty, or feel their efficacy, must be seen in a divine light. *The natural man*, saith St. Paul, that is, he that hath nothing in him but his corrupted reason and faculties, and the shadowy and oftentimes false light that the exercise of these affairs, *cannot know the things of the Spirit of God*; know them speculatively and rationally, as the devils do, he may, but know them divinely, so as to be transformed by them, and conformed to them, he cannot. The reason is plain, *because they*

*are spiritually discerned*; that is, they are truly and savingly known by the illumination of the Holy Spirit only. Hence all good souls are said to be taught of God, which to be sure imports a more immediate operation of God in teaching, than in furnishing us with the outward means of instruction, such as books and the discourses of men, one great design of which is to direct unto, and oblige us to desire the *inward, spiritual, and divine teaching*. And that this is the privilege of all faithful and sincere Christians, St. John assures us in these words: *The anointing which ye have received of him, abideth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him*. To restrict this, as some great men do, to the apostles and first Christians, is no less unreasonable than it is injurious, as depriving us of the greatest blessing in the world; namely, the teaching of the Spirit; and to say, that this passage imports no more than the receiving of the extraordinary gifts of the Holy Spirit, such as the power of working miracles, speaking with tongues, &c., or the benefit of them, as evidences or confirmations of the truths of the gospel, is too jejune a comment, and offering downright violence to the text; for it is certain, that all true Christians, in every age, are anointed with the same Spirit that the holy Jesus himself was, otherwise they are not true Christians; for the very import of that worthy name is, to be anointed, that is, to be led, taught, governed, and sanctified by the Holy Spirit: *If any man*, saith St. Paul, *hath not the Spirit of Christ, he is none of his*. Besides, I must fain ask those who deny that any other light is necessary in order to know God and divine things savingly, but that of reason, assisted by outward revelation, what tolerable sense they will put on the devout and ardent breathings of the psalmist in the hundred and nineteenth psalm, *Open my eyes, teach me thy statutes, give me understanding*, and the like, which he repeats at every turn? To be sure, the psalmist had as great and as many advantages as others can pretend to; he had the benefit of a written law, and the ministry of extraordinary prophets, and no doubt had as good natural faculties as his neighbours, and yet he saw the necessity of another light in order to be divinely instructed. This great truth is acknowledged and recommended by a person of as great and clear a reason as any in our days;\* "Besides," saith he, "the *external revelation of the Spirit* (that is, the declaration which he hath given us of the mind and will of God in the Holy Scripture, and the miraculous evidences by which he sealed and attested it,) there is also an internal one, which consists in pressing that external light and evidence of Scripture upon our understandings, whereby we are enabled more clearly to apprehend, and more effectually to believe it. And a little after, alas! our minds are naturally so vain and stupid, so giddy, listless, and inadvertent, especially in spiritual

\* Dr. Scott's Christian Life, p. 625.



things, as that, did not the Holy Spirit frequently present, importunately urge, and thereby fix them on our minds, our knowledge of them would be so confused, and our belief so wavering and unstable, as that they would never have any prevailing influence on our wills and affections. So that our belief and knowledge of divine things, so far forth as they are saving and effectual to our renovation, are the fruits and product of this internal illumination of the Spirit."

They who reproach and discredit the illuminating influence of the Holy Spirit as unnecessary and imaginary, do great prejudice to the souls of men, by diverting them from the aspiring after that blessed light, that not only gives clearer and more amiable discoveries of divine things, but also communicates the narrow, reality, and substance of them; for they are divinely taught, not only know God, for instance, but really possess him; not only know humility, meekness, patience, charity, &c., but have them really seated in their souls.

To be taught by the Holy Spirit may be the happiness of all; for none are excluded from it but those who by a wretched carelessness in seeking it, or willful opposition to it, do exclude themselves. The promise is general, *he will give his Holy Spirit to them that ask him*, that is, to every one, without exception of any, but of such as make themselves incapable of him, by resisting, grieving, and quenching him. The promises of God, as they are generous, so they are sincere; he truly means as he speaks, so that none need fear that they are secretly or fatally excepted from sharing in the blessings promised. To all that heartily perform the condition, the promises shall be effectually fulfilled; and none are deprived of the blessing, but such as by a willful continuance in sin, and pertinacious resistance of grace, refuse to accept it. This benign Spirit doth anticipate all our endeavours and desires, and by his gracious influences and motives doth awaken and quicken us, and inspire us with strength, whereby we are enabled to prepare for him a lasting and permanent residence in our souls; for when we have listened unto, and complied with his inward calls and motions, he comes and takes possession of us, and dwells in us as in his living temples, and then it is that we are divinely illuminated and taught: of this the Scriptures do assure us, *Unto you, O men, I call, and my voice is to the sons of men.—Turn at my reproof.* These are the *preventing calls* of the Holy Spirit which quicken, excite, and strengthen us; and if we obey these loving importunities, and improve the strength communicated unto us, for those ends and purposes for which it was designed, that is, in turning away from sin, in abandoning, renouncing and crucifying our lusts and corruptions, and yielding ourselves unto God, we are assured of more liberal effusions, and consequently of a more intimate and abiding presence of the Holy Spirit, whereby we shall be divinely taught and instructed; for it follows, *Behold, I will pour out my Spirit unto you, I will make known my words unto you.* So that we see the pretence of weakness and

inability is fully taken away; for the Holy Spirit solicits, excites, and moves us, and secretly inspires us with a mighty force: and why should we complain of weakness that have so powerful an assistant, who is so gracious as to make the first advances to us? For if he did not this, not a good thought, not a pious motion would ever spring up in our dark and corrupt hearts: and further, here is a great encouragement to diligence and fidelity afforded us, for the more faithfully we correspond unto the motions and calls of the Holy Spirit, and the more conscientiously we improve the strength communicated to us by his preventing influences, the more full possession he gets of us, and the more plentifully he imparts his light and joys, and grace, unto us. *Unto every one that hath, that is, that hath made good use of and diligently improved the preventing graces of the Holy Spirit, shall be given, and he shall have abundance.*

We must ardently, instantly, and humbly, pray for the Holy Spirit; this our Saviour himself prescribes to us as a necessary means of obtaining him, who assures us, that *our heavenly Father will give his Holy Spirit to them that ask him.* When the heart is emptied of corruption and lust, and turned from all vain, undue and sinful objects, the desire is naturally carried towards God, his light and grace; such a soul is in the true disposition of praying for the Holy Spirit, and can pray in a right manner. But there must be in the soul a *hungering and thirsting* after righteousness. A soul that is deeply sensible of its wants will  *pant after God*, as the chased hart doth after the cooling streams. One that is deeply sensible of his necessities, not only prays fervently, but prays importunately. Our prayers must be *humble*, that is, they must issue from a heart that truly feels its poverty, blindness, and misery, that is purged of pride and self-conceit, that entertains mean thoughts of itself, that doth not pretend to merit, but runs to mercy; in a word, that disposes us to feel and act as the *publican* did, *who stood afar off, would not so much as lift up his eyes to heaven, smote on his breast, and cried, God be merciful to me a sinner.* He that prays for the Holy Spirit in such a disposition, cannot miss of him; for God hath promised to give his grace to the humble. The humble knowledge of thyself, saith the pious A Kempis, is a surer way to God, than profound and laborious enquiries after learning. When we know ourselves truly, we know that we are poor and miserable, blind and naked; we know that we are great sinners, and imperfect creatures, destitute of good, and disaffected to God, empty nothings, dust and ashes; and such a knowledge of ourselves as this cannot but dispose to humility, and humility is a noble ingredient in prayer.

In order to be illuminated and taught by the Holy Spirit, we must carefully listen to his voice, and correspond to his motions, and faithfully improve his graces already bestowed on us; without we cannot justly hope either that he will teach us, or though he did, that we could profit by his teaching. Neither can we hear the voice of the Holy Spirit, nor re-

ceive any profit from his loving care to instruct us, as long as our minds are distracted, and our attention diverted by the cares and concerns of the world, by the tumults of our unruly passions, by inordinately pleasing our sensuality, and indulging ourselves in the liberty of speculating vainly. *His gentle voice is best heard in stillness and recollection*, when the mind is serious and undisturbed, our passions hushed, and the world secluded.

(To be continued.)

For "The Friend."

#### PRACTICAL CHRISTIANITY.

In a day of much theoretical religion, or what our ancient Friends sometimes called "brain knowledge," it is refreshing to recur to the testimonies of those who had practical experience of what they professed, and whose lives and deaths corresponded with it. Their redemption from the undue love of that which the world idolizes, wealth, talent, and learning, and their steady devotion to the work of salvation in themselves, proved the origin of their religion to be the Holy Spirit, operating upon and regenerating the heart. Silent retirement was the element in which this process was most effectually carried on. As they withdrew from the doctrines and ceremonial performances of men, their learned and mandated ministry, their formal prayers and worship, and sat down in nothingness of self before the Lord, he drew near to them, and taught them, as his children, by his Spirit in their hearts. Thus he made them quick of understanding in his fear, so that they could distinguish clearly the voice of Christ the true Shepherd, from the voice of the stranger. This gave them new senses, new taste, new hearing, new vision, new feelings, and new smelling. They could try words as the mouth tasted meat, and nothing but that which came from Christ could satisfy them. No ornament, however specious to the natural eye, would render words acceptable to them. They neither sought to have their ears delighted with sounds, nor their minds gratified with new things; it was food for the hungry and thirsty panting soul which they wanted, and that in such portions, and in such way, as their Lord should appoint. And however they may be despised by the letter-wise of this day, pure vital religion perhaps never flourished among any people with greater vigour than it did among them.

In the epistle which William Leddra wrote the day before his martyrdom, he displays the valour and confidence of the Christian soldier. "The sweet influences of the morning star," he says, "like a flood, distilling into my innocent habitation, hath so filled me with the joy of the Lord, in the beauty of holiness, that my spirit is as if it did not inhabit a tabernacle of clay. Alas, alas, what can the wrath and spirit of man, that lusteth to envy, aggravated by the heat and strength of the king of the locusts which came out of the pit, do unto one that is hid in the secret places of the Almighty, or unto them that are gathered under the healing wings of the Prince of Peace? Under whose armour of

light, they shall be able to stand in the day of trial, having on the breastplate of righteousness, and the sword of the Spirit, which is their weapon of war against spiritual wickedness, principalities, and powers, and the rulers of the darkness of this world, both within and without."

The participation of the flesh and blood of Christ by those who, through the baptism of the Holy Ghost and fire, have known the corrupt and chaffy nature to be removed, and been ingrafted into Christ the true vine, he thus describes—"As the flowing of the ocean doth fill every creek and branch thereof, and then retires again towards its own being and fulness, and leaves a savour behind it, so doth the life and virtue of God flow into every one of your hearts, whom *he hath made partakers of his divine nature*; and, when it withdraws but a little, it leaves a sweet savour behind it, that many can say they are made clean through the word that he hath spoken to them. In which innocent condition you may see, what you are in the presence of God, and what you are without him. Therefore, my dear hearts, let the *enjoyment of the life alone* be your hope, and joy, and consolation; and let the man of God flee those things that would lead the mind out of the cross, for then the savour of the life will be buried. And although some may speak of things that they received in the life, as experiences, yet the life being veiled, and the savour that it left behind washed away by the fresh floods of temptation, the condition that they enjoyed in the life, boasted of by the airy mind, will be like the manna that was gathered yesterday, without any good scent or savour."

To the exercised and traveling soul, that the Lord has appeared unto, and by the laying on of his divine hand, is preparing it for instruction in those things which pertain to the work of salvation, and for service in his church, he presents this excellent counsel—"Stand in the watch within, in the fear of the Lord, which is the very entrance of wisdom, and the state where you are ready to receive the secrets of the Lord. Hunger and thirst patiently; be not weary, neither doubt; stand still and cease from thy own working, and in due time, thou shalt enter into the rest; and thy eyes shall behold his salvation, whose testimonies are sure and righteous altogether. Let them be as a seal upon thine arm, and as jewels about thy neck, that others may see what the Lord hath done for thy soul. Confess him before men, yea, before his greatest enemies. Fear not what man can do unto you; greater is he that is in you, than he that is in the world. For he will clothe you with humility; and, in the power of his meekness, you shall reign over all the rage of your enemies, in the favour of God; wherein as you stand in faith, you are the salt of the earth; for many, seeing your good works, may glorify God in the day of their visitation."

Our ancient Friends were true believers in the light wherewith Christ enlightens his children, and by which they not only know him their heavenly Leader, but, as they keep the watch, are enabled to detect the adver-

sary in all his transformations. "Take heed," says this experienced Christian, "of receiving that which you saw not in the light, lest you give ear to the enemy; bring all things to the light that they may be proved, whether they be wrought in God. The love of the world, the lust of the flesh, and the lust of the eye, are without the light in the world; therefore possess your vessels in all sanctification and honour, and let your eye look at the mark; he that hath called you is holy, and if there be an eye that offends, pluck it out and cast it from you. Let not a temptation take hold, for if you do, it will keep from the favour of God, and that will be a sad state; for *without grace possessed* there is no assurance of salvation. By grace ye are saved, and the witnessing of it is sufficient for you; to which I commend you all, and in it remain your brother."

Richard Hubberthorn was among the first in the North of England, whose hearts the Lord touched with the sense of his power, when he raised up that band of noble warriors against mystery Babylon, who gave the kingdom of spiritual darkness such an overthrow in that day. He went through great affliction under the dispensation of condemnation, but He who kills but to make alive, and wounds to heal again, raised him up and made him a minister of the everlasting gospel, and sent him forth in the name of the Lord Jesus to proclaim his messages to the people, and many were the seals of his ministry. He was a man of low stature, of weak constitution, and slow of speech, but endued with heavenly wisdom, that he knew when to speak and when to be silent. He delivered his doctrine in great plainness, reaching the point intended, and was a steadfast contender for the faith once delivered to the saints, which stands in the power of God, and works by love.

He died a prisoner for the truth, and to some of his beloved companions in tribulation, and in the kingdom and patience of Jesus Christ, who desired him to communicate any thing that rested on his mind, he said, just before the close, "That there was no need to dispute matters; he knew the ground of his salvation, and was satisfied for ever in his peace with the Lord God. We know" said he, "one another well, and what each of us can say about these things." "The word of the Lord is with me; that faith which hath wrought my salvation, I well know, and have grounded satisfaction in it." During his sickness he was kept in retirement of spirit, so that, his friends testified, one might feel his strength in the Spirit which kept him so still, that it was not remembered that he groaned all the time of his sickness. On the day before his death he said, "This night or tomorrow I shall depart hence;" and to one sitting by him the next morning, "Do not seek to hold me, for it is too straight for me, and out of this straightness I must go; for I am to be lifted up on high far above all;" and accordingly he was liberated that evening and gathered to the spirits of the just of all generations.

Edward Burroughs, a minister of Christ, died in like manner in the defence of the

gospel, having been imprisoned at Newgate, in London, by that cruel persecutor Richard Brown. Just before his end, he said, "I have had a testimony of the Lord's love to me from my youth, and my heart hath been given up to do his will. I have preached the gospel freely in this city, and have often given up my life for the gospel's sake. Lord, rip open my heart, and see if it be not right before thee." At another time, "There lies no iniquity at my door; but the presence of the Lord is with me, and *his life I feel, justice me.*" Again, "Lord, thou hast loved me, and I have loved thee from my cradle, and from my youth unto this day, and have served thee faithfully in my generation." These men were witnesses of the efficacy of divine grace redeeming them from the law of sin and death, so that they need not be constantly deploring their weaknesses and unfaithfulness, and acknowledging that they did that which they ought not, and left undone that which they ought to do. They came into the possession of what their religion professed to do for them, and like the apostle could do all things required, through Christ that strengthened them. He prayed that Brown might be forgiven, and said, "Though this body of clay must turn to dust, yet I have this testimony, that I have served God in my generation, and that *spirit which hath lived, and acted, and ruled in me, shall yet break forth in thousands.*" Though we may say, how have the mighty fallen since that day, and many comparable to fine gold have become dim, yet the power which wrought in them is unchanged, and is now at work in the hearts of thousands, who, did they fully give up to it, would enable them to bear the same living testimonies which those servants and pillars in the church of Christ did, to put to flight the enemies of truth both within and without, and to lift up the standard of pure righteousness, humility, and self-denial, in the midst of a perverse generation; and, to the confounding of all deceit and hypocrisy, cloaked under a specious profession of religion. S.

*An Epistle of Counsel from the Yearly Meeting of Friends, held in Baltimore, by adjournments from the 30th of the 10th month to the 2d of the 11th month, inclusive, 1837.*

To our Quarterly and Monthly Meetings, and the members composing them.

Dear Friends:—In being permitted once more to assemble together in the capacity of a yearly meeting, we have been bowed under a sense of the continued and unmerited mercy of God our Saviour. Looking unto Him as the giver of every good and perfect gift, we have been emboldened to approach Him, and to ask for strength and grace to help us in this our time of need: and He has indeed helped us and blessed us with spiritual blessings. Thus allowed, as we have been, to take "sweet counsel together," and to encourage one another in the Lord, our hearts have been enlarged and animated with a degree of that love which embraces, with desires for their salvation, the whole human family. But

especially have we been made to travail for those who are united with us as members of this yearly meeting, with prayers for their preservation, and for their growth and establishment in the truth.

Their present situation, as exhibited in the answers to the queries, claimed the sympathy of the meeting, and produced a lively exercise and concern in the minds of many, which was expressed much to our edification and comfort. That those of our members who were absent might participate with us in and profit by the exercise of the meeting, it was concluded to embody it in an epistle of advice, directed to our subordinate meetings.

And first, we desire, dear Friends, that we may consider the great deficiency, which is apparent, in regard to the attendance of our religious meetings. We desire that we examine, each one for himself, into the causes of this neglect, as well as into the consequences which are the result of it. We ask you, who were once diligent in your attendance upon your meetings, and who knew what it was to say "I was glad when they said unto me, let us go up to the house of the Lord;" we ask you, what has led to your present deficiencies? why are your seats so often vacant? Is it because you require less spiritual help than during your "first love," when you might have almost adopted the language of the Psalmist, "one thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." You are seeking to accomplish an impossibility, "you cannot serve God and mammon." Be watchful then, and "strengthen the things which remain that are ready to die."

And you, dear young Friends, to whom the world looks bright and alluring, we beseech you not to shut your eyes to your danger; ask yourselves, if my heart were right with God could I so lightly neglect the assemblies of his people—could I prefer business or pleasure to this solemn duty? Be wise, we entreat you, in time: now, before such principles and habits are confirmed. Oh! turn your faces Zion-ward, and by a diligent and faithful attendance upon your religious duties, set a good example to your companions and to the world. Such a course we believe would be blessed to you and to Society; for if you were concerned to seek Him who loves an early sacrifice He would be found of you, and you would enjoy that peace which the world can neither give nor take away. Forsake not, then, dear Friends, the assembling of yourselves together, however small your numbers or discouraging your situation; remember, that if we are only gathered together in the name of Jesus he will be in the midst of us, he will teach us.

Under the guidance of the Holy Spirit, we believe that our worthy forefathers were led to adopt those precious testimonies which it is our privilege to maintain. To you, beloved Friends, who have not yet taken up the cross in respect to plainness in speech, deportment, and apparel, we would address the language of expostulation and entreaty. Is

this a time for our members to hold back—to stumble, as it were, upon the threshold of our courts? Is not the call sounded in your ears, "come ye up also to the help of the Lord?" The Society of which you are members has claims upon you, which your want of conformity to its testimonies prevents you from fulfilling. Say not that these things are trifles—if they be so, suffer them not to stand between you and your duty. You know that, without an obedience in these respects you cannot become consistent members of our Society, or useful in the church. Be willing then even to appear, if need be, as fools for Christ's sake—and "be not conformed to this world, but be ye transformed by the renewing of your minds." Then, dear Friends, will you be made willing to take up your daily cross in this way, and to follow the good Shepherd wherever he may lead you.

In regard to our testimony against slavery, we desire that we may, in our treatment of those of the African race under our care, evidence that we are entirely free from any thing of its spirit; that more endeavours may be extended for their instruction, and that we may be encouraged to assemble them with our families in the commendable practice of the daily reading of a portion of the Holy Scriptures.

Seeing then, dear Friends, that such are our apparent short comings, and conscious of many others, what need have we for renewed watchfulness even unto prayer? How should we seek for a qualification to "bear one another's burdens, and so fulfil the law of Christ." May we follow the leadings of that Holy Spirit which will guide us into all truth, even unto Jesus Christ our Saviour; and as we come to experience the blessed assurance that we are accepted for his sake, and have peace with God through him, we shall not only know an establishment ourselves, but also be made the humble instrument of establishing each other upon that rock which cannot be moved—even Christ Jesus, the rock of ages.

Signed on behalf of the meeting,  
HUGH BALDERSTON,  
Clerk this year.

#### FIRST-DAY SCHOOLS.

It is gratifying to observe that the subject of Scriptural instruction, by means of First-day schools, is claiming the attention of Friends in various parts of the country. I have no doubt the interest now felt will continue to increase as Friends witness the advantages arising from the endeavours of those who are thus engaged in conveying to the youthful mind an acquaintance with the contents of the sacred volume, which are "profitable for doctrine, for correction, for instruction in righteousness, &c." It was to these valuable records that our worthy predecessors gave reference for the truth of the doctrines they laboured so zealously to promote, declaring their willingness to admit "that whatsoever any do pretending to the Spirit, which is contrary to the Scriptures, be ac-

counted and reckoned a delusion of the devil." How important, then, that the rising generation be early made acquainted with them, and endeavours used to impress on their susceptible minds the value of the doctrines and the testimonies they contain. In places where First-day schools have been established by Friends, and the children carefully instructed in a knowledge of the Scriptures and the writings of Friends, salutary and encouraging effects have followed. Besides inculcating the minds of the young with pious sentiments, and forming a lasting attachment to the best of books, the parents and others of riper years, who had neglected the attendance of religious meeting, have been induced to attend meetings for worship, much to the satisfaction of Friends, the encouragement of the children, and may we not hope to their own everlasting benefit.

It is to be desired that this subject may claim the increased attention of Friends; and I would also solicit those who are engaged in this labour of love to forward for insertion in "The Friend" some account of the result of their care, together with such remarks as their judgment and experience may suggest, for the encouragement of others who may be similarly engaged. O.

12th month, 18, 1837.

*Quick Circumnavigation*—The barque Mary Frazier, Captain Charles Sumner, arrived from Manila, on the 18th ult. She sailed from Boston, December 14th, 1836—proceeded round Cape Horn to the Sandwich Islands, where a party of missionaries, thirty-four in number, were safely landed after one hundred and sixteen days' agreeable voyage. From thence the vessel went to Manila—took in a full cargo, and reached home, by the Cape of Good Hope, having performed the circuit of the globe in eleven months and four days, which is probably quicker than it ever was done! The whole crew returned which left this port in the Mary Frazier, and we are happy to state that she is a strictly temperance vessel.—*Boston Journal*.

*Medical Admonitions of the Chinese*.—Be virtuous; govern your passions; restrain your appetite. Avoid excess and high seasoned food, eat slowly, and chew your food well. Do not eat to satiety. Breakfast betimes: it is not wholesome to go out fasting. Sup betimes and sparingly. Sleep not until two hours after eating. If in the spring there should be two or three hot days, do not be in haste to put off your winter clothes.

Not one in ten thousand dies by poison; yet the bare mention of it strikes with horror; what multitudes by intemperance! Yet how little it is feared! See that moth, which flies incessantly round the candle—it is consumed! Man of pleasure, behold thine own image. Temperance is the best physic. The life of a man is a fever, in which very cold fits are followed by others equally hot. The man who hath never been sick doth not know the value of health.

When a family rise early in the morning,

conclude the house to be well governed. One hour's sleep before midnight, is worth two hours after.

From the Knickerbocker for December.

### FLORAL ASTROLOGY.

"Flowers, that shibe like small blue stars in the green firmament of the earth."—CAROVE.

Spake full well, in language quaint and olden,  
One who dwelleth by the castled Rhine,  
When he call'd the flowers so blue and golden  
Stars, that to earth's firmament do shine.

Stars they are, wherein we read their history,  
As astrologers and seers of old;

Yet not wrapp'd about with awful mystery,  
Like the burning stars which they behold.

Wondrous truths, and manifold as woodrons,  
God hath written in those stars above;  
But not less in the bright flowers under us,  
Stands the revelation of his love.

Bright and glorious in that revelation,  
Written all over this brave world of ours,  
Making evident our own creation,  
In these stars of earth, the golden flowers.

And the poet, faithful and far seeing,  
Sees alike in stars and flowers a part  
Of the self-same universal being  
Which is throbbing in his brain and heart.

Gorgeous flowers, in the sun-light shining,  
Blossoms flaunting in the eye of day,  
Tremulous leaves, with soft and silver lining,  
Buds that open only to decay:

Brilliant hopes, all woven in gorgeous tissues,  
Flaunting gaily in the golden light,  
Large desires, with most uncertain issues,  
Tender wishes, blossoming at night!

These in flowers and men are more than seeming;  
Workings are they of the self-same powers,  
Which the poet, in no idle dreaming,  
Seeth in himself and in the flowers.

Every where about us are they growing;  
Some like stars, to tell us spring is born,  
Others, their blue eyes with tears o'erflowing,  
Stand like Ruth amid the yellow corn.

Not alone in spring's armorial bearing,  
And in summer's green emblazon'd field,  
But in arms of brave old autumn's wearing,  
In the centre of his brazen shield.

Not alone in meadows and green alleys,  
On the mountain-top, and by the brink  
Of sequester'd pools, in woodland valleys,  
Where the slaves of nature stoop to drink.

Not alone in her vast dome of glory,  
Not on graves of bird and beast alone;  
But in old cathedrals, high and hoary,  
On the tombs of heroes, carv'd in stone.

In the cottage of the rudest peasant,  
In ancestral homes, whose crumbling towers,  
Speaking of the past unto the present,  
Tell us of the ancient games of flowers.

In all places, then, and in all seasons,  
Flowers expand their light and soul like wings,  
Teaching us, by most persuasive reasons,  
How akin they are to human things.

And with child-like, credulous affection,  
We behold their tender buds expand,  
Emblems of our own great resurrection,  
Emblems of the bright and better land.

H. W. LONGFELLOW.

Cambridge University.

*Natural Curiosity*.—A deer was lately killed in Clearfield county, Pennsylvania, by a gentleman from Perry county, the one entire side of which, including its legs, was black,

and the other side the common colour of the species. The skin is to be stuffed and deposited in some museum.

*Consolation for Letter Writers*.—The following astounding fact is mentioned in the report of the post-master general, namely, that the number of dead letters returned to the general post office, is 900,000 annually.

## THE FRIEND.

TWELFTH MONTH, 23, 1837.

Having been supplied with a printed copy of the minutes of Baltimore Yearly Meeting, a brief notice of which was inserted on the 11th ult., we have from thence copied an epistle of advice from that meeting to its members.

It will be remembered that the account published by us of Indiana Yearly Meeting contained an interesting report of its committee on Indian concerns, relative to a portion of the Shawnee tribe, latterly removed by government west of the Mississippi, and which for several years past has been under the joint charge of Ohio, Indiana, and Baltimore Yearly Meetings. These minutes of the latter yearly meeting likewise contain a report of its committee on the same subject, the matter of which is much the same as in the former, with the exception of the following extract, which we present for the satisfaction of our readers.

"In concluding our report, it may prove interesting to the yearly meeting to be made acquainted with the fact, that the United States government has recently exhibited peculiar marks of a friendly fostering disposition towards the tribes of Indians who have removed from their old locations to the west of the Mississippi. This is particularly evinced by the circumstance of the agent of the general government having, a short time since, laid before various tribes a proposition, the substance of which was, that our government was willing, with their approbation, to lay off a large tract of country, sufficient to contain a number of nations of Indians, and to give them a warrant deed for the same, (describing the boundaries,)—that the said tract of country should be known by the title of the 'Indians' country'—that no white man should have any right within the said boundaries except his business was sanctioned by government—that the Indians should have the privilege of making their own laws, (at the same time some laws were recommended which it was thought best for them to enact,)—that government would be at the expense of building them a good substantial council house—that each nation should send one or more of their number annually to said house, there to confer on such subjects as they may be interested in—that they should every year elect one of their number to congress, there to remain during the session to represent the whole of the nations residing in their country, and that government would pay all expenses

in going to, while remaining at, and returning from, the seat of government.

"This important proposal has been accepted by several of the tribes, of which the Shawnee under our charge is one. From public documents before the United States congress of 1836, we conclude that the offer on its part to the aborigines west of the Mississippi, which we have just noticed, does not look to their *again removing to some new territory*, but simply proposes their acceptance of these privileges in their present location.

"The committee are glad to be able to state that from a review of the present condition of our red brethren, as presented to public notice in the report of the United States commissioner of Indian affairs, it is manifest that some of the tribes of this long outcast and unhappy people have, to a very gratifying and encouraging degree, been made participators in the blessings of civilized life; and we see no ground to despair of this coming to be their experience to a still greater extent, as there is exercised towards them on the part of Christian philanthropy a due degree of that liberality which 'deviseth liberal things,' and that 'brotherly kindness' which is so eminently a part of the practical charity of the gospel."

The editors of the Friends' Library respectfully inform their subscribers and others interested in the work, that they have appointed George W. Taylor their agent, who will receive subscriptions therefor, attend to the delivery of the numbers both in town and country, and generally to all matters connected with the concern. Communications to be addressed and payments made to him at No. 50, North Fourth street, Philadelphia.

WM. EVANS,  
THOS. EVANS.

Philada. 12th mo. 20th, 1837.

We are desired to insert information that a female teacher is wanted at Friends' Boarding School, Mount Pleasant. Applications to be addressed to Daniel Williams, superintendent, or to Henry Crew, Richmond, Jefferson county, Ohio.

MARRIED, at Friends meeting, Germantown, Pa., on the 16th of 11th month, EZRA COSFORT, of Seabury, Bucks county, to JANE S., daughter of John Jones, of Bucks county.

Departed this life, on the 6th inst. ESTHER ROBERTS, aged fifty-nine years, a member of Chester meeting, New Jersey. She had long been afflicted in body, and thereby deprived of attending religious meetings, which she bore with Christian resignation and patience; and such was the tranquility and placid serenity she felt at the close, as to impress her countenance with a sweetness animating to her surviving friends. In this instance we trust was verified the declaration of the apostle, "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

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For "The Friend."

SOUTH SEA ISLANDERS.

(Continued from page 90.)

On a subsequent visit to Mauke, Williams found a spacious chapel erected. Addressing the chief, he enquired, "How came you to build so large a place? there are not people enough on your island to fill it." Instead of answering he hung down his head, and appeared much affected. Being asked why he wept, 'Oh,' he replied, 'I weep in consequence of what you say, that there are not people enough in the island to fill this one house; if you had but come about three years before you first visited us, this house and another like it would not have contained the inhabitants.' He said that about three years previous to that event, a disease had raged among them, which though not very fatal, was nearly universal. This was accompanied by a famine, the result of a severe storm, which swept over and devastated the island; and, while enduring these complicated sufferings, the warriors of Atiu came upon them in a fleet of eighty canoes, killed the people indiscriminately, set fire to the houses which contained the sick, and having seized those who attempted to escape, tossed them upon fires kindled for the purpose. 'By these means,' said the chief, 'we have been reduced to the remnant you now behold; and had you not come when you did, our sanguinary destroyers would have repeated their visit, killed us all, and taken the island to themselves.' The person who conducted this murderous expedition was Roma-tane. And it is a deeply interesting fact, that this chieftain, who, with savage aspect, and devastating cruelty, had led his ferocious tribe against the almost defenceless people of Mauke, was the first person whose voice they heard inviting them in accents of persuasive energy to receive the gospel of peace."

Two chiefs of the Samoas, Matatau of Manono, and Malietoa of Savaii, both professors of Christianity, had a difference, which Williams was fearful might one day lead to an open rupture and involve the islands in war. He was very desirous of effecting a reconciliation between them, and succeeded

in doing so by force of Christian principle. His relation of the matter is interesting, and more so, because it comprises a lively account of a characteristic interview which he had with a young chief of Savaii, who had recently determined to embrace the Christian faith. "I had despatched the vessel to fetch Matatau, supposing that he would esteem it an honour to have an English ship sent for him; but unfortunately he refused to come. Upon hearing this Malietoa's indignation was aroused; and being convinced that the continued hostility of these powerful chiefs would endanger the peace of the islands, I determined, if possible, to effect a reconciliation, and with this view, proposed to Malietoa that he and his brother Tuiano, with two or three of the teachers, should accompany me to Manono. To this he at first strongly objected; but, after describing the spirit of Christianity, as contrasted with that of heathenism, and stating that it was honourable in us and pleasing to God, to be the first to seek reconciliation, he instantly said, 'Then I'll go, we'll go to-morrow.'

"This important point being settled, I prepared to retire to rest; but although it was past midnight, and I was excessively fatigued, I was kept from reclining upon my welcome mat, by the conversation of one of the most interesting and intelligent young chiefs with whom I had yet had intercourse. His name was Riromaiava. He was nearly related to Malietoa, and esteemed by the old chieftain so highly that he consulted him upon every subject of importance. He had just then returned from a journey, and was impatiently waiting my arrival. On entering the house, to my surprise he saluted me in English, with 'How do you do, sir?' I instantly replied, 'Very well, I thank you, sir; how do you do?' 'O,' he answered, 'me very well; me very glad to see you; me no see you long time ago; me away in the bush making fight; oh! plenty of the fight, too much of the fight. Me hear that white chief bring the good word of Jehovah, me want plenty to see you; me heart say, how do you do? me heart cry to see you.' He further told me that he had become a Christian, and added that his sincere desire was to know and love the word of God. Upon enquiring whether he had learned to read, he replied, that he had been trying for several months, but that his 'heart was too much fool,' and that he had not yet succeeded. I encouraged him to persevere, and told him that the knowledge of reading was so valuable that no labour could be too great in order to its acquisition. He assured me that he would persevere, and never be tired until he had mastered it. After this he asked me a variety of questions about England, the

usages of civilized society, the principles of Christianity, and numerous other topics, which convinced me that he was worthy of the esteem in which he was held, and of the reputation he had obtained. Perceiving that I was overcome with fatigue, he retired, after requesting me to take a meal at his house in the morning, before I sailed for Manono; and being so much interested with his intelligent conversation, I accepted his invitation. In the course of the morning he gave me a fearful account of the cruelties practised in the late war; and having stated that very many of the women, children, and infirm people were burned, he exclaimed, in a pathetic manner, 'Oh, my countrymen, the Samoa man too much fool, plenty wicked; you don't know. Samoa man great fool, he kills the man, he fights the tree. Bread-fruit tree, cocconut tree, no fight us. Oh! the Samoa man too much fool, too much wicked.' He then enquired very affectionately after Mrs. Williams and my family. He asked if 'Williams-woman and Williams-boy' did not grieve very much at my being so far away from them for so many months upon the sea? 'Yes,' I replied, 'but Mrs. Williams is as anxious as myself that the poor heathen should know about Jesus Christ and salvation, and therefore willingly makes the sacrifice.' With tears in his eyes he then exclaimed, 'We plenty sorry for them; they must have plenty of cry for you all these moons.'

"On the following day we embarked for Manono, accompanied by Malietoa, Tuiano, several other chiefs, and two of the teachers. The natives evinced much feeling at our departure, and entreated me to return as speedily as possible, to tell them more about Jehovah and Jesus Christ. A foul wind prevented our reaching Manono before the following day, and this afforded me an opportunity of discovering that Malietoa still retained many of his heathen usages; for although it rained heavily during the night, he would not descend from the deck, which his friends accounted for on the ground that his presence rendered a place sacred. In addition to this, we learned that no female must touch food that had been brought near to him.

"On reaching Manono, I hastened on shore and succeeded in inducing Matatau to accompany me to the vessel. After introducing him to Malietoa, I stated that my object in bringing them together was to effect a reconciliation, and establish a friendship between them; for, as they were most influential chiefs, and as teachers had been placed with them both, their disagreement would be most disastrous to the cause of religion. I then proposed to leave them for a short time to

themselves, and hoped they would be able to accomplish the much desired object. In about an hour they came to me and said, 'We two have now but one heart,' and that in future they would unite their influence to prevent war, and extend religion. I then gave the teacher and his wife in special charge to Matetau, who ordered his property to be carefully placed in his own canoe; and when we had knelt upon the deck and commended them to God in prayer, they departed for the shore."

Of a very different character from this is the account given by Williams of an attempted visit to the inhabitants of Savage island. Their little territory, quite alone in the ocean, about midway between the Hervey and Friendly islands, received its name from Captain Cook; and it is still worthy of it, both physically and morally. "It is neither beautiful nor romantic. The shores are iron-bound, in most places perpendicular, with here and there a recess, by which the natives have intercourse with the sea." Instead of reciprocating the friendly signals of their visitors they placed themselves in hostile array, and it was only by a good deal of management, that an old chieftain was at length induced to come on board the ship. "His appearance was truly terrific. He was about sixty years of age, his person tall, his cheek-bones raised and prominent, and his countenance most forbidding; his whole body was smeared with charcoal, his hair and beard were both long and gray, and the latter plaited and twisted together, bung from his mouth like so many rats' tails. He wore no clothing, except a narrow slip of cloth around his loins, for the purpose of passing a spear through, or any other article he might wish to carry. On reaching the deck the old man was most frantic in his gesticulations, leaping about from place to place, and using the most vociferous exclamations at every thing he saw. All attempts at conversation with him were entirely useless, as we could not persuade him to stand still even for a single second. Our natives attempted to clothe him by fastening around his person a piece of native cloth; but, tearing it off in a rage, he threw it upon deck, and stamping upon it, exclaimed, 'Am I a woman? that I should be encumbered with that stuff?' He then proceeded to give us a specimen of a war-dance, which he commenced by posing and quivering his spear, running to and fro, leaping and vociferating, as though inspired by the spirit of wildness. Then he distorted his features most horribly, by extending his mouth, gnashing his teeth, and forcing his eyes almost out of their sockets; at length he concluded this exhibition by thrusting the whole of his long gray beard into his mouth, and gnawing it with the most savage vengeance. During the whole of the performance he kept up a loud and hideous howl.

"We gave him a present of a hatchet, a knife, a looking-glass, and a pair of scissors; none of which, however, did he appear to prize; but just as he was leaving the vessel, he caught sight of a large mother-of-pearl shell, which one of our people was handling,

and springing forward, he seized it from him, and appeared, from his frantic expressions of joy, to have obtained an article of superlative value. Thus laden he was returned to the shore, where he received the hearty congratulations of his wife and people on his happy escape from a most perilous situation.

"Night coming on, we stood to sea, hoping in the morning to hold more beneficial intercourse with the degraded inhabitants of this island; but the next day also was spent in fruitless attempts to obtain it. A landing, however, was effected by the two teachers from Aitutaki, whom I had intended for this island, and some of our own people; when, after having been handled, smelt, and all but tasted, perceiving a vast multitude of natives approach, thoroughly equipped for war, they thought it advisable to return without delay to the ship. All the men were in a state of nature, and appeared quite unconscious of any impropriety." The teachers, with their wives, were so much alarmed at the idea of attempting a settlement among such brutish savages, that they begged to be stationed any where else. The only hope then of doing any good among them was by inducing "a native or two to accompany us to the Society Islands, to keep them for a short time, load them with presents of useful articles, and then restore them to their home. This we succeeded after considerable difficulty in effecting. As soon, however, as the youths perceived that they were losing sight of their island, they became most frantic in the expressions of their grief, tearing their hair, and howling in the most affecting manner. We had recourse to every expedient to acquire their confidence and assuage their grief, but for the first three or four days their incessant howlings were of the most heartrending description; we could neither induce them to eat, drink, or sleep. When animal food was offered to them, they turned away with disgust, and howled most piteously; for having never seen it before, they concluded that we were cooking and eating human flesh, that we had taken them on board for the same purpose, and that when our present stock was exhausted they were to be put to death and devoured. Their fears, however, were in some measure removed on the third day, by seeing a pig killed; and from that time they gradually became more tranquil, were reconciled to their new companions, and even delighted with the prospect of seeing other countries. We were induced to be extremely cautious in our intercourse with the inhabitants of Savage Island, from having been informed that the islanders had seized a boat belonging to a vessel which had touched there a few months before, and murdered all the crew. But this ought to increase our compassion, and also our zeal to introduce that religion which alone will be effectual in taming their ferocious dispositions, reforming their savage habits, and rendering intercourse with them safe and beneficial."

These young savages accompanied Williams in a tour among the Samoas and back to the Hervey islands; thence they were safely conveyed home. "Very favourable

impressions had been made upon one of them, but the other resisted every attempt to instruct him." It is not known what effect they produced upon the minds of their countrymen.

(To be continued.)

*The Present Condition of the Negro Population in the British Colonies; particularly in relation to the working of the Apprenticeship System established under the "Act for the Abolition of Slavery."*

(Concluded from p. 92.)

As in Jamaica, Barbadoes, British Guiana, and the other colonies which have been mentioned above,—so in Trinidad! The working of the apprenticeship system is alike in them all. The following is the testimony of a gentleman of the highest respectability in Trinidad:—

"In my opinion," he says, "which I advance with deference, measures ought to be taken at once, to arrest, or at any rate check, the stipendiaries in their reckless career of oppression. It appears to me, that the philanthropists, after having achieved the victory of the 1st August, 1834, have abandoned the field without even securing the object for which they had so long and so honourably contended. I repeat to you, that the negro's sufferings are more acute, and his chance of obtaining justice less, under the present system, than during the time, when his deplorable state of abasement was called by its proper name—Slavery. The most unjust means are resorted to, in order to prevent the negroes from purchasing redemption from the remaining term of suffering. But that this allegation may rest upon other authority besides mine, I call your attention to an advertisement in the Port of Spain Gazette of 10th January last, signed 'JAMES TAYLOR,' a planter and commandant of a district, and heretofore a magistrate under the act for the abolition of slavery. Men such as these are selected by Sir George Hill, to deal out even-handed justice!

EXTRACT.

"The subscriber is requested to announce that a meeting will be convened at San Fernando, on the 14th instant, at 12 o'clock, to take into consideration the necessity of forming an association for the purpose of counteracting the ruinous and mischievous conduct of a portion of the community, who, in order to obtain labour on their estates, are making pecuniary advances to the most valuable of the prædial apprenticed labourers of their neighbours, who, by obtaining a discharge from their present employers for about half its actual value, the parties making the advance are enriching themselves by securing labour on their properties, on the ruin of others.

"It will also be the object of this association to endeavour to obtain an equitable scale for the judicial valuation of unexpired labour, founded on the prices actually now paid.

(Signed) 'JAMES TAYLOR.'

'San Fernando, 2d Jan. 1837.'

"You will observe what you may deem a discrepancy in the above, but the truth is, the 'judicial valuations' are those which take place before the chief judge of the colony in open court, whilst 'the prices actually now paid,' is an allusion to the valuations had before the stipendiary justices by whom the planters' connections, or friends of the owners are appointed appraisers, contrary to the spirit of the law, as I have always, unsuccessfully, maintained. These latter valuations are much higher in amount than the former, and it is upon a scale of the average of these, that the planters wish to assess the value of the remaining term of apprenticeship."

The following extract of a letter, dated 21st January, 1837, is worthy of notice—

"I knew when you were here, you did much good, but could scarcely imagine the evil you prevented. The slaves have it all their own way, and have become more rabid in proportion as their days are fewer. The magistrates are very accommodating—task-work is all the fashion, and if an apprentice complains of being overworked, two planters are called to decide the dispute. Is this mockery of justice never to cease? I assure you, that at this moment they work harder (I mean without remuneration) than ever they did as slaves. The law provides no regulation, which grants to the mother of a babe time to suckle her offspring. This is left to the tender mercy of the planter. You will perceive in the Fort of Spain Gazette, of the week before last, an advertisement signed James Taylor. The planters have had a meeting (James Taylor in the chair), the avowed purpose of which, was to prevent the apprentices from buying their unexpired time. One woman at Carenage who has two infants, having offended her mistress, has been transported (sold) to the Quarter of Cedros. The valuations of apprentices are higher than ever. Of this you may judge from the following:—Joseph, a mere boy, belonging to Petit Morne estate, 240 dollars. Celestin, same estate, 440 dollars. Will it be believed at home, that in January, 1837, they ask more for the services of a *slave* until August, 1840, than would have been considered his value in 1833?"

*Extract of a letter from a Clergyman, dated the 21st of January last.*

"With the cruelly oppressed apprentices I have daily intercourse. I cannot alleviate the oppressive wrongs of which they give me the painful details, otherwise than by calling to their minds the sufferings of our Redeemer, and encouraging them to expect from those great and good men in England, some further steps which will restore them to the rights of which the cupidity of the planters and merchants has robbed them."

*Extract of another letter, dated 20th October, 1836.*

"With regard to the apprentices themselves, they are suffering with Christian resignation, and with hopes of having their state ameliorated. Mothers, whilst working in the fields, are not even allowed to retire

for a few moments to suckle their young ones.

"This testimony, my dear sir, is from respectable and undoubted authority. Upon it I refrain from remark; but I request you to make any use of it you think proper, trusting that the time is not far distant when the friends of humanity will awake from their present lethargy. Be assured, that if something effectual be not done at once, to alleviate the miseries, both mental and corporeal, of the wretched objects of their philanthropic feeling, the good work will at length have to be recommenced with redoubled difficulties in the way. I repeat to you, that nothing is to be hoped for, from the present race of proprietors or their coadjutors, the stipendiaries. We are disjointed and wavering,—our enemies are united and determined to perpetuate the same system of oppression, by whatsoever name it may be called, whether by that of slavery, apprenticeship, or freedom."

We have in this country evidence of the highest character, that the working of the apprenticeship system is equally bad (we fear we may say worse), at the Cape of Good Hope and the Mauritius, than even in the colonies already named; but we must refrain at present from laying it before the public. The facts already stated are more than sufficient to show the necessity which exists for the direct interference of the British people to put a stop to the crying evils which have sprung out of a system which was intended to be fraught with the blessings of peace and happiness to our coloured fellow-subjects in the British colonies, and for which we paid £20,000,000 sterling; if any further evidence were wanting to prove the existence of this necessity, we have it on the authority of more than one governor of Jamaica, and that too, given in the most formal manner, and in one instance responded to, by the house of assembly itself.

The Marquis of Sligo, in his speech to the legislature in February, 1836, says—

"The very extraordinary nature of the message I have received from the house of assembly, compels me to point out to the legislature of Jamaica the position in which the conduct of one of its branches has placed the colony; to that branch, therefore, must I more particularly address myself, while I review its proceedings during the present session—while I point out what disposition it has evinced to meet the wishes of the mother country.

"Two messages I have recently sent down, on the subject of the police bill, and the act in aid, have placed my views of the manner in which these two measures have been treated in the assembly in too clear a light to require more than a very few remarks.

"I pressed on you the establishment of more courts of assize, so strongly recommended by the presentment of the grand jury. You took no notice of it. A revision of the laws affecting the discipline of jails and other places of confinement was recommended to you. All these subjects have remained unnoticed. The *whipping of females*, you were informed by me, officially, was in practice;

and I called upon you to make enactments to put an end to conduct so repugnant to humanity, and so contrary to law. So far from passing an act to prevent the recurrence of such cruelty, you have in no way expressed your disapprobation of it. I communicated to you my opinion, and that of the secretary of state, of the injustice of cutting off the hair of females in the house of correction previous to trial; you have paid no attention to the subject.

"I informed the house, that in the question of the British government, the taxation imposed by the local authorities on the property of apprentices was quite illegal; you totally disregarded this suggestion.

"I sent you down no less than four messages on the subject of an extended system of education; as no measure on the subject has emanated from the house, can I otherwise than conclude, that you are indifferent to it? I informed you, that £25,000 sterling had been voted by England for the support of education in the colonies, with the promise of still further assistance being afforded, and you have taken no steps to make it available. I transmitted to you despatches from the secretary of state, recommending the repeal of the 33d canon, with a view to increase religious instruction in the colony; you have not attended to the recommendation. I recommended the introduction of an emigration bill; I pointed out to you the injury done to the poorer classes of the claimants for compensation, by the schemes of interested persons; I communicated to you the circumstances, arising out of your own decision, relating to the police bill; you have taken no notice of it."

Did the Anti-Slavery Society ever pass stronger censures on the proceedings of the house of assembly than are contained in this speech?

On the accession of Sir Lionel Smith to the government, the same recommendations were repeated; and we ask, how, up to the present moment, have they been attended to? A marriage act has been passed, and an act, open to some very serious objections for the classification of apprentices. Every other recommendation has been treated with neglect amounting to contempt! But Sir Lionel Smith, in his speech to the legislature on the 1st Nov. last, asserted more than at that time had even been charged upon the apprenticeship system by the Anti-Slavery Society itself, for his excellency on that occasion, as his majesty's representative, in the performance of one of the most grave and important duties of his office, asserted—that circumstances had occurred in the island—"which in many instances provoked more severity and harshness towards the labourers, than ever existed in slavery," to which the house, in their address in answer, fully responded.

We can scarcely close this paper without referring to the "narrative of James Williams," but as it has already been so extensively circulated, we will do no more than recommend those who have not yet read it, to do so without delay, as it contains a faithful account, not of the sufferings of this indivi-

dual only, but of what must be considered a picture of the sufferings of a large class of human beings.

We think we may now (referring to the preceding statements,) ask,—have we not very strong grounds indeed, for once more appealing to the public on behalf of our sable brethren on the other side of the Atlantic? Containing, as these statements do, authentic evidence collected from persons of all grades—from the representatives of majesty itself, down to the negro apprentice. We, therefore, confidently call upon every person, who peruses this sheet with an unprejudiced mind, to join us in our strenuous endeavours, to put an end at once and for ever to a system, which is productive of such an enormous amount of suffering to our fellow creatures.

For "The Friend."

*An Examination of the Tendency of Fictitious Writings.\**

(Concluded from page 27.)

With reference to the morality of writing fiction, I fear its most plausible excuse is that of doing evil that good may come of it: and it would perhaps come under the censure applied to whatever loveth or maketh a lie—though I by no means impeach the motives of many who thus employ themselves. In examining a moral principle, we ought to free ourselves from all personal considerations. In applying that principle, we should always remember charity.

What should we think of a minister of the gospel, who in addressing his congregation, or of a professor of religion who, in the course of conversation, by way of illustrating his doctrine, or of enforcing what he conceived to be religious truth, should invent a series of anecdotes, *creations of his own*, and gravely assert, such or such a thing "*happened to me*," or, "*it occurred under my own observation.*" Should we discover such a practice to be habitual with him, would we soften our expressions to say that he embellished his discourse with pleasing and instructive fiction? or rather would we not say he was an habitual falsifier? And yet, wherein consists the difference between speaking and writing a falsehood? Simply in this—that the *writer* gives it a greater duration, and a greater circulation. And for any argumentative purpose, I would remark that, to a sound mind, the inference would go for nothing unless the story is believed. And if it is believed implicitly, it may only lead astray, and inculcate error; for a string of fiction cannot amount to proof, and the author may be mistaken in his sentiments. Suppose, for example, a sincere Roman catholic to invent a story, which, were it true, would prove that Christianity and Romanism are identical:—the book would be decried as pernicious and false. Yet who can doubt that he has as good a right as another man, to support by fiction what he conceives to be the truth? If, however, a writer merely states facts, he may build upon them what

arguments he chooses: the reader who has the use of his understanding may reason for himself, and perhaps may draw an inference directly the reverse.

Many persons wish to write, partly with a view to benefit mankind, and not having a sufficient store of *facts* at command to make an interesting book, instead of waiting until their minds are consolidated by experience, and their judgments are matured, give the reins to imagination, and resort to fiction. I believe the world is not benefited by their labours. If none would write but those who are possessed of a sufficient fund from the inexhaustible stores of truth, the world would not be so deluged with books that those who keep pace with the literature of the day, must hurry from one to another, without devoting to any one the time and reflection requisite to enable them to appreciate it.

We have now arrived at a stage of our investigation which I approach with diffidence, but which cannot be neglected in the full and candid enquiry in which I have invited the reader to accompany me. And here I may be permitted to remark that I have no point to carry; my sole object is to ascertain the truth. Should I be supposed by some to carry my views too far, still I shall not regret having written if I may be the means of inducing grave and sound minds to think seriously upon the subject.

An apology for employing fiction as a medium of imparting truth, is habitually drawn from the parables contained in the New Testament. This plea I believe is without foundation, and upon examination will vanish into air. The subject will admit of much being said upon it, and if I treat it with brevity, it is because I wish to avoid an unprofitable multiplication of words for disputation's sake.

The word *parable*, according to its Greek etymology, signifies *a comparison or simile*. In Ezekiel, chapter xvii. it appears synonymous with fable. In some parts of the Old Testament (Mic. ii. 4. and Hab. ii. 6.) it signifies a proverb. Balaam's sublime discourse is twice called a parable, apparently because with prophetic eye he saw the future prosperity of Israel. Job's discourse is called a parable, (Job, 27.)

"I will open my mouth in a parable—  
I will utter dark sayings of old,  
Which we have heard and known,  
And our fathers have taught us."

Psalm lxxviii. 2.

Here the writer in using the word *parable*, does not mean a fiction: accordingly we find that he proceeds, in this psalm, to recount some of the history of the Israelites.

In regarding the parables of our Saviour, we are to consider the character of Him who uttered them—that they proceeded from the lips of truth. We are to view him in the light in which he is represented by that sublime epithet of Deity, "I AM." All things, past and future, were present to his view, and thus possessed of all the inexhaustible stores of truth, he could be under no necessity to resort to fiction, even as a means of illustration. Nothing is stated in his parables which

might not possibly have occurred, during the lapse of ages *from the beginning*, and I dare not presume to suppose that any thing is fiction, which is asserted by him without qualification. Many of the parables are so narrated that they cannot be supposed to be otherwise than real anecdotes, though certainly introduced for purposes of illustration, and fraught with instruction. For instance, Luke, xii. 16, "The ground of a certain rich man brought forth plentifully, and he thought within himself," &c.—"and he said," &c. This is asserted without qualification, and must be received as authentic. The same may be said of the account of the good Samaritan, which is *not even called a parable*, but commences "A certain man went," &c. It is given as a fact,—what right have we to question it? We may say precisely the same of the *anecdote* of the unjust steward, Luke, xvi. and in the same chapter, the story of the rich man and Lazarus: and of the latter it may be said, that penetrating the veil of eternity, the narrator tells of things which his Omniscience well might know, and in this anecdote it seems he vouchsafed to give some idea of those realities of a future state, to the conception of which our minds are so inadequate. And the language here given as spoken by Abraham, is instructive and applicable. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." May we not say, that, if men will not receive edification and lessons of instruction from the solemn truths which abound, they will not be benefited by *moral tales*, the falsehood of which is often increased by the assertion that they are *founded on fact*.

The parable of the pharisee and the publican, is clearly a narration. It commences, "Two men went up into the temple to pray," and it winds up thus, "*I tell you*, this man went down to his house justified rather than the other."

The parables of the importunate widow, the prodigal son, and the great supper, (Luke, xiv.) are clearly narrations.

The first of our Saviour's parables on record, is that of the sower, (Matt. xiii.) There is nothing in this which might not have occurred, but it is observable that on finishing it, he exclaims, "He that hath ears to hear let him hear!" Thus plainly intimating that there was a spiritual meaning attached to it, which he was unwilling should be lost; and it is evident that the disciples so understood it, for they queried, "What meaneth this parable, or why speakest thou to them in parables?"

The commencement of the parable of the tares ("The kingdom of heaven is likened unto a man which sowed good seed in his field," &c.) shows that it cannot be taken as a precedent for moral tales. It is as much as to say, "I will draw a comparison, and state, for the illustration of my subject, a case which might have occurred."

Mark, iv. 26. A parable commences "And he said, so is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise," &c.; "and the seed

\* In justice to the author it will be right to mention that this essay was received several weeks ago, but was mislaid.—Ed.



should spring and grow up, he knoweth not how."

Matthew, xviii. 23. "Therefore the kingdom of heaven is likened unto a certain king, which would take account of his servants."

Matthew, xxv. "Then shall the kingdom of heaven be likened unto ten virgins."

These, and various others, evidently amount to nothing more than merely a case supposed. And it may be said, perhaps, of them all, that they are either so given that we ought not to question their authority, or else, they are so qualified as not to call for our belief; in neither of which cases can they be adduced as argument for fictitious writing. The one which has been cited as making most against our purpose, is that of "A certain householder which planted a vineyard." (Matt. xxi. 33.) This is so qualified by the words with which our Saviour commenced it, "Hear another parable," (parable meaning a comparison or simile,) that it cannot assume the character of fiction. It is, beside, an allegory in which the Almighty is personified as a householder. Those parables (so called) which are not to be received as narrations, are as far from being fictitious, and as completely similes, as the expressions of the Lord, "I am the vine, ye are the branches." "I am the vine, and my Father is the husbandman."

I think the conclusion then, a perfectly safe one, that these parables argue nothing in favour of the species of writings under consideration. I have elsewhere said, that a *fiction proves nothing*. From a statement of facts we may draw our own inference, but the man who invents a story to illustrate and enforce some doctrine, may be mistaken in his sentiment, and if his fiction establishes an erroneous conclusion, it amounts to a delusion, and an unfair advantage taken of the reader. Whereas, in the case of the parables, admitting them for a moment to be fictitious, (which we do not) there is this marked difference—that He who spoke them was himself TRUTH, and his Omniscience could not be mistaken, and we are sure the views inculcated by him *must be correct*. But we cannot with equal safety give up our minds to be led by inferences drawn from a fallible mortal's imaginings.

A. J. W.

For "The Friend."

#### MANUSCRIPT OF MARY PENNINGTON.

There is a curious and interesting manuscript, in possession of the Pennington family of this city, to which the writer of this has been allowed access, with liberty to have such parts as might be thought suitable, published in "The Friend."

It purports to be a copy of a piece of writing left by Mary Pennington, the wife of Isaac Pennington, so well known as a minister and writer among early Friends. It consists of three parts: the first, (relating to her early religious experience, and some other circumstances of her life,) was written, the manuscript states, "a considerable time," before 1668. In a "Postscript," added subsequently, the author says,

"This, after I had written it, laid by me

a considerable time: it came into my mind one day, to leave it with Elizabeth Walmsly, to keep till I was dead, and then for her to show it to such as had a love for me: so one day, I appointed her to meet me at John Mannoeks, in Giles, Chalfont; and there I told her this; and read it to her, desiring her to write it out; if she could read it; and I would leave it with her. This was in the year 1668, that I proposed it to her, but it afterwards went out of my mind. Now it is 1671, almost '72, in which I lighted of it, amongst my writings, and reading it, found it to be a true, brief account of passages from my childhood till the time it was written. I am now willing to have it written out fair, for my children, and some peculiar friends, who know and feel me, in that, which witnesses a hungering and thirsting after, and many times, being lively satisfied, in God my life.

MARY PENNINGTON."

After this follows the second part, written at several different times, and closing in the 2d mo. 1681. It proceeds with the history of her life, to the period of a severe attack of illness, shortly before her death.

These two parts are entitled, "A Brief account of some of my exercises from my childhood; left with my dear daughter Gulelma Maria Penn. Written [or copied] by Edward Pennington, 1680."

The third part is called, "A Letter from me to my dear grandchild Springett Penn, written about the year 1680, and left to be delivered to him after my decease." It gives a detailed account of the character, some of the acts, and the death of her first husband, Sir William Springett, and a description of his mother, who was indeed a remarkable personage. Except some extracts made by J. G. Bevan, in his life of Isaac Pennington, it is believed no part of this valuable manuscript has been heretofore published.

Mary Pennington's religious sensibilities were awakened at an early age, as she informs us in the very commencement of her narrative, which begins abruptly in these words. "The first Scripture that I remember that I took notice of was this, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." She was only about eight years old when this text fastened upon her mind, and she was living in circumstances unfavourable to religious advancement, being an inmate, as she expresses it, of a family of "a kind of loose protestants," who had little of the life though much of the form of godliness. They went regularly, on first days "to hear a canonical priest preach in the morning, and read common prayers in the afternoon; and they used common prayers in the family, and observed superstitious customs, and times, and days of fasting and fasting, Christmas (so called), Good Friday, Lent, and such like." Yet, with all these observances, they missed the genuine spirit of true religion. She confesses herself to have been at this time imbued with superstitious feelings, and fearful of night-walking spirits; to protect herself against which, she was in the habit, on going

to bed, of repeating, as she had been taught to do, the Lord's prayer.

Having lost her parents when very young, she had been placed under the care of this family. She continued with them till her ninth year, when she became a member of the household of Lady Springett, the mother of her first husband. This change was for the better; she found, at her new home, more sincerity, but still too much of the idle formalities of a superficial religion. They afforded no satisfaction to her seeking mind. Her situation became painfully distressing—she knew not the true remedy, and sought for relief in various expedients. She omitted the repetition of the Lord's prayer, and "got a prayer book, and read prayers morning and night, according to the days and occasions." One day, in her eleventh year, on her return from "the public place of worship," a zealous maid servant, who had charge of her and the other children of the family, read to her one of Preston's sermons. She says, "the text was, Pray continually," in which sermon, much was spoken of prayer, and amongst other things, of the excellency of prayer, this was said of it; That it distinguished a saint from the world; for that, in many things, the world and hypocrites could imitate a saint, but in this they could not. This thing wrought much in my mind, all the time she read it, and it was in me that I knew not prayer; for what I used for prayer, an ungodly man might do, which was to read out of a book; and this could not be the prayer he meant, that distinguished a saint from a wicked one.

My mind was deeply exercised in this, and as soon as she had done reading, and all were gone out of the chamber, I shut to the door, and in great distress of mind flung myself on the bed, and oppressively cried out aloud; Lord, what is prayer? This wrought so in me, that at night, when I used to read a prayer in a book, in a room by myself, I wept, and was in trouble about it. At this time I never heard any, nor of any, that prayed otherwise than by composing a prayer, which they called a form of prayer. The thing so wrought in me, that I remember the next morning, or very soon after, it came into my mind, to write a prayer of my own composing to use in the morning; so, as soon as I was out of my bed, I wrote a prayer; and I could then scarce join my letters, I had learned so little time to write. I write something of this nature: That as the Lord commanded the Israelites to offer up a morning sacrifice, so I offered up the sacrifice of prayer, and desired to be preserved that day; and to that purpose. The use of this, for a little time, gave me some ease; and I left my books soon; and it arose in me to write prayers according to my several occasions. The next prayer I wrote, was for the assurance of pardon for my sins; I heard one preach, that God pardoned David and his sins, of his free grace, and I was much affected with it.

As I came from the place of worship, it was in me that it was a desirable thing to be assured of the pardon of one's sins; so I wrote a pretty large prayer concerning it, and felt

that, it coming of grace, (though I was unworthy), yet I might receive pardon, and so used earnest expressions about it.

A little time after, I received some acknowledgments, from several persons, of the greatness of my memory, and praise for it: I felt a fear of being puffed up with it, and wrote a prayer of thanks for that gift, and desires to use it to the Lord, and that it might be sanctified to me, and I not puffed up with it. These three prayers I used with some ease of mind, but not long; for then I began again to question, whether I prayed right or not, and much trouble was in my mind about it, and I knew not that any did pray extemporarily, but it sprang up in my mind, that to use words according to the sense I was in, was prayer; which I attempted to do, but could not: sometimes kneeling down a long time and had not a word to say; which wrought great trouble in me; and I had none to reveal myself to, nor advise with, but bore a great burthen on my mind a pretty time, till one day [in the year 1637] as I was sitting at work in a parlour, one called a gentleman, that was against the superstitions of the times, came in, and looking sadly, said, "it was a sad day." This was soon after [Prynne,] Prim, Bastwick, and Burton were sentenced to have their ears cut, and to be banished, [Prynne and Bastwick for publishing, and Burton for preaching against papacy, and the innovations under Charles I. They were condemned by the star chamber, Archbishop Laud being present;] this thing sank deep into me, and strong cries was in me, for them, and for the innocent people in the nation; and it wrought so strong in me, that I could not sit at my work, but went into a private room, and shutting the door, kneeled down and poured out my soul to the Lord in a very vehement manner, for a pretty time, and was wonderfully melted and eased. I felt peace in the thing, acceptance with the Lord, and that this was prayer; which I never was acquainted with before, either in myself, or from any one.

Not long after this, word was brought to the house, that a neighbouring minister, that had been suspended by the bishop, for not being subject to their canons, was returned to his people again, and that he was to preach at the place where he did three years before; (being suspended so long). I hearing of it, desired to go, but was reproved by those who had the education of me; as being not fit to leave my parish church; but I could not comply with their mind in it, but I must go; and when I came, I found the minister was one called a puritan, and prayed fervently, and in much sense; and then I felt, this is that prayer, which my mind pressed after, but could not come at it in my own will, but only had tasted of it that time I mentioned before: now I knew this was my prayer, but I mourned sorely, for that I kneeled down morning after morning, and night after night, and had not a word to say; and the trouble of this was so great, that it appeared to me just, that I should perish in the night, because I had not prayed; and in the day that my food might not prosper with me, because I could not pray: I was exercised with this a great while.

Then I could not come to the common prayer, that was read in the family a-nights; nor could I kneel down when I came to their worship house (as was the custom and I had been taught), but this Scripture was in my mind, "Be more ready to hear, than offer the sacrifice of fools," and I could but read the Bible, or some other book, whilst the priest read common prayer at their worship house; and at last I could neither kneel nor stand up, to join with the priest in his prayer, before the sermons; neither did I care to hear him preach, but my mind ran after hearing; the non-conformist, called a puritan, before mentioned; but I, by constraint, went in the morning, with those of the family where I was, but would not be kept from the puritan preacher in the afternoon. I went through much suffering for this, being forced to go on foot two or three miles, and none permitted to go with me; but as a servant, in compassion, would sometimes run after me, lest I should be frightened going alone. I was very young, but so zealous in this, that all their reasonings and threatenings could not keep me back; and in a short time I would not hear the priest, where we dwelt, at all, but went wet or dry to the other place. I would go in with the family to hear Scriptures read, but if I did happen to go in before they had done their prayers, I would sit when they kneeled: these things wrought much trouble in the family, and there was none to take my part, but two of the maid servants, who were inclined to mind what I said against their prayers, and so refused to join with them; which the governors of the family were much disturbed at, and made me the subject of their discourse in company; as that I would pray with the Spirit and rejected godly men's prayers, and I was proud and a schismatic;—that I went to those places to meet young men, and such like. In this time I suffered not only from these persons, to whom I was by my parents committed (who both died when I was not above three years of age), but also suffered much from my companions and kindred; notwithstanding which, in this zeal I grew much, and was sequestered from vain company, refused carding and such like things, and was a zealous keeper of the Sabbath, not daring to eat such things as occasioned trouble,—or spend time, on that day that was appointed for hearing and praying.

(To be continued.)

*Extracts, Doctrinal, Practical, and Devotional, from the writings of George Monro, M. A.*

(Continued from page 93.)

But here we are to remark that the Holy Spirit speaks to us both outwardly and inwardly. *Outwardly*, when by his gracious care, appointment, and direction, some objects are presented to our outward senses that may put us in mind of our duties, and move and oblige us to the performance of them. That by means of these they may be made to listen to that divine voice that speaks within them, and resign themselves to its conduct and influences.

Now the objects by which the Holy Spirit

speaks to us from without, are, first, and especially, the *Scriptures*; for the divine oracles are dispensed to us by his inspiration; and therefore when we read or hear them, we may justly think that it is his good Spirit that speaks to us by them, informing us of the mind and will of God, acquainting us with our duties, and calling upon us to obedience; and doubtless he never fails to second the serious perusal of these sacred records with inward motions, and furnishes all well-disposed hearts both with light to understand, and with strength to practise, the great and essential duties that are there recommended. Secondly, the *works* of God: these, as they are beautiful, harmonious, orderly, and fertile, are peculiarly the products of the Holy Spirit. The *Spirit of God*, saith Moses, *moved upon the face of the waters*, and commanded beauty, harmony, order, fertility, and all other delightful and agreeable qualities to the creatures, which were designed to be the necessary or bodily happiness of man; and though, since the entrance of sin, the glory of the creation is sadly eclipsed, yet there still remain very visible impressions of the divine excellence, and by these we may believe that the Holy Spirit speaks to us, and calls on us to ascend towards, and to contemplate, adore, and love the blessed Original of bounty, harmony, and delights. *There is no speech nor language*, saith the psalmist, speaking of the works of God, *where their voice is not heard*: these are the universal preachers, and speak in a language intelligible to all mankind.

Thirdly, The *dispensations* of Divine Providence; for these, whether they be adverse or prosperous, have a voice: the former call upon us to abandon our sins; the latter to the practice of piety and virtue; the former are chastisements for, and dissuaves from our wicked actions; the latter are obligations and encouragements to fidelity and gratitude. In those dispensations that are afflicting, we feel the bitter fruits of our own follies; in such as are prosperous, we do in some sort taste the goodness of God; not but that God is good, even when, by the direction of his providence, afflictions befall us, because he graciously designs our welfare and advantage by them; but then these afflictions are the natural and necessary consequences of sin, which he either suspends or lets fall, according as in his infinite wisdom he shall judge meet. So that when any calamities do befall us, we need not doubt but the good Spirit doth bespeak us by them, and that it is our duty to labour to understand their language; hence the prophet Micah exhorts the Jews to *hear the rod, and who had appointed it*; intimating both that the rod had a voice, and that they ought carefully to notice what it spoke, and to comply with the designs of God in it. St. Paul tells the idolatrous Lycaonians, that *God left not himself without witness, even among the heathen nations, in that he did them good, and gave them rain from heaven, and fruitful seasons, filling their hearts with food and gladness*; whereby is plainly enough insinuated, that when God, by his providence, dispenses good things to men, he doth thereby

testify his gracious inclination towards them, and designs by his favours to win them to love, obedience, and gratitude.

But then farther, the Holy Spirit speaks inwardly and immediately to the soul; for *God is a spirit, the soul is a spirit, and they converse with one another in spirit.* God makes himself to be heard by the soul, by inward motions which it perceives and comprehends, proportionally as it is voided and emptied of earthly ideas; and the more the faculties of the soul cease their own operations, so much the more sensible and more intelligible are the motions of God to it. These immediate communications of God with the souls of men are denied and derided by a great many; but that the Father of Spirits should have no converse with our spirits, but by the intervention only of outward and foreign objects, may justly seem strange; especially when we are so often told in Holy Scripture, that we are the temples of the Holy Ghost, and that God dwells in all good men.

The Holy Spirit speaks to persons in different conditions: first, to such as are in a state of sin and impenitence; these he solicits and importunes to return by inward motions and impressions, by suggesting good thoughts, and prompting to pious resolutions, by checks and controls, by conviction of sin and duty, sometimes by frights and terrors, and other whiles by love and endearments. Thus he is said to *stand at the door and knock*, and when any, by the strength where-with he hath already inspired them, do sincerely abandon and forsake their sins, turn to God, and absolutely resign themselves to his conduct and operations, then they are said to hear his voice, and open the door, and accordingly he enters in, and takes possession of them; and if they continue faithful to him, and do not *return again to folly*, he will continue to carry on to perfection, that which he hath graciously begun. On the other hand, when notwithstanding all his loving solicitations, men do still cherish and cleave to their lusts, and persevere in a state of sin, they are then said to resist the *Holy Ghost*, whereby their condition becomes very deplorable, and their conversion very difficult; for the more men resist the importunities and stifle the motions of the Holy Spirit, the stronger do the chains of their corruption and servitude become. Every new act of sin gives it a degree of strength, and consequently puts a new obstacle in the way of conversion; and when sin is turned into an inveterate and rooted habit, (which by reiterated commissions and long continuance it is,) then it becomes a nature, and is as difficultly altered as nature is: *Can the Ethiopian change his skin? or the leopard his spots? Then may you also do good who are accustomed to do evil.* So that in this case the conversion of men becomes morally impossible; for though the mercies and graces of God do never fail, and though the Holy Spirit continues his solicitations, yet when men, by a long and wilful continuance in sin, have so hardened themselves, that they become stupid and wholly insensible to the divine calls and voice,

then the Holy Spirit abandons them to their own conduct. But my people, saith God by the royal prophet, *would not hearken to my voice, and Israel would none of me, so I gave them up to their own hearts' lusts, and they walked in their own counsels.*

This weighty consideration should oblige parents, with all possible seriousness, to recommend to their children, that they fail not to listen to the calls and voice of the Holy Spirit, and that they be infinitely tender of resisting his gracious importunities. This good Spirit begins very soon to invite young hearts, that he may win them to the love of God, and engage them to *remember their Creator in the days of their youth.* And, O happy! ye, thrice happy they who comply with these early motions, and who do not listen to the sly and cunning insinuations of a tempting devil, a flattering world, and a deceiving flesh! O, how easy and delightful would conversion to God, and obedience to his commands, be, if we gave ear to the first calls of the divine grace, and did set about the work of our salvation, while our hearts are tender and flexible, and before we have contracted vicious habits! whereas if we neglect and delay it, and follow the swing of corrupt nature, and the example of the wicked world, and listen to the fallacious proposals of the great enemy of our souls, as our conversion will become extremely difficult, yea, and next to impossible; so if ever we shall be prevailed with heartily to engage in it, it will be infallibly attended with more piercing sorrows, with tears and anxieties, horrors and tremblings, doubts and uncertainties.

Secondly, He speaks to such as are in a state of purification, to such as by his powerful operations have *crucified the flesh with the affections and lusts*, are sanctified in soul, body, and spirit, and cleansed from all filthiness. These are indeed the *temples of the Holy Ghost*, wherein he hath actually taken up his residence; with these he entertains a most amicable and delightful converse: *he will speak peace to his people and to his saints.* He speaks in them; *because ye are sons, God hath sent forth the Spirit of his Son, into your hearts, crying, Abba, father.* He inspires their prayers with devout and filial affections, and makes intercession for them with groanings that cannot be uttered. He guides and manages them. *The sons of God are led by the Spirit of God.* He makes his blessed fruits, righteousness, peace, joy, and divine love, more and more to abound in them; he confirms them in goodness, persuades them to perseverance, and *seals them to the day of redemption.*

The duties of such as are in this state, with respect to the Holy Spirit, are, tenderly to cherish and entertain him, to preserve his temples pure and clean, to reject with the greatest abhorrence all those motions that are contrary to his, constantly and obediently to follow his leading; for otherwise, if they that are in this state shall turn remiss and negligent, and entertain motions, and allow themselves in practices that are disagreeable and offensive to him, they will become guilty of

*grieving the Holy Spirit*, who hath vouchsafed to become the inhabitant of their souls, and would abide with them for ever. Those beginnings of infidelity must be watched against with infinite care, lest in the end they become total apostates from the divine light and grace, and thereby fall into that dreadful state, which is called a *doing despite unto the Holy Spirit.*

These great truths must, with respect to children, be improved: first, By encouraging them to endeavour and aspire after a state of purity, by self-denial and crucifixion of their lusts and appetites, and corrupt nature, from the consideration that the Holy Spirit will then dwell in them, illuminate and teach them, fill them with his grace, communicate unto them his joys and consolations, and guide and direct them, till in the end, by his gracious and special care, they be safely landed in the regions of perfect and unchangeable purity.

Secondly, By obliging them, when the Holy Spirit hath in any measure taken possession of them, to be infinitely fearful of doing any thing that may be grievous and unacceptable to him, lest he be provoked to abandon them, and they fall under the influence of the *spirit that worketh in the children of disobedience.*

If we would be taught and illuminated by the Holy Spirit, we must faithfully improve the graces already bestowed on us; we must turn what we know into practice: if we are faithful in a little, more will be intrusted to us; but if we hide our talents by negligence and misimprovement, we cannot justly hope that more will be committed to our management. We are all apt to pretend, that grace fails us, but in effect we fail it, by not co-operating with it, and not employing the strength it communicates to us in discharging the duties of religion, and the practices of a holy life. To what end should the Holy Spirit bestow more light and grace on us, when we are not faithful to what we have already received? This were certainly to increase both our sin and misery; for the more light and grace we have, if we cross and contradict it in our lives and practices, our sin will be the more aggravated, and our misery the greater. *He that knoweth His master's will, and doth it not, shall be beaten with many stripes.* The Holy Spirit never fails to communicate to us so much grace and light as we are capable of, and our present circumstances do require; and if we conscientiously improve the measures already received, new additions shall be made to them, and so we shall be always growing in the *grace and knowledge of our Lord and Saviour Jesus Christ*, till in the end we be filled with all the fulness of God.

(To be continued.)

For "The Friend."

*Four ways of Reading the Holy Scriptures.*  
HISTORICALLY, CRITICALLY, FORMALLY, AND  
DEVOTIONALLY.

The first prompts us to compare one part with another to observe the correspondence of dates, as well as the fulfilment of the many

and important prophecies concerning the promised Messiah, and to discover the order and beauty in the connecting links that are apparent throughout the whole, confirming our belief in the truth and certainty of these interesting records. If the second actuates us, we endeavour to discover all the parts that have the appearance of contradiction, search for passages which, perhaps, taken separately represent the Creator as unmerciful, unjust, and even the author of evil. Such as read from this motive, how much they lose, and what a sealed book it is to them. If we persevere formally, with cold and indifferent feelings, not seeking consolation or improvement, little are we benefited by the most instructive parts, or by the most beautiful and sublime passages they contain, and how dead are we to all the lively and consoling promises which would strike us were we actuated by the last motive. To read for doctrine, for reproof, for correction, for instruction in righteousness, that we may be perfect, thoroughly furnished unto all good works. Ah, when we feel that we have strayed from the fold, how comforting to know that Christ is the door by which we may return into the green pastures of life. If we have wandered far from the Father's house, and been feeding on the empty things of the world, how consoling the parable of the prodigal son, that there is not only bread enough and to spare for our famished souls, but that the Father condescends to meet us. And when the sinner feels weighed down under a sense of his manifold transgressions, how inviting the language of the blessed Saviour, "Come unto me all ye that labour and are heavy laden, take my yoke upon you, and learn of me who am meek and lowly of heart and ye shall find rest unto your souls, for my yoke is easy, and my burden light."

And if you have been guilty of many crimes, and made sensible thereof, let them read for their encouragement the last ten verses of the seventh chapter of St. Luke. Oh! 'tis an unspeakable favour when we see the sinfulness of sin, and feel it to be a burden, to be enabled in living faith to lay hold of the precious promises left upon record for our comfort, consolation, and encouragement. M.

#### THE LAPSE OF YEARS.

Come to thy native village: for 'tis sweet,  
How'er an adept in the world's proud lore,  
To turn and trace the simple elements  
Of hope and joy. See there the favourite brook  
That sped thy water-wheel, and gaily bore  
Thy tiny boat; and there the broader pool,  
Whose icy surface lov'd thee forth to share  
Exulting sport, while winter touch'd the cheek  
With living crimson. O'er yon hillock sweep  
Thy foot's fantastic round; for still thy foot  
Was fleetest in the race, and thy clear voice  
Rang like a bugle, when the shout peal'd high.  
—That cannot think so many years have fled,  
Since those good days.

See't not yon yon clamorous band  
Released from school? 't is thou of these had trod  
Life's thunders, when thy manly form was strong  
To fill the dingles in thy pilgrim path.  
Reach forth thy hand and touch them, if thou need'st,  
Like septic Thomas, such a proof to solve  
Thy doubt.

Behold that blooming creature, full  
Of the sweet grace of perfect womanhood,  
Didst thou not take her times in their arms,  
When scarce a few scant noons had o'er her roll'd?

Perehance, thou may'st remember how the nurse  
Did snatch her from thee, for thine untought hand  
Skill'd not to yield her head its full support,  
And thy rough whisker'd cheek did frighten her.  
—Seek'st thou thy playmates? There are hoary men,  
And matrons, bowing 'neath their lot of care,  
And some who highest bade the kite aspire,  
Have lowest sank to rest.

Thou canst not feel  
What a stern robber Time hath been to thee:  
And yet, methinks, the officious eye might trace  
Some tint of silver, 'mid thine own bright hair.  
—How silently the autumn's falling leaves  
Come drifting through the air. The snow-flake steals  
Scarce with a lighter foot. So fleet our years.  
Even while we dream their greenness still survives,  
Amid the remnant of their wither'd pride  
Our steps make sullen echo.

Yet, 'twixt weak  
To mourn the change that nature writes on man,  
As heavenly Wisdom dictates. Doth the sheaf  
Look back regretful to its tassell'd germs?  
Or the ripe fruit bemoan its fallen flower?  
Why then should man lament his vanish'd morn?  
The day of duty is the day of joy  
Of highest joy, such as the heaven doth bless.  
So, keep perpetual summer in thy soul,  
And take the spirit's smile along with thee,  
Even to thy winding sheet.

Yon lowly roof,  
Thou know'st it well, and yet it seems more low  
Than it was wont to seem; for thou hast been  
A denizen of softer domes, and halls  
Meet for the feet of princes. Ask thou not  
For father or for mother, they who made  
That humble home so beautiful to thee.  
But go thy way, and show to some young heart  
The same deep love, the same unchanging zeal  
Of noblest joy, such as the heaven doth bless.  
That nurtur'd thee. So shalt thou pay the debt  
To nature's best affections, and to God.

L. H. SIGGURNY.

## THE FRIEND.

TWELFTH MONTH, 30, 1837.

We have before us, just from the press, a neatly printed duodecimo volume of about 350 pages, very suitable in our opinion, for a parent to make a present of to son or daughter, while it has claims in regard to intrinsic merit and importance, for those of riper years. Its scope and tendency is well set forth in the title:

"The Oriental Key to the Sacred Scriptures, as they are Illustrated by the existing Rites, Usages, and Domestic Manners of Eastern Countries, with a short account of the different books and writers of the sacred volume. By M. Corbett. Philadelphia: Joseph Whetham, 22, South Fourth street."

The volume is preceded by a short introduction, written by the author of the "Oriental Annual;" from which we make the following extracts. So far as the cursory examination we have been able to make will entitle us to say, we freely concur in the sentiments therein expressed.

"It has been the object of the author of the present work, to elucidate passages of Holy Writ by extracts from the writings of modern travellers, and others, who have touched upon the manners, customs, and primitive usages of the east."

"The author has performed her task with great perspicuity, and cannot fail of being intelligible to that class of youthful readers for whose instruction the volume is especially intended. It is printed in a cheap and popu-

lar form, in order that it may find its way into schools, where it must prove of great service. The author has contrived, besides bringing together a great mass of information, to render the work highly interesting; thus supplying a motive to read it, beyond the mere school duty. The whole arrangement is extremely lucid, and so easily intelligible that the youngest pupil at schools cannot miss the scope of any portion of it. It may be safely and conscientiously recommended as a most useful little manual, and will, no doubt, meet with similar encouragement to that given to the works already published by the same author."

MARRIED, on fourth day, the 27th inst., at Friends' meeting, Twelfth street, Philada., ESCOP P. W. WEALE, to MARTHA WARNER CRESSON, daughter of James Cresson.

DIED, on the 25th of twelfth month, 1837, at the house of her brother Aaron Sharpless, East Bradford, Chester county, in the 31st year of her age, ANNE L. GREEVES, wife of James R. Greaves, of this city. Her disease, pulmonary consumption, was of long continuance, and her sufferings at times were great, which she was enabled to bear with much patience. She had from her youth been concerned in life as becomes a follower of Christ, saying on one occasion, "I have endeavoured to serve the Lord according to my small abilities." During the early periods of her indisposition she was restrained from speaking much respecting her state of her mind, yet during the time preceding her close she was enabled at various times to manifest her calm trust in her Redeemer, to pray that her patience might hold out to the end, and to express her desire for her friends, that they might be enabled to prepare for such a solemn period. Within a few days of her death, she remarked, "I feel peaceful in my mind, and I believe in the preparation for me; praises to His holy name." The last petition she was heard to utter, which was a few hours before her release, was, "Blessed Saviour, receive my spirit."

at the house of David Enns, Brownsville, Pa., on the 12th of the twelfth month, 1837, our esteemed friend YVONNE, a member of Vassalborough Monthly Meeting, Maine, while on a religious visit through several parts of the south and west. He left home on the 7th of the ninth month last, and travelled pretty directly to Philadelphia, taking meetings as they came in the way, until he reached that city. While there, he attended three monthly meetings, and then went to a conference, consisting nearly all the meetings composing Baltimore Yearly Meeting; after which, he attended the yearly meeting in that place. From thence he proceeded westward towards Ohio, attended three meetings within the compass of Redstone Quarterly Meeting, and soon after was taken home by a fever at the residence of Friend's house, where he lay about four weeks, and then closed his peaceful and useful life, aged 60 years, having been a minister about forty years. He spent much of his time in travelling in the cause of his dear Master, in his own, as well as making several visits in other yearly meetings. He was sound in the faith of the gospel of our Lord Jesus Christ, and it may be said of him, that his life and conversation was loud preaching to all who had the satisfaction of knowing him. In his last sickness his faith was not shaken, knowing that he had not followed cunningly devised fables, and as he had been strengthened to pass through many of the trials and temptations, and he believed that through the meritorious death and sufferings of our Lord and Saviour, Jesus Christ, his soul would be permitted to join the general assembly and church of the first born, whose names are written in heaven. A few moments before the close, he said, if many of us will come to take the life to be ready. Through the whole course of his sickness he was not known to have uttered one repining word; he was frequently heard to be in supplication, craving that he might be resigned to the will of Him in whom he had put his everlasting trust.

# THE FRIEND.

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PHILADELPHIA.

For "The Friend."

SOUTH SEA ISLANDERS.

(Continued from page 98.)

In reference to the epidemic diseases which have sometimes been so destructive in the South Sea Islands, Williams mentions what, if there be no mistake about it, is certainly a very remarkable fact;—that most of these diseases have been introduced by foreign ships, even when there has been no sickness on board, nor any conduct, on the part of the ship's company, likely to produce disease; and that he thinks "the first intercourse between Europeans and natives is invariably attended with the introduction of fever, dysentery, or some other disease which carries off numbers of the people. At the island of *Rapa*, nearly half the population were thus swept away." The author visited *Rarotonga* during one of these visitations. "Instead of being greeted by the smiles and shouts of the thousands who lined the shore on our former visits, only a small number of children, and a few walking skeletons, who had exerted their utmost strength to reach the landing place, were to be seen." About six hundred individuals had been carried off, and the pestilence was still raging. "Scarcely an inhabitant of the island entirely escaped its influence. The settlements, formerly so beautiful, were overgrown with weeds, and a general gloom overshadowed the place, so distinguished during my former visits for cheerfulness and activity. We found many houses without an inmate; all had been swept away. Those who, by any possible exertion, could get out of their sickly dwellings, came to disburthen their distress, and once more to grasp my hand before they died; and others, too feeble to walk, were either led to the doors, to see us as we passed, or were carried by their friends on their mats, that they might catch a parting glance ere they closed their eyes in death. And while we could have wished that our shadow, passing by, might have healed them, yet our principal solicitude was, that our few words of exhortation and sympathy might be blessed to the survivors, and be the means of directing the dying to Him 'who bore our griefs and carried our sorrows.'

"Pa, the intelligent and excellent chief of Pitman's station, was lying dangerously ill, and having a strong desire to see me once more, sent a request that I would visit him. I returned a kind answer, but declined acceding to his wish, on the ground, that as I was prosecuting an important voyage, to a new and populous group of islands, I did not think it prudent to enter their sickly habitations, lest, by any means, I should convey the disease with me. On hearing this he desired his attendant to carry him to the side of the pathway, where he was laid, sheltered from the rays of the sun by the shade of a large *Barringtonia* tree. Here we found him awaiting our arrival; and in the course of an interesting conversation, I was delighted to discover that his views of gospel truth were clear, and that his hope of salvation was built upon Christ alone. He regarded the affliction in the light of a judgment for certain gross acts of wickedness and unfaithfulness to God of which the people had recently been guilty."

It has been stated before, that formerly these dispensations of Divine Providence were attributed to the power of malevolent beings who were to be propitiated by acts of worship and sacrifice—not unfrequently even the sacrifice of human victims. A very remarkable instance of the dread in which these powers of darkness were held, is related by Williams. It occurred on the renunciation of idolatry by *Maliotia* and his family. He directed one of his sons to assist in the erection of a place of worship, and when it was done, called his family together and told them he was going to adopt the new religion. "With one accord they replied, that if it was good for him, it was equally so for them, and that they would follow his example. But to this he objected, and declared that if they did so, he should adhere to the old system. 'Do you not know,' he said, 'that the gods will be enraged with me for abandoning them, and endeavour to destroy me, and perhaps *Jehovah* may not have power to protect me against the effects of their anger. My proposition therefore is, that I should try the experiment of becoming his worshipper, and then, if he can protect me, you may with safety follow my example; but if not, I only shall fall a victim to their vengeance—you will be safe.' The young men manifested great reluctance to comply with this request, and wished to know how long a time he required to make this singular experiment. He informed them that he desired a month or six weeks; and after some debate they unwillingly acquiesced in his proposition. It was, however, a time of general and intense excitement, and messengers were frequently despatched to different parts of the island, to announce the triumph of

*Jehovah's* power. At the expiration of the third week, however, the patience of the young men was exhausted, and, going to their father, they stated, that he had tried the experiment sufficiently long; that no evil had befallen him; and that therefore they would immediately follow his example. He gave his consent; when not only his relatives, but nearly all his people, abandoned their heathen worship.

"A day was at once appointed on which the young men should publicly renounce their heathenism; and, as the people generally have no idols to destroy, they adopted rather a singular ceremony in the abandonment of their former system. In order to render this intelligible, I must inform the reader that every chief of note has his *etu*. This was some bird, fish, or reptile, in which the spirit of the god was supposed to reside; and on this occasion one of the class was cooked and eaten, by which act, in the estimation of the natives, the *etu* was so thoroughly desecrated that it could never again be regarded as an object of religious veneration. The *etu* of *Maliotia's* sons was a fish called *anac*, and on the day appointed, a large party of friends and relatives were invited to partake of the feast. A number of *anac* having been dressed, and laid upon newly plucked leaves, the party seated themselves around them, while one of the teachers implored a blessing. A portion of the *etu* was then placed before each individual, and with trembling hearts they proceeded to devour the sacred morsel. The superstitions of the young men were so powerfully excited, lest the *etu* should gnaw their vitals and cause death, that they immediately retired from the feast, and drank a large dose of cocoanut oil and salt water, which was certainly a most effectual method of preventing such an evil. The favourable result of these experiments of the chief and his sons decided the people of the settlement to place themselves at once under the instruction of the teachers.

"Subsequently, a large meeting was convened to consult respecting the destruction of *Papo*, which was nothing more than a piece of old rotten matting, about three yards long, and four inches in width; but as this was the god of war, and was always attached to the canoe of their leader when they went forth to battle, it was regarded with great veneration. At the meeting in question, one person had the temerity to propose that it should be thrown into a fire. This, however, excited a burst of disapprobation; and it was ultimately agreed that as drowning was a less horrible death than burning, this should be his fate. For this purpose, a new canoe was launched, several chiefs of note were selected, among

whom was Fauea, the chief we brought from Tongatabu; and then, with great ceremony, a stone was tied to Papo, and he was placed on the canoe, to be consigned to a watery grave. The teachers heard of this just after the chiefs had left the shore, and immediately paddled off in another canoe, and succeeded in overtaking the chiefs before Papo was committed to the deep. They then requested Fauea to give it to them, that they might reserve it until I arrived, when they would present it to me; and to this they agreed. On reaching the island I came into possession of this relic, and have placed it in the missionary museum.

"The report of Papo's being drowned, produced a very general excitement, and from that period to the time of my arrival, applications from Manono, Upolu, all parts of Savaii, for a visit from the teachers, had been incessant.

"The islanders generally, and the Samoans in particular, had a vague idea of a Supreme Being, whom they regarded as the Creator of all things, and the Author of their mercies. They call him Tangaloa; and I was informed that at the great feasts, prior to the distribution of the food, an orator arose, and, after enumerating each article, exclaimed, 'thank you great Tangaloa for this!'

"This is the only group of islands we visited where the natives have a word for 'Thank you.' Neither at the Sandwich, Tahitian, or Hervey group, have they any such expression.

"The *worship* presented to their deities consisted in prayers, incantations, and offerings of animals and valuable property. To these must be added, human sacrifices, which, at some of the islands, were fearfully common. An idea may be formed of their addresses to their gods from the sentence with which they invariably concluded. Having presented the gift, the priest would say, 'Now, if you are a god of mercy, come this way, and be propitious to this offering: but if you are a god of anger, go outside the world, you shall have neither temples, offerings, nor worshippers here.' The infliction of injuries upon themselves was another mode in which they worshipped their gods. It was a frequent practice with the Sandwich islanders, in performing some of their rites, to knock out their front teeth; and the Friendly islanders, to cut off one or two of the bones of their little fingers. This, indeed, was so common, that scarcely an adult could be found who had not in this way mutilated his hands. On one occasion, the daughter of a chief, a fine young woman about eighteen years of age, was standing by my side, and as I saw by the state of the wound that she had recently performed the ceremony, I took her hand, and asked her why she had cut off her finger? Her affecting reply was, that her mother was ill, and that, fearful lest her mother should die, she had done this to induce the gods to save her. 'Well,' I said, 'how did you do it?' 'Oh,' she replied, 'I took a sharp shell, and worked it about until the joint was separated, and then I allowed the blood to stream from it. This was my offering to persuade the gods to restore my mother.'

"But the most affecting and horrible of their religious observances was that of presenting human victims.

"This system did not prevail at the Navigators [Samoans]; but at the Hervey group, and still more at the Tahitian and Society islands, it was carried to an extent truly appalling." At the "Feast of Restoration," instituted to purify their temples, when they had been desecrated, as they frequently were by an enemy, no less than seven victims were required. At the wearing of the "Red sash, one of the insignia of royalty, used at the inauguration of their greatest kings," three victims were put to death; one when it was stretched upon the pegs; another when a new portion was attached to it, as was always the case at every inauguration; and a third when the sacred relic was twitched off the pegs. "On the eve of war, also, human victims were invariably offered." The last Tahitian sacrifice was made when Pomau was about to fight a battle on which the fate of his kingdom depended. He "sent two of his messengers to the house of the victim, whom he had marked for the occasion. On reaching the place they enquired of the wife where her husband was. She replied, that he was planting bananas. 'Well,' they continued, 'we are thirsty, give us some coconan water.' She told them that she had no nuts in the house, but that they were at liberty to climb the trees, and take as many as they desired. They then requested her to lend them the o, which is a piece of iron-wood, about four feet long and an inch and a half in diameter, with which the natives open the coconan. She cheerfully complied with their wishes, little imagining that she was giving them the instrument which, in a few moments, was to inflict a fatal blow upon the head of her husband. Upon receiving the o, the men left the house and went in search of their victim; and the woman having become rather suspicious, followed them shortly after, and reached the place just in time to see the blow inflicted, and her husband fall. She rushed forward to give vent to her agonized feelings, and take a last embrace. But she was immediately seized, and bound hand and foot, while the body of her husband was placed in a long basket made of coconan leaves, and borne from her sight. It appears that they were always exceedingly careful to prevent the wife, or daughter, or any female relative from touching the corpse; for so polluting were females considered, that a victim would have been desecrated by a woman's touch or breath, to such a degree as to have rendered it unfit for an offering to the gods. While the men were carrying their victim to the marae, he recovered from the stunning effect of the blow, and bound as he was in the coconan-leaf basket, he said to his murderers, 'Friends, I know what you intend to do with me, you are about to kill me, and offer me to your savage gods; and I know also that it is useless for me to beg for mercy, for you will not spare my life. You may kill my body; but you cannot hurt my soul; for I have begun to pray to Jesus, the knowledge of whom the missionaries have brought to

our island; you may kill my body, but you cannot hurt my soul.' Instead of being moved to compassion by his affecting address, they laid him down upon the ground, placed a stone under his head, and, with another, beat it to pieces. In this state they carried him to their 'savage gods.' One of the assassins, not only assured Williams of the truth of this statement, but related other equally horrible transactions in which, while yet a heathen, he had been engaged.

"A circumstance which rendered this practice still more dreadful was, that as soon as one member of a family had been thus selected, all the other male members of it were looked upon as devoted to the same horrid purpose. It would avail them nothing if they removed to another island, for the reason of their removal would soon be known there; and whenever a sacrifice was required, it would be sought amongst them. I had in my own service," says Williams, "an individual who was the last of his family, of which every other male member had been offered in sacrifice, and he had been eight times hunted in the mountains with dogs; but, being a cunning fellow, and an extraordinary runner, he had eluded his pursuers, until the inhabitants of his island embraced the gospel, and the 'gods were famished out of the land.'"

(To be continued.)

For "The Friend."

MANUSCRIPT OF MARY PENNINGTON.

(Continued from page 102.)

I minded not those marriages that were propounded to me by vain persons, but, having desired of the Lord, that I might have one that feared him, I had a belief that though then I knew none, of outward rank, that was such a one, yet that the Lord would provide one for me; and in this belief I continued, not regarding their reproaches that would say to me, "that no gentleman, none but mean persons, was of this way, and that I would have some mean one or other;" but they were disappointed, for the Lord touched the heart of him that was afterwards my husband; and my heart cleaved to him for the Lord's sake: he was a man of a good understanding, and had cast off those dead superstitions, that were manifest to him, in that day, beyond any I then knew, of his rank and years, which were but small for that stature he was of in the things of God; being but about twenty years of age.

We pressed much after the knowledge of the Lord, and walked in his fear, [and] being both very young, were joined together in the Lord, and refused the ring and such like things, then used, and not denied by any we knew of. We lived together about two years and a month; we were zealously affected, daily exercised in that we judged to be the service and worship of God. We scrupled many things then in use amongst those that were accounted honest people;" "and we found that songs of praise must spring from the same source as prayers did; and so could not, in that day, use any one's song, no more than their prayer. We were also brought off

from bread and wine, and baptism with water; we, having looked into the independent way, saw death there, and that it was not what our souls sought; and looking into the baptism with water, found it not to answer the cry of our hearts.

"In this state my husband died, hoping in the promises afar off, but not seeing or knowing him, that is invisible, to be so near him, and that it was he that showed unto him his thoughts, and made manifest the good and the evil."

It was subsequent to her husband's death, that the birth of her daughter, Gulelma Maria, took place. After deliberate reflection, she resolved not to have the child baptised, believing that ceremony unavailing, and inconsistent with the spiritual nature of the Gospel dispensation. For this determination she suffered much reproach from her relations and acquaintances.

This daughter, in after life, became the wife of William Penn. To their son Springett Penn, it was, that about the year 1680, she addressed the following letter, giving "some account" of Sir William, or Colonel Springett, as he is variously called by different writers.

"DEAR CHILD,

"Thou bearing the name of thy worthy grandfather Springett; I felt one day, the thing I desired was answered; which was the keeping up his name and memory, not in the vain way of the world, who preserve their name for the glory of a family; but in regard that he left no son, his name might not be forgotten. He dying before thy mother was born; thou couldst not have the opportunity of her putting thee in remembrance of him; so I am inclined to make mention of this good man to thee; that thou mayest preserve the memory of this just one in thy mind; and have him for a pattern for thee; that imitating him, and following him, as he followed Christ, thou mayest continue his name in the family; not only by being called after him, but more especially by walking in his footsteps, and bearing his image, and partaking of his renown; by being the virtuous offspring of this truly great man. Well, dear child, I will give thee some account of him. Thy dear mother's father was of religious parents; his father (thy great grandfather), though a lawyer, was religious and strict; as I have heard of him in those things where in the administration of that time consisted. Zealous against popery; scrupulous of putting his money to use; and was of a sober conversation; and in the exercise of what (in that dim daylight) was accounted, holy duties; he was much in prayer, though in a form; reading Scripture by himself [and in] his family, exercised much in such like things, on that day, which they then accounted their Sabbath. He died of a consumption, leaving thy great grandmother with two sons and a daughter. She was married to him about three years, and left a widow about twenty-two or twenty-three. She was an excellent woman, and had a great regard to the well-being of her children, both in their inward and outward condition; and, that she might

the better bring up her children, lived a retired life, [and] refused marriage, though frequently well offered, as I have heard her say. She suffered pretty hard things from his two brothers, Sir Thomas Springett, and a brother-in-law, who were his executors; through their jealousy, that she being so young a widow, would marry. They refused her the education of her children, and put her upon suing for it; which she obtained, with charge, and four years suit. She lived a virtuous life, constant in morning and evening prayers by herself; and often with her children; causing them to repeat what they remembered, of sermons and scriptures.

"I lived in the house with her, from nine years of age, till after I was married to her son; and after he died she came and lived with me; in all which time I never as I remember, heard her say an immodest or indecent word, or saw her do an evil action.

"She spent her time very ingeniously; and in a bountiful manner bestowed great part of her jointure, yearly, upon the poor; and in physic and surgery. She had about twelve-score pounds a year jointure, and with it she kept a pair of horses, a man, and a maid. She boarded at her only brother's, Sir Edward Partridge's; she kept several poor women constantly employed, simpling for her in the summer, and in the winter procuring such things as she had use of in physic and surgery, and for eyes; she having eminent judgment in all three, and admirable success; which made her famous and sought to out of several countries [counties?], by the greatest persons, and by the low ones. She was daily employing her servants, in making oils, salves, balsams, drawing of spirits, distilling of waters, making of syrups and conserves of many kinds, with purges, pills, and lozenges. She was so rare in taking off cataracts and spots in eyes, that Stepkins, the great oculist, sent many to her house, where there was a difficulty in cure, and he could not attend, or spare so much time as would compass it. She cured, in my knowledge, many burns and desperate cuts, also dangerous sores, that come by thorns—likewise broken limbs; many of the king's evil—taking out several bones. One burn, I in an especial manner remember. A child's head was so burned, that its head was like a coal; she brought it to have skin and hair; and invented a thin pan of beaten silver, covered with a bladder, to preserve the head in case of a knock or fall. She frequently helped in consumptions (beyond the skill of doctors to help), through her diligence and care. In the villages about her, lodged several patients, that came some hundreds of miles for cure, and lay there, sometimes, a quarter of a year from their families. She has had twenty persons in a morning (men, women and children), to dress their wounds, apply physic to, and to cure of sore eyes. I have heard her say, she spent half her revenue making medicines, which she needed for these cures; and never received presents of much value:—only thus she would do; if the patients were able, and needed not what she had in the house, she gave them a note of what things they should

buy; and she made their medicines. Her man spent great part of his time in writing directions; and fitting of salves and medicines. She was greatly beloved, and honoured for this, in the place where she dwelt.

"She was, in her latter time, one called a puritan in her religion, and afterwards, an independent; had an independent minister in her house, and gave liberty to people to come twice a week to her house to hear him preach.

"She constantly set apart the seventh day, about three or four o'clock in the afternoon, for her family to leave all their occasions; and this minister preached and prayed with them for a preparation for to-morrow. She was a most tender and affectionate mother to thy grandfather, and always showed great kindness for me; chose me for his wife, and greatly delighted in his love for me; indeed, she was very honourable in counselling her son not to marry for an estate; and put by many great offers of persons with thousands, urging him to consider what would make him happy in his choice. She proposed my marriage to him, because we were bred up together from children, I nine years old and he twelve and a half when we came to live together.

"She would discourse to him on this wise; that she knew me and we knew one another, and said she chose me for his wife, if I had no portion, before any with a great portion, because of these things, and our quality in outward condition, and years. She lived to see thy mother three or four years old, and was very affectionate to her, and took great delight to see her widom.

"Now, to come to thy grandfather; she having, as I said before, educated him in the fear of the Lord, according to the knowledge given in that day; and took great care, both in placing him at school and university. She sent him to Cambridge, (as being accounted more sober than Oxford,) and placed him in a puritan college, called Catharine Hall; where was a very sober, tender master of the house, and a grave, sober tutor; as also she appointed him, one Ellis, who was accounted a puritan; she having brought him up in his youth and got him the preferment of a Fellow in that college. Thy grandfather, coming from Cambridge young, was placed at the inns of court; but he, being religiously inclined, staid not long there, but came into Kent, where his mother was. And he heard one Wilson preach, who had been suspended about three years, for non-conforming to the bishops: he was an extraordinary man in his day. Thy grandfather saw beyond, and was delivered from the bishops and common prayer very early. When he was between twenty and twenty-one, we married, [about the year 1641; and] ring, and many of their formal dark words were left out, upon his ordering it. He being so zealous against common prayer and superstitious customs, made him a proverb, and a reproach amongst his intimates and relations; and, to dishonour him, they reported several false things against him; as that he should say, he never asked God forgiveness, but for two sins; one, was

for going to church, and the other, for saying the Lord's prayer. Indeed, he was so sensible of their blind superstition, concerning that they called their church, as he would give disdaining words about it, and speak of using their church timber for very common uses; to show his abhorrence to their placing holiness in it. At the birth of his first child, he would not allow the formal prayer, but prayed himself, and gave thanks to the Lord, in a very sweet, melted way; which caused great amazement. He never went to the parish church, but went many miles to hear Wilson, the minister I before mentioned; nor would he go to prayers in the house; but prayed morning and evening with me and his servants, in our chamber; which wrought great discontent in the family (we boarding with his uncle, Sir Edward Partridge). He would not let the parish priest baptise his child; but when it was eight days old, had it carried in arms five miles to this Wilson. It was about that time called Michaelmas; there was great seriousness and solemnity in doing this thing; we then looked upon it as an ordinance of God. Notes were sent to the professing people round about, more than ten miles to come to seek the Lord, at such a time, for a blessing upon his ordinance. There was none of their superstitious customs, and what they call gossips [sponsors, or godfathers]; nor any person to hold the child, but the father; whom the preacher, when he came, spoke to, to hold the child, as being the fittest person to take charge of him. It was a great cross to him, and a new business, and caused much gazing and wonder, for him (being a gallant and very young man) in the face of so great an assembly, to hold the child in his arms. He received a large charge about educating his child, and his duty towards the child was declared to him.

"This was so new, that he was the first of quality, in this country, that had refused the common mode.

(To be continued.)

*Extracts, Doctrinal, Practical, and Devotional, from the writings of George Monro, M. A.*

(Continued from page 105.)

#### ON THE DOCTRINES OF CHRIST.

The blessed God commiserating that woful state of ignorance and error, into which mankind, both Jews and Gentiles, had fallen, graciously condescended to send the Son of his love to teach and to instruct them, and this charitable embassy, he, the adorable lover of souls, cheerfully accepted of, and came towards mankind, and that not in a state of dazzling majesty and glory, as once he had appeared on Mount Sinai, but covered with a veil of mortal flesh, whereby he suited his appearance to their circumstances and capacities; and so being invested with authority, and qualified with a fulness of the Holy Spirit, he very faithfully discharged the trust that was committed to him, and delivered to the world the noblest and most excellent doctrine that ever was heard in it; and it is with this doctrine, with these heavenly truths

that dropped from the sacred lips of the Son of God, that youth ought to be carefully and diligently acquainted. And that this may be done with the greatest exactness that may be, I would advise the instructors of youth to inform them—*Of the manner of his teaching;—the nature of the doctrine he taught;—the particulars of it, and of its suitability to advance the designs of his incarnation.*

As to the manner of his teaching, let them understand, that the holy Jesus came not with flights of human rhetoric, nor with elaborate discourses: his doctrines had in them such an innate beauty and acceptableness, and were attended with such light and power, inwardly operating on the souls of such as would listen to them, that they needed not the artificial dress and paint of words to recommend them. Neither indeed was it proper that he, the Eternal Wisdom, should regulate his conduct according to the inventions and dictates of weak and foolish men, especially considering that he came with design to expose and disgrace the fashions and customs of the wicked and degenerate world, as being the result of corruption and vanity, and to teach and introduce a plainness and simplicity in every thing that might check and control its pride and self-love: and in fine, to beget in his followers a spirit and maxims contrary to that spirit, and those maxims that did obtain and prevail in it. But in the mean time, a soul that is capable to discern and relish divine things, will discover in the plain discourses of our Saviour, strains of language that excel in persuasiveness and efficacy the eloquence and oratory that the world is so fond of.

But we ought not to examine the discourses of our blessed Saviour, or of those that are influenced by his Spirit, according to the rules of human arts and sciences, or to conclude of their excellency, from their conformity or disconformity to these. Alas! vain men are apt to imagine, that what things they have high thoughts of, God ought to account of them at the same rate; whereas in effect, as our Lord tells us, *Those things that are highly esteemed amongst men are an abomination in the sight of God.*

It is an impious vanity to attempt to come to the true and solid understanding of our Saviour's discourses, by considering in what sense the words and phrases used by him, are taken in human authors, who thought, and spoke, and wrote, according to the spirit of the corrupt world, as if they must have had the same ideas and thoughts that the Lamb of God had, when he uttered these words. Not that I deny but critical observations are of very great use, and even necessary; for instance, in the translation of the sacred writings from the original languages into other tongues, and for discovering some superficial truths concerning histories, customs, and such other circumstances. But it is very certain that humility and purity of heart, and fervent prayers for the Holy Spirit, together with a sincere disposition to obedience, are the only keys that can unlock our Saviour's discourses, and lead us to the living and solid understanding of them.

Though our blessed Saviour put his dis-

courses in a plain and simple dress, yet he used no forms of speaking that were mean and abject. All his phrases and parables were grave and sober, and well chosen, and excellently accommodated to convey the heavenly doctrines he delivered into the hearts of all that were well disposed, so that we are told, his hearers wondered at the gracious words that proceeded out of his mouth.

The doctrines of the gospel are not the products of human wit and contrivance; no, they are owing to a Divine Original. It was God himself that did speak and preach to the world by Jesus Christ: God, as the author to the Hebrews hath it, who at sundry times, and in divers manners, spake in time past to the fathers by the prophets, hath in these last days spoken unto us by his Son. The sacred humanity of the holy Jesus, was but the organ by which the Divine will and secrets were made known and communicated to blind and bewildered mankind; it was God himself that did influence, manage, and direct it; so that all the words that were uttered by this great, this eminent, and incomparable prophet, were indeed the words of God; all the truths that he preached, were unquestionably divine, as issuing from a divine source, even from the Eternal Wisdom. This himself frequently assures us of, telling us, *My doctrine is not mine, but his that sent me.* And elsewhere, *But he that sent me is true, and I speak to the world those things that I have heard from him.* They were the immediate dictates of that adorable Spirit, that anointed him to preach glad tidings to the meek.

If we would understand the meaning of the words which the organs of the Spirit of God have used in delivering his will to mankind, it is only this same divine Spirit, which actuated and inspired them, that can give us the solid and perfect sense of the words by which they imparted the truths of religion. Thus I am sure the apostle reasons, *For what man, saith he, knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.* Now since a great many of the things of God are exhibited to us in the Holy Scriptures in a form of words, it is evident that none else can unfold the meaning of them, but that blessed Spirit who influenced, inspired, and directed the minds of those who wrote or uttered them. "There is," saith a learned and judicious author,\* "such a venerable obscurity in the mystery of godliness, that all the knowledge of nature and geometry, can ever reach the depth of it, or relish the excellency of it, nor all the skill of tongues rightly interpret it, unless the true interpreter, the Spirit of God himself, vouchsafe the opening of it unto us, and set it so home to our understandings, that it begets faith in our hearts." It is true, indeed, men by their skill in languages, and the industry of their minds, and other natural accomplishments and exercises, may, in the perusal of the letter of the gospel, come to understand some notional and speculative verities concerning the Christian doctrine; but the knowledge

\* Dr. More's Mystery of Godliness.



that is attained this way, is lame and imperfect, dry and superficial, fruitless and inefficient. There is such a depth and fulness of sense conched under the sacred words, that the animal man with all his sagacity cannot penetrate into. As the natural man, by the exercise of all his critical skill on sacred words, cannot reach the depth of their sense, so neither can he see the beauty and excellency, nor relish the sweetness, nor feel the efficacies, nor possess the realities which these words were designed to convey into all honest and well-disposed minds: it is only from the living Sun of light and realities, that this favour ought to be expected, and to it all holy souls have had their recourse, in order to be made capable to understand savingly the things of God, of which the psalmist is a perpetual instance throughout his devotions: *Make me to understand the way of thy precepts*; and frequently elsewhere to the same purpose as hath been already once and again remarked. From all it appears, how necessary it is to oblige the youth very early to address their heavenly Father for his Holy Spirit, that by his sacred influences and operations, they may come rightly to understand, and inwardly possess the marrow and substance of divine doctrines.

Another property of the doctrine of the Son of God, is its *simplicity*. The holy Jesus came not to deliver to the world a system of metaphysics, or to entertain men with those nice and refined subtleties that the learned are so fond of; no, his business was with sincere and simple hearts, and his doctrine was suited to their exigencies and capacities. It was plain, and simple, and familiar, and very obvious to all that did or will yet listen to it, with humble and teachable hearts, and with holy purposes of obedience; for that good Spirit that ever accompanies it, will not fail to open the minds of such as are in those dispositions, and make them to understand it, and guide them in it. And it is in this respect that it is said, *to make wise the simple*.

But when I assert that *simplicity* is one of the characters of the doctrine of the blessed Jesus, I intend not to exclude *mysteries* from it; certainly he delivered a great many mysterious truths in his heavenly discourses, but then these are proposed with so great simplicity, that none who are truly serious, and duly qualified to entertain them, are barred access to them. *They are indeed hid from the wise and prudent, but are revealed unto babes*. God will open the eyes of the humble and simple-hearted to see these wonderful things. And though they are not allowed a full comprehension of them, (none perhaps are capable of it while in this mortal and hampered state,) yet they are made solidly to understand so much of them as is necessary to engage them to love and obedience.

They ought to read the simple doctrines of the gospel with simple hearts; not only with sincere, teachable, and humble hearts, but also with hearts void of corrupt biases and prejudices, with hearts not managed and governed by the dictates of carnal wisdom and subtleties. Our Redeemer hath informed us, that his followers must become *as little child-*

*ren*, and consequently must have the plain and simple hearts of children. And certainly these child-like dispositions will more qualify us solidly to understand the Christian doctrine, than all the wisdom and learning of the world; purity and simplicity of heart do invite the Holy Spirit, and prepare for divine illumination.

Another property of the doctrine of the Son of God, is its *spirituality*: it is a doctrine that is suited to our spiritual part, to the *inner man*, or in St. Peter's phrase, *the hidden man of the heart*. It was this, as being the more valuable and nobler part of us, that the holy Jesus intended, especially, and in the first place, to redress and reform, to rescue from the powers of darkness, and the impurities of vice, and to beautify and adorn with divine graces and accomplishments, and that in order to the full and perfect restoration of our whole man. It is here where he fixes his throne, and establishes his kingdom. *The kingdom of God is within you*: and such as is this kingdom, such also are the laws by which it is managed and governed, that is, they are *spiritual and internal*. If we take a view of the doctrines of our blessed Saviour, we shall quickly discover, that they all, and particularly the preceptive part of them, have a continual regard to the heart, and are calculated for the regulation of the motions of the *inner man*, and reach into our most hidden and retired thoughts and inclinations. Not but that our Lord also established laws concerning the outward man, for regulating its deportments. But the performances and abstinences of the outward man, if separated from the correspondent and suitable motions in the inward, are of no value in the sight of God: for though, for instance, one should pray and praise vocally never so often, though he should read the Holy Scriptures, though he should fast, and give alms; yet if he prays and praises without the inward devotion of the heart, if he reads without sincere resolutions to obey, if he fasts without penitential contrition, and gives alms without charity and compassion; all this is of no account with the Searcher of hearts. Further, though one does not actually take away the life of his neighbour, though he abstain from grosser practices of uncleanness, yet as long as he retains rancour and malice in his heart, and inwardly cherishes inure inclinations, his outward abstinences do not clear him from guilt; he is still for all this, before God, reputed a murderer, and unclean. Hence it is, that St. Paul tells us, *That the law of God is spiritual*: for even then when it seems only to command or forbid the actions of the outward man, they are the dispositions and affections of the heart, that are principally regarded; and the actions of the outward man only in consequence of, and as they are united with them. It is our outward man only that falls under the jurisdictions of the sovereignties of the world, and it is to it alone, that they can give laws, because it is only for the deportments of it, that they can call us to an account; but it is the prerogative of the King of saints, to give laws to the hidden man of the heart, and be both can and will reckon

with us for whatever is transacted there, though with never so much of secrecy; because, *All things are naked and opened unto the eyes of Him with whom we have to do*; and as himself tells those of Thyatira, in his epistle to them, *All the churches shall know that it is He who searcheth the reins*.

(To be continued.)

### England and English—France and French.

From Humphrey's Tour.

Judging from what little experience I have had, one of the highest pleasures of travelling arises from the thousand comparisons, which you are continually and almost unconsciously making, between men and things in different countries, or in remote sections of your own country, as they pass successively under your observation. It is so with the New Englander when he goes to the south, and with the Carolinian when he comes to the north, and with both when they traverse the boundless regions of the west. But more especially is it so, when either of them crosses the wide ocean, and passes from "one kingdom to another people."

After all you have read, or can read, of English and French history, it is impossible for you to conceive of two countries, lying so contiguous to each other, and having so much intercourse as they have had for a thousand years, being so totally distinct and *national*, as you find them to be. It would scarcely border upon hyperbole to say, that there is nothing, except original sin, in which they agree. The same heavens, indeed, are over their heads, and the same solid earth is under their feet. But when, after spending a few months in England, you cross over in two or three hours from Dover to Calais, you find yourself in a new world. To say nothing of the very wide difference between their respective languages, it would seem as if the two nations had entered into a "solemn league and covenant," infinitely more sacred than their other treaties, not to dress alike, nor walk alike, nor ride alike, nor sleep alike, nor build alike, nor till the ground alike, nor think alike, nor look alike, nor live alike, nor die alike—if they can possibly help it.

Instead of the fine, airy English coach, drawn by feet black-horses, with plated harness, and over McAdams' roads, as smooth as a marble slab, you have the clumsy French diligence, lumbering along, just like a great baggage wagon, over rough pavements, harnessed by ropes, chains and half tanned cowhide, to from *three to six* strong iron-irons, and urged on by two or three postillions, full of bows and mercury, and just on the point of being swallowed up alive in their enormous boots, which, you will perceive, have already more than half finished their voracious meal. When, in England, you call for a beef-steak, or a leg of Welsh mutton, or a fiasseed chicken, you know what is set before you; but in France, order what you will for your dinner, and if, when it comes upon the table, you can *guess* whether it is *flesh, fish, or fowl*, why then you are more of a connoisseur than I was. An Englishman eats *four* meals a

day, and a Frenchman *two*. The Londoner dines at home, and the Parisian at the *restaurant*. The former reads his newspaper over his own breakfast-table, and sips his tea or coffee in his own parlour—and the latter does both in the garden of the Tuileries or the Palais Royal. The Englishman loves his home and his fire-side better than any other place in the world—the Frenchman hardly knows what the words home and fire-side mean; and if he did, he would love every other place better than either of them. One extracts his sugar from the cane, and the other from the beet. When you pass through an English village, you will see the families at their meals, and the females at their work, within doors; but the French must spread their tables and sit down with their sewing and knitting in the streets, regardless of the dust and the sun. When you ask an Englishman for a favour, and he says No—it often means yes—for he secretly intends to oblige you;—but when a Frenchman bows and smiles, and assures you how infinitely happy it will make him to serve you, it commonly means—just nothing at all.

In England, you pay roundly for every thing you see, as well as for every thing you eat and drink; and you may think yourself well off, if, in visiting the more important buildings, places and institutions, you are not handed over from one tax gatherer to another, till your patience is exhausted, even sooner than your change. In France, the gates and doors are every where thrown open, free of expense. Your passport gives you access to the Louvre, or the King's Library, or any other great public institution, just as often as you please. In the more ancient and important English towns, the only remains of fortifications are a few gateways, preserved as curiosities, and parts of walls, kept up as promenades. In France, almost all the towns of any note are still surrounded with walls and moats and bastions. In England, whether you be an American, Frenchman, German, Greek, Turk, or Russian, you may travel just where you please, after your passport has once been examined, and no questions asked. In France, if you land at Havre, for example, your passport is taken from you and sent to Paris, where it remains in the hands of the police, till you call for it, and are ready to leave the capital, on your return, or for some other part of the kingdom; and then, at the gate of every town you enter, it is taken from you again, passes under the eye of the police, and is handed back when you depart. In England, you may travel a thousand miles without even seeing an armed patrol; but in France, the gens d'armes meet you every where. The smoothness of the roads in England makes travelling, in fine weather, a perfect luxury; but in France, where all the great roads are paved, it is excessively fatiguing.

In England, there are no forests. Most of the fine timber which you see, adorns the parks and pleasure grounds of the nobility and great landed proprietors. The forests of France, according to some estimates, cover one seventh of the whole kingdom. These estimates are probably too high; but these

forests are numerous, and some of them are very extensive. Those of *Orleans*, *Ardennes*, and *Fontainebleau*, are the largest. The former is still *fifteen* leagues in length, and from *two to eight* in breadth. The latter, formerly called the forest of *Bieve*, contains more than 26,000 acres, "reckoning however many empty places, where the trees have been cut down."

In some of the fine arts, the French, undoubtedly, excel the English. And in the finish, beauty and delicacy of a thousand toy-shop inventions, they are far before them. Indeed, whatever they turn their hands to, with a little paint and a little tinsel, they are the most elegant triflers in the world. But in landscape designing and ornamental gardening; in laying out and adorning parks, lawns, and pleasure grounds, the English bear away the palm altogether. They have studied nature more and with far greater success. It is impossible not to admire a great many of the French chateaux and the grounds around them; but then there is so much art—they are so prim and geometrical—every hedge is so neatly shorn, every shrub is so carefully trained, and in the long and beautiful linden avenues the inner branches are so mathematically trimmed, to the height of twenty or thirty feet, that while you admire the skill which every thing displays, you cannot but wish that nature had been consulted more, and art less. In passing over from England to France, you miss the hawthorn hedges exceedingly. Whether it is owing to the unfriendliness of the soil and climate to this beautiful fencing shrub, that it is not cultivated, I cannot say. Probably it is; for it requires a great deal of moisture, and languishes under the extremity both of heat and cold. Those parts of France through which I travelled, are not enclosed at all. From morning till night, it is one vast, interminable, common field. Where, then, you will ask, are the flocks and the herds pastured? I do not know. Immense numbers of sheep, in the south and east, are driven to the mountains. There undoubtedly must have been cattle and sheep in the country through which I passed, from Havre to Valenciennes on the Belgian frontier; but they were out of sight. I hardly saw twenty cows in the whole distance. They cannot be suffered to feed at all without some one to watch them. I learned, however, that a great deal of the land in France is enclosed, and that in some of the departments farms are as well fenced as in England.

The French have no scattered farm-houses. At least, I saw few, if any, in the country. The peasantry, by whom the soil is cultivated, live in villages, or rather in small, crowded, grotesque hamlets. You pass on four or five miles, through a succession of highly cultivated fields, without seeing a building of any sort. Then you come to one of these permanent encampments, and thus they seem to be sprinkled over the face of the kingdom. How they appear *inside*, I do not know; but the aspect of every thing *about* them, is capricious, slovenly, and forbidding. In the first place, there is no regularity or convenience

in the general arrangement. There is no front nor rear, north nor south, east nor west. Here one building has all the appearance of a chance location, and there another is planted down, as if by perfect accident; and thus you will count twenty of them at various distances and all angles, as if they had been dropped down from the bosom of a tornado. And then, the materials of which many of them are built, present a most fortuitous aspect. Wood, stone, brick, mud—all strangely joined together and stratified, in the same wall; and upon the roof, some straw, some tile, and some boards, where the other materials did not quite hold out. As in Ireland, the same cabin is said in many instances to serve for parlour, bed-room, kitchen, stable, pigery, hen-roost, and I know not what besides. As for the manure, it seems to be thrown out haphazard; and you will often see it piled up before the windows and doors, to undergo the process of fermentation, and it would seem, to regale as many of the senses of the occupants as possible.

#### A VIEW OF OHIO.

Governor Vance's message gives an animating account of the condition and prospects of this noble state. The public improvements under the direction of the state, excluding those bounded by the Ohio river and the Lake, and those passed through by the National Road, will intersect, skirt or pass through fifty-five out of seventy-three counties. Coal and salt are among her chief mineral treasures. The coal fields in the southeastern section of the state are said to be inexhaustible, extending for miles together. During the present year, though the mining operations are scarce begun, 179,864 bushels have been exported through the canal.

Salt springs abound. Those on the Muskingum, near Zanesville, alone furnish an annual product of 500,000 bushels. The finances are flourishing. The revenue for this year amounts to \$367,868, and the disbursements to \$287,560, leaving a clear balance in the treasury of \$80,307. The school fund, (which is loaned to the canals,) amounts to \$1,055,107. The amount of the Ohio university fund, also transferred to the canal fund, is \$1,897,39; and the amount of the Virginia military school fund in the treasury, subject to distribution, is \$1,685,26; making a sum of upwards of three millions, devoted to the work of education.

The amount received from canal tolls for the year 1837, is, on the Ohio canal, \$282,407 28, and on the Miami canal, \$54,307 12; making together the sum of \$336,714 40. Showing an increase of tolls for the year ending on the 30th of October, 1837, of \$99,770 72; a result most gratifying to us as a people, and giving assurance that the tax upon our citizens for their canals, may soon be dispensed with altogether.

The state prison, too, appears to be well managed, and promises to be a source of revenue. A west wing has been nearly completed during the year by the labour of 70 convicts. The deaf and dumb asylum, (under Dr. Hoge,) continues to prosper, and promises to realize all the benefits anticipated by the public. A large and elegant building for a lunatic asylum will be completed next year. A flourishing school for the blind was opened at Columbus, on the 4th of July last. A fine building for the institution is in progress on a lot of nine acres, which will also be completed next year. A geological survey of the state is going forward under the

following corps, viz: W. W. Mather, principal geologist; Drs. Hildreth, Kirtland, Locke, of Ohio, and Professor Briggs, of New York, assistants, and Charles Whittlesey, of Ohio, topographical surveyor and draftsman.—*Newark Sentinel.*

For "The Friend."  
**PEOPLE OF COLOUR IN OHIO.**

The following is an extract from a "Report on the condition of the People of Colour in the State of Ohio," (1836). The committee say, "We have examined the vouchers in all the cases here detailed, and are fully satisfied that there is no deception. The stories told by these persons are confirmed by receipts and cancelled notes, now in their possession."

The question is often asked, can slaves, if liberated, take care of themselves? We cannot answer this question better than by pointing to the coloured population of Cincinnati. It is amusing to see the curious look which an emancipated slave assumes, when he is asked this question. He seems at a loss to know whether he shall consider it a joke or an honest enquiry. "We did," they say, "take care of ourselves and our masters too, while we were in fetters. We dug our way out of slavery; and now that we are free, all we ask is a fair chance." We know of no class of men who are better qualified to take care of themselves, if placed under proper influences. True, but few of those in Cincinnati are wealthy—but let it be remembered their sympathies are with the slave, and with all their disabilities they have within a few years poured into the coffers of the white man, more than two hundred thousand dollars, for the purchase of their freedom. Permit us to give a few more facts on this point and we have done.

David Young, an emancipated slave, has bought his wife and six children. He paid for them \$1,265. He yet owes \$110 for the last child. This he expects to pay this summer.

Henry Boyd, bought himself at the age of eighteen. He is now thirty-one, and is worth \$3,000. He has also bought a brother and sister, for whom he paid \$900.

Samuel Lewis, paid \$500 for himself before he was eighteen years old.

Rebecca Madison, paid \$1,500 for herself, and is now worth \$3,000.

William O'Hara, an emancipated slave, has been in this city eight years, and is now worth \$7,000.

Henry Blue, paid for himself \$1,000, is now thirty-nine years of age, and is worth \$5,000. He attends school every day.

Richard Keys, for twelve years paid twenty dollars per month for his time. He then paid \$850 for his freedom, amounting to \$3,739. This man, when a slave, was what is called an unmanageable fellow. He was sold nine times. Says he never would be struck; was not the least afraid to dirk or kill any man that abused him; always kept a dirk about him. Supposes that in his various scuffles with overseers and others, he had stabbed fifteen or twenty men. "But," said he, "it was not so when I got free." On enquiring why it was not so? he replied, "I was afraid

of the law. Before, I did not care. I felt desperate, I knew I might as well die one way as another. But when I got free my eyes came open,—then I knew where I was,—I felt like a man. The law was before me and I was afraid of it." Speaking of his last master, he said, "There is no man I love more than Mr. Lovell, this blessed day, for he was a kind master, though he kept me twelve years in slavery." Richard Keys is now an exemplary member of the Baptist church.

His wife also bought herself. Her master was an orphan child. He was three months old when he came in possession of her, and she was his nurse when an infant. The guardian made her take care of herself and support the child. After the child left her, she was required to pay seventy dollars a year, twenty years, for his support; boarded herself, bought all her clothes, paid her house rent, &c. She did the whole of this by washing; now and then she could save a little money, hoping she might, at some future day, redeem herself from bondage. "Many and many a night," said she, "after washing all day, have I sat up and ironed all night." Her husband says, as he came to visit her in the night, he has often found her thus at work. In this way she saved for herself a considerable sum every year, besides paying the seventy dollars per year to sustain her young master. When he became of age, she paid him what money she had, amounting to \$400. Her husband paid \$192 more, and she was liberated. Can slaves take care of themselves!

*Effects of Emancipation on a Slave.*

The character which the negro exhibits in bondage, is the character which that bondage almost inevitably produces, and is as different from his own, as the feelings of the freeman differ from those of the slave. Some years ago, a Friend residing near the borders of Virginia heard that a negro of the most hardened character was thrown into prison as a last resource: "Not all the promises, or all the terrors of his master," said they, "can make any thing of him, he seems to laugh at flogging, and at chains, and death; he is always thieving, always lying, always idle." The Friend, with two or three others, went to see him; the negro seemed to have made up his mind for defiance, and sat gloomily and contemptuously before them. They sought to get at his heart, but long he heeded them not; at length, when they were about to give him up in despair, a fibre was suddenly smitten; "Massa," said he, "you know nothing 'bout dat; you get me free, den you see, what kind man I." They easily purchased him, for he was a nuisance rather than of any value to his master, and he immediately proved himself, and continued to prove himself, one of the most dutiful and industrious men that the Friend ever knew. C. STEWART.

*Extract from a speech delivered at a public meeting, Manchester, England.*

I look around me, and I see many belonging to that community whose religious pro-

cession amounts almost to a pledge of devotion to this glorious cause. Need I say any thing to stimulate your zeal, and dispose you to act worthy your name and connection; need I remind you of the struggles, the sacrifices, and disinterested ardour of the Friends of past ages, and of the noble endeavours making by many amongst you at the present hour? No, I would fain believe that there is not one Friend here who is not self-devoted to the cause of negro emancipation. But still, suffer me to remind you, with all possible respect and love, that the present is a moment demanding even more than wanted zeal. I implore you, by the memory of a Woolman, and a Benezet, and every champion of this hallowed cause now gathered to his fathers, to aid us at the present juncture, with the full measure of your sympathy, your exertions, and your influence—so shall you see the dearest object of your heart accomplished, and, instead of still mourning over the unredressed wrongs of an injured population, see peace and piety, and intellectual improvement, extending to the many coloured tribes of the west, and the fruits of virtue, and knowledge, and religion appearing where only ignorance, and vice, and cruelly open reigned.

Come, then, ye lovers of peace—ye votaries of mercy—complete the work begun in ages past, by your uncompromising forefathers, and soon shall the shouts of ransomed thousands proclaim the field your own; and the sable child of your adoption, trampling on the rustling chains of his degradation, exclaim with beaming eye, and with a bursting heart, "Now I am a man and a brother."

*Apologue.*—A shepherd was mourning over the death of his favourite child, and in the passionate and rebellious feeling of his heart, was bitterly complaining, that what he loved most tenderly, and was in itself most lovely, had been taken from him. Suddenly a stranger of grave and venerable appearance stood before him, and beckoned him forth into the field. It was night, and not a word was spoken till they arrived at the field, when the stranger thus addressed him; "When thou selectest one of these lambs from the flock, thou chooseth the best and most beautiful among them. Why shouldst thou murmur because I, the good Shepherd of the sheep, have selected from those which thou hast nourished for me the one that was most fitted for my eternal fold?" The mysterious stranger was seen no more, and the father's heart was comforted.

A scholar that hath been all his life collecting of books, will find in his library at last a great deal of rubbish. And as his taste alters, and his judgment improves, he will throw out a great many as trash and lumber, which, it may be, he once valued and paid dear for; and replace them with such as are more solid and useful. Just so should we deal with our understandings; look over the furniture of the mind; separate the chaff from the wheat, which is generally received into it together; and take as much pains to forget

what we ought not to have learned, as to retain what we ought not to forget.—*Mason's "Self-knowledge."*

John Newton, writing on the death of his wife, observed,—“I was not supported by lively, sensible consolations, but by being enabled to realize to my mind some great and leading truths of the [Bible]. I saw, what indeed, I knew before, but never till then so strongly and clearly perceived, that as a sinner, I had no *right*, and as a believer, I could have no *reason* to complain.”

It is a bountiful creation; and bounty demands acknowledgment; but its very silence, as to all demands upon our gratitude, seems to me more affecting, than any articulate voice of exhortation. If “cloven tongues of fire” sat upon every bush and forest bough; if audible voices were borne upon every breeze, saying, “Give thanks! give thanks!” however startling at first, it would not be so powerful, so eloquent, as the deep and unobtrusive silence of nature. The revolving seasons encircle us with their blessings; the fruits of the earth successively and silently spring from its bosom, and silently moulder back again to prepare for new supplies; day and night return; the “soft stealing hours” roll on, mighty changes and revolutions are passing in the abysses of the earth and the throned heights of the firmament; mighty worlds and systems are borne with speed almost like that of light, through the infinitude of space; but all is order, harmony, and silence. What histories could they relate of infinite goodness; but they proclaim it not! What calls to grateful devotion are there in earth and heaven; but they speak not! No messenger stands upon the watchtowers of the creation, on hill or mountain, saying, like the Moslem priests from the minarets of their temples, “To prayer! to prayer!” I am sometimes tempted to wish there were, or to wonder there are not. But so it is; there is no audible voice nor speech. And for this cause, and for other causes, how many of heaven’s blessings escape our notice. In how many ways is the hand of Heaven stretched out to us, and yet is unseen; in how many places does it secretly deposite its benefactions! It is as if a friend had come with soft and gentle steps to the dwelling of our want, or to the abode of our sickness, had laid down his gift, and silently turned away. And during half of our lives the night draws her veil of darkness over the mysterious paths of Heaven’s care; and yet those paths are filled with ministering angels that wait about our defenceless pillow, and keep their watch by the couch of our repose. Yes, in night and darkness, and untrodden solitudes, what histories of God’s mercy are recorded! But they are not written in human language; they are not proclaimed by mortal tongue. The dews of heavenly beneficence silently descend; its ocean rolls in its dark caverns; the recesses of the wilderness are thronged with insects, and beasts, and birds, that utter no sound in the ear of man.—*Dewey’s Theology of Nature.*

*Prevalence of the English Language.*—The English language is now spoken by a population amounting to 44,442,000, viz: in Europe, 26,700,000; in Africa, 240,000; in Australasia, 100,000; in the U. States, 15,000,000; British America, 1,350,000; in West Indies, 840,000; in South America, 112,000; Newfoundland, 80,000; Texas, 20,000. And it is spoken partially in Europe, Hindostan, &c., and the allied provinces, by 150,000. The inhabitants who thus talk are spread over an extent of territory amounting to 9,415,393 square miles, 2,257,300 of which form the little part of the United States.—*Me. Wes. Journal.*

For “The Friend.”

“And it came to pass that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, \* \* \* \* \* so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.”—*Exodus, xiv.*

‘Twas morning: and the chosen race,  
Tho’ led by an Almighty arm,  
To sore discouragement gave place,  
And feared impending harm.  
For them, with many a wondrous sign,  
The Lord had shown his power divine,  
Yet, all unawed by parted seas  
And supernatural agencies,  
See Pharaoh’s hosts in dread array  
Pursue them thro’ the opening spray  
Across the pavement of the deep  
Nearer pressed till now by human step—  
And Israel saw their gathering might,  
And their hearts fainter at the sight.  
“Were there no graves in Egypt’s land  
That we should seek this desert strand,  
And fly from ills we might have borne  
To perish here, undone, forlorn?”

Now Pharaoh, with his armies proud,  
Came like a lion to his prey—  
But to the pillar of the cloud  
Darkened his onward way—  
(While thro’ the sable reign of night  
To Israel ‘twas a guiding light)  
And through the cloud, and through the fire,  
The Lord looked on THEM, in his ire.

Being of uncreated light,  
Glorious, ineffable,—too bright  
Een when thou *deign’st* thy smile to give,  
For mortal to behold and live!  
When men defy and doubt thy power,  
Where shall they hide their burning shame,  
Or seek a refuge in that hour  
When thou shalt LOOK on THEM?

And ye who idly waste your days,  
And, reckless, tread sin’s devious maze,  
Though you may spurn His holy will,  
Omnipotence beholds you still.  
He long extends protecting love  
To those who still rebellious prove,  
And to his fold your steps would bring  
By his paternal chastening.  
But if, unchecked, with hardened heart,  
Mercy and judgment you despise,  
The hour of suzerance will depart—  
He will unveil his eyes!  
And you will feel his awful glance,  
And tremble at his countenance—  
Oh then for some effectual screen  
To hide from his all-searching view,  
(His eye all terribly serene)—  
When He shall look on you.

A. J. W.

## THE FRIEND.

FIRST MONTH, 6, 1838.

The mildness of the present winter, and of the preceding autumnal months, is so remarkable as to be a proper subject for record. Up to the present time, there has been no obstruction from ice to the navigation, or to the running of steamboats, between this and the mouth of the Delaware. The free passage up the river was impeded a few days, sufficient to afford a pretext for the steamboats to intermit their trips, but now and for some time, what little ice there was has disappeared; even the ponds have ceased to be the resort of the skater, and as for the sleigh bells, they have scarcely been heard during the season. For the last ten days the weather has resembled the opening of spring, and to day, (the fourth of the month,) the sky is serene, almost without a cloud, and the air still and bland like it generally is in the middle of the fourth month. While, however, we should feel thankful to the bountiful Source of all good, for this mitigation of the ills of life, it nevertheless cannot be doubtful, that there is room enough for the expansion of benevolence and the exercise of liberality; hundreds there must be, sober, industrious people—worthy men, amiable and delicate females, (we have heard of some such cases, calculated to touch the tender feelings,) who under ordinary circumstances are enabled to live comfortably, but from the depression of business, are thrown out of employment, or stinted in their means, and many of them perhaps too diffident to make their distress known. We, therefore, deem it a happy thing for this community, that we have an institution, which in its plan is commensurate with and most fully adapted to our wants in these respects, and only requiring for its full development and success, a more ample endowment, and an adoption co-extensive with the bounds of the city and surrounding districts. We allude to the “Union Benevolent Society.” If this plan were fully sustained, and followed up with the zeal, perseverance and discretion, which hitherto has marked its career, we are persuaded that it would become one of the most efficient means of diminishing pauperism, of promoting economy and thrift among the labouring classes, of preventing the possibility of actual suffering, and in short that, eventually, it would in a great degree become a substitute for all other schemes of relief, and supersede the necessity of any of those sudden and pressing calls upon the bounty of the citizens, which for several of the past years have occurred.

DIED, at her residence with her son Samuel Woolman of Columbiana county, Ohio, on the 3d of the 12th month 1837, JANE WOOLMAN, widow of Samuel Woolman, formerly of Burlington county, New Jersey, in the 57th year of her age; a member and elder of Upper Springfield monthly meeting; she was confined to the house, and mostly to the bed, nearly a year, which she bore with much patience and resignation; and some time before her decease, in conversation with some of her children, she said, I am willing to go at any time. She had living at the time of her decease, 8 children, 63 grandchildren, and 41 great grandchildren.

# THE FRIEND.

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For "The Friend."

**SOUTH SEA ISLANDERS.**

(Continued from page 106.)

But before closing these extracts, let us turn from this revolting picture of the past, to the brighter one afforded by the present. We have seen some of the benefits bestowed upon this people, by Christianity, in the improvement of their worldly condition and moral sentiments. Let us go a little farther, and take some examples, from the pages of Williams, of the higher benefits conferred upon them, by the gospel of our common Saviour. We will begin with a letter addressed to him and his associate Barff, by the converts at one of the settlements in the island of Aimeo, near Tahiti, inviting them to the island. It will be noticed that their names (to manufacture a word) are Tahitianized, to accommodate them to the genius of the Tahitian dialect.

*Afareaitu, September 2d, 1830.*

Dear Friends, Williams and Miti Papu,

May the blessing of the true God attend you, and of Jesus Christ our Saviour. By the goodness of our Father, we have the prospect of meeting again. God has led you out to heathen islands and brought you back in safety. His goodness never fails. This is a little speech to you two, in which all the brethren of Afareaitu write. Inform us about the islands where you have left our two brethren, Hatai and Faarua. May all our hearts be in one extending the knowledge of the good name of Jesus. We rejoice that the deep has not swallowed you up, as it has done some others, and that you have not been ill-treated by people in the lands of darkness, as others have been. The power of God has preserved you. Let us be more diligent than ever, brethren, in endeavouring to dispel the darkness from heathen lands; let them see the bright light. May the powerful hand of God soon pluck up every poisonous plant of heathenism, that our prayer may be speedily realized, "Thy kingdom come."

This is our little request: come and make known unto us fully all the particulars of your journey, that our hearts may be made

warm. We wish to see your faces; but if you cannot come, write to us as much as you can. That is all we have to say. May great blessing attend you two, through Jesus Christ.

*The Brethren at Afareaitu.*

Williams proceeds. "Desirous of gratifying these friends, we went over to Aimeo, and spent a most delightful afternoon and evening with them. After Mr. Barff and myself had stated the interesting particulars of our voyage, at a meeting convened for the purpose, Vara, the venerable chief of the station, arose and said, that although he was generally dumb, he was now compelled to speak, for his heart was warmed within him, and he lamented exceedingly that he was not a young man, to go on such an errand of mercy. He thought he was never more delighted than during the time he was listening to our statements: and then, addressing himself to us and his beloved missionary, Mr. Ormond, he added, 'Do not despise these islands, because their inhabitants are not so numerous as those of the Navigators and other groups, but take great care of these churches, and let them send brethren to bear the news of salvation to more populous lands.' This was almost the last meeting that Vara ever attended, for he was then suffering under the illness by which, soon after, he was called to his rest. This chief was a delightful instance of the power of the gospel. In the time of their ignorance, he was a procurer of human sacrifices, and on one occasion Pomare sent him an order to obtain one immediately. Vara was rather at a loss to satisfy this imperious demand; and on going in search of a victim, his own little brother followed him at a distance, and cried after him. As soon as he saw him he turned round, struck his head with a stone, killed him, and having put him into a large basket made of coconut leaves, sent him to Pomare. When his mother bewailed the death of her child, and charged him with cruelty for killing his brother, he abused her, and said, 'Is not the favour of the gods, the pleasure of the king, and the security of our possessions, worth more than that little fool of a brother!—better lose him than the government of our district!' How correct the scriptural representation of man in a heathen state!—"Without natural affection, implacable, and unmerciful." But this implacable and unmerciful heathen became a humble and devoted Christian, and to the day of his death he adorned his profession.

"Vara's eyes being bad, he could not learn to read; but having been in the habit of treasuring in his memory passages of Scripture, he had obtained a correct and extensive knowledge of the great and essential doctrines of

the gospel. He was visited many times in his dying moments by Mr. Ormond, whose account of his death I will here subjoin:—

"On seeing that his end was fast approaching, I said to him, 'Are you sorry that you cast away your lying gods, by which you used to gain so much property?' He was aroused from his lethargy, and with tears of pleasure sparkling in his eyes, he exclaimed, 'Oh, no, no, no. What! can I be sorry for casting away death for life? Jesus is my rock, the fortification in which my soul takes shelter.' I said, 'Tell me on what you found your hopes of future blessedness?' He replied, 'I have been very wicked, but a great king from the other side of the skies sent his ambassadors with terms of peace. We could not tell, for many years, what these ambassadors wanted; at length Pomare obtained a victory, and invited all his subjects to come and take refuge under the wing of Jesus, and I was one of the first to do so. The blood of Jesus is my foundation. I grieve that all my children do not love him. Had they known the misery we endured in the reign of the devil, they would gladly take the gospel in exchange for their follies. Jesus is the best king; he gives a pillow without thorns.'

"A little time after, I asked him if he was afraid to die, when with almost youthful energy he replied, 'No, no. The canoe is in the sea, the sails are spread, she is ready for the gale. I have a good pilot to guide me, and a good heaven to receive me. My outside man and my inside man differ. Let the one rot till the trump shall sound, but let my soul wing her way to the throne of Jesus.'"

The conversion of Tamotoa was still more striking.

"Tamotoa was the patriarch of royalty in the Society Islands, his eldest daughter having the government of Huahine, and his granddaughter being the present queen of Tahiti. He was a remarkably fine man, being six feet eleven inches in height. Respecting his Christian consistency, different opinions have been expressed; but, for my own part, I confidently hope that he was a subject of Divine grace. I will, however, relate a few particulars of his history, and leave the reader to draw his own conclusion. In his heathen state he was worshipped as a god, and to him the eye of the human victim was presented before the body was carried to the marae. When visited by the deputation, Mr. Bennet requested me to ask him which, of all the crimes he had committed, lay heaviest upon his mind; and, after some hesitation, he replied—that of allowing himself to be worshipped as a god, when he knew that he was but a man. Before he was brought under the influence of the gospel, he was much

addicted to the use of the intoxicating juice of the kava root, which appears to produce a narcotic effect, so peculiar that the slightest noise is exceedingly distracting to persons under its influence. Immediately it was known that the king had been drinking, the women ceased to beat their cloth, and all sounds in the immediate vicinity were to be hushed. Children also were carefully removed from the premises, lest he should be annoyed in the slumbering fit which had been induced by the stupefying draught. It appears that he was exceedingly desperate while in a state of intoxication, and that on the slightest disturbance, he would seize a club, spear, or any other weapon, rush out of the house, and wreak his vengeance on friend or foe, man, woman, or child, whom he might happen to meet. In this way several persons had fallen victims to his ferocity. On such occasions his look and manner must indeed have been terrible. The flashing fury of his eye, the curl of his thick lip, the luring aspect of his brow, together with the growling tone of his voice, and the violent gestures of his herculean frame, were calculated to strike the stoutest heart with terror. Once, when thus aroused, he rushed out of his dwelling, and not being able to find a weapon, he struck an unoffending person such a violent blow with his fist, that he knocked his eye out, and mutilated his own hand so much that he lost, in consequence, the first and second bones of his forefinger. After ardent spirits were introduced by vessels from England and America, he became exceedingly addicted to this new method of intoxication, and when under their influence was equally violent and terrible. Thus he continued till he embraced the gospel; but then he made a solemn vow to Jehovah, that he would never again, to the day of his death, taste either the one or the other. I knew him intimately for fifteen years, and I am convinced that he kept his vow most sacredly. The effect of his example upon the people was exceedingly beneficial; for while the stations of my brethren were suffering severely from this poison of the soul as well as the body, we were entirely free from it, and during the above mentioned period of fifteen years, I saw but two persons in a state of intoxication. Tamotoa was constant in his attendance at an adult school; and, at six o'clock in the morning he always took his seat on my right hand, read his verse in rotation with others of the class, and always evinced great pleasure when his answers to my questions upon it afforded me satisfaction. At the various religious exercises, and at public worship, his seat was always occupied.

"I visited him frequently in his last illness, and found his views of the way of salvation clear and distinct, and his spirit resting on Christ alone. Just before he expired, he exhorted his son, who was to succeed him, his daughter, and the chiefs assembled on the mournful occasion, to be firm in their attachment to the gospel, to maintain the laws, and to be kind to their missionary. Extending his withered arms to me he exclaimed, 'My dear friend, how long we have laboured together in this good cause! nothing has ever

separated us; but now death is doing what nothing else has done; but who shall separate us from the love of Christ?"

"Thus died Tamotoa, once the terror of his subjects, the murderer of his people, a despotic tyrant, and a most bigoted idolater!"

Many more very interesting circumstances are related by Williams; but it would extend this article too much to transcribe his account of them. The readiness of these people to receive instruction, of latter time, is extraordinary. It will be remembered the early efforts to diffuse the knowledge of the gospel among them were unsuccessful, but within a few years a preparation of heart for the reception of the good word would seem evidently to have taken place. In some instances it manifested itself in a very striking manner, as, for example, in certain places at which no teachers had yet arrived, where the people build places of worship in anticipation of their coming, and were in the habit of assembling on the first day of the week and sitting in silence for an hour or more at a time, two or three times in the course of the day. This occurred at the Samoas. Williams asks, "Does the history of the church furnish a more striking or beautiful fulfilment of the prophetic declaration, 'The isles shall wait for his law?'"

For "The Friend."

#### America Discovered in the Tenth Century.

The Royal Society of Northern Antiquaries at Copenhagen have lately published, under the editorship of their secretary, C. C. Rafn, a highly curious volume to prove that the Northmen were the original discoverers of America. This work is chiefly compiled from numerous and valuable Icelandic historical manuscripts, or sagas, now extant, and is accompanied by a Danish and Latin translation of them, and an abstract of the whole in English.

With a copy of the latter the editor of "The Friend," has been furnished, through the kindness of an eastern correspondent, with a view to its publication in this paper.

To the manuscripts "are added a description of several monuments, chiefly, inscriptions from the middle ages, found partly in Greenland, and partly in the states of Massachusetts and Rhode Island, in North America, on the one hand confirming the accounts in the sagas, and on the other illustrated by them."

It was thought it would be satisfactory to those readers of "The Friend," who may not be familiar with the subject, to be furnished with some account of the character and claims of these manuscripts upon our belief, prefixed to "the abstract." The last number of the North American Review very opportunely provides the materials for so doing. From that periodical and Wheaton's History of the Northmen, the following details are derived.

The volume before us presents us with extracts from no less than eighteen ancient authors, principally Icelandic; several containing detailed accounts of the discovery, and all of them allusions to it. Our disinclination

to admit the authenticity of these records arises in part, perhaps, from our ignorance of the character and condition of the people who have preserved and handed them down to us. Literary pursuits appear to have been encouraged at a very early period in Iceland, and to have made considerable progress before the revival of learning in the south of Europe. This island was converted to Christianity towards the end of the tenth century, when the national literature, which still remained in oral tradition, was full blown, and ready to be committed to a written form. With the Romish religion, Latin letters were introduced; but instead of being used, as elsewhere, to write a dead language, they were adapted by the learned men of Iceland, to mark the sounds which had been before expressed by the Runic characters. The ancient language of the north was still preserved in Iceland, whilst it ceased to be cultivated as a written, and soon became extinct as a spoken language, in the parent countries of Scandinavia.

The Scandinavian history and learning were long preserved in oral tradition only. Like the rhapsodists of ancient Greece, and the bards of the Celtic tribes, the skalds were at once their poets and historians. They were the companions and chroniclers of kings, who liberally rewarded their genius. A regular succession of this order of men was perpetuated, and a list of two hundred and thirty in number, of those who were most distinguished in the three northern kingdoms, from the reign of Ragnar Lodbrok to Valdemar II., is still preserved in the Icelandic language, among whom are several crowned heads and distinguished warriors. Thus the flowers of poetry sprung up and bloomed amidst perpetual ice and snows. The arts of peace were successfully cultivated by the free and independent Icelanders. Their arctic isle was not warmed by a Grecian sun, but their hearts glowed with the fire of freedom. The natural divisions of the country by icebergs and lava streams, insulated the people from each other, and the inhabitants of each valley and each hamlet formed, as it were, an independent community. Their pastoral life was diversified by the occupation of fishing. Like the Greeks, the sea was their element, but even their shortest voyages bore them much farther from their native shores than the boasted expedition of the Argonauts. Their familiarity with the perils of the ocean, and with the diversified manners and customs of foreign lands, stamped their national character with bold and original features, which distinguished them from every other people. But the ancient literature of the north was not confined to the poetical art. The skald recited the praises of kings and heroes in verse, whilst the saga-man recalled the memory of the past in prose narratives, which were thus handed down from age to age in an unbroken tradition. The power of oral tradition may appear almost incredible to civilized nations accustomed to the art of writing. But it is well known, that we have in our own times, among the Servians, Calmucks, and other barbarous and semi-barbarous nations, examples of heroic and popular

poems of great length, thus preserved and handed down to posterity. This is more especially the case where there is a perpetual order of men whose exclusive employment it is to learn and repeat, whose faculty of memory is thus improved and carried to the highest pitch of perfection, and who are relied upon as historiographers to preserve the national annals. The interesting scene presented to this day in every Icelandic family, in the long nights of winter, is a living proof of the existence of this ancient custom. No sooner does the day close, than the whole patriarchal family, domestics and all, are seated on their couches in the principal apartment, from the ceiling of which the reading and working lamp is suspended; and one of the family, selected for that purpose, takes his seat near the lamp, and begins to read some favourite saga, or it may be, the works of Klopstock and Milton (for these have been translated into Icelandic), whilst all the rest attentively listen, and are at the same time engaged in their respective occupations.

About two centuries and a half after the first settlement of Iceland by the Norwegians, the learned men of that remote island began to collect and reduce to writing these traditional poems and histories. In 1056, Saemund Sigfusson was born. The poetic or elder Edda, was reduced by him to writing. It is a collection of the mythological and historical traditions of the north. Ari the Wise, was his friend and fellow student. He composed several works, of some of which fragments are still extant. His accounts extend from the latter part of the ninth century to the beginning of the twelfth, and include the most remarkable events connected with the first settlement of Iceland, the revolutions in its government, the discovery of Greenland, and the introduction of Christianity. A work of this writer, called Landnama-Bok, is of high authority. In the next century, (in the year 1178,) Snorre Sturleson was born, whose great national history, the *Heimskringla*, is still preserved. He is the man to whom his country's history and literature are most indebted, and who has justly earned for himself the title of the Northern Herodotus. He was of the noble lineage from which sprung Rollo and the other dukes of Normandy, with the English kings of the Norman line. He was by far the richest individual on the island, both in lands, and flocks, and herds, arms, clothes, utensils, and books. This immense wealth, with his consummate talents, address and eloquence, gave him proportional power and influence in the community. In the year 1213, by the free choice of the people, he was raised to the honourable station of the supreme judge or chief magistrate of the island. In this post he was distinguished for his profound knowledge of the laws and civil institutions of his native country. But notwithstanding his literary talents and attainments, this great man is said to have proved himself a turbulent, ambitious and avaricious chieftain, and to have excited the hatred of his enemies, at last, to such a pitch that he was compelled to fly his country. After an absence of two years he ventured to return,

and shortly fell a victim to their wrath, having attained the age of sixty-three.

Such were some of the authors of the historical testimony upon which this volume rests. The first question which will probably present itself to the minds of most readers on this subject will be, Why have these accounts been kept back so long from the world? To this question the editor replies by negating the fact. If the learned of the more southern portions of Europe have not turned their attention to the subject, it is not owing to the silence of Danish and Swedish scholars. In addition to writers like Crantz, Pontoppidan, Arngrim, and Peringskiold, authors of a more critical class, like Torfaeus, and more recently Suhm, Schöning, in his history of the kings of Norway, and Lagerbring, in his Swedish history; and still more lately Wormskiold, a Dane, and Schröder, a Swede, are sufficient to evince, that, though the ancient Icelandic manuscripts have not been published at length, their contents have been diligently studied and laid before the world. Various causes might be easily assigned, why the learned of other countries have given less attention, than they deserve, to the treatises of the northern antiquaries on this subject. What is written in Swedish and Danish is inaccessible to all but the few acquainted with those languages; and of the work of Torfaeus, which, being written in Latin, might have been understood abroad, it is said by M. Rafn that, for a long time even in the north it was among the very rare books, but few copies of which ever got abroad.

About one half of the volume before us, consists of two narratives, which constitute the two most important chapters of the work. The first may be called the History of Eric, the first settler of Greenland, and the second, which is a longer performance, is the History of Thorfinn the Hopeful, who conducted the most important expedition to Vinland.

The account of Eric is contained in two separate ancient documents, which, however, appear to have been excerpts, made from one and the same ancient work, now lost, which was a full biography of Eric. They furnish the particulars of the voyages for the discovery of Vinland—one of them, called the chapter on Greenland, contains a celebrated passage, relied upon as fixing the length of the shortest day of the year in that part of Vinland where Leif had made a settlement, and, consequently, as fixing its latitude also. The meaning of two important words in this passage is disputed. The narrator says, "There is a greater equality of the days there than in Greenland or Iceland; the sun there on the day of the winter solstice, has *eykerstad* and *dagmalstad*." *Dagmal* (day-meal), we understand to mean breakfast, so called as the first meal of the day; and as the hour of breakfast was nine o'clock, these words came to signify that hour. If the sun rose at nine he must have set at three; the day would therefore be six hours long, and the latitude 55° 26'. But the former word being of doubtful interpretation, Peringskiold, in opposition to Torfaeus, gave another translation to the whole, which would make the day ten or twelve hours long, and prove the settle-

ment of Leif to have been much farther south. It seems either that the original is very obscure, or that Peringskiold, for the sake of placing Vinland in a southern latitude, designedly wrested the text to a meaning it will not bear. At a subsequent period Torfaeus, on the authority of an ancient manuscript by Thorwald, suggested a new version, making the day nine hours long, and the latitude about 41° 26'. With this the editor thinks the weight of evidence best agrees. Farther light seems to us necessary, before any of the interpretations can be relied on.

The two documents in question, are taken from a manuscript called the *Codex Flatensis*, from the island of Flatøy, on the west of Iceland, where it was long preserved. Brynulf Sveinson, the bishop of Skalholt, (in whose diocese Flatøy lay), gave it to King Frederick the Third of Denmark, and it is now preserved in the royal library. The manuscript, for its size, contents, and the elegance with which it is illuminated, or coloured, is of great interest and value. It purports to have been written between 1367 and 1395. The language and dialect are those of the twelfth century, and bear internal marks of having been derived from some older history of Eric the Red. Who may have been the author of it can only be conjectured. A fac simile of this manuscript is appended to the volume. There appears to be no doubt of its genuineness, and as little that it was compiled from pre-existing materials.

The second of the two narratives, which we have mentioned above, as constituting the chief portion of the historical matter of this volume, is entitled the *History of Thorfinn Karlsefne, or the Hopeful*. Although relating substantially the same events which are recorded in the first narrative, there are such differences between the two, as to indicate an independent origin. The discovery of the barboard land by Biørne the son of Heriulf, is wholly omitted in the History of Thorfinn. The first discovery is ascribed to Leif, on a return voyage from Norway; whereas the first account supposes the discovery by Lief to have been the result of an expedition expressly undertaken for the purpose. The history of Eric represents Thorwald as making a separate voyage to Vinland, or perishing there. The history of Thorfinn makes the death of Thorwald an incident in Thorfinn's expedition. Some other points of difference are stated by M. Rafn, but they are not greater than would naturally grow up in accounts, orally transmitted for three or four generations, descending from different individuals concerned in the same general series of transactions. The documents directly from the History of Eric, give a prominence to the achievements of his sons, Leif and Thorwald. The History of Thorfinn, though closely corresponding in many points, evidently proceeds from a quarter in which Thorfinn was regarded as the most important personage. While the discrepancies do not extend to matters vitally essential, they prove, at least, that the accounts which we now have are not the work of collusion.

The style of the History of Thorfinn, like that of the two former documents, is of the twelfth century. The metrical fragments, of which some few are interspersed, bear the character of that remote period. It may be somewhat easier to indulge a rational conjecture as to the author of this narrative, than in the case of the History of Eric. The family of Thorfinn, after his adventures in Vinland, was perpetuated with great prosperity and repute in Iceland. His widow Gudrida made a pilgrimage to Rome, from which she returned in safety, and passed the rest of her life in a religious house. A grandson of Snorre, the American born son of Thorfinn, the learned Bishop Thorlak, author of a Code of Ecclesiastical Law, still extant, was born in 1085. A great grandson of Snorre, of the name of Brand, was raised to the episcopal dignity in 1163, another descendant reached the same rank in 1143. Either of these learned men might well have committed to writing the extraordinary account of the exploits of their ancestors.

The History of Thorfinn the Hopeful, as recorded in this volume, is taken from a manuscript contained in a collection of books, entitled the Arna-Magnean Collection, and forming a part of the library of the University of Copenhagen. It is so called, because the donation of Arna-Magnussen, a native Iceland, eminently skilled in the literature of his country, who flourished in the beginning of the last century. It is a manuscript of great beauty, and appears, from its style, to be of the beginning of the fourteenth, perhaps even of the end of the thirteenth century. A beautiful fac simile of it is given by M. Rafn, who has consulted five other manuscripts of various age and merit, which contain substantially the same text with this, of considerable portions of the History of Thorfinn, and four other manuscripts which contain a somewhat different narrative of the same story.

By way of fortifying and illustrating the view which is presented in these documents of the discovery of Vinland, the editor has appended to the History of Thorfinn, various interesting extracts from other ancient manuscripts and authors. The first is from the "Landnamn-bok," and it is substantially a repetition of a passage in the first document, relative to the settlement of Greenland. The next passage is from the "Heimskringla" of Snorre Sturleson. Professor Müller regards this work as a mere compilation from the ancient sagas existing at the time it was prepared, which Snorre arranged, collected, and sometimes enlarged from other sources, causing the whole to be transcribed in its present form. Snorre gives some countenance to this view of his work, by the modest manner in which he speaks of it in the preface. "In this book," says he, "I have caused to be written those things, which have by the ancients been handed down, concerning the princes who ruled the kingdoms in the northern regions, and used the Danish tongue, as I have heard wise men relate them, who were thoroughly acquainted with the facts." "We have taken as our especial authority, whatever is

contained in the songs which were chanted by the skalds, in the presence of the kings or their sons; for we have deemed every thing true which is found in those songs, concerning the expeditions and exploits of those princes. For though it is the custom of skalds, in the presence of the kings or their sons, to sing the praises of him in whose presence they live, or whom they undertake to commemorate, yet no one would be so bold as to narrate exploits to a prince, which would be known as fictions and falsehoods, not merely to the hearers, but to the prince himself, and which for that reason, would not redound to his credit, but to his disgrace and shame." We have made this extract the more willingly, as giving, from an authentic source, an insight into the manner of its composition, and are well persuaded that whatever it may detract from the merit of originality in the author, it will more than add to his credibility. The passage cited by M. Rafn, briefly mentions the discovery of Vinland by Leif.

(To be continued.)

For "The Friend."

#### MANUSCRIPT OF MARY PENNINGTON.

(Continued from page 108.)

"In this zeal against dark formalities, and the superstition of the times, he took the Scotch covenant against all popery and popish innovations; as also the English engagement. When the fight was at Edge-hill (which happened when his child was about a month old) he had a commission sent him to be colonel of a regiment of foot; and he raised eight hundred men without beat of drum, most of them professors and professors' sons. There were near six score volunteers of his own company; himself going a volunteer, and took no pay. He was afterwards made deputy lieutenant in the county of Kent; in which employment he was zealous and diligent for the cause; inasmuch as they looked upon him as like to be mad: because he reproved their carnal wisdom in managing of things; and told them it was the cause of God, and they should trust God in it; and do what in them lay, to act according to their covenant and engagement, which they had taken, to oppose with their lives popery and popish innovations.

"Within a few days after his regiment was raised, there was a rising, in the vale of Kent, of many thousands; to the suppressing of which, he and his newly gathered, undisciplined soldiers were commanded from their rendezvous at Maidstone, where it was said that the vain company in the town had a design of doing them injury by gunpowder. He having placed his men in such order as their inexperience would permit, came to see me and take his leave of me, before they encountered the enemy. But, when he came, he found me in danger of being put out of the house, in case the enemy proceeded so far. He having had orders to march that morning with his regiment, in company with some other regiments, to keep a pass, (where it was reported Prince Rupert was coming over to join with the risers) it was a great

surprise to him to find me in that danger, and it put him upon great difficulty to provide for my safety, and to return to his regiment at the time appointed. But he being of a diligent, industrious mind, and of a quick capacity, found a course that did effect it, which was this: he fetched a stage-coach from Rochester (which was about seven miles off Maidstone, in which parish I was) and in the night carried me and my child, [yet in arms] and my maid-servant, to Gravesend; and he there hired a barge for me to go to London; and took a solemn leave of me, as not expecting to see me again, and went post to his regiment. When I came to London, I found the whole city in arms, and there was nothing but noise of drums and trumpets, and clattering of arms, and crying arm, arm; for the enemy was near the city. This was at the time of that bloody fight between the parliament forces and the king's, at Hounslow Heath. Not many days after, the risers being dispersed in Kent, my husband came to London, having behaved himself very agreeable, in endeavouring to get restored the cattle and horses, to the persons that had been plundered by the risers, who had taken a great quantity; but they were (the risers being dispersed) in possession of the soldiers. Thy grandfather being advised with what they should secure the stock in, that the owners might come to claim what was theirs; he pointed to what they call their church: which he saw done; but being applied to, by the owners, for their cattle, he went with them to this place, but he found the cattle were driven away by a colonel of that county, into an island of his own; accounting them his spoil for his service; which proved honourable for thy grandfather; he having no less share in the suppression of the risers, than the other colonel; but he applied himself to relieve the oppressed; while the other endeavoured the enriching of himself.

"He went upon several services with this regiment; was at the taking of the Lord Craven's house in Surrey; where several of his own company of volunteers (men's sons of substance) were of the forlorn hope; he was also at the fight at Newberry; where he was in eminent danger, a bullet hitting him, but had lost its force to enter. He lay some nights in the field; there being neither time, nor conveniency, to pitch his tent, which he had with him.

"They had scarcity of s<sup>t</sup>, so that he would not venture upon eating flesh; but lived some days upon candied citron and biscuit. He was in several other engagements. Then he went back with his regiment into Kent. The last service he was in was at Arundel, in Sussex, where he died, as I may further give thee an account; but I am not to slip the taking notice to thee of his gallant and true English spirit.

"He opposed all arbitrariness in the discipline of an army; to which purpose he claimed his right, as a colonel, to sit in their council of war; which (there being a selfish cabal) they refused; engrossing the management of secret doings to themselves; which he gave testimony against, saying it was contrary to



all military laws. Those of the cabal were one — Merrick, and a Scotsman, whose name was —, &c. He had his eye so much upon them; and discovered so much of their intending a trade in this engagement, or, at least, a compliance with the king for their own advantage, that he constantly published his dislike, inasmuch that he was warmed by some of his intimates of having some mischief done to him, if not his life sought.

But he received in such a dislike of those secret and selfish managements of things; together with the exaltedness and bravery of the captains and colonels, that went out at first, with Colonel Hallis, (many of them that went out being very mean men), and the consideration of what glory they had parted with, and into what measures we had put ourselves for the cause, that he concluded the cause was lost, for which he was engaged; and therefore resolved not to go forth any more; and so after this fight, returned with his regiment into Kent. Not long after, his own native country, Sussex, was in danger from the cavalier party, who had taken Arundel, and fortified the town and castle. Dr. William Waller commanded in chief against them; to whose assistance the associated counties were sent for. Amongst the several regiments, thy grandfather's regiment was invited. He, looking upon this engagement as a particular service to his own country, with great freedom went to Arundel; then they had a long siege before the town; after they had taken the town they besieged the castle. It was a very difficult, hard service, but being taken, thy grandfather and Colonel Morley had the government and management of the castle committed to them. A few weeks after this, the calenture (a disease that was amongst the soldiers of the town and castle) seized him at his quarters, at one ———— Wadie's near Arundel, whither he sent for me (in the depth of winter, frost and snow) from London, to come to him. This was very difficult for me to compass, being [shortly before the birth] of thy mother. The waters being out at Newington and several other places that we were forced to row in the highway, with a boat, and take the things in the coach with us; strings were tied to the bridles of the horses, and they swam over with the coach. The coachmen were so sensible of these difficulties, and to the badness of the ways between London and Arundel, at that time of the year, made them refuse me, almost throughout the neighbouring streets; only one widow woman that kept a coach, and taken a great deal of our money, and had a very great respect for thy grandfather, undertook to have her servant go, though he should hazard his horses. So I gave him a very great price (twelve pounds) to carry me down, and to return (if I was not with him) within a day's stay. It was a very tedious journey; and [we were] overthrown in the dark into a hedge, which, when we came to get out of, we had hardly room, for fear of falling down a very steep precipice that was on the other side; which, if we had fallen on that side, we had certainly broken ourselves all to pieces. We had only a guide with us, that was the messenger from

thy grandfather to me; who, riding on a white horse, was the only help we had to follow in the way. Coming to a garrison, late at night, the commander whereof required to stop the coach, and give notice to him by shooting off a gun, which the sentinel did; the colonel came immediately down to invite me to stay; and to encourage me, said that my husband was likely to mend, and beseeched me not to hazard myself. Upon which the coachman, being sensible of the difficulties he should undergo, would needs force me to lodge in the garrison; saying that his horses would not hold out, and they would be spoiled. To which I replied, I was obliged to pay for all the horses, if they suffered; and I was resolved not to go out of the coach, unless it broke, until it came so near the house that I could compass it on foot. So finding my resolution, he put on

“When we came to Arundel, we met with a most dismal sight; the town being depopulated, all the windows broken, with the great guns; the soldiers making use of all the shops, and lower rooms, for stables; and there was no light in the town, but what came from the light in the stables. We passed through the town towards his quarters; within a quarter of a mile of his house the horses were at a stand, and we could not understand the reason of it; so we sent our guide down to the house for a candle and lantern, and to get some to come to our assistance. Upon which the report came to my husband that I was come; who told them they were mistaken, he knew I could not come, I was so near my time. But, they affirming it was so, he ordered them to sit him up in bed, ‘that I may see her,’ said he, ‘when she comes;’ but the wheel of the coach being pitched in the root of a tree, it was some time before I could come. It was about twelve at night when I got there, and as soon as I put my foot into the hall (there being a pair of stairs out of the hall into his chamber) I heard his voice, ‘Why will you lie to me? if she be come let me hear her voice.’ Which struck me so, that I had hardly power to get up stairs, though I was borne up by two. He seeing me, and the fever having took his head, in a manner sprang up, as if he would come out of the bed, saying, ‘Let me embrace thee before I die. I am going to thy God and my God.’ I found most of his officers about the bed, attending on him with great care, and signification of sorrow, for the condition he was in; they greatly loving him. The purple spots came out the day before, and now were struck in; and the fever got into his head, upon which they caused him to keep his bed, having not before been persuaded to go to bed, any day since his illness, till then; which had been five days before his spots came out. They seeing his dangerous condition, (so many of Kentish men, both commanders and others, having died of it, in a week's time, near his quarters) constrained him to keep to his chamber. But such was the activeness of his spirit, and stoutness of his heart, that he could not yield to the illness that was upon him, but covenanted with them, that he would shoot birds,

with his cross-bow, out of the window; which he did till the fever took his head, and the spots went in. After that, the fever was so violent, and he so young and strong of body, and his blood so hot, (being but about twenty-three) that they were forced to sit round the bed to keep him in, or else they must have tied him; but he spake no evil, or raving words at all, but spake seriously to my doctor, whom I brought down with me, by his order. He appointed him what physic he should give him, saying also, ‘What you do, do quickly, if this does not do, nothing will help me.’ He spoke most affectionately to me; and very wittily to his officers, that were about his bed (but no way harmful) as to their several offices; (as the marshal and others, about keeping their prisoner, and making up the breach, and to keep the watch; by which he meant, the preventing his getting out of bed (which he attempted to do often) or putting out his legs and arms. His breath was so very scorching that it made his lips chapped. He discerning my mouth to be cool, did hardly permit me to take it off to breathe; but would cry out, ‘Oh! don't go from me;’ which the doctor, my maid-servant, and the other attendants, were very much troubled at; looking upon the infection to be so high, that it endangered the infection of myself by taking his breath into me. The physic he ordered, being applied to him, he observed the manner of its operation to be a signification of death; and called out to the doctor in these like words, ‘This wont do, I am a dead man.’ The doctor had concluded the same, upon the like sign, though he said nothing. He called upon me again to lay my mouth to his; which I did for a considerable time, and he would be very quiet, while I was able to bear this posture, and in this stillness he fell asleep; which they that were by observing, constrained me to go to bed, considering that I might leave my maid-servant with him, who might bring me an account of him; I was prevailed with and went to bed. When he awaked he seemed much refreshed, and took great notice of the maid-servant, saying, ‘You are my wife's maid, (for she waited on me in my chamber). Where is my wife?’ said he, ‘How does my boy?’ and many particulars he enquired of her concerning me. ‘Go to my wife,’ said he, ‘and tell her I am almost ready to embrace her, I am so refreshed with my sleep.’ She came up and gave me this account; upon which I would have rose and come down; but she persuaded me not, saying, ‘he would go to sleep again, and I would but hinder it;’ so I sent her down with a message to him, and went to rest; not thinking but that he, according to the description she made, might have been in a possibility of recovering; so I lay late in the morning. When I came down, I saw a great change upon him; and sadness upon all faces about him, which stunned me; I having left him in hopes. As before, he spoke affectionately to me, and several weighty and serious expressions he had. At last he called to me, ‘Come, my dear, let me kiss thee before I die;’ which he did, with that heartiness as if he would have left his breath in

me. 'Come once more,' said he, 'let me kiss thee and take my leave of thee,' which he did in the same manner as before, saying, 'Now no more, no more, never no more.' Which having done he fell into a very great agony. He having but about seven days' illness of this violent contagious fever; and it not having impaired his strength, but inflamed his blood, and heightened his spirits; and he being a young, lusty man, he in his agony snapped his arms and legs with such a force that the veins seemed to sound. Oh! this was a dreadful sight to me; my very heart's strings seemed to break, and let my heart fall. The doctor and my husband's chaplain, and some of the chief officers who were by, observing his violent condition, and that the bed seemed to be as if it would fall into pieces under him, considered together what to do; and taking notice that this befell him upon his taking leave of me, they concluded that they must either persuade me, or take me by force from his bed; his great love to me, and beholding me there, being the occasion of this. Upon which they came to me, and desired me to go from the bed side to the fire, for my being there occasioned this deep perplexity; and while I staid there he could not die: which word was so great, so much too big to enter into me, that I, like an astonished, amazed, creature, stamped with my foot and cried, 'Die! die! must he die? I cannot go from him.' Upon which two of them gently lifted me in their arms, and carried me to the fire, (which was at a pretty distance from the bed,) and there held me from going to him again; at which time I wept not, but stood silent and struck. Soon after, I was brought from the bed he lay very still; and when they thought his sight was gone, that he could not see me, they let me go. I standing at his bedside, saw the most amiable, pleasant countenance that I ever beheld. Just like a person ravished with something that he beheld; smiling like a young child, when (as the saying is) they see angels. He lay about an hour in this condition, and toward sunset he turned quickly about and called upon a kinsman of his, 'Anthony, come quickly,' at which very instant we found him come riding into the yard, having come so many miles to see him. Soon after this he died, it being in the twelfth month. When he was dead then I could weep.

(To be continued.)

*Correction.*—In page 102, first column, 8th and 9th lines from the bottom, for "Now I knew this was my prayer;" read "Now I knew this was prayer."

*Extracts, Doctrinal, Practical, and Devotional, from the writings of George Monro, M. A.*

#### ON THE DOCTRINES OF CHRIST.

(Continued from page 109.)

Now from this consideration, that the doctrine of our blessed Saviour is spiritual, and designed especially for the regulation of the inward man, let it be seriously recommended to the youth,—

That they make it their principal and daily care, to conform their spiritual part unto it.

Let them be exhorted by all means to endeavour that the gospel-law be, as it were, written on the tables of their hearts; and that every thought be brought into captivity to the obedience of Christ. Let them be very early taught to dislike and check every inclination, every motion that detracts from this heavenly doctrine, and that without a living and universal submission of the inward man to the laws and government of Jesus Christ, they cannot pass for his true subjects, nor can his kingdom be set up within them.

That the performances of the outward man, when they are not accompanied with the affections of the inward, cannot be acceptable to their Saviour, how specious soever they may appear in the eyes of the world. These merely outward exercises can never be sufficiently exposed and discountenanced amongst young people; and yet it is very often the misfortune of their education, that they are very early taught to put too great a value on these shadows and appearances of piety. Their instructors commonly are satisfied, if they can get them to discharge the visible part of their duty—to read the Holy Scriptures, for instance, and to pray vocally, without taking care to engage their hearts.

The doctrine of our blessed Saviour is practical. Great care must be taken to imprint this very deeply on the hearts of the youth, as being a matter of unspeakable consequence. Our blessed Lord came to reform the world, and to root out vice and sin, to introduce a living piety, and a solid virtue, to discover unto mankind the way to eternal life, and to oblige them to walk in it. And in order to accomplish these worthy ends, so becoming his wisdom and charity, he gave the most excellent rules, the most winning motives, and the most powerful assistances for holy living that ever the world heard of. He constantly taught men the necessity of a hearty repentance, and a sincere conversion: that self-denial and bearing the cross, were the most effectual methods of getting rid of their lusts and passions: that bringing forth much fruit, that is, abounding in the practice of all Christian graces, was the true and acceptable manner of glorifying their heavenly Father: that in order to attain the happiness of heaven, they must do the will of God, and travel in the narrow way; and that the certain and undecieving evidence of love to him, is keeping his commandments.

It is true, that the law, and even the gospel itself, doth convince us of our inability to obey.—But what then? Doth not the gospel also convince us of the exceeding greatness of the power of that grace which exerts its force in them that believe? It is true, indeed, we are fallen and corrupted creatures, and are become both disaffected and unable to do good, but the divine grace merited for us by Jesus Christ, and offered to us in the gospel, relieves our weakness, and, when it hath got access into our souls, operates there by an Almighty efficacy, and fulfils in us all the good pleasure of his goodness, and the work of faith with power. So that now we have no ground to pretend our inability, and thereby to excuse ourselves from obeying the pre-

cepts of our holy religion, but rather it is our duty to take courage, and to believe with St. Paul, that we can do all things through Christ which strengtheneth us. In fine, we shall heartily grant, that we must have recourse to another for righteousness; for it is very certain, that the righteousness which we spin out of our own bowels, and is merely the effect of our own natural abilities and endeavours, without the operations of divine grace, is of no value, cannot render us agreeable to God, nor qualify us for being admitted into his presence. In this sense it is very true, that all our righteousnesses are as filthy rags; so that it is indispensably necessary that we seek for righteousness in another, even in him who is the Lord our righteousness, who hath brought in everlasting righteousness, and who of God is made unto us righteousness and sanctification. But then we must not think that the righteousness which we receive from him is a righteousness entirely without us, we must not conceive of it as of a plaster to cover our sores, or as an apology for our wickedness and vicious dispositions, so that for its sake, though we be otherwise inherently and habitually impure and unholy, we become capable of entering upon the inheritance of the saints in light. Certainly to entertain such thoughts as these, is dishonourable to our holy religion; and to teach them for truths, would be sadly to misrepresent and pervert the designs of the gospel. Without doubt, that righteousness which the holy Jesus communicates to his members, is a real, a living, and inward righteousness; it is their participation of the divine nature, it is Christ formed in them, and vitally delineated on their souls, so that the same mind, the same holy dispositions and temper, the same divine graces that were eminently in him, are, by the operations of his Holy Spirit, derived and transfused into their inner man, whereby they come to be conformed to the image of the Son of God, and are made glorious within, and become qualified for the divinest enjoyments.

Since our blessed Lord, in delivering the Christian doctrine to the world, intended that the excellent precepts of it should be obeyed, it evidently follows that obedience to them is not impossible or impracticable. He assures all his followers, all who unfeignedly resign themselves to his grace and conduct, that he will be always with them, even unto the end of the world, by his Almighty Spirit, and divine operations; and therefore, though of ourselves, and without him, we can do nothing, yet with him we can do all things. To be short, since our blessed Redeemer hath made obedience to the precepts of the gospel, to be, as it were, the very essence of his faithful followers, the certain evidence of true love to him, and the only undecieving mark and character that distinguishes them from the hypocritical and hollow-hearted, telling them at every time, *If ye love me, keep my commandments: He that hath my commandments and keepeth them, he it is that loveth me: If ye continue in my word, that is, in the obedience and practice of it, then are ye my disciples indeed: and to the same purpose elsewhere,*

For "The Friend."

## WILBERFORCE.

Having recently read a biographical sketch of the life of that great and good man, the late W. Wilberforce, I was pleased and instructed by the account of his conduct towards those who opposed his efforts for the abolition of the slave trade; a cause in which he was actively engaged many years of his useful life, and which he lived to see crowned with complete success. May we who are now labouring for the emancipation of this oppressed people, be actuated by that Christian benevolence, which was so beautifully exemplified in his character. I have made a short extract for "The Friend," if the editor should approve of its being inserted.

"His extreme benevolence contributed largely to his success. I have heard him say, that it was one of his constant rules, on this question especially, never to provoke an adversary—to allow him, fully, sincerity and purity of motive—to abstain from irritating expressions—to avoid even such political attacks as would indispose his opponents for his great cause. In fact, the benignity, the gentleness, the kind-heartedness of the man, disarmed the bitterest foes." E.

New York, 1st mo. 4, 1838.

For "The Friend."

## Second Annual Report of the Association for the Care of Coloured Orphans.

Since the association for the care of coloured orphans last offered to its friends its annual report, they have lost their highly valued secretary, Beulah Sansom, through whose benevolent exertions, under the divine blessing, this institution was established. From that time to the close of her useful life, a period of fifteen years, it was to her an object of peculiar interest; and she had the satisfaction of seeing a plain but a commodious building erecting for the better accommodation of the family, on the lot mentioned in our last report, as the gift of a generous individual. We gratefully acknowledge the liberal subscriptions by which we have been enabled to build this house, but the sum of two thousand dollars is yet wanting for its completion, and for that sum we must solicit the aid of the friends of this helpless class of helpless beings; having much reason cheerfully to confide in their bounty.

The affairs of the family have continued to be well conducted under the care of the persons mentioned in our last report; and the children have been favoured with unusual health during the past year. Dr. Caspar Wistar still continues his kind care over them.

On the morning of the first day of the week, those who are of a suitable age are taken to the meetings for worship of the Society of Friends; and in the afternoon they are collected to hear a portion of the Scriptures read by their governess. On the other days of the week, they are instructed by a well qualified teacher, partly on the plan of infant schools, and are making satisfactory progress in the usual school learning, suited

Ye are my friends, if ye do whatsoever I command you. And since, in fine, he expressly assures us, that they only who do the will of his Father, that is, who obey the precepts of the gospel, which indeed are so many declarations of what God will have us to do, shall enter into the kingdom of heaven; it is to a demonstration evident, that to assert that it is impossible to obey the precepts of the Christian religion, is all one as to assert, that it is impossible to be a good Christian, or to be saved.

Let them be very seriously cautioned against those soft and flattering doctrines, which either directly or by plain and necessary consequence, do invalidate and disannul this holy obedience, as so many poisonous and destructive infusions. Unhappily, these imaginary truths are very early dropped into the hearts of too many young persons, and recommended to them as articles of faith, and they take such root in them, and so grow up in them, that to speak to them in their riper years of a gospel law, that indispensably obliges them to obedience, as the condition of their salvation, would be to scandalize and offend them, though nothing can be plainer than that almost every page in the New Testament bears constant testimonies unto this great truth. O that it would please the Father of lights, to dissipate those thick clouds of ignorance and woeful prejudices that darken the minds of men! that he would restore pure and primitive Christianity; rid the world of those soothing schemes of divinity that are calculated for the interests of the old man, and restore to his church those happy and longed-for days, wherein such open, plain, and express declarations as these: *Blessed are the undefiled in the way, who walk in the law of the Lord: And they were both righteous before God, walking in all the commandments of the Lord blameless: Be ye perfect, even as your Father which is in heaven is perfect;* and innumerable others to the same purpose, shall no more under pretence of invincible infirmity, and through mistaken apprehensions of the mercies of God, and the merits of our Saviour, be commented away into a consistency with the lusts and corruptions of men.

Another property of the doctrine of the holy Jesus, and the last that I shall mention, is the efficacy of it. This is what himself hath taught us to believe concerning it. The words that I speak unto you, they are spirit, and they are life; that is, words accompanied with a spiritual and living virtue; not bare words, or empty sounds, but words of a penetrating force, of an operative and vital energy; and which, when they have got entrance into a sincere and simple heart, produce very precious and lovely effects in it; and hence it is, that the word of the kingdom, that is, the doctrine of the gospel, so called, because it treats so much of heaven, that everlasting inheritance and kingdom of the saints, and directs to the true way how to come to the possession of it, is compared to seed; for as a seed hath a secret and powerful virtue in it, which, when it is cast into a proper soil displays itself, and shoots forth into plentiful

variety of useful grains; so the doctrine of the blessed Jesus, when it is received into an honest and good heart, as St. Luke hath it, *hath fruit, and bringeth forth, some an hundred fold, some sixty, and some thirty.*

## ORATION. REVIEW.

O dearest Jesu! I have all the assurance I can possibly desire, that Thou art a teacher come from God, and therefore it is my resolution, as it is my duty and my honour, my interest and my happiness, to become Thy disciple, and, with the pious Mary, to sit at thy feet, and hear Thy words. O grant, I beseech Thee, that I may come to learn of Thee with a sincere, a meek and humble heart. O true light! and light of men, in Thee are hid the treasures of wisdom and knowledge, and thou canst and wilt communicate them unto thy faithful disciples in such measures as thou seest necessary for their direction and guidance, their solace and comfort, during the pilgrimage of this world, and for preparing them to partake in the inheritance of thy saints. O adorable instructor! blessed is the man whom Thou teachest: for Thou teachest not as man teacheth, outwardly only, and with the sound of words, but in the hidden man of the heart, in silence, and with life and power. Wherefore, show Thou me thy ways, O Lord, I beseech Thee, and teach me thy paths. Lead me in thy truth, and teach me, for Thou art the God of my salvation; on Thee will I wait all the day, in humble dependence on and expectation of thy light and grace, and that I may in thy school, and under thy conduct, solidly learn those heavenly lessons which Thou wouldst have me to practise. Good and upright art thou, O Lord, and therefore thou wilt not only pity and pardon repentant and returning sinners, but also teach them the way that they should choose; the meek thou wilt guide in judgment, the meek thou wilt teach thy ways. O that I had the genuine dispositions of a disciple and a learner, that I might drink in thy divine instructions, the sincere milk of thy word, and grow thereby. Lord, open thou mine eyes, remove the veil of ignorance and prejudice from my understanding, and shine upon it, and so I shall behold wondrous things out of thy law, discern thy beauty, excellency, and goodness of thy ways, and know, by experience, that they are all ways of pleasantness, and paths of peace. Thou hast commanded me, my dear Saviour, to keep thy precepts diligently; O that my ways were directed to keep thy statutes, and to keep them universally, and without exception; for then shall I not be ashamed, when I have respect unto all thy commandments. O how should I love thy law, and make it my meditation all the day! for it is it that points out to me every step of that way in which I must travel, in order to arrive at the full enjoyment of Thee; and if I love Thee truly, I must love that which leads me to Thee; enlarge, therefore, I humbly entreat Thee, my heart, by shedding abroad thy love in it, that I may run the way of thy commandments, and come the sooner, O well-beloved of my soul! to thy blissful presence and dear embraces. Amen.

to their age and situation. At the close of the year 1836, there were 40 children in the house. Have since been admitted 5—apprenticed 4—remaining in the house 41, including 5 boarders. We acknowledge with gratitude, the receipt of various donations in household furniture, clothing, groceries, and vegetables, which are always thankfully received. The unfinished state of the building, and many of the accounts being not yet brought in, together with the very low state of the funds, have induced us for the present year, to adopt this summary mode of addressing the public, and laying this statement before our Friends.

MARY W. DAVIS, *Secretary.*

Donations in money will be gratefully received by our Treasurer, Mary Bacon, No. 190, North Front street. Dry goods, provisions, &c., at the Shelter, No. 300, Sasfras street.

## PALESTINE.

BY J. G. WHITTIER.

Blest land of Jude: thrice hallowed of song,  
Where the holiest of memories pilgrim-like throng;  
In the shade of thy palms, by the shores of thy sea,  
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore,  
Where pilgrim and prophet have lingered before;  
With the glide of a spirit I traverse the sod  
Made bright by the steps of the angels of God.

Blue sea of the hills: in my spirit I hear  
Thy waters, Genesaret, chime on my ear  
Where the Lowly and Jew with the people sat down,  
And thy spray on the dust of his sandals was thrown.

Beyond are Bethlaha's mountains of green,  
And the hills of Jerusalem, the wild Gadarene;  
And I pause on the goat-crag of Tabor to see  
The gleam of thy waters, oh dark Gallilee!

Hark, a sound in the valleys! where swallow and strong,  
Thy river, oh Kishon, is sweeping along;  
Where the Canaanite strove with Jehovah in vain,  
And thy torrent grew dark with the blood of the slain.

There, down from his mountains stern Zebulon came,  
And Naphtali's stag with his eyeballs of flame,  
And the chariots of Jubin rolled harmlessly on,  
For the arm of the Lord was Abinoam's son.

There sleep the still rocks, and the caverns which rang  
To the song which the beautiful prophetess sang,  
When the princes of Issacher stood by her side,  
And the shout of a host in its triumph replied.

Lo, Bethlehem's hill-site before me is seen,  
With the mountains around, and the valleys between;  
There rested the shepherd of Judah, and there  
The song of the angels rose sweet on the air.

And Bethany's palm-trees in beauty all throw  
Their shadows at noon on the rain-below;  
But where are the sisters who hastened to greet  
The lowly Redeemer, and sit at his feet?

I stand where the twelve in their way-faring trod;  
I tread where they stood with the chosen of God;  
Where his blessing was heard, and his lessons were  
taught,  
Where the blind were restored, and the healing was  
wrought.

Oh, here with his flock the sad wanderer came,  
These hills he toiled over in grief are the same—  
The founts where he drank by the wayside still flow,  
And the same airs are blowing which breathed on his  
brow.

And throned on her hills sits Jerusalem yet,  
But with dust on her forehead, and chains on her feet;  
For the crown of her pride to the mocker hath gone,  
And the holy Schechia is dark where it shone!

But wherefore this dream of the earthly abode  
Of humanity clothed in the brightness of God!  
Were my spirit but turned from the outward and dim,  
It could gaze, even now, on the presence of Him!

Not in clouds and in terrors, but gentle as when  
In love and in meekness he moved among men;  
And the voice which breathed peace to the waves of the  
sea,  
In the hush of my spirit, would whisper to me!

And what if my feet may not tread where He stood,  
Nor my ears hear the dashing of Galilee's flood,  
Nor my eyes see the Cross which He bowed him to  
bear,

Nor my knees press Gethsemane's garden of prayer.  
Yet loved of the Father, thy spirit is near  
To the meek, and the lowly, and penitent here;  
And the voice of thy love is the same even now,  
As at Bethany's tomb, or on Olivet's brow.

Oh, the outward hath gone—but in glory and power  
The spirit surviveth the things of an hour!  
Unchanged, unceasing, its Pentecost flame  
On the heart's sacred altar is burning the same!

Greatness is a relative term, must be judged  
by comparison, and has reference to the spirit  
and style of action more than to positive splendour  
of result. "Greater is he that ruleth his  
spirit, than he that taketh a city," was said  
by one who knew the comparative difficulty  
of both undertakings.—*Fletcher.*

Philosophy may destroy the burden of the  
body, but religion gives wings to the soul.  
Philosophy may enable us to look down upon  
earth with contempt, but religion teaches us  
to look up to heaven with hope. Philosophy  
may support us to the brink of the grave, but  
religion conducts us beyond it. Philosophy  
unfolds a rich store of enjoyment,—religion  
makes it eternal. Happy is the heart where  
religion holds her throne, and philosophy, her  
noble handmaid, ministers to her exaltation.—  
*Stickney.*

Excitement is not the natural food of the  
human mind. It may for a while give life  
to imagination, and quicken sensibility; but  
like other stimulants, it is destructive both to  
the health of the body, and to the soundness  
of the mind, and like other stimulants, it  
leaves behind an aching void.—*Ibid.*

## THE FRIEND.

FIRST MONTH, 13, 1838.

More than a month since we were favoured  
with a letter from W. R. Staples of Providence,  
R. I., from which the following is an  
extract:

"I have in my possession as keeper of the  
cabinet of the R. I. Historical Society, a volume  
recently published by the Royal Society of  
Northern Antiquaries, at Copenhagen, entitled,  
'Antiquitates Americane.' It is a  
quarto volume of some four or five hundred  
pages, in Icelandic, Danish, and Latin.  
Prefixed to it is a summary in English, of  
the evidence contained in the work. The  
object of the work is to prove, that the  
Continent of America was known and frequented  
by the Northmen, previous to Columbus's time.

The work has been in this country only a few  
weeks—I have seen no notice of it in any  
paper, except the Providence Journal, edited  
by Thomas H. Webb. I felt anxious that  
this summary of the work should be published  
in 'The Friend': for this purpose I consulted  
Dr. Tobey of this city, who expressed  
views similar to my own, but who was like  
me, deterred from copying it, because of its  
length, being about twelve pages fine print.

"As this work, to my mind, proves the  
fact asserted by the R. S. N. A., and gives  
circumstantial accounts of various voyages to  
America, from the tenth to the fourteenth  
centuries, and has not yet been noticed by  
any periodical, I thought the editor of 'The  
Friend,' would like to avail himself of it at  
an early period."

We immediately applied to a friend in possession  
of the only copy of the work referred to  
in this city that we had any knowledge of,  
and obtained a promise of the loan of it.  
Subsequently, however, another friend, in  
Providence, Dr. Tobey, kindly procured a  
copy of the "Summary in English," to be  
made out and forwarded to us. Still it seemed  
desirable, to render the publication of it  
in "The Friend" satisfactory, that the summary  
should be accompanied with some  
preliminary explanation. This, we think, has  
been well accomplished by one of our obliging  
friends here. A part is inserted to day, and  
the residue, as well as the summary itself,  
will follow in succeeding numbers. Whatever  
our readers may determine as to the Icelandic  
claim to priority in the discovery of America,  
or *Vinland*, the subject is certainly a curious  
and interesting one, and not the less so for  
the insight which is incidentally given into  
the state of society, and the literature of that  
boreal region.

A special meeting of the committee to  
superintend the Boarding School at West-  
town, will be held in Philadelphia, on fifth  
day, the 18th instant, at three o'clock in the  
afternoon.

THOMAS KIMBER, *Clerk.*

1st mo. 13th, 1838.

## FRIENDS' ASYLUM.

*Visiting Managers for the Month.*—  
Thomas Wood, No. 27, Pine street; William  
Hillis, Frankford; Joel Woolman, near Frank-  
ford.

*Superintendents.*—John C. and Lætitia  
Redmond.

*Attending Physician.*—Dr. Charles Evans,  
No. 201, Arch street.

*Resident Physician.*—Dr. Robert R. Porter.

DIED, at Wilkesbarre, Pennsylvania, on the 23d of  
the twelfth month last, JACOB SIMONS, aged 76 years.  
— at his residence, in Burlington, N. J., on sixth  
day, the 29th ult. in the 73d year of his age, SAMUEL  
EHLERS, formerly of this city, but for many years  
located in the latter place; a much valued member  
and elder in the Society of Friends.

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# THE FRIEND.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

*America Discovered in the Tenth Century.*

(Continued from page 116.)

The second part of this volume consists of shorter extracts from ancient Icelandic authorities, such as the *Islandingabok*, or Book of Iceland, by Ari the Wise, the *Lundnamabok* of the same author, and other works of the eleventh and twelfth centuries. With them is given the authority of Adam, a canon of Bremen, who wrote an ecclesiastical history about 1075. This priest had been attracted by the reputation of Sweno, king of Denmark, to visit him at his court; and from the materials collected on this journey he published his history. Attached to it is a geographical sketch in which the following passage occurs. "Besides [the king] stated, that a region had by many been discovered in that ocean, which was called Winland, because vines grew there spontaneously, producing excellent wine; for that fruits not planted grow there of their own accord, we know, not by false rumour, but by the certain testimony of the Danes."

As Adam of Bremen was a foreigner, from a region where probably nothing was known by direct communication of the affairs of Iceland and Greenland, and as he professes to derive his information immediately from the king of Denmark, this passage is certainly very curious. It had been already cited by Torfæus.

Appended to these extracts and documents is an account of certain monuments of the ancient occupation of Greenland, by the Scandinavians. These monuments consist of a brief sepulchral inscription in Latin letters, found upon a stone at Ikigeit; a similar inscription in Runic letters from the bay of Iggalikoi; the walls of a temple of substantial architecture at Kakortok; and a Runic inscription from the island of Kingitsoak (woman's island) in Baffin's Bay, supposed to be of the twelfth century.

The account of these ancient inscriptions, the monuments of the occupation of Greenland by the Northmen at an early period, brings us to what is regarded as a similar monument near Taunton, Massachusetts, the

celebrated inscription on Dighton rock. The researches made in the ancient manuscripts of Iceland having led to the conclusion, that the northern discoverers of our continent established themselves in the very quarter where that rock is found, the characters and figures preserved upon its face have naturally been studied with great interest by those to whose labours we owe the present volume. Placing themselves in correspondence with the learned societies of this country, and particularly with the Historical Society of Rhode Island, they have derived from that respectable body, and as it would seem, mainly from its active and intelligent secretary, Dr. Webb, all that is known or can be gathered on the subject of this celebrated rock. With his assistance they have presented to the reader, copies of all the transcripts which have been made of the characters upon the face of the rock, so that one may see the weak as well as the strong side of their conjectures. Some of these copies, it is well known, differ so much as with difficulty to be recognised as proceeding from the same original. After a diligent comparison of those deemed most exact, it is the opinion of M. Rafn and his learned associate, Professor Finn Magnussen, that this inscription is a monument of the occupation of the country by the Northmen; that the figures represent the members of Thorfinn's family; that certain characters, supposed to be numerals, express the number cxxx, to which his party was reduced after the departure of Thorhall; and that other characters, deemed Runic, record the occupation of the country by him and his followers, part of the very name of Thorfinn being clearly distinguishable.

This is undoubtedly a very curious part of the enquiry. That the rock contains some rude delineations of the figures of men and animals, is apparent. The import of the rest is more doubtful. By some the characters are regarded as Phenician. The late Mr. Samuel Harris, of Boston, a very learned Orientalist, thought he found the Hebrew word *mekel* (king) in those characters, which the editor regards as numerals signifying cxxx. Colonel Vallancey considers them to be Scythian, Messrs. Rafn and Magnussen think them indubitably Runic.

To the discussion of this branch of the subject, succeeds a highly skilful and ingenious geographical commentary, the object of which is to confirm the main points established by the manuscripts. So happily is this part of the question managed, that the reader finds it hard to withhold his assent, even where imagination seems to have contributed to the argument. Several geological tables, in the appendix, deduce the descent of many

families and individuals of eminence at the present day, from the discoverers of Vinland. A map of Iceland in the year 1000, one of Greenland, of the navigation of the Northmen, and of Vinland, conclude this highly important and valuable publication.

It may now be expected of us to express an opinion on the main point, which it is intended to establish and illustrate.

We think, then, that the great fact asserted in these Icelandic accounts, is in itself in no degree improbable. That the greatest navigating people, who, before the invention of the mariner's compass, traversed the ocean, and who are known to have visited every part of the North sea, should in their voyages to Iceland, Greenland, and Ireland, have been carried by northeastern winds to the coast of North America, is so far from being unlikely, that it is almost impossible it should not have taken place.

The ancient accounts of these voyages contain nothing which, when rightly considered, ought to impair their substantial credibility on the score of extravagance. They present many of the characteristics of the legendary tales of rude ages; of the narrations of credulous mariners, relating their exploits in distant and newly-discovered countries. The German, Tyrker, whose discovery of the grape gave the name of Winland to the region, is represented as having lost his way from the exhilarating effect of the fruit which he had eaten. So, too, the savage who shot Thorwald, is described as a one-legged animal, a phenomenon which awakens a burst of poetical admiration on the part of one of the company. These are the ornaments, with which a traditional tale is clothed by minstrels and rhapsodists; they are the offspring of a credulous age; they are the romantic creations of weather-beaten mariners, sitting with their skinny-handed crones, around a drift-wood fire, for the live-long arctic night, and rehearsing the wonders of the sea.

Regarding the age and the region, in which these Icelandic traditions must have circulated for two or three generations, we think they have suffered less than could have been expected from the credulity and extravagance, the superstition and the ignorance, of their narrators.

But after all, the descriptions of the winters of Vinland certainly do not seem to us like descriptions of our own winters. Let the reader compare them with that which the Mayflower's company found at Plymouth. Every one feels that the last account is the authentic New England winter; our teeth chatter as we read it. That of Leif, the son of Eric, is a traveller's paradise; "Such is the goodness of the land, as to show that the

flocks had no need of pasture; for there were no wintry frosts, and the grass scarce withered." It may, however, be deemed a sufficient explanation of this difficulty, that to persons used to the climate of Iceland and Greenland, the ordinary winter of Massachusetts and Rhode Island would seem mild; and the cattle of that region, when brought to this, might be capable even before the introduction of artificial pasturage by agriculture, of subsisting themselves by browsing like the moose and deer at the present day, in climates more austere than ours.

But we have come to the conclusion that although there is no sufficient reason for doubting, that our continent was visited by the Northmen in the eleventh century, the portion of the coast thus visited is open to doubt. The coincidence between the name of *Hop* or *Hopi*, which the discoverers gave to a bay on which they settled, with the name of Mount *Hop* or *Mont Haup* given to the residence of King Philip, is curious. But is it more than curious? We have seen no proof that there is any such Indian name as *Montaup*; and if there be, it lies a wide way off from *Hop*. Granting Mount *Hope*, the current appellation, to be a corruption of *Montaup*, still it does not appear that *Montaup* is divisible into *Mont-avp*, or that *mont*, in the language of the Pokanokets, is equivalent to *mount* in English. Mount *Hope* or *Montaup* is the name of King Philip's hill. *Hop* is the Icelandic for *bay*.

Had Columbus any knowledge of these discoveries?

We know by a letter of the great admiral himself, preserved to us by his son, that in the year 1477 he made a voyage to Iceland. Rafn says, in relation to this, "Some of our authors have aptly shown that when there, conferring, according to his custom, with the clergy in Latin, he probably heard of those explorations." We do not know that exception need be strongly taken to the statements of M. Rafn, inasmuch as they are limited to the assertion of probabilities. It may, however, be proper to remark, that, as far as we know, no account of the life of Columbus preserved to us contains any trace of these conferences. In none of his writings, and in none of the charges brought against him by his enemies, is there an allusion to these supposed northern communications. Although it might be keenly urged, that after Columbus had made his discovery, he would selfishly have suppressed every allusion to the fact of his Icelandic conferences, yet there was a long and a weary period of his life, when he would have spared no pains to blazon them to the courts of Spain and Portugal, as confirmations of the reasonableness of his projects. But not a syllable remains, containing a trace of his having used these northern accounts for that purpose.

[Thus saith the reviewer. Let us now proceed to the abstract itself without farther comment or addition to this introduction, (though thereby many interesting points are left untouched) lest perchance the porch should prove greater than the house to which it was only intended for an humble entrance.]

*America Discovered by the Scandinavians in the Tenth Century.*

[An Abstract of the historical evidence contained in this work.]

*Biarne Heriulfson's voyage in the year 986.* Eric the Red, in the spring of 986, emigrated from Iceland to Greenland, formed a settlement there, and fixed his residence at Brattalid in Ericsford. Among others that accompanied him was Heriulf Bardson, who established himself at Heriulfnes. Biarne, the son of the latter, was at that time absent on a trading voyage to Norway; but in the course of the summer returning to Eyrar, in Iceland, and finding that his father had taken his departure, this bold navigator resolved "still to spend the following winter, like all the preceding ones, with his father," although neither he nor any of his people had ever navigated the Greenland sea. They set sail, but met with northerly winds and fogs, and after many days' sailing they knew not whither they had been carried. When the weather again cleared up, they at last saw a land which was without mountains, overgrown with wood, and having many gentle elevations. As this land did not correspond to the descriptions of Greenland, they left it to larboard, and continued sailing two days, when they saw another land which was flat, and overgrown with wood. From thence they stood out to sea, and sailed three days with a southwest wind, when they saw a third land, which was high and mountainous and covered with icebergs (glaciers); they coasted along the shore, and saw that it was an island. They did not go on shore, as Biarne did not find the country to be inviting. Bearing away from this island, they stood out to sea with the same wind, and after four days sailing with fresh gales, they reached Heriulfnes in Greenland.

*Discoveries of Leif Ericson, and first settlement of Vinland.* Some time after this, probably in the year 994, Biarne paid a visit to Eric, Earl of Norway, and told him of his voyage, and of the unknown lands he had discovered. He was blamed by many for not having examined these countries more accurately. On his return to Greenland there was much talk about undertaking a voyage of discovery. Leif, a son of Eric the Red, bought Biarne's ship, and equipped it with a crew of thirty-five men, among whom was a German of the name of Tyrker, who had long resided with his father, and who had been very fond of Leif in his childhood. In the year 1000 they commenced the projected voyage, and came first to the land which Biarne had seen last. They cast anchor and went on shore. No grass was seen; but every where in this country were vast ice-mountains (glaciers), and the intermediate space between these and the shore was, as it were, one uniform plain of slate (hella): the country appearing to them as destitute of good qualities, they called it Helluland. They put out to sea, and came to another land where they also went on shore. The country was level (slett), and covered with woods, and wheresoever they went there were cliffs of white sand (sander hvitir), and a low coast

(osæbratt); they called the country Markland (Woodland). From thence they again stood out to sea, with a northeast wind, and continued sailing for two days before they made land again. They came to an island which lay to the eastward of the main land, and entered a channel between this island and a promontory projecting in an easterly (and northerly) direction from the main land. They sailed westward. There was much ground left dry at ebb tide. Afterwards they went on shore at a place where a river, issuing from a lake, fell into the sea. They brought the ship into the river, and from thence into the lake, where they cast anchor. Here they constructed some temporary log butts, but afterwards, when they had made up their minds to winter there, they built large houses, that were afterwards called Leifsbøder (Leifsbooths). After they had finished the building of their houses, Leif divided his people into two companies, who were to be employed by turns in keeping watch at the houses, and making small excursions for the purpose of exploring the country in the vicinity; his instructions to them were that they should not go to a greater distance than that they might return in the course of the same evening, and that they should not separate from one another. Leif took his turn also, joining the exploring party on the one day, and remaining at the houses on the other. It so happened that one day the above named German, Tyrker, was missing. Leif accordingly went out with twelve men in search of him, but they had not gone far from their houses, when they met him coming towards them. When Leif enquired the reason why he had been so long absent, he at first answered in German, but they did not understand what he said. He then said to them in the Norse tongue: "I did not go much farther, still I have a discovery to acquaint you with; I have found vines and grapes." He added by way of confirmation that he had been born in a country where there was plenty of vines. They had now two occupations to employ themselves, viz. to hew timber for loading the ship, and to collect grapes; with these last they filled the ship's long boat. Leif gave a name to the country, and called it Vinland (Vineland). In the spring they sailed again from thence, and returned to Greenland.

*Thorvald Ericson's Expedition to more Southern Regions.* Leif's Vineland voyage was now a subject of frequent conversation in Greenland, and his brother Thorvald was of opinion that the country had been much too little explored. He therefore borrowed Leif's ship, and aided by his brother's counsel and directions, he commenced the voyage in the year 1002. They arrived in Vineland at Leifsbøths, where they spent the winter, and employed themselves in fishing. In the spring of 1003, Thorvald sent a party in the ship's long boat on a voyage of discovery southwards. They found the country beautiful and well wooded, there being but little space between the woods and the sea, and extensive ranges of white sand; there were many islands and shallows. They found no

traces of men having been there before them, excepting on an island lying to the westward, where they found a wooden shed. They did not return to Leifsooths until the fall. In the following summer, 1004, Thorwald sailed eastward with the large ship, and then northward past a remarkable headland enclosing a bay, and which was opposite to another headland. They called it Kialarner (Keel-cape). From thence they sailed along the eastern coast of the land, into the nearest firths, to a promontory which there projected, and which was every where overgrown with wood. There Thorwald went ashore with all his companions. He was so well pleased with this place that he exclaimed: "Here is beautiful, and here I should like well to fix my dwelling."

Afterwards, when they were preparing to go on board, they observed on the sandy beach within the promontory three hillocks. They repaired thither and found three canoes, and under each three Skrellings (Esquimaux); they came to blows with them, and killed eight of them, but the ninth escaped with his canoe. Afterwards a countless number came out from the interior of the bay against them. They endeavoured to protect themselves by raising battle screens on the ship's side. The Skrellings continued shooting at them for a while, and then retired. Thorwald had been wounded by an arrow under the arm; when he found that the wound was mortal, he said, "I now advise you to prepare for your departure as soon as possible, but me ye shall bring to the promontory, where I thought it good to dwell; it may be that it was a prophetic word that fell from my mouth about my abiding there for a season; there shall ye bury me, and plant a cross at my head and also at my feet, and call the place Krossness (crossness) in all time coming." He died, and they did as he had ordered. Afterwards they returned to their companions at Leifsooths, and spent the winter there; but in the spring of 1005 they sailed again to Greenland, having important intelligence to communicate to Leif.

*Unsuccessful attempt of Thorstein Ericson.* Thorstein, Eric's third son, now resolved to proceed to Vineland to fetch his brother's body; he fitted out the same ship, and selected twenty-five strong and able bodied men for his crew; his wife Gudrida also went along with him. They were tossed about the ocean during the whole summer, and knew not whither they were driven; at the close of the first week of winter they landed at Lysufjord in the western settlement of Greenland. There Thorstein died during the winter, and in the spring Gudrida returned again to Ericfjord.

(To be continued.)

I saw that a humble man, with the blessing of the Lord, might live on a little, and that where the heart was set upon 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.—*J. Woolman.*

For "The Friend."

#### CHEROKEE WRONGS.

This, to the dishonour of our country, is an old story, so often repeated that some, perhaps, will have no inclination to hear it again, and at the sight of an article with such a title as this will turn away for something that has the charm of novelty to recommend it. Others of us, who esteem ourselves wiser, may turn away under a feeling of discouragement. All the efforts heretofore made in the cause of the poor Indian seem to have availed little or nothing, and we may have nearly come to the conclusion that he is doomed by an inexorable decree to destruction, and therefore it is useless to disturb ourselves about sorrows and injuries for which we can devise no remedy. But are we right in yielding to such feelings? The Cherokees themselves, notwithstanding all the past, and the gloomy prospect before them, have not yet abandoned hope. Then why should we? In their affecting remonstrance addressed to congress, at its last session, they say, "We are indeed an afflicted people! our spirits are subdued! despair has well nigh seized upon our energies! But we speak to the representatives of a Christian country; the friends of justice; the patrons of the oppressed: and our hopes revive, and our prospects brighten as we indulge the thought." Shall we not respond to this hope, at least by the expression of our sympathy, and by the manifestation of some little interest on their behalf? Would that we could cheer them with something more substantial!

An important crisis is fast approaching in the affairs of this persecuted people. The pretended treaty of New Echota is to take effect in a little more than four months from this time; when, unless the national legislature can be aroused to a sense of justice, and interpose to protect them, they will, in the words of General Wool, "be forced from their country by the soldiers of the United States!" This is the language of an authorized agent of our government, acting under the instructions of our president. Hear him farther: "Under such circumstances what will be your condition? Deplorable in the extreme! Instead of the benefits now presented to you by the treaty, of receiving pay for the improvements of your lands, your houses, your corn-fields, and your ferries, and for all the property unjustly taken from you by the white people, and at the same time, blankets, clothing and provisions for the poor, you will be driven from the country, and without a cent to support you on your arrival at your new homes. You will in vain flee to your mountains for protection. Like the Creeks you will be hunted up and dragged from your lurking places, and hurried to the west!"

Did ever language more brutal proceed from the agents of despotism in the darkest ages of the world? This ferocious address was intended to scare the Cherokees into compliance with a spurious treaty, made with unauthorised individuals—a faction, consisting of less than one hundred persons, whom it was thus attempted to vest with power to bargain away, without, and in direct opposi-

tion to, the expressed will of their fellow countrymen, all the elements of their welfare. And this is the act of a government whose boast is, that it is founded on the principle of the greatest good of the greatest number.

It is with a view of exciting the public attention, and especially that of our representatives at Washington, to this subject, that the following deeply interesting letter of John Ross, head chief of the Cherokees, to a personal friend in this city, has been lately published. To aid in the circulation of the painful and shameful facts detailed therein, it is proposed to give it an insertion in "The Friend."

The individual addressed justly remarks, in relation to this letter, "The temper of this epistle, will commend it to the kind consideration of every calm and dispassionate mind, whilst its facts and reasonings must carry conviction to all readers. It is a skillful and comprehensive survey of the whole Cherokee question, and unfolds in cool language, a course of conduct which makes the patriotic cheek burn with shame, and the patriotic heart glow with indignation. May its perusal produce the proper effect in the proper quarter, and induce those elevated measures which policy, humanity, and honour, concur to recommend."

To the letter are appended copies of various documents vouching for the correctness of the assertions contained in it, and entering more fully into the details of some circumstances. Among the rest are the tardy reply of the secretary of war to the repeated and respectful applications of the Cherokee delegation, for the poor privilege of an interview with himself and with President Jackson; their dignified rejoinder, and the final refusal of secretary Butler, as follows:—

"War Department, Feb. 24th, 1837.

"Gentlemen—In answer to your letters of the 13th and 22d instant, I have the honour to inform you, that, as the president does not recognise you in any such official character as that described in your communications, no interview can be had with you in that character, either by him or by the department.

"Should you think proper, as individuals, to call at the department, it will give me pleasure to meet you, and any suggestions you may make, in that character, and which it may be proper for the department to consider, will receive due consideration.

"Very respectfully, &c.

"To Messrs. John Ross, John Looney, and others, Washington City."

On the 28th the delegation reply—

"We had the honour, yesterday, to receive your communication under date of the 24th instant.

"We are filled with surprise at learning that, as the president does not recognise us in the official character described in our communications, an interview with us is declined by the executive. From the earliest periods of our mutual history, the Cherokee nation has been accustomed to transact its business with the government of the United States through the medium of delegations. Some of

us have long been known to the executive as having constituted parts of those delegations, and this is the first instance in which such an interview as was asked has been denied.

"We are utterly unable ourselves to conjecture, and shall be equally at a loss to inform our nation, upon our return, what has led to this determination of the president. It must surely originate in some misapprehension on the one side or the other. \* \* \*

"May we, therefore, hope that you will be pleased to apprise us of the objections which exist to our recognition, that if any misapprehension as to facts exists, it may be rectified; if any irregularity, on our side, has been committed, it may be cured; and that we may be enabled to inform our people, on our return, of the true nature and extent of the difficulties which intercept their accustomed friendly intercourse with the president.

"Your last suggestion of a disposition to see us at the department, in our individual character, has been considered. Our nation has protested against the interference of unauthorised individuals between them and the government of the United States. They regard this as the fruitful source of the evils under which they now suffer; and, guided by their instructions, and anxious to conform to their wishes, we are compelled, reluctantly, to decline any other than an official interview with the department."

The secretary delayed his answer till the 11th of the succeeding month, and then furnished the delegation with a most extraordinary reason for refusing them an interview. He says:—

"The claim to the official authority described in your letters, when taken in connection with the fact, that *some of your number have denied the fairness and validity of the late treaty*, and have taken measures to defeat its execution, made it improper, in the judgment of the president, to recognise you in such character, unless he was willing to re-open the discussions settled by the treaty. \* \* \*

I forbear to enlarge on topics, the discussion of which cannot be productive of any good; and will, therefore, merely repeat the assurance, that any suggestion you may have occasion to make, as individuals, or any business you may be authorised to transact, consistently with the treaty stipulations existing between the United States and the Cherokee people, will receive a prompt and liberal consideration."

On the accession of the present chief magistrate of the Union, the delegation renewed the attempt to open a negotiation with the executive by an appeal which one would suppose no man having human feelings could have resisted.

"To the President of the United States.

"Sir—The people constituting the Cherokee nation, beg leave to congratulate you on your accession to the lofty and dignified situation which you have been called upon, by your countrymen, to fill. That this event may prove, under the blessing of Providence, equally beneficial to those over whom you now preside, as honourable to the individual

on whom so valued a trust has been reposed, is our most earnest and sincere prayer.

"Among those who have been placed under your protecting influences, many we were permitted to number ourselves, and may we not be allowed, after the manner of our fathers, to address the president of the Union, as their guardian and their friend, as holding in his hands the equal scales of justice, and the power to enforce his decisions?"

"It is in this character that the Cherokee nation venture to approach the executive, to ask for a hearing; that their claims may be investigated, and that such measure of justice be meted to them as shall appear to be due. Beyond this they have nothing to ask; within these limits they will not indulge an apprehension that they shall meet with a refusal.

"The undersigned have been, in full council of the nation, appointed a delegation to confer with the executive; they are clothed with powers to open negotiations, and to adjust, upon the most liberal terms, all the subjects in which the United States take an interest.

"The government has been apprised, in part, of the insuperable objections to the acknowledgment, by the nation, of the (so called) treaty, submitted to the senate for its ratification in 1836. If you will listen to us we will briefly refer to some of them; and we beg your excellency to understand us, in this matter, as speaking what we believe to be the feeling and language of more than nine tenths of our nation." After detailing particulars which will be found in the letter, the delegation proceed:—

"We aver that the Cherokee nation never authorised its formation. In all negotiations with ourselves, and we believe with every other Indian nation, the government of the United States have conducted them with the regularly authorised agents of the other party. The internal arrangements of our nation, by which certain persons are clothed with power to represent and act for the whole, have been long known and constantly recognised. No government has ever claimed the right to pass by the regular representatives of another people, to carry on negotiations with any who may claim, without exhibiting full authority from those whom they profess to represent, and whom they undertake to bind.

"In this instance, those who were regularly invested with this authority were at Washington. The initiatory steps had been taken to commence negotiations. Were the powers which had been given, and which were then in the act of being exercised, ever revoked or suspended? We have never heard of any such proceeding. All that we have heard, and all that we have seen, negatives such an idea. The letter from Mr. Secretary Cass, of January 16, 1836, which announces to us that Mr. Schermerhorn had reported the formation of the treaty, is addressed to us in our official character. The letter of 18th February apprises us, for the first time, that this official character cannot be recognised. If the proceedings at New Echota were not, in fact, the authoritative proceedings of the

nation, they must be regarded as inadequate to operate a cancellation of our powers.

"Admitting, however, for a moment, that these proceedings were regular, the parties who came on as delegates under the council at New Echota, on the 6th February, 1836, address a letter to the Cherokee delegation now in Washington City, in which they speak of 'your constituents at home,' and in which they assure us that 'in doing what the people have done at New Echota, it was with no view of laying any obstacles in your way.' In a subsequent passage they say, 'we assure you of the heartfelt satisfaction it would give us, and certainly our constituents, if you have settled, or *can settle*, our difficulties with the government by a treaty.' Still further, 'We are instructed, in case that you have not already made, or are able to make, a better; and they conclude with a proffer of any assistance in their power, to those whom they address.

"It would be difficult to gather from this communication, the fact, 'that our constituents,' had revoked the powers which had been previously given.

"The letter of E. Herring, of February 13, 1836, which first informs us that our official character is denied, places such denial upon the single ground of our having come on to Washington, after being notified by the president that a delegation would not be received in Washington. \* \* \* To us, not very conversant with such matters, it wore the appearance of singularity that, notwithstanding Mr. Schermerhorn did, in fact, bring with him what purported to be a delegation, that they were received as such; and that, although Mr. Herring, in his letter of the above date, appears to draw a distinction between their case and our own, that they were sent on to effect a ratification and not to make a new treaty; and that '*provided we would sign the treaty*, as it then was, we also should be recognised.'"

The delegation then represent to the president, the smallness of the number convened at New Echota, not more, according to highly respectable witnesses, than three hundred people, including women, children, and negroes, seventy-nine, only, of whom approved of what was done; they remind him of the instructions to the United States commissioners, to ascertain the decision of the majority; and of the assurance of the commissioners themselves, that the consent of the majority of the headmen and warriors, to be determined by actual census, (in case of dispute), was required, to render a treaty valid.

They proceed to declare, "that there can be no foundation for the belief that the Cherokee nation have ever assented to the instrument in question, by any subsequent act which could be considered as a ratification. The whole nation had been led to believe from the official language addressed to them, that whatever might be done by any of their agents, would not be held obligatory until it had received the approbation of the nation. Not only has no such sanction ever been obtained, but it has never been asked at their hands. So far from this being the case, every means



has been resorted to, to stifle the expression of public opinion among them. A large body of troops has been stationed in the Cherokee nation, prepared to put down any meeting convened to deliberate upon the subject. The commanding general, whose high character is a guaranty that he is acting in obedience to precise instructions, in his general order of November 3, 1836, has, in terms too plain and significant to be misunderstood, apprised us of the consequences which will follow any attempt to ascertain and concentrate the opinion of our people. Several instances have already occurred in which arrests have been made of individuals supposed to be inimical to the treaty, as it is called. In short, the whole weight and influence of the government has been exerted to aid the small faction which has usurped the right to bind us, to alarm the timid, to overpower the resolute, to persuade the confiding, to compel the weak among us to give their sanction to this instrument:—with what success the government of the United States has been apprised. We hold in our hands a document, showing that the great bulk of the nation has repudiated the measure—that it denies its obligatory force—that it refuses to ratify the act. Within a few weeks, since the undersigned have been at the seat of government, at a special meeting of the nation, held at New Echota, called by the agent and held in the presence of the commanding general, when the question was presented for their decision as to the disposition to be made of the moneys due the nation, under former treaties, it was found that but ninety-seven votes could be procured in favour of the individuals who had assumed to act as the agents and representatives of the nation, and of this small number no one voted in the regular way and upon the ground; while twelve hundred and sixty-nine gave their votes against this party. Such, as we are informed, was the result of the meeting on the 15th ultimo."

The delegation earnestly request the president to investigate these facts, and again ask to be allowed to enter into negotiation with the government.

To all this, Secretary Pointsett, after eight days, coldly and cruelly replied, by instruction of the president,—“The treaty at New Echota, on the 9th December, 1835, has been ratified according to the forms prescribed by the constitution, and it is the duty of the executive to carry into effect all its stipulations.”

The Cherokees have, once more, brought their hard case before congress, in an eloquent, yet temperate remonstrance, calculated, one would suppose, to enlist the feelings of every man, not lost to all sense of justice or of compassion, on their behalf.

We shall proceed with the letter next week.

There practices has those particular advantages above all other means of preserving health, that it may be practised by all ranks and conditions, at any season, or at any place; it is a kind of regimen which every man may observe, without interruption to business, expense of money, or loss of time.

For "The Friend."

### MANUSCRIPT OF MARY PENNINGTON.

(Continued from page 115.)

“So soon as the breath was out of his body, they immediately took me up into a chamber and suffered me no more to see him. He was put into a coffin, the next morning early; and [they] privately carried it away, in his own ammunition wagon, to Ringmore, a parish in which he was born; and [where] some of his ancestors lay; he being only accompanied by his officers and soldiers, that no notice might be taken of his being buried; because it was expected and intended that a funeral should be made, according to the formalities and manner of one of his condition in the army. And accordingly, there was an order taken with the officers and soldiers, to put themselves in a posture for the time appointed. But when I came to London, and the will was opened, and the condition he died in examined, it was found that things were not in a condition to admit of such a charge; which would have been some hundreds. He died above £2000 in debt; great part of it contracted by the wars; as, £300 to the Irish business; £500 to Guild Hall, all his ammunition wagons, tents, furniture, and accommodation for him in several engagements, besides going out a volunteer, and keeping a table at Arundel for those of his own company that were volunteers. He had so largely expended in these concerns, that all my portion was spent, which was £1600, and his Michaelmas rents were paid him at Arundel, and he had when he died but twelve pounds in money in his trunk. And there were many great sums to be paid at his quarters; also at Arundel and several other places in his march; and where his soldiers had lain; there were bills for provisions of horses that attended his person and carriage, wages to his wagoners, grooms, and such like, that attended him in the army; having pay for none of them. Besides all this, there was a mortgage on his farm called Chandlers, on the Downs, of £300, or thereabout, which he took up of his sister's portion money. He also mortgaged another part of his land to one Banks of Maidstone, treasurer of the Kentish regiment, for about £200, taken up but a few days before he marched to Arundel, for his present accommodation; his Michaelmas rents not being paid yet. He also had contracted with Captain Courtrop, (who had a lease of twenty-one years of his woods at the Frith) to pay him at the expiring of the lease, £560 odd money, for standards to be left in the woods; which, upon nonpayment of it, he had power to cut down, and grub up the woods. This was payable within a year after his death; which was concluded (by those that understood things) to be, of necessity, to be paid. Now all that ever he had of pay, was that £150 or £200, which I sent by the deputy lieutenant, to pay, least the mortgage should be forfeited.

“And now, my dear father, if I have related what I can at present remember, of his parents, his education, marriage, and going out into the wars, and death in the wars (though not in battle, yet of the disease in

the castle of Arundel, after it was taken), I will give thee some small hint of the many excellent things he was eminently exemplary in; as his zeal, generosity; compassionate charitable mind; his affableness, justice, ingenuity, activity, industry, and courage without harshness, or cruelty. To mention first, his zeal for the Lord (for that it truly was which he engaged for in his day), he began very early to see the superstitious follies, and fruitless devotions, both in the ministry and whole worship of the church of England; he abhorred their manner of making and ordaining bishops, ministers, ecclesiastical officers (so called), the Common Prayer book, their surplices and the administration of their sacraments; as their baptism, and the Lord's supper. This turning in him, proceeded from a glimpse of the dawning of the day wherein prayer was to be put up in the spirit, and in the understanding; and that there was a spirit of prayer and supplication, in which any one was to have acceptance with God. Nay, that the very sighs and groans were to go forth from that spirit which alone can make intercession. He also saw, in the little measure of light, (according to the disposition of that day), that the priests were not to preach for hire; but were to be sent of the Lord, and to reach the conscience. This made him decline those false, dead ways; and cleave to those people called puritans; amongst whom was his delight to be exercised in the worship of God, and in their chaste conversation, coupled with fear: for, in that day, those that feared the Lord, went under the nickname of puritans. He, in all company, would stand a witness, very boldly, against the doctrine (in some points), but more especially the worship of the church of England; and, that he might have arguments to overturn them in their own view, and to manifest the truth of what he said to the tender, he was a diligent reader of the Scriptures, and kept a common-place book in his pocket, where he entered scriptures for proof of the right worship. In the zeal of the Lord, he engaged in the Scottish protestation against all popery and popish innovations; and to answer his engagements, he received a commission to be a colonel of foot, about the time of Edgell hill [1642], under the Earl of Essex; he furnished himself at his own charge, and went out without pay. Afterwards, he was made a deputy lieutenant in Kent; in both which undertakings, he expressed great zeal against superstition; encouraging his soldiers, and requiring of them to break down idolatrous pictures and crosses; going into the steeple houses, and taking the surplices, and distributing them to [nearly] women. When he was upon the service of searching popish houses, whatever crucifixes, beads, or such like, he found, if they were ever so rich, he destroyed them, and reserved not one of them for its comeliness, or costly workmanship, nor saved any thing for his own use. I find freedom to mention one passage in this pursuit of destroying popish relics and pictures. There was a parliament man, who was also a deputy lieutenant of the county, a great stirrer in the parliament cause; and his wife

a zealous puritan. This man was assisting to him, and his companion in this searching of popish houses, and destroying their pictures and trumpery. Thy grandfather going one day to their house, to visit them; as he passed through the hall, he spied several superstitious pictures, as of the crucifixion of Christ, his resurrection, and such like; very large pictures, that were of great ornament to the hall, and were removed out of their parlour, to manifest a neglect of them; but he looked upon it as a very unequal thing, to destroy such things in the popish houses, and leave them to their opposers; he drew out his sword, and cut them all out of their frames, and spitted them upon the sword's point, and went into the parlour with them. The woman of the house being there, he said to her, 'What a shame it is, that thy husband should be so zealous a prosecutor of the papists, and spare such things in his own house; but,' saith he, 'I have acted impartial judgment; and have destroyed them here.' As he was thus zealous, so he was just and merciful in it; as the converting none of their estates to his own use; nay, refusing to buy any of the goods that were plundered from them; nor never made use of one pound's worth, I dare aver, of any one thing that belonged to them. He had very great profers, from those in power, of houses and goods, of those called delinquents, [that is, adherents of the king] for services, and because his diligent minding the parliament affairs caused his family to be much in London; all which he refused, and rather chose to pay twenty shillings a week for lodging, than to touch with any of those things. One considerable thing I shall instance; which was Lud's castle, in Kent. It was seized on by the parliament, and made a garrison, and he intended the commander of it, and greatly pressed to use the goods (it being well furnished), and have his family to live in the castle; but he refused it. Also another house was offered (Hollingborn), very well furnished, within a few miles of this castle. He refused it also; giving them an answer to this effect. That he durst not make use of any man's estate or goods, nor dwell in any man's sequestered house, much less this, that was his uncle Sir Thomas Culpeppers. He was also so merciful in administering justice, that I never heard of any man that could, rightly, charge him of unmercifulness to any of the persons he was concerned with, in the cause he was engaged in. And thus, as to those particular concerns, the whole frame of his mind, temper, and course of life, was in the exercise of compassion, and charity; in which there has been many instances, given me by persons that observed him in the places where he was engaged and quartered, besides what I myself have seen; having had converse with him from twelve years old to his dying day. One I shall mention, that I had from the mayor of Maidstone in Kent. He brought me a bill of £3 after my husband's death, with my husband's hand to it, telling me, that as he was walking in the street with him, a poor man was had to prison; and he made a most miserable moan;

whereat, thy grandfather stopped the bailiff, and asked him what they were having him to prison for? He answered, 'For debt.' At which he said, 'You shall not carry him; Mr. Mayor, lay down the money, and I will see it discharged.' He was very generous in his assistance, and return of kindnesses, also very frequent in alms deeds; especially in the time when the Irish protestants came over, upon the massacre there. Also, to the plundered ministers and maimed soldiers, that were wounded in the army. He rarely gave less than twenty shillings apiece at a time, at the private fasts, where these sufferings were presented before him; and that was once, and sometimes twice, a week.

"I shall mention, here, a very remarkable instance of his charity to those of Ireland. We were at a fast, in Milk street, in London; where one Thomas Case, a puritan preacher, (as they were then called,) set forth, in a doleful manner, the great distress that the Irish protestants were in, and the need they stood in of assistance to get over to England: he related it so affectingly, that it pierced my husband greatly; and as he was writing the sermon after him, he felt an engagement in his mind to give twenty pounds. Afterwards, he considered this was determined, when he was warned with a sense of their misery, and [that] as he grew cooler, he might be drawn from the engagement of his mind; whereupon, he took his book, and wrote a most solemn engagement before the Lord, to perform it when he came home, setting his name to it, and using such like expressions as these: that his hand writing might bear witness against him. When all was over, there was appointed at the door, two men of quality, to stand with basins, to receive the collections for the Irish protestants; and some others (that were officers) were appointed to receive for the maimed soldiers. My husband, as he passed out, put in five pieces of gold to the Irish, and one piece into the other basin. So he went away, and said nothing to me of it. But when we came to our lodgings, he refused to sup; but went to writing. After some time, he called me, and bid me fetch fifteen pounds in a bag. When I brought it, and he had taken it of me, he spoke to me to this purpose. 'Now, I have made sure of the thing, I will acquaint thee what it is to do; so he told me the business, and read to me the engagement in his book, and the letter he had written to this Thomas Case, giving him an account how it was with him, but not setting his name to it; declaring that he had given it to the Lord, and desired it to be unknown, and taken no notice of. His footboy was sent away with this money and letter, sealed up with these orders; that 'he should obscure what livery he wore, by turning his coat the wrong side outwards, when he came near the place, and be only to deliver the letter and money into his hands, and not stay to be asked any questions.' Next day, those that received the collections, went to Thomas Case's house; and [were] speaking how very bountiful one young gentleman had been, in putting in five pieces; at which T. C. replied, 'Last night, late, I received fifteen pounds

from the same person; he determining to give twenty pounds, and having no more about him, at that time, that he could spare than five pounds.' The next first day, or in a few first days after this, T. C. provoked the people to enlarge their bounty, by this gallant young gentleman's example. And there related the whole business, but chiefly took notice of his endeavour not to be known. He was of a most courteous carriage towards all. Most ingeniously inclined from a lad; carving and forming things with his knife, for his tools. So industriously active that he rarely ever was idle; for when he could not be employed abroad, in shooting at a mark with guns, pistols, cross-bows, or long-bows, managing his horses, (which he brought and managed himself, teaching them boldness in charging, and such things as were needful for service); when he could not, as I said, be thus engaged abroad, then he would fence within doors; making cross-bows, placing the sight with that exactness as though it had been his trade; making bowstrings, casting bullets of all kinds for his carbines, &c.; feathering his arrows; pulling his watch to pieces, to string it,\* or mend any defect; taking to pieces, and mending the house clock; training his servants, and himself [in] using of postures of war, according to books that he had, for that purpose. He was also a great artist in shooting and fishing, making of lines and ordering of baits, and things for that purpose. He was also a great lover of coursing, and he managed his dogs himself, which things I mention to show his ingenuity; but his mind was out of the vanity of these things, when he was engaged in religion. He was most affectionately tender to me, and my child, beyond what I have known, or observed, in any; these circumstances considered, of his youth, gallantry and active mind, which created him a great deal of business, that might have occasioned a stop in his tender regard to us: but, on the contrary, I do not remember that ever he let an opportunity slip, of acquainting me with his condition, when absent, either by writing, or message. He hath often wrote letters where he baited, on purpose to send to me by travellers, that he might meet on the road. And when he was engaged in the fight at Newberry [1643], after the battle was over, he gave the messenger (that was sent to the parliament with the issue of the battle) one piece, only to knock at the door of my lodgings, in Black Fryars, and leave word, that he saw him well after the battle; there being time for no more; which message of his, in all probability, saved my life. I being [near confinement] and 'sick of the measles, which could not come out, because of the exercise of my mind, by reason of having heard of the battle. This message was left between three and four in the morning; at the hearing of which my oppression was rolled off my spirits and stomach, like the removal of a great stone: and the measles came immediately forth.

"I must add to all this gentleness, sweetness, compassion, affableness, and courtesy,

\* Catgut was originally used for a chain.

a courage without harshness, or cruelty, but undaunted in what he went about, which was rare to be found with the abovementioned excellencies. He was of a generous mind, which made him very liberal in rewards and bountiful in return of kindnesses. He was also very hospitable, from his generous mind, in the entertaining those that were engaged in the cause with him; not in excess, but in great freedom and heartiness. This was always seasoned with savory and edifying discourse, in which he would encourage others, and rejoice in their encouragement; that the Lord went out with their host, and returned with them; to make mention of his gracious dealings with them.

"Thy grandmother,  
MARY PENNINGTON."

(To be continued.)

#### OBITUARY.

Died, on the 29th of 9th mo., 1837, in Dartmouth, Mass., ANNA, wife of William Potter, in the 47th year of her age, a member of Dartmouth Monthly Meeting.

Her health began to decline in the autumn of 1836, but the progress of her disease being very gradual, she was not wholly confined to the house, until some time in the following winter. Her sickness was attended with extreme suffering, under which she manifested much patience and Christian fortitude, yet said but little in regard to her future prospects. Early in the spring of 1837, her health was more visibly impaired, and her symptoms threatened speedy dissolution. About this time, being in great pain, she said, "Vain is the help of man," and soon after supplicated her heavenly Father, that he would grant her a little ease; but desired her patience might hold out to the end, and that her faith might not fail. She then requested to hear a portion of Scripture, and one of the psalms being read, it appeared to afford her much comfort. She remarked to a friend who was watching with her, that she had many doubts respecting her recovery, but said, "I do not see with clearness how it will terminate; it seems entirely hid from me. I have had very hard work to give up to this sickness, having a choice to get well, on account of my children; if it was not for the anxiety I feel for their welfare, I think I should have but little choice; my family is all that binds me to this world. Yet I cannot feel the peace of mind I want to feel, and which I was once favoured with, in a previous illness some years ago. Oh! my mind then seemed, the greater part of the time, absorbed in heavenly love, so that at times, when very feeble, I scarcely realised being in the body, and suffered but little worldly intrusion. I had then no desire to get well, neither did I expect it. The love of Christ appeared to me to be so great, all I wanted was to be with him;" but added, "when I was restored to better health, I lost that sweet feeling—that precious enjoyment." Yet she remarked that, at times, when under discouragements, the language of her heart had been, "I know Him in whom I have believed;" and this afforded her consolation, when

in integrity she could appeal to Him in a language that acknowledged she yet knew him, though deprived of the sensible influences of his love. Thus it appeared in believing she had hope, which hope was an anchor to her soul. She then remarked, what a blessing the Scriptures were, and how great was the consolation we derive from the promises there recorded, desiring the friend to get the Bible and read to her. This being done, she seemed much affected, and said, if she was ever saved, it would be wholly through the merits and righteousness of Christ; that she trusted in nothing she had ever done; and added, that she felt no disposition to complain or think her suffering too much to bear, but felt resigned to the will of her heavenly Father, and willing to suffer all he should see meet to dispense to her. In this state of quiet resignation, she continued, patient under her sufferings, which during the summer months, appeared somewhat mitigated. She said but little in regard to herself, having to endure poverty of spirit, and at times almost to despair of ever experiencing that peace of mind, which she so much desired. About the beginning of the ninth month, she grew worse, of which she appeared sensible, and her mouth and throat being extremely sore, she said but little, except to signify her wants.

On the 20th, she expressed a hope that her patience might hold out to the end, saying, her sufferings were trying to nature, and that there must be something more than nature to bear up to such a time. On one occasion, she said to her husband, "I desire thee to live to God,—live in love,—live in peace." On being asked how she did, she replied, "I feel as if the warfare was almost accomplished." In the following night, being in extreme pain, she exclaimed, "Oh! for a little rest; if I dare express a wish of my own, it would be, that the time of release would hasten."

On the evening of the 25th, a glorious display of heavenly light and love seemed to break upon her, and strength was afforded to raise her feeble voice to speak in a remarkable manner, saying, this was what she had been longing after; and in a most affectionate and impressive manner, took leave of each member of her family, desiring them not to mourn for her, saying, there is no cause for mourning, but rejoicing. Rejoice with me that I am about to be released: a few more hours may put an end to this scene. Oh! the joy, the peace I feel! Death has no terrors for me: I fear not death's iron gate. Again, Can this be death? so glorious!—then repeating with a voice of melody,

"Jesus can make a dying bed,  
Feel soft as downy pillows are,  
While on his breast I lean my head,  
And breathe my life out sweetly there;"

adding, "Oh! that this may be the happy experience of you all."

Observing one of her friends enter the room and approach her bed, she called her by name, and said, "Oh! I shall meet thee again in the glorious realms above: I want thee to have a care over my children, counsel and advise them all thou canst."

To a friend and near neighbour who was

standing by, she said, "We have lived together in much friendship for many years—remember my dear companion, when I am gone—comfort him all thou canst." On being asked to have the position of her head changed, she replied "Any how, it is all rest. Oh! come, my Saviour, encircle my soul, take it on thy wings, and bear it away. I am going to meet my dear Father in the glorious realms on high. Oh! the sweet counsel and advice he has given me, I trust, has not been lost." Desiring a friend to read a chapter in the Bible, during the reading, she frequently raised her hand, and expressed the comfort it afforded her. On one occasion, she remarked, "God created man in his own image, and after his own likeness, on purpose for his glory—Oh! it is not by any works of righteousness that I have done, no merit of my own that saves me; it is all the pure merits of Christ." She appeared perfectly collected, and with composed feelings, requested that her dying words might not be forgotten. She desired that her dying love might be given to some absent friends; and apprehending the time had not quite come for her release, she said to a friend, who was standing by, "Pray for me, that my strength fail not. Oh! that my patience may hold out!"—then prayed her heavenly Father to be near her, and grant her patience unto the end. She soon after, fell into a sweet sleep, after which her sufferings increased, and she endured great distress during the remaining portion of her time, but was favoured to have her intellects clear as when in health. Her spirit seemed constantly to breathe the feeling of resignation, though greatly desirous of a release, frequently beseeching her Lord to take her; at the same time would sweetly centre in "not my will, O Lord, but thine be done." She desired that none might hold her, but all give her up, saying to her dear companion at one time, "Why am I kept here so long!—dost thou hold me?—do give me up and let me go." At another time, on observing one of her daughters to weep, she said, "Do not mourn, my weeping child, but rejoice; and again I say, rejoice." She frequently said to her friends, when they enquired how she did, "My bodily distress is great, but my mind is all peace." Although the struggle was hard in the first part of her sickness to give up her family, she was at last favoured to resign all, saying, "She did not know what kept her here, for she had given up all, every thing she could think of!" And afterward said, "It is the Lord's will that I should be kept here." On another occasion, she was heard to say, "Oh! Jesus, come quickly; how long are thy chariot wheels in coming—how long will I long to be gone—am I impatient?" and then entreated for patience to the end. At another time, when in extreme pain, she exclaimed, "Where shall I go now for rest, but to the Lord Jesus." The evening before her death, a friend coming to her bedside, she fervently supplicated for patience to wait the appointed time, and that the Lord's will, and not hers, might be done. After which she lay very quiet, and again repeated those lines,

"Jesus can make a dying bed," &c.

exclaiming with a feeble voice, "Oh, that my soul might stretch her wings and fly away." On being asked to have something done, that might tend to relieve her distress, she said, "We must not mind these trifles—I mean the trifles of the body;" thus manifesting how great was her support under suffering. Her strength gradually failing, she expressed but little more, and quietly breathed her last. And in relation to her it may be said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." "Write, blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

At a stated meeting of the Philadelphia Association of Friends for the Instruction of Poor Children, held first month 1st, 1838, the following officers were appointed for the ensuing year:

Clerk—JOSEPH SCATTERGOOD.

Treasurer—BENJAMIN H. WARDER.

Managers—SAMUEL MASON, Jr. Benjamin H. Warder, Joseph Snowdon, Marmaduke C. Cope, Joel M. Whitall, George M. Haverstick, John Cadbury, Joseph Kite, James Kite, William Bettie, Elihu Roberts, Samuel Randolph.

To the Philadelphia Association of Friends for the Instruction of Poor Children.

The board of managers present the following report of their proceedings during the past year. The schools have been continued under the charge of the same teachers as were last reported, and have been visited and examined by committees of the board, from whose reports it appears that the proficiency of the pupils, and the order preserved have been mostly satisfactory.

An annual examination was held the 23d of eleventh month, which was attended by seven of the managers, a considerable number of Friends, and a respectable portion of coloured persons (parents and others.) The scholars were examined in geography, astronomy, reading, geometrical figures, &c. Their answers were generally correct, and reflected much credit on both teacher and pupils. There were 73 boys present; their cleanly and neat appearance, and excellent order, were very gratifying.

The number of scholars in the boys' school is 70; the admissions during the year 74, of whom 21 were readmitted. The average attendance has been about 50, the register number is 1301, of whom 318 are readmissions.

The attendance at the infant school during the past year has been much larger than previously. The teacher evinces great interest in the advancement of the pupils, and we think the school is altogether in a very creditable state. The members we believe would derive gratification and encouragement from occasional visits. The number of pupils admitted during the year has been 90, of whom

17 have been readmitted. The average attendance for the year has been 49; the present number on the roll is 88. The register number is 210, of whom 23 are readmissions.

Orders on the treasurer have been drawn since last report amounting to \$1132 55.

On a review of their labours during the past year, the managers are encouraged to hope that considerable benefit has resulted to those for whom our schools are designed, and would earnestly recommend to their successors the propriety of a faithful and zealous discharge of the various duties which will devolve upon them.

Signed on behalf, and by direction of the Board of Managers,

M. C. COPE, Clerk.

Philadelphia, 12th mo. 28th, 1837.

If the following lines are thought suitable for "The Friend," please insert them; they were inserted in the Liverpool Mercury, but are a little altered and two lines added.

On the gross abuse of the Apprenticeship System in most of the British West India Islands.

Where nature clothed in richest verdure smiles,  
And scatters beauty o'er Caribbean isles,  
Oppression still his guilty power retains,  
Still binds his victims in his hateful chains:  
Headless of sorrow's sigh, and misery's moan,  
He thinks of gain, of sordid gain alone.

And will Britannia see this guilt remain  
Her laws despised—her wealth bestow'd in vain?  
Will she permit injustice to succeed,  
Desert the negroes in their time of need,  
And see them still as beasts of burden driven:  
Though for their freedom millions have been given?

It shall not be—Oh let the mandate sound  
From Cornwall's coast to Scotia's northern bound;  
Loud it shall sound across the western wave,  
And break the fetters of the suffering slave:  
Till our Victoria shall delighted see  
That all the subjects of her realms are free.

Is there a man, deserving of that name,  
So void of feeling, and so lost to shame,  
As to compel, with tortures and with chains,  
A fellow man to cultivate his plains?

It shall not be—Britannia has decreed  
That every slave shall be for ever freed:  
And though to lawless power the tyrant clings,  
And to the winds the royal edict flings,  
Soon shall her seats with a firmer voice  
Render every chain, and make the slave rejoice.

And there is one who hears the suppliant prayer,  
Who makes the wretched his peculiar care:  
Who, though enthroned in majesty sublime,  
Marks all that passes in the scenes of time:  
And from his glorious residence above  
Sees all his creatures with a father's love:  
Without his notice not a sparrow falls,  
And unto him the poor for justice calls,  
Vengeance is his, and in an awful day  
He will most surely every wrong repay,  
Oppression then shall lose his power and pride,  
And call the mountains and the rocks to hide.

HUMANITAS.

## THE FRIEND.

FIRST MONTH, 20, 1838.

We have had occasion several times to speak in terms of commendation of the schools for coloured children on Wager street, under the care of the Philadelphia Association of Friends for the instruction of poor children.

The last annual report of its managers is inserted to day, in addition to which we have been requested to state, that the coloured Infant School in conjunction with this institution is wholly dependent for its support upon the liberality of Friends, and that annual subscriptions and donations will be gratefully received by either of the managers.

Having by invitation been present at the recent examination, to which the Report refers, we must not omit the expression of the pleasure and admiration with which we listened to the several exercises, as they proceeded under the direction of their intelligent and very competent teacher. We could not but think, the promptitude, dexterity, and precision, evinced by several of those lads of African lineage, even on abstruse branches of science, calculated severely to test sharpness and strength of intellect, would go far to liberate from the prejudice which might possibly be lurking in the mind of any one present, as to the alleged intellectual inferiority of the race; and in recurring to the occasion, we have been induced to believe, that if certain members of the reform convention now sitting in this city, could have been present, they would, in all probability, have saved themselves from the self-inflicted stigma upon their reputation, by the dark and monstrous opinions uttered by them in debate within the last few days, on a question pertaining to the rights of the coloured people; opinions, which, so far from expecting would ever be unblushingly avowed in an assembly of the representatives of Pennsylvania, that we should apprehend they would be discountenanced as too revolting even in the legislature of any one of the slave states.

It is true that the subject of aggressions upon Indian rights and privileges, has at different times occupied considerable space in this journal, yet we do not question the ready concurrence of our readers in according thanks to the writer of the article, headed Cherokee Wrongs, both for his remarks, and for the eloquent letter of John Ross to which those remarks refer. That letter contains an exhibition of the Cherokee case so lucid and touching,—of injuries inflicted on the one hand, and of patient endurance of wrongs on the other, that, however inefficient it may prove in the quarter whence only redress can be expected, short of the righteous retribution from on high, must at least secure the sympathy of every reader of sensibility. Alas! and is this all we can do for "the unoffending, unresisting Indian, despoiled of his property, driven from his domestic fireside, exiled from his home, by the mere dint of superior power?"

DIED, in this city on the 23d ult. in the 70th year of her age, ELIZABETH WALN, daughter of Richard Waln, late of New Jersey,  
— on the 26th ult. at his residence in Clinton, New York, THOMAS SANDS, aged 74 years,

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# THE FRIEND.

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PHILADELPHIA.

For "The Friend."

*America Discovered in the Tenth Century.*

(Continued from page 123.)

*Settlement effected in Vineland by Thorfinn.*

In the following summer, 1006, there arrived in Greenland, two ships from Iceland: the one was commanded by Thorfinn, having the very significant surname of Karlsefne (i. e. who promises or is destined to be an able or great man), a wealthy and powerful man, of illustrious lineage, and sprung from Danish, Norwegian, Swedish, Irish and Scottish ancestors, some of whom were kings or of royal descent. He was accompanied by Snorre Thorbrandson, who was also a man of distinguished lineage. The other ship was commanded by Biarne Grimolfson of Breideford, and Thorhall Gamlaon of Austfjord. They kept the festival of Yule at Battalid. Thorfinn became enamoured of Gudrida, and obtained the consent of her brother-in-law Leif; and their marriage was celebrated during the winter. On this, as on former occasions, the voyage to Vineland formed a favourite theme of conversation, and Thorfinn was urged both by his wife and others to undertake such a voyage. It was accordingly resolved on. In the spring of 1007, Karlsefne and Snorre fitted out their ships, and Biarne and Thorhall likewise fitted out theirs. A third ship (being that in which Gudrida's father, Thorbiorn, had formerly come to Greenland) was commanded by Thorward who was married to Freydisa, a natural daughter of Eric the Red; and on board of this ship was also a man of the name of Thorhall, who had long served Eric as huntsman in summer, and as house-steward in winter, and who had much acquaintance with the uncolonized parts of Greenland. They had in all 160 men. They took with them all kinds of live stock, it being their intention to establish a colony if possible. They sailed first to the Westerygd, and afterwards to Biarny (Disco). From thence they sailed in a southerly direction to Helluland, where they found many foxes. From thence they sailed again two days in a southerly direction to Markland, a country overgrown with wood, and plentifully

stocked with animals. Leaving this, they continued sailing in a southwest direction for a long time, having the land to starboard, until they at length came to Kialarnes, where there were trackless deserts and long benches and sands, called by them Furdustrandir. When they had passed these, the land began to be indented by inlets. They had two Scots with them, Hake and Hekia, whom Leif had formerly received from the Norwegian king Olaf Tryggvason, and who were very swift of foot. They put them on shore, recommending them to proceed in a southwest direction, and explore the country. After the lapse of three days they returned, bringing with them some grapes and some cars of wheat, which grew wild in that region. They continued their course until they came to a place where a firth penetrated far into the country. Off the mouth of it was an island, past which there ran strong currents, which was also the case farther up the firth. On the island, there was an immense number of eyderducks, so that it was scarcely possible to walk without treading on their eggs. They called the island Straumye (Streamisle) and the firth Straumfjorðr (Streamfirth). They landed on the shore of this firth, and made preparations for their winter residence. The country was extremely beautiful. They confined their operations to exploring the country. Thorhall afterwards wished to proceed in a north direction in quest of Vineland. Karlsefne chose rather to go to the southwest. Thorhall, and along with him eight men, quitted them, and sailed past Furdustrandir and Kialarnes, but they were driven by westerly gales to the coast of Ireland, where, according to accounts of some traders, they were beaten and made slaves. Karlsefne, together with Snorre and Biarne, and the rest of the ship's companies, in all 131 (cxxxii) men, sailed southward, and arrived at the place, where a river falls into the sea from a lake. Opposite to the mouth of the river were large islands. They steered into the lake, and called the place Hóp (i. Hope). On the low grounds they found fields of wheat growing wild, and on the rising grounds vines. While looking about one morning, they observed a great number of canoes. On exhibiting friendly signals, the canoes approached nearer to them, and the natives in them looked with astonishment at those they met there. These people were sallow coloured and ill-looking, had ugly heads of hair, large eyes and broad cheeks. After they had gazed at them for a while, they rowed away again to the southwest past the cape. Karlsefne and his company had erected their dwelling houses a little above the bay; and there they spent the winter. No snow fell, and the cattle found their

food in the open field. One morning early, in the beginning of 1008, they descried a number of canoes coming from the southwest past the cape. Karlsefne having held up a white shield as a friendly signal, they drew nigh and immediately commenced bartering. These people chose in preference red cloth, and gave furs and squirrel skins in exchange. They fain also would have bought swords and spears, but these Karlsefne and Snorre prohibited their people from selling them. In exchange for a skin entirely gray the Skrellings took a piece of cloth of a span in breadth, and bound it round their heads. Their barter was carried on this way for some time. The Northmen then found their cloth was beginning to grow scarce, whereupon they cut it up in smaller pieces, not broader than a finger's breadth; yet the Skrellings gave as much for these smaller pieces, as they had formerly given for the larger pieces, or even more. Karlsefne also caused the women to bear out milk soup, and the Skrellings relishing the taste of it, they desired to buy it in preference to every thing else, so they wound up their traffic by carrying away their bargains in their bellies. While this traffic was going on, it happened that a bull, which Karlsefne had brought along with him, came out of the wood and belowed loudly. At this the Skrellings got terrified and rushed to their canoes, and rowed away southward. About this time Gudrida, Karlsefne's wife, gave birth to a son, who received the name of Snorre. In the beginning of the following winter, the Skrellings came again in much greater numbers; they showed symptoms of hostility, setting up loud yells. Karlsefne caused the red shield to be borne against them, whereupon they advanced against each other, and a battle commenced. There was a galling discharge of missiles. The Skrellings had a sort of war slings. They elevated on a pole a tremendously large ball, almost the size of a sheep's stomach, and of a bluish colour; this they swung from the pole upon land over Karlsefne's people, and it descended with a fearful crash. This struck terror into the Northmen, and they fled along the river. Freydisa came out and saw them flying; she thereupon exclaimed, "How can stout men like you fly from these miserable caitifs, whom I thought you could knock down like cattle; if I had only a weapon, I woen I could fight better than any of you." They heeded not her words. She tried to keep pace with them, but the advanced state of her pregnancy retarded her. She, however, followed them into the wood. There she encountered a dead body. It was Thorbrand Snorrason; a flat stone was sticking fast in his head. His naked sword lay by his side.

This she took up, and prepared to defend herself. She uncovered her breasts, and dashed them against the naked sword. At this sight the Skrrellings became terrified, and ran off to their canoes. Karlsefne and the rest now came up to her and praised her courage. Karlsefne and his people were now become aware that although the country held out many advantages, still the life that they would have to lead here, would be one of constant alarm from the hostile attacks of the natives. They therefore made preparations for departure, with the resolution of returning to their own country. They sailed eastward and came to Streamfirth. Karlsefne then took one of the ships and sailed in quest of Thorhall, while the rest remained behind. They proceeded northwards round Kialarnes, and after that were carried to the northwest. The land lay to larboard of them. There were thick forests in all directions, as far as they could see, with scarcely any open space. They considered the hills of Hope and those which they now saw as forming part of one continuous range. They spent the third winter at Streamfirth. Karlsefne's son Snorre was now three years of age. When they sailed from Vineland, they had southerly wind and came to Markland, where they met with five Skrrellings. They caught two of them (two boys), whom they carried away along with them, and taught them the Norse language, and baptised them: these children said that their mother was called Vethildid, and their father Uvæge; they said that the Skrrellings were ruled by chieftains (kings), one of whom was called Avalldarnon, and the other Valdidida,—that there were no houses in the country, but that the people dwelled in holes and caverns. Biarne Grimolfson was driven into the Irish ocean, and came into waters that were so infested by worms, that their ship was in consequence reduced to a sinking state. Some of the crew, however, were saved in the boat, as it had been smeared with seal-oil tar, which is a preventive against the attack of worms. Karlsefne continued his voyage to Greenland and arrived at Ericssford.

*Voyage of Freydisa, Helge and Finnboge; Thorfinn settlers in Iceland.* During the same summer, 1011, there arrived in Greenland a ship from Norway commanded by two brothers from Austfjord, in Iceland, Helge and Finnboge, who passed the following winter in Greenland. Freydisa went to them, and proposed a voyage to Vineland, on the condition that they should share equally with her in all the profits which the voyage might yield. This they assented to. Freydisa and these brothers entered into a mutual agreement that each party should have thirty able bodied men on board their ship, besides women; but Freydisa immediately deviated from the agreement, and took with her five additional men, whom she concealed. In 1012 they arrived at Leifsboshoth, where they spent the following winter. The conduct of Freydisa occasioned a coolness and distance between the parties; and by her subtle arts she ultimately prevailed on her husband to massacre the brothers and their followers.

After the perpetration of this base deed, they in the spring of 1013 returned to Greenland, where Thorfinn lay ready to sail for Norway, and was waiting for a fair wind: the ship he commanded was so richly laden that it was generally admitted that a more valuable cargo had never left Greenland.

As soon as the wind became favourable he sailed to Norway, where he spent the following winter, and sold his goods. Next year, when he was ready to sail for Iceland, there came a German from Bremen, who wanted to buy a piece of wood from him. He gave for it half a marc of gold; it was the wood of the mazer tree from Vineland. Karlsefne went to Iceland, and in the following year, 1015, he bought the Glaumbæ estate in Skagefjord, in the Northland quarter, where he resided during the remainder of his life, as did also Snorre, his American born son, after him. On the marriage of the latter, his mother made a pilgrimage to Rome, and afterwards returned to her son's house at Glaumbæ, where he had in the mean time caused a church to be built. The mother lived long as a religious recluse. A numerous illustrious race descended from Karlsefne, among whom may be mentioned the learned Bishop Thorlak Runolfson, born in 1085 of Snorre's daughter Halfrida, to whom we are principally indebted for the oldest ecclesiastical code of Iceland, published in the year 1123; it is also probable that the accounts of the voyages were originally compiled by him.

(To be continued.)

For "The Friend."

#### CHEROKEE WRONGS.

(Continued from page 109.)

*Letter from John Ross, the principal chief of the Cherokee nation, to a gentleman of Philadelphia.*

WASHINGTON CITY, May 6th, 1837.

SIR,—I return you my sincere thanks for your Discourse on the "Surviving Remnant of the Indian Race." We have found so little sympathy among our white brethren that every instance of its spontaneous exhibition touches us deeply.

On the present occasion there are many reasons why we should be more than usually affected. Your vindication of our case is as generous and unexpected as it is elegant and able. The society of which you were the organ bears a name which every Indian delights to honour.\* William Penn is one of those white men whose landing upon the shores of what was then the Indian's country, brought only peace and comfort. His influence was exerted in the cause of Christian benevolence and philanthropy. Cruelty and rapacity never followed in his footsteps. The prosperity of the great commonwealth which he founded, was not fostered by the blood nor tears of the nations of the forest. We can fully appreciate the justice of the annual commemoration, by your society, of an event affording to all his race an example, which,

had it been always followed, would have saved them from the responsibility and the consequences of many an act of oppression, of injustice, and of outrage, and ourselves from the agony of many a heartache.

You have touched our case with a master's hand, and treated the whole subject of Cherokee affairs with great ability and intelligence. You have brought before your society a rapid notice of our recent history up to the time of the last action of congress upon our affairs. I wish you to be made acquainted with what has since transpired, and to know what has been done and is contemplated hereafter, with a view to spread before the American people and their government a full knowledge of our circumstances, for the purpose of awakening that interest in our behalf upon which we yet rest our hopes of justice, and of which we shall not to the last despair.

With the history of our nation up to the period above adverted to, you are sufficiently informed to supersede the necessity for more than a very rapid retrospect. The friendly intercourse between the United States and the Cherokees commenced at a very early period of your national history. The treaty of Hopewell, by which our nation was received into the favour and protection of the United States, was dated in 1785. This instrument fixed the boundary which was then agreed upon. It will be remarked that the line which it indicates, was designed merely as a demarcation between the parties to it, and is consequently exclusively confined to the eastern limits of the Cherokee nation. It begins at the mouth of the Duck river, in what is now the state of Tennessee, and, running through portions of both Carolinas and Georgia, terminates at the head of the south fork of the Oconee, in the last named state. The country which we then owned, comprehends what is now a fertile and densely populated portion of the Union.

At a very early period after the organisation of your present form of government, the illegal encroachments upon our lands, and the outrages perpetrated upon our rights, attracted the notice of President Washington. With a view to adjust all the difficulties growing out of these fruitless sources of discord, another treaty was negotiated in 1791, at Holston. A different boundary was established, and the Cherokees placed themselves under the protection of the United States. A reference to this treaty will show that we had yielded to our neighbours a large portion of our territory, but by the seventh article we obtained the solemn guarantee of the United States to all our lands not then ceded.

In the year 1798, a further treaty was concluded between the parties, at Tellico, by which another large cession was made, and again by the express provisions of the instrument, the remainder of their country was for ever guaranteed to the Cherokees. This was, however, soon followed by another treaty of cession in 1804, two treaties in 1805, and early in 1806, another. By each of these treaties important and valuable districts were ceded. A temporary suspension of these proceedings now occurred, but in 1816 three

\* The Society for Commemorating the Landing of William Penn.

several treaties were made, in 1817 another, and these were followed up that of February, 1819. Each of these instruments contributed to narrow our limits and to curtail our territory. A peace of permanent policy was avowed, and the treaty of 1819 was regarded as a final measure. Such of the nation as were disposed to emigrate beyond the Mississippi, and to retain their original hunter habits, were provided for; those who preferred remaining, and to pursue the arts of civilisation, were to remain; property, which had been held in common, was to be enjoyed in severalty; the limits of individual rights were to be fixed, and permanent interests to be held in land.

The Cherokees, who had already made considerable progress in the pursuits of agriculture, &c., continued rapidly to advance under this system. Education became more widely diffused, a new alphabet invented by one of them, became the vehicle for disseminating useful information in their own language. A newspaper was established, a code of laws framed, and political institutions, adapted to their circumstances, were organised. With this change of manners their numbers increased, and wealth began to accumulate. Such were some of the blessings which the Cherokees had derived from their intercourse with the whites. They were contented, prosperous, and happy, and looked forward with confidence to an augmentation of all their sources of prosperity. They realised, to a considerable extent, the benefits which had been promised them. They had parted with nineteen twentieths of their original possessions, but the rest was secured to them by sanctions, guarantees, and pledges, which professed to be sacred and inviolable.

These anticipations were however not to be wholly fulfilled. Notwithstanding the understanding of all parties that the arrangements of 1819 were to be permanent and final, that no further cessions of territory were to be required or made, that we were to be suffered to retain, as private property, the comparatively small remnant of our original territory which had not been disposed of, it soon appeared that while one acre remained in our hands it would be viewed with the eyes of cupidity. Although one of the conditions upon which we had given so much was that the residue should be guaranteed to us for ever, although the treaty of 1819 was declared to be a final adjustment, although the United States had stipulated to remove all intruders from our lands, and to protect us against similar outrages in future, yet none of these provisions in our favour have for years been of any practical value.

In our memorial to the senate, in March, 1830, you will find a summary statement of the wrongs under which we laboured. We then stated that "the Cherokees were happy and prosperous till the year 1825, when the United States entered into a treaty with the Cherokees west of the Mississippi, in which, though the Cherokee nation east was no party, nor consulted, certain stipulations were introduced affecting their interests. From this date the agents of the United States

commenced their interference with the internal affairs of the Cherokee people. A system was devised and prosecuted to force them to emigrate by rendering them unhappy where they were."

In June, 1834, a paper purporting to be an agreement, was executed between John H. Eaton, a commissioner on the part of the United States, and Andrew Ross, Thomas J. Park, John West, and James Starr. These individuals were members of the Cherokee community, but were never authorised to act on behalf of the nation, nor did they hold any appointment or office which would carry with it a presumption that they had authority so to act. Yet with these men an instrument purporting to be a treaty, was signed. As soon as it came to the ears of the nation, decisive steps were taken, a protest from about thirteen thousand Cherokees was submitted to the government, disclaiming the proceeding. It was submitted to the senate for ratification as a treaty properly and duly negotiated, but in consequence of the representations made to that honourable body, and the evidence exhibited before it, it was rejected. Upon what ground it could ever be claimed to be an authoritative national act, is yet to be learned.

By direction of the president this repudiated instrument was, in November, 1834, submitted to the general council of the nation for its approval. It was, however, again most deliberately and solemnly rejected.

During the ensuing winter a delegation from the nation was at Washington for the purpose of arranging the existing difficulties. Before terms were agreed upon, and shortly after the conferences had begun, a few individuals of the nation, equally without authority as those who had been before prevailed upon to assume such powers, arrived in the city, and within a few days the regularly appointed delegation was again passed by, and new negotiations opened with these parties. On the 14th of March, 1835, an instrument purporting to be a treaty was signed by these parties, and transmitted by the president to the nation for its approval. Every effort was made to extort this approbation. The annuities due to the nation were withheld—the fears of some were excited by threats of personal violence, made by the United States agents,—others were arrested by the military and placed in confinement,—their press was seized. At one of the meetings of the nation, the Rev. Mr. Schermerhorn, who has performed a conspicuous part in these transactions, distinctly apprised the Cherokees that if they remained on this side of the Mississippi, their difficulties would increase, "that the screws would be turned upon them till they would be ground into powder."

Notwithstanding all these efforts to intimidate the nation into an approval of this instrument, it was rejected with great unanimity. A delegation, however, was again appointed to negotiate with the United States' commissioner upon all the subjects of difference. It appeared, however, that his powers were limited, and in consequence of this and other causes it was deemed advisable that the dele-

gation should proceed to Washington, and this determination was announced to the commissioner.

During the interval between the adoption and execution of this plan, the principal chief of the nation, who was also the chairman of the delegation, was arrested and imprisoned, his papers seized and examined, without any cause being assigned and without any legal process. This act of outrage, followed by no judicial investigation, was, according to the avowal of one of the actors in it, perpetrated by the orders of B. F. Curry, a United States agent.

Mr. Curry himself hastened to Washington, procured an order from the department forbidding the delegation to proceed to that place. They notwithstanding did proceed, and on their arrival at the seat of government apprised the department in the customary mode of the fact; and that they were ready to proceed in the business which had brought them on. They were received as usual; propositions were invited from them, with assurances that these propositions should be acted upon.

Within a few days, however, information reached Washington that the commissioner who remained behind had negotiated another treaty with a body of unauthorised individuals, and was bringing on with him a delegation. This instrument, to which less than one hundred of the nation ever gave their sanction, directly or indirectly, was in its terms unacceptable to the president; it was again varied in Washington in some important features; and, notwithstanding every remonstrance and opposition on the part of the regularly authorised representatives of the nation, was submitted to the senate, and finally obtained the ratification of that body by a bare constitutional majority.

I have thus given you a rapid sketch of the proceedings which terminated in the so called treaty of December, 1835. The details may be found at large in the congressional documents. This instrument we consider as the consummation of our wrongs. By its provisions all the benefits which we deemed secured to us by valid and effective treaties are in substance annihilated,—all the territory remaining in the hands of the nation or of individuals, is ceded. This instrument, to which so small a portion of our people as less than one hundred have ever been induced, by all the appliances used, to give their sanction, is, we are told, a solemn and sacred treaty, and its stipulations will be fully and rigidly enforced.

It was to have been expected that a measure so monstrous and so glaring, would be followed by acts and misrepresentations of all sorts for the purpose of sustaining it. Paragraphs, calculated to produce alarm and consternation, were insidiously thrown into the public papers the moment this spurious treaty was signed, and some of them before the news of its ratification by the senate could have reached the nation. Rumours of an armed opposition to its enforcement were fabricated, and one of these publications was headed, "The Cherokees are up!!!"

For myself, I had calls of too serious and pressing import to allow of my wasting time in hunting down these calumnies or exposing these prophecies, which had no other prospect of being verified than by themselves producing the effects they affected to foretell. The principal agent in getting up this spurious treaty was the Reverend Mr. Schermerhorn, the same individual who by similar means involved the country in a war with the Seminoles, by which millions of money, and lives still more valuable, have been lost. I was persuaded that however the cases and the people might differ, it would be attempted to confound the Cherokees with the Seminoles, and to take alarm at and to exaggerate the slightest expression of discontent. I knew that the perpetrator of a wrong never forgives his victim; and that there were some who would excite our people to open indications of resentment as a pretext for violence and a justification of themselves. It was therefore made my earnest business, by a calm and direct course, to endeavour to confirm the often expressed resolution of the Cherokees, to rely entirely upon remonstrance, and to pursue such a course as would satisfy the people of the United States and their representatives, that we had been the victims of injustice. Our people were assured that, when the treaty-making power should discover the real truth, he could not fail to be just.

The agents of the United States seem to be aware that the Cherokee nation had never sanctioned this pretended treaty. No sooner had it been hurried through the forms of ratification than they obtained a military force to overawe the Cherokees, and to oppose every attempt to pursue a faithful and honest enquiry into the real facts of the case. On my return to my constituents, having been detained some time by business, I arrived at Athens, in Tennessee, where I met General Wool, the commander of the troops, who had actually reached our country before me. The general expressed great satisfaction that I had come, and informed me that my presence had been much wanted, as he had already been in the valley towns, and found there a feeling so decidedly hostile to the treaty as to require the operation of the most powerful counteracting influences. I assured him that I considered his admission of that fact very important, as it proved that I had been guilty of no misrepresentation, and that his own experience would now enable him to show Gen. Jackson that the impression under which he professed to act in making this arrangement with the Cherokees was a mistaken one,—he had made a compact with which only one side, and what was still worse only the interested one, had consented, when to ratify a bargain requires the free consent of two. General Wool, in reply, dwelt on the impossibility of changing the determination of the president, and hoped I would advise the people accordingly, and thus prevent such scenes as had taken place in Florida. I assured him that I would pledge my life that the Cherokees would never assert their rights by bloodshed, but that I could not as an honest man advise

their assent to a spurious treaty. They might be persuaded to remove, and to remove without resistance, and would be better reconciled to their fate, if the United States would only show them the fairness formally to recognise the removal as the compelled submission of the weaker to the stronger, but they would not, in the face of heaven, put their hands and seals to a falsehood. They would not say that arrangements were brought about by honest treaty, which were really brought about by deliberate and steadily resisted and exposed craft and duplicity.

General Wool appeared chagrined at his reception in the valley towns. After our interview I discovered the cause. On reaching my destination I learned that various efforts had been made on the arrival of the army in the valley towns, and in various ways, to obtain an acknowledgment of the spurious treaty, but without effect. Even the arms of the people had been demanded, and, although they were actually required by the farmers for the protection of their fields and stock from birds and beasts of prey, in order to remove the smallest pretext for suspicion they were forthwith given up. Some of our people were unable to understand why an army should be sent among us while we were at perfect peace, to enforce the stipulations of a treaty, which, if even obligatory, was not to be executed for two years. Several arrests of men and women, as afterwards appeared, were attributed to expressions of natural surprise upon this head. None of these annoyances, however, produced any unfortunate result. The Cherokees, though unwavering in their objections to the pretended treaty, remained and will remain inoffensive and unresisting.

About four weeks after my return, the nation was convened to receive the report of the delegation. The general was invited to be present, with the troops under his command,—about five hundred of the army attended. Just before the commencement of the proceedings, while upon the platform, a package was placed in my hands, addressed on the envelope to me, and on the inside to the Cherokee people. It was a notice from General Wool, communicating in substance the determination of President Jackson, that no alteration in the treaty would be made by him, but that its stipulations should be scrupulously fulfilled.

This communication from General Wool was publicly read and interpreted, and afterwards the paper called the treaty was in like manner read and interpreted. The people were entirely silent in relation to the former. They were then asked if they were disposed to give their assent to the latter. They unanimously answered, No! and insisted upon a new arrangement, alleging that the one exhibited to them had been made with irresponsible, unauthorised individuals, and contained terms and conditions distinctly at variance with their often and publicly proclaimed instructions.

The nation having thus spontaneously and without advice from their rulers, rejected this spurious treaty, and disclaimed it as their act, it appeared to me the most prudent course

to encourage them in hoping for better things. It also occurred to me that if those of our brethren who were already in the west, were to unite with us in endeavouring to make the truth of the case known, our prospects of ultimately obtaining justice would be improved. I also knew that this portion of the nation considered the provisions of the treaty, under which they had emigrated and received lands beyond the Mississippi in lieu of what was ceded in the east, as seriously infringed by the document in question. I was further persuaded that the reason assigned for our opposition to the arrangement, viz., our distaste for Arkansas, could not be attributed to those who actually resided there. With these impressions, I recommended the appointment of a delegation to confer with our brethren in the west, upon the propriety of sending a joint embassy to Washington for the purpose of satisfying the government how much they had been misinformed and deceived, and of making a definitive arrangement upon terms acceptable to the nation. At the same time, I assured the people that the treaties already recognised by both parties as existing between them and the United States, would not be broken, and they might confidently trust to that security for obtaining a fair and honest adjustment of controversies, which was all they had ever desired.

(To be continued.)

For "The Friend."

#### ON GIVING ALMS.

Among the practical duties enjoined in the New Testament, we find few, if any, more frequently or forcibly impressed, than the giving of alms. The poor, we are told, we have always with us, and experience fully confirms the declaration. Hence there must always be objects upon whom the virtue of charity may be exercised. Our Saviour, when reproving the superstitious formality of the pharisees, as manifested by their needless washings, enjoined them to give alms of such things as they had, and behold all things were clean unto them.\* Connected with the solemn admonition to his disciples, to seek the kingdom of God, and rely on divine protection in regard to the necessary supplies for their physical wants, is enjoined the duty of giving alms.† Cornelius is described as a devout man, who feared God with all his house, gave much alms to the people, and prayed to God always. When visited by an heavenly messenger, he was assured that his alms, as well as his prayers, were come up for a memorial before God.‡ The account which is given us of Dorcas, her good works, her alms deeds, and of the lamentation of the widows upon her death, is particularly beautiful and pathetic.§ In the description which our Lord has given us of the final judgment of the righteous and the wicked, we find the care of the former to administer to the wants of those who were in distress, from poverty, sickness, or imprisonment, brought conspi-

\* Luke, xi. 41.  
† Acts, x. 2-4.

‡ Luke, xii. 33.  
§ Acts, ix. 36-39.



causally into view, and the service thus rendered to the meaneast members of the human family, accepted as rendered to the Saviour himself. But on the other hand, the selfish disregard of the wicked to the distresses of others, is charged as a neglect of the Master.\* The Apostle John explains this passage, without referring to it, in that pointed question; Who shall hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?† And this love, whose absence is indicated by selfish hardness of heart, is the great point on which hang all the law and the prophets. In other words, it is this love, steadily maintained, with its inseparable concomitant, the love of man, which leads to a fulfilment of all the righteousness which the law and the prophets were designed to establish.

From this view of the subject, we may clearly infer, that a disposition of heart from which acts of charity and mercy unavoidably flow, is absolutely requisite to our acceptance in the Divine sight. We are not, however, to suppose, that acts even of charity and mercy will give us a right, by purchase, to a seat in the regions of blessedness. If we are saved, it is owing to the mercy of God, but if we are lost, our perdition will be of ourselves. And the man whose affections are concentrated upon himself, whose love of the world is not counteracted and overpowered by the love of the Father—whose faith never breaks out in works of benevolence to his fellow man,—has little reason to expect that his place will be allotted among those on the right hand of the King, when he comes in his glory.

When we come to examine our duty in relation to alms, as a practical question, it is found to be less simple than a hasty thinker would imagine. The great object at which we ought to aim, is to preserve a mind properly alive to the sufferings of others, and to be willing to bear as great a part of their burdens, as our religious duty requires. The man who gives his money, without examination or enquiry, to any sturdy beggar he meets, for the sake of getting clear of importunity, acts a part nearly as selfish as the man who withhold his charity altogether. Those conquerors of the earth, who, during the middle ages, frequently spent great part of their lives in war and rapine, and, having spread desolation and ruin wherever they went, at last devoted a portion of their plunder to the founding of monasteries or erection of churches, have not, in the view of posterity, any claim to the character of givers of alms. And those, in the common walks of life, who accumulate wealth by grinding the faces of the poor—by hard dealing—by the rigid exaction of their dues, by pressing down the wages of those whom they employ to a minimum grade—and by all the arts of a selfish and exclusive policy; and afterwards devote a portion of the wealth thus acquired to works of ostentatious charity, have as little claim to deeds of genuine benevolence, as

those men of plunder and blood—though their conduct, indeed, is not so glaringly odious. This kind of charity, we generally allow, has little or no affinity with that species of alms which the sacred pages enjoin. But are not the alms usually given by those of reputable character, too often mingled with selfish ingredients?

There are two very different classes who may become the receivers of alms. The absolute paupers, who rather expose than conceal their necessities, and those who are honestly toiling, under difficulties and discouragements, to supply their own wants, and who, from modesty or diffidence, confine the knowledge of their circumstances as much as possible to themselves.

In regard to the former class, it may be justly observed, that in this country, under ordinary circumstances, their number is mostly made up of the victims of intemperance or sloth. To persons of that description, alms, carelessly and indiscriminately given, often do more harm than good. The conclusion is then at hand, that we had best withhold our bounty from such persons altogether. This, however, is not exactly what our Saviour inculcated, when he held up the example of our heavenly Father, who maketh his sun to rise on the evil and on the good, and sendeth rain upon the just and on the unjust. In this case, the wants to be relieved, are not merely physical. They are deeper, and are more difficult to remedy. Giving alms, according to its true and evangelical meaning, I conceive, consists in administering to the wants of others of such things as we have, and of such as their necessities require. When the lame man at the gate of the temple, asked alms of Peter and John, Peter told him, silver and gold have I none, but such as I have, give I to thee. Though the apostles would administer nothing in the way he expected assistance, yet by restoring him to the use of his limbs, they probably enabled him to provide for himself. And may not persons of improved understandings, without the gift of healing, frequently bestow their alms in a similar manner,—or to a similar purpose? Where poverty arises from vice, negligence, ignorance, or waste, alms may be given to much greater effect, by counteracting the evils in which it originates, than by supplying the physical wants. The latter is often like alleviating a disease by increasing its virulence; but the former applies the remedy to the seat of the disease. The truth is, that the provision which is made for the poor, both publicly and privately, often increases the evil which it is intended to remedy. And this arises in a great measure from the attention of the donors being too much directed to the supply of physical wants, and too little to the use of moral remedies. To enable the poor to provide for themselves, to cultivate their moral faculties, to remove as far as possible those temptations which usually lead them into poverty or crime, is bestowing alms in the most effectual way, as well as most in accordance with Christian benevolence.

It is too frequently the case, that people who are disposed to distribute a part of their

income amongst the necessitous, consider their duty performed by the act of giving to those who are in want, without sufficiently reflecting that the objects of their bounty are probably quite as much in want of advice and encouragement, as of pecuniary aid. Our minds, as well as our fortunes, are the gifts of our munificent Creator, and the injunction to give alms of such things as we have, is as applicable to the treasures of intellect as to those of visible wealth.

That species of alms, which consists of advice, instruction, and encouragement, is particularly important to that class, numerous at all times, and unusually increased at the present, who are struggling and toiling under discouragements and privations, to provide for themselves and their families, without invoking the hand of charity. How often might such as these be effectually, yet delicately, assisted by persons of wealth and influence. If the latter would sometimes let fall, from their ample stores of productive employment, some handful for the former to glean, alms might be given without creating a sense of degrading dependence. But for those who are favoured with abundance, either of intellectual or tangible wealth, to resign the aristocracy of their condition, to enter into the feelings of their poor and ignorant neighbours, to aid them by their counsel, and encourage them in their business, requires a degree of humility which nothing but a deep sense of religious obligation can infuse. Yet this is the course which would be pursued, by men of superior minds, or of ample estates, were they duly regardful of the injunction to give alms of such things as they have.

Not only the wealthy and powerful, but persons of narrow and limited circumstances, might unquestionably be much more useful in the world than they commonly are, were they to regard with proper attention, the text already several times quoted, to give alms of such things as they have. It is unquestionably a duty not to be overlooked, that we provide, if we can, for our own. But this, though a duty, is not an all absorbing one. Such of us as find the wants of our own families absorb nearly all our means, are very liable, when objects of bounty present, to conclude that assistance must come from the rich, and we must retain what we have to meet the wants of those nearer home. We may endeavour to reconcile ourselves to a selfish policy, by supposing that if we were wealthy we would be liberal; and that when we have added a little more to our small provisions, we will then contribute more freely to the wants of others. But before we determine to rest upon this species of anticipated beneficence, it would be well to examine, whether this is a compliance with the sacred injunction—to give alms of such things as we have; whether it may not be love of the world, rather than want of power, which prompts us to withhold, and to reflect that it is much less inconvenient to ourselves to postpone the accomplishment of our views of accumulation, than it is to those who are in want to wait till we have effected them.

L. S.

\* Matt. xxv.

† 1 John, iii. 17.

For "The Friend."

## THOMAS LURTING.

The history of Thomas Lurting, which is given by Sewell, may probably be unknown to many of the younger readers of "The Friend." The narrative of Sewell is very interesting, and perhaps may be equally pleasing to our juvenile readers if presented in a condensed form, and in a more modern dress.

We first meet with him in the station of boatswain's mate on board a ship of war, in the fleet of Admiral Drake. In this situation he appears to have been an active and intrepid warrior. He was several times exposed to very imminent danger, and experienced a number of hairbreadth escapes. In the year 1655, when Admiral Drake visited the Mediterranean, in an expedition against some of the ports of Spain, and the Barbary powers, Thomas Lurting was on board one of his ships.

It so happened that a little before this time, some of the crew became acquainted with a person who had attended one of the meetings of Friends in Scotland. This was, we may observe, soon after George Fox began his ministerial labours. The Society, on its first appearance, was much vilified, and consequently excited no inconsiderable attention. The doctrines of the Quakers became an object of eager enquiry with many serious people of that day. The leading doctrine of George Fox, which unquestionably constituted the principal theme of his sermons and those of his coadjutors, was that of the inward light, as an infallible guide in the way of life and salvation.\* It is probable that little more, of the principles of George Fox and his friends, than this primary article, became known to these fighting sailors. A small number of them declined attending the service of the chaplain, and met to worship in silence. This soon gained for them the appellation of Quakers. Thomas Lurting, being stimulated by the priest, displayed his zeal for the prevailing religion of the ship by abusing these inoffensive men. But finding this conduct productive of self-condemnation, or rather meeting, like Saul of Tarsus, with something by the way, which condemned this unrighteous zeal, he was induced to look more closely into his own mind, and eventually was brought to an unshaken belief in the doctrine of a Teacher and Guide, secretly manifested to his enquiring mind. He therefore united in worship with the few who bore the appellation of Quakers, and others soon afterwards joining them, their numbers increased so that in less than six months they consisted of twelve men and two boys. These Quakers, as they were called, though ridiculed at first, eventually, by their exemplary conduct, gained the esteem of their officers and shipmates.

\* When the Lord God and his Son Jesus Christ sent me forth into the world to preach his everlasting gospel and kingdom, I was glad that I was commanded to turn people to that inward light, spirit, and grace, by which all might know their salvation and their way to God; even that Divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any.—G. Fox's Journal, vol. i. p. 28.

Still they continued to perform the service required on board the ship, for they had not as yet discovered the inconsistency of war with their religious profession. Their case indeed furnishes a remarkable example of the gentle and gradual unfoldings of the divine principle in the mind. Their religious views led them to perform the duties assigned them with extraordinary diligence, so that the captain declared he should be willing that all his men were Quakers, for they were the bravest men in the ship. Yet, though they continued to fight, they refused to partake of the plunder.

Although George Fox had, several years before, made a public profession of his testimony against war;† and in 1654 wrote to the protector informing him that he denied the use of carnal weapons against any man, and that he was sent to bear witness against all violence, and to turn the people from darkness to light; to bring them from the occasion of war and fighting to the peaceable gospel;‡ yet it is probable that Thomas Lurting and his companions were entirely unacquainted with these circumstances. But when they came to walk by the rule which George Fox recommended, to wit, the law of the Spirit of Life as manifested in the secret of the heart, they were soon led to observe the same things in their outward demeanour.

The ship in which they were employed being at Barcelona, preparing to batter down one corner of a castle which was firing upon them, Thomas, who was stripped and busily engaged in directing the men where to point their shot, was suddenly impressed with a conviction that the practice of war was inconsistent with his religious duty. Under this conviction he put on his clothes, and walked the deck, totally regardless of the fire from the Spanish garrison. Being deeply engaged in religious exercise, some of the men, who observed him, enquired if he was hurt. He answered he was not, but was under some scruple of conscience with regard to fighting. Night coming on, the ship was removed beyond the reach of the castle guns; and does not appear to have been afterwards engaged at that place.

But as they rather expected to renew the attack on the succeeding day, Thomas informed some of his friends that he now believed that his duty to his Master required him, in case the action was renewed, to bear his testimony against war and fighting, and quietly acquiescing in the Lord's will, to leave the event to the Divine disposal. He thought that as he and his friends had borne so conspicuous a part in the preceding conflicts, they must now evince their adherence to the principles of the gospel, by openly refusing to take any further share in the destruction of human life. He was not, however, immediately brought to the trial.

Not long afterwards, being ordered upon a cruise, they discovered one morning a large ship steering toward them, which they supposed to be a Spanish vessel of war. Orders were accordingly given to clear the ship for

action. Thomas, who was then on the deck, perceived that the time was come when the sincerity and firmness of his principles must be tried. Inwardly and fervently imploring Divine assistance, he called his friends together, probably in his private cabin, which he had used for their meeting room, and informed them of his own resolution, but left them to act as they should believe right. After expressing his reliance on Divine protection and support, he told them, the captain had great confidence in them, and therefore advised, that such of them as were of his mind in relation to fighting, should assemble together in the most public situation in the ship, where the captain and other officers might see them. By acting thus openly they would avoid the imputation of having deserted their posts, without affording to the captain an opportunity to supply their places with others.

Thomas then went upon deck, and took his stand in a conspicuous part of the ship. Looking behind him he had the satisfaction to discover that his friends were all standing near him. What an interesting spectacle! Twelve of the most active warriors on board the ship, standing quietly together, resolved to fight no more, whatever might be the consequence of their refusal. A large vessel bearing down upon them, with a menacing appearance. The officers busily engaged in preparing for a sanguinary conflict, and hastily driving the men to their quarters. Under these circumstances, it could hardly be expected that the prompt and rigid discipline of a British ship of war, would be satisfied with any thing short of the lives of those who refused to fight. Shortly after they had taken their station, the lieutenant ordered one of those men to his quarters, to which he returned that he could fight no more. The lieutenant thereupon reported the case to the captain, observing that the Quakers were all collected together, one of them says he cannot fight, and he did not know but they were going to mutiny. The captain, in a rage, seized the man by his collar, beat him with a large cane, and dragged him to his quarters. Then returning upon the deck, he called for his sword, and furiously drew it from the scabbard. Thomas instantly apprehended he was divinely required to present himself as a sacrifice to his enraged commander. Fixing his eyes seriously and steadily on the infuriated captain, he stepped forward to meet him. The countenance of the captain immediately changed, his visage became pale, and turning about, he gave his sword to his waiter and walked away. It soon afterwards appeared that the ship which had excited this alarm was a Genoese, one of their friends. And before night the captain sent a messenger to Thomas to apologize for his conduct, acknowledging that his passion had carried him beyond the bounds of decorum. Thomas in reply gave him to understand that he did not resent his conduct; but withal cautioned him against such indulgence of passion, lest in his anger he might commit an act of which he would afterwards repent in vain.

When Thomas got home from this voyage

† Journal, vol. i. p. 56. ‡ Ibid, p. 169.

he left the ships of war, but continued a seafaring life on board of merchantmen. A remarkable circumstance, which occurred in 1663, shows, in a conspicuous manner, what prudence and courage may do, without violating the principles of peace.

In the autumn of that year he was sailing in the capacity of mate, on board a ship in the Venetian trade, commanded by George Pattison, one of the Society of Friends. When returning homewards, near the island of Majorca they were pursued by an Algerine pirate, and putting up too much sail, some part of their rigging gave way, in consequence of which the pirate overtook them, and ordered the captain to come on board. He accordingly, with four of his men, went in his boat to the Algerine vessel, leaving the mate with three men and a boy on board his own ship. Upon their arrival thirteen or fourteen Algerines were sent back with the boat to take charge of the English prize. While these things were passing, Thomas Lurting was under great exercise of mind, on account of the captain and men who had gone with him, as well as on account of those who remained on board their own vessel. While thus exercised, he received what he believed to be a divine assurance, that he should not go to Algiers. Under this assurance all his fears were dissipated; and going to the side of the ship he received their captors on board in a friendly manner. He afterwards showed them the different parts of the ship, and her cargo, as if there was nothing amiss; and had the satisfaction to find that his amenity was met by civil treatment on the part of their new acquaintances.

Thomas, soon afterwards, took occasion to assure his mate that he believed they would not go to Algiers. But he charged them to be as obedient to their new masters as they had formerly been to him. This they promised to do, and it was soon perceived that their diligence and obedient behaviour gained the confidence of the captors; so that having taken some small articles out of the prize, several of them returned to their own vessel, leaving eight of their number to conduct the English ship to Algiers.

The solicitude of the mate was now turned toward the captain and his men who were still in the Algerine vessel, for he felt fully assured of the deliverance of those who were with him. His fervent prayers on behalf of his captain and the four men were at length answered, by their being all sent back to their own ship. The English sailors manifested the utmost willingness to assist in recapturing the ship, assuring the mate that they would kill as many of the Algerines as he should command. But he told them they must not hurt them, and that in case they would be directed by him, he would endeavour to effect their liberation, but if they chose to attempt it by violence, he would take no part in the affair. The men finding the mate would not attempt the recapture by violence, agreed to be governed by him, and allow him to effect it in his own way. He ordered his men to be particularly careful to give no offence to their captors, but to obey their

commands with alacrity. The consequence of this conduct is easily perceived. The Algerines, finding their prisoners so diligent and obedient, became easy and careless themselves. As they were all armed, and the English destitute of arms, and withal so peaceable and obliging in their behaviour, suspicion had little to feed upon, and therefore soon died away.

The weather becoming stormy and wet, they soon lost sight of the piratical ship, which was an important event, and absolutely necessary to the success of the enterprise—two of the captors lodged in the cabin with the English captain. These two having retired one very rainy night, to their usual place of repose, the mate persuaded another to go to sleep in his cabin; and eventually prevailed upon them all, one after another, to lie down and sleep. He then going quietly to work, got possession of their arms. This being done, he informed his men that they had the Algerines in their power, but strictly forbid their being hurt. He ordered, however, that they should be kept below deck where they were, and the vessel steered for Majorca. The wind being favourable, they found themselves in the morning within sight of that island. Orders were given to watch the doors, and not let more than one or two of the Algerines out at a time. When one of them came upon deck, expecting to see Algiers, he was astonished to find them approaching Majorca. It was naturally apprehended, that when this man reported to his companions the change which had been effected during the night, some violence might be attempted; and the mate, therefore, cautioned his men to be careful not to spill any blood. But the news of their own capture, produced in this piratical crew a very different effect from what was expected. Instead of a violent paroxysm of rage, their courage sunk at once, they all fell to crying, and began to beg that they might not be sold. For it is to be observed, that as the Barbary powers were then, as they still are, in the practice of making slaves of those Europeans who fall into their hands, the nations of Christendom were accustomed to retaliate this enormity, by making slaves of those whom they captured on the high seas. Thomas Lurting's religion, however, was quite too evangelical to admit this piece of barbarism into his practice. He, therefore, assured his prisoners, that they should not be sold, and thus appeased their anxiety. The captain and his cabin companions, during this time, remained unconscious of what had occurred. The mate going into the cabin, informed his captain of what they had done. When the latter acquainted the Algerine chief, that the vessel was again under the command of its proper owners, and that they were going to Majorca, he also began to weep, and to solicit the captain not to sell him. This he promised should not be done.

The captain having some business at Majorca, put into the port, having previously concealed his prisoners, for fear the Spaniards might discover and take them by force. An English captain, an acquaintance of Captain

Pattison, being then at Majorca, was informed, under promise of secrecy, of what had occurred, and of the prisoners then on board the ship. This captain was desirous of having two or three of these Algerines himself, and told the master and mate they were fools to refuse selling them, for they were worth two or three hundred dollars a piece. But they absolutely rejected the application, the mate declaring he would not sell them for the whole island of Majorca. This captain finding he was not likely to gain what he desired, gave information to the Spaniards on shore, of what had been confidentially told him. But the captain and mate hearing what was done, called their prisoners to assist in getting the vessel out to sea. Thus these conscientious Christians, to save their Mahometan prisoners from the hands of the Spaniards, exposed themselves to the danger of being again reduced to captivity. These Algerines were allowed their liberty for several days, until they attempted to rise, which they were prevented from doing by the firmness and prudence of the mate, but without deviating from his pacific course.

Notwithstanding the success which had thus far attended the unwalklike heroism of the mate, a difficult and embarrassing service remained. The master and mate were desirous of restoring their prisoners to their native country; but how to effect it, with safety, was not easily seen. The well known character of these piratical pests of the Mediterranean, as well as the disposition manifested by them, on more occasions than one, during their captivity, were sufficient indications to the Englishmen of the imprudence of placing themselves in their power.

Having approached the Barbary coast, supposed to be about fifty miles from Algiers, and six from land, and little or no wind prevailing, Thomas undertook the dangerous and delicate task of putting the Algerines on shore. As the Algerines were ten in number,\* and the whole crew of the English ship only nine men and a boy, it was difficult to decide in what way to proceed. To send them all at once, with two or three of the ship's company, appeared unsafe; and to send them ashore at twice, would give the first half a chance to surprise the company who should land with the last.

The mate, with two men and a boy, took his station in the bow of the boat, having a boat hook in his hand, and the arms of the prisoners lying close to them. The Algerine chief was then seated on the stern of the boat, with one on his lap; another was then placed on each side of him, with a man on his lap; and thus the ranks were extended until all were seated. This position was chosen to prevent their suddenly rising, in case they should be disposed so to do. As they approached the shore, one of the sailors became alarmed, and cried out that there were men in the bushes on shore—on which the prisoners all rose at once. The situation of these English sailors was at that instant truly

\* Two were probably added to the former eight, when the captain was sent back.

appalling. But the mate, with his usual self-command, directed his men to seize such arms as they had, but to make no use of them, till he should give them liberty. The conditions which he had prescribed to his men, on which it would appear they consented to assist in the hazardous enterprise of putting the Algerines on shore, were, that they should abstain from violence, until he should declare that he could do no more; and then, as the men were not principled against fighting, they must be at liberty to fight for their lives. After a little pause, he discovered that the alarm of men on the shore was unfounded, when resuming his native firmness, he turned the boat hook in his hand, and gave the Algerine captain a proof, that he was still subject to his orders, by striking a pretty severe blow and bidding him to sit down. This command was instantly obeyed by them all. Having approached so near the shore that they could easily wade, the Algerines were ordered to jump into the water, which they did. The mate then drawing nearer to land, threw the arms also on shore. He also furnished his prisoners with provisions to supply their wants, until they could reach one of their own towns.

The mate and his little crew then returned to the ship, and the wind almost immediately sprung up in their favour—a circumstance which had not occurred while the Algerines were on board—and quickly waited them to their native land.

The news of this extraordinary adventure reached England before them, probably through the instrumentality of the captain, whom they saw at Majorca, and as they passed up the Thames, the king, who was there at Greenwich, was informed of it. He came in his barge to the side of the vessel, and received from the mate an account of this interesting transaction. When he was told that they had put their captors on shore, he remarked, they might have made a good profit by bringing them to England; but Thomas told him, he thought it better for them to be in their own country. The king smiled at his simplicity, being probably unable to comprehend the principle on which the captain and mate had acted.

Some years after this event, some seamen, belonging to the Society of Friends, being captured and enslaved at Algiers, George Fox wrote to the Dey at Algiers, remonstrating against the conduct of his people in relation to Friends, and showing him, by a concise narrative of this case, that the Quakers, so called, when the power was in their hands, had acted very differently towards them.

L. S.

From the New York Observer.

## HYMN FROM THE GERMAN.

CONVICTION.—*Theodore Untereck.*

1. Import, O Lord, thy light!  
I'm to myself a stranger,—  
Show me myself aright!  
I know—while'er the cause—  
I am not as I was;  
For new I deeply feel  
All with me is not well.
2. Content with form and show,  
I had no thought of trouble

- In seasons past;—but now  
Sorrows upon me crowd,  
I'm to myself a load,  
The things that were my joy  
With grief my heart annoy.
3. No outward source of pain  
Excites desponding sorrow,  
Or leads me to complain—  
Many and kind my friends,  
No foe my peace offends,  
My frame, as I desire,  
In health and strength entire.
  4. O no!—'tis grief of soul,  
And from within arises,  
Refusing all control:  
'Tis this,—the anxious thought  
That yet I know it not,  
Whether I'm truly thine,  
And, Jesus, thou art mine.
  5. The things are far from one,  
*Being—and call'd*—a Christian;  
I know that he alone  
Is worthy of the name,  
Who by the strength thou tame  
His darling lusts, and lives  
To Him who mercy gives.
  6. It is but self-deceit  
To cherish the opinion—  
That it is adequate  
To prove our faith sincere—  
If we from crimes are clear  
Which men of heathen name  
Would shun thro' fear of shame.
  7. He only Christ puts on  
Who is of self divested;  
Who cannot trust his own  
Virtue, or strength, or will,  
Or wealth, or rank, or skill—  
But, these renouncing, prays  
"Jesus, direct my way."
  8. Thus speaks the voice of faith,  
In earnest supplication:  
"Save, Jesus, save from wrath!  
My Lord, Redeemer, Shield,  
I to thy guidance yield:  
Thou art my trust alone,  
O take me for thine own!"
  9. Who fills this truth to know  
Is less in faith a stranger;  
Of God remains the foe;  
His hope, built on the sand,  
Cannot the trial stand:  
Our safety's only ground  
Is in free mercy found.
  10. The fear, Lord, troubles me  
Lest I in love am wanting:  
Is less what I feel for rest,  
Deceptive, hollow, faint,  
Makes but almost a saint,  
And leaves the world supreme  
Above thy sacred name.
  11. My heart, approach the test,  
'Tis time it were decided:  
I else can find no rest,  
Say to the world,—"Away!  
Away my sins!"—but my  
To Christ, "Thou art alone  
My joy!"—or nothing's done.
  12. Poor worm! wouldst thou refuse  
The King thy cheerful homage,  
By whom creation rose?  
Wilt thou resist his call  
Who is the All in all?  
Who his own world sustains,  
O'er all for ever reigns?
  13. What else shall pass away  
That's found in earth or heaven,  
Himself unchang'd shall stay,  
With pow'r to curse or save:  
Our race go to the grave,  
But thence He'll call his friends  
To bliss that never ends.
  14. While all, who here below,  
Lightly esteem'd his favour,

- Must sink in endless woe,  
Far from the blissful shade  
Of all the friends of God,  
To wall in hopeless grief,  
Where none can give relief.
15. He writes;—make no delay,  
Take now his offer'd mercy,  
My soul!—and in him say—  
"Flesh, spirit, time, estate,  
My all I consecrate  
Entire, O Lord, to thee,  
Now and eternally.
  16. "Do what thou wilt with me,  
Only make me a vessel  
Of praise to honour thee!  
That now, by faith and love,  
I may thy grace approve;  
And soon in glory raise,  
My song of endless praise."

## THE FRIEND.

FIRST MONTH, 27, 1838.

In one of our editorial paragraphs last week, was an allusion to a discussion in the State Convention, relative to the rights of the coloured people. The matter in debate was, a motion to prefix to the word "freemen," in that clause of the constitution respecting the right of suffrage, the word *white*; thus excluding the coloured people, without discrimination, from the privilege of voting. The space remaining to us will confine us at present to the mere announcement of the fact, that the discussion resulted in the adoption of the motion by a considerable majority.

The annual meeting of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on the evening of second day, the fifth of next month, at seven o'clock, in the committee room, Arch street. The members of both branches are invited to attend.

NATHAN KITE, Secretary.  
Philadelphia, 1 mo. 26th, 1838.

A TEACHER is wanted to take charge of Friend's School, in Burlington, N. J., in the fourth month next.

A member of the Society of Friends would be preferred. Apply to CALES GASKILL, ROBERT THOMAS, WM. W. KING, Burlington, 1 mo. 19th, 1838.

A stated meeting of the Female Branch of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on fifth day next, 1st of 2d mo., at three o'clock, p. m., at Friends' Reading Room, Apple Tree Alley.

Agent Appointed.

Jonathan Beede, Poplin, N. H.

DIED, 1st month 4th, of a protracted illness, REBECCA RAKENTRAW, wife of Joseph Rakentraw, aged fifty-seven years.

Departed this life at Newport, R. I., on the 4th ultimo, GEORGE BOWEN CROCK, aged 16 years. In announcing the demise of this beloved youthful friend, we are comforted in the consoling assurance that his spirit has ascended to those celestial regions, "where the wicked cease from troubling, and the weary be at rest."

at Amesbury, Mass., in the 10th mo. last, LYDIA J. FURINGTON, aged 21.

# THE FRIEND.

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For "The Friend."

*America Discovered in the Tenth Century.*

(Continued from page 130.)

A SURVEY OF THE PRECEDING EVIDENCE.

1. *Geography and Hydrography.* It is a fortunate circumstance that these ancient accounts have preserved not only geographical but also nautical, and astronomical facts, that may serve in fixing the position of the lands and places named. The nautical facts are of special importance, although hitherto they have not been sufficiently attended to, viz. statements of the course steered and the distance sailed in a day. From data in the Landnama, and several other ancient Icelandic geographical works, we may gather that the distance of a day's sailing was estimated about twenty-seven or thirty geographical miles (German or Danish, of which fifteen are equal to a degree; each of these accordingly equal to four English sea miles). From the island of Helluland, afterwards called little Helluland, Biarne sailed to Herulfnes (Kiteit) in Greenland, with strong southwesterly gales, in four days. The distance between that cape and Newfoundland is about 150 miles, which will correspond, when we take into consideration the strong gales. In modern descriptions it is stated that this land partly consists of naked rocky flats, where no tree—not even a shrub—can grow, and which are therefore called Barren; thus answering completely to the hellar of the ancient Northmen, from which they named the country.

Markland was situated to the southwest of Helluland, distant about three days' sail, or about from eighty to ninety miles. It is therefore Nova Scotia, of which the description given by later writers answer to that given by the ancient Northmen of Markland: "the land is low in general;" "the coast to the seaward being level and low, and the shores marked with white rocks;" "the land is low with white sandy cliffs, particularly visible at sea;" "on the shore are some cliffs of exceedingly white sand." Here "level" corresponds completely to the Icelandic "slett," "low to the seaward," to the short expression

"osabratt," and "white sandy cliffs," to the "hvitir snadar," of the Northmen. Nova Scotia, as also New Brunswick and Lower Canada situate more inland, which probably may be considered as all belonging to the Markland of the Northmen, are almost everywhere covered with immense forests.

Vinland was situate at the distance of two days' sail, consequently about from fifty-four to sixty miles, in a southwesterly direction from Markland. The distance from Cape Sable to Cape Cod is stated in nautical works as being west by south about seventy leagues, that is about fifty-two miles. Biarne's description of the coasts is very accurate, and in the island situate to the eastward, (between which and the promontory that stretches to eastward and northward Leif sailed) we recognize Nantucket. The ancient Northmen found there many shallows (grunnsefi mikit); modern navigators make mention at the same place "of numerous reefs and other shoals," and say "that the whole presents an aspect of drowned land."

Kialarnes (from kiolr, a keel, and nes, a cape, most likely so named on account of its striking resemblance to the keel of a ship, particularly of one of the long ships of the ancient Northmen) must consequently be Cape Cod, the Nauset of the Indians, which modern geographers have sometimes likened to a horn, and sometimes to a sickle, or scythe. The ancient Northmen found here trackless deserts (creft), and long narrow beaches and sand hills or sands (strandir langar ok sandar) of a very peculiar appearance, on which account they called them Furdustrandir (wonder-strands, from furda, res miranda, and strand, strand, beach.) Compare the description given of this cape by a modern author, Hitchcock: "The Dunes or sandhills, which are often nearly or quite barren of vegetation, and of snowy whiteness, forcibly attract the attention on account of their peculiarity. As we approach the extremity of the cape, the sand and barrenness increase; and in not a few places it would need only a party of Bedouin Arabs to cross the traveller's path, to make him feel that he was in the depths of an Arabian or Libyan desert." A remarkable natural phenomenon, which is observed there, has also most probably had a share in giving rise to that peculiar name. It is thus described by the same author: "In crossing the sands of the cape, I noticed a singular mirage or deception. In Orleans, for instance, we seemed to be ascending at an angle of three or four degrees; nor was I convinced that such was not the case, until turning about I perceived that a similar ascent appeared in the road just passed over. I shall not attempt to explain this optical deception; but merely

remark, that it is probably of the same kind as that observed by Humboldt on the Pampas of Venezuela; 'all around us,' says he, 'the plains seemed to ascend toward the sky.'" Thus we observe that the appellation given by the ancient Northmen to the three strands or tracts of coast, Nauset Beach, Chatham Beach, and Monomoy Beach, is remarkably appropriate.

The great gulf stream, as it is called, which issues from the gulf of Mexico, and runs between Florida, Cuba, and the Bahama isles, and so northwards in a direction parallel to the eastern coast of North America, and of which the channel in ancient times is said to have approached still nearer to the coast, occasions great currents precisely at this place, inasmuch as the peninsula of Barnstable offers opposition to the stream, as it comes from the southward. The Straumfiord of the ancient Northmen is supposed to be Buzzard's Bay; and Straumey, Martha's Vineyard; although the accounts of the many eggs found there would seem more precisely to correspond to the island which lies off the entrance of Vineyard Sound, and which at this day is for the same reason called Egg-island.

Krossanes is probably Gurnet Point. It must have been somewhat to the northward of this that Karlsefne landed, when he saw the mountain range (the blue hills) which he considered as forming part of the same range that extends to the region where we recognize the place named Hop (*i Hope*.)

The word hóp, in Icelandic, may either denote a small recess or bay formed by a river from the interior, falling into an inlet from the sea, or the land bordering on such a bay. To this Mount Hope's Bay, or Mont Haup's Bay, as the Indians term it, corresponds, through which the Taunton river flows, and, by means of the very narrow yet navigable Pocasset river, meets the approaching water of the ocean at its exit at Seaconnet. It was at this Hope that Leif's booths were situate, it was above it, and therefore most probably on the beautifully situate elevation called afterwards by the Indians Mont Haup, that Thorfinn Karlsefne erected his dwelling house.

2. *Climate and Soil.* Concerning the climate of the country, and the quality of the soil, and also concerning some of the productions, the ancient writings contain sundry illustrative remarks. The climate was so mild, that it appeared that cattle did not require winter fodder, for there came no snow, and the grass was but slightly withered. Warden uses similar expressions respecting this region: "La température est si douce que la végétation souffre rarement du froid ou de la sécheresse. On l'appelle le paradis

de l'Amérique, parce qu'elle l'emporte sur les autres lieux par sa situation, son sol et son climat." "An excursion from Taunton to Newport, Rhode Island, down Taunton river and Mount Hope bay, conducts the traveller among scenery of great beauty and loveliness," says Hitchcock, and when he adds that the beautiful appearance of the country "and the interesting historical associations connected with that region, conspire to keep the attention alive, and to gratify the taste," he will find that this last remark is applicable to the times much more remote than he thought of, when he gave expression to the above sentiment.

A country of such a nature might well deserve the appellation of "The Good," which was the epithet the ancient Northmen bestowed on it; especially as it yielded productions whereon they set a high value, and of which their colder native land was for the most part destitute.

3. *Produce and Natural History.* Vines grew there spontaneously; a circumstance which Adam of Bremen—a foreign writer of the same (that is of the eleventh) century—mentions that he had learned, not from conjecture, but from authentic accounts furnished by Danes. As his authority on this occasion he cites the Danish king, Sveyn Estrithson, a nephew of Canute the Great. It is well known that vines still grow in that region in great abundance.

Spontaneously growing wheat (sjálfstáinir hveitjakrar). At the subsequent arrival of the Europeans, maize was found growing here, or Indian corn as it is called, which the natives reaped without having sowed, and preserved in holes in the earth, and which constituted one of their most valuable articles of food. Honeydew was found on the island which lies off it, as is also still the case.

Mazer (mausur), a species of wood of remarkable beauty, probably a species of the Acer rubrum, or Acer saccharinum, which grows here, and which is called "bird's eye," or "curled maple." Wood for building was also obtained here.

A great number of forest animals of all kinds. It is understood that the Indians chose this region in preference for their abode, chiefly on account of the excellent hunting. Nowadays the forests are for the most part cut down, and the animals have withdrawn to the interior and woodland regions. From the natives the Northmen bought squirrel skins, sables, and all kinds of peltries, which are still to be found in abundance in this district.

Eyderducks and other birds were found in great numbers on the adjacent islands, as is also at present the case, on which account some of them have the name of Egg-islands.

Every river was full of fish, among which are mentioned excellent salmon. On the coast was also caught a great quantity of fish. The Northmen dug ditches along the shore, within the high water mark, and when the tide receded they found halibuts in the ditches. On the coast they also caught whales, and among these the reidr (Balena physalus). In the modern descriptions of

this region, it is stated that "all the rivers are full of fish," and of the waters in that neighbourhood it is said "Il y a une grande abondance de poissons de presque toutes les especes." Salmon may be mentioned as one of these. Not long ago, the whale fishery was in that very region an important branch of industry; especially for the inhabitants of the adjacent islands. Very possibly the adjacent Whale rock has its name from the same circumstance.

4. *Astronomical Evidence.* Besides the natural and geographical statements, one of the ancient writings has preserved an astronomical notice, where it is said, that the days there were of more equal length than in Iceland or Greenland; that on the shortest day the sun rose at half past seven o'clock, and set at half past four; which makes the shortest day nine hours. This astronomical observation gives for the place  $41^{\circ} 21' 10''$ . We thus see that this statement corresponds exactly with the other data, and indicates precisely the same region.

#### DISCOVERIES OF MORE SOUTHERN REGIONS.

The party sent by Thorwald Ericson in the year 1003 from Leifsooths to explore the southern coasts, employed from four to five months in the expedition; they therefore most likely examined the coasts of Connecticut and New York, probably also those of New Jersey, Delaware, and Maryland. The description of this range of coast is accurate.

*Are Marson's sojourn in Great Ireland.* In those times the Esquimaux inhabited more southerly regions than they do now a-days. This is both evident from the ancient accounts, and seems besides to gain corroboration from the skeletons of ancient times, which have been dug up in regions even more southerly than those in question, a circumstance which, however, merits a more accurate examination. In the neighbourhood of Vineland, opposite the country inhabited by the Esquimaux, there dwelled, according to their reports, people who wore white dresses, and had poles borne before them on which were fastened lappets, and who shouted with a loud voice. This country was supposed to be Hvitrannaland as it was called (the land of the white men), otherwise called Irland it mikla (Great Ireland), being probably that part of the coast of North America which extends southward from Chesapeake bay, including North and South Carolina, Georgia, and Florida. Among the Shawanese Indians, who some years ago emigrated from Florida, and are now settled in Ohio, there is preserved a tradition which seems of importance here, viz. that Florida was once inhabited by white people who were in possession of iron implements. Judging from the ancient accounts, this must have been an Irish Christian people, who previous to the year 1000 were settled in this region. The powerful chieftain Are Marson, of Reykianes, in Iceland, was, in the year 983, driven thither by storms, and was there baptised. The first author of this account was his cotemporary Rafa, surnamed the Limerick-trader, he having long resided at Limerick, in Ireland. The

illustrious Icelandic sage, Are Frode, the first compiler of the Landnama, who was himself a descendant in the fourth degree from Are Marson, states on this subject, that his uncle, Thorkell Gellerson (whose testimony he on another occasion declares to be worthy of all credit) had been informed by Icelanders, who had their information from Thorfin Sigurdson, earl of Orkney, that Are had been recognised in Hvitrannaland, and could not get away from thence, but was there held in high respect. This statement therefore shows, that in those times there was an occasional intercourse between the western European countries (the Orkneys and Ireland) and this part of America.

(To be continued.)

For "The Friend."

#### CHEROKEE WRONGS.

Letter from John Ross, the principal chief of the Cherokee nation, to a gentleman of Philadelphia.

(Continued from page 132.)

The principal resolutions consequent upon these explanations are the following:—

"Whereas, an instrument has been read and interpreted to us, purporting to be a treaty made at New Echota, on the 29th of December, 1835, by the Reverend John F. Schermerhorn, commissioner of the United States, and the chiefs, head men, and people of the Cherokee tribe of Indians, ratified by the senate and approved by the president of the United States;—and whereas, by the provisions of this instrument all the lands of the Cherokees are ceded to the United States; the private improvements and possessions of individuals unjustly alienated from their rightful owners; the rights of the Cherokees as freemen wrested from the guardianship of their legitimate representatives; and the management of their affairs placed in the hands of individuals without responsibility, and under the control of officers of the United States government:—and whereas the makers of said compact, who are represented as acting on the part of the Cherokees, and who assume the style of chiefs and head men, hold no such title or designation from the Cherokees, nor have they received authority from the nation to form said instrument.

"Resolved, therefore, by the chiefs, national committee, and council, and the people of the Cherokee nation in general council assembled, that the said instrument is null and void, and can never in justice be enforced upon our nation; and we do hereby solemnly disclaim and utterly reject said instrument, in its principles and all its provisions.

"Resolved, That a respectful memorial to the government of the United States, be prepared on behalf of the Cherokee people, praying that the said instrument be set aside as a fraud upon the government of the United States, and an act of oppression on the Cherokee people.

"Resolved, That a delegation be invested with full powers to represent the Cherokee people before the government of the United States, to enter into arrangements for the final adjustment of all their existing difficulties: and

be it further resolved, that the said delegation be, and they are hereby instructed to confer with the Cherokees west of the Mississippi, on the subject of their acting in concert with us, in efforts to procure the rescinding of said instrument, which in its provisions is calculated to affect injuriously the interests and happiness of both parts of the Cherokee family.

“Resolved, That any irresponsible individuals, assuming to themselves the power to act in the name of our nation, without the authority of the same first legitimately obtained, will be deemed guilty of infringing the prerogatives of the government and violating the rights of the Cherokee people, who will assuredly never sanction such usurpation, nor acquiesce in the doings of such people.

“Resolved, That in the course we have adopted in reference to the instrument in question, no departure from the most respectful and friendly feelings towards the president, the government, and the people of the United States is contemplated; but, on the contrary, our determination is to maintain and cultivate those friendly relations which have long subsisted between the government and people of the United States and our own nation.”

In addition to the resolutions as here quoted, it was at the same time determined, as no public business remained to be transacted, to waive the general annual council, which in course would have taken place a few days subsequently, (the second Monday in October,) and thus avoid all pretence for charges of a disposition to keep up agitation by public meetings. The paper from which I have made the foregoing extract was signed by the chiefs, committee and council, and people to the number of about two thousand two hundred and fifty-five male adults.

On the 22d of September, 1836, the chiefs, members of the national committee and council, wrote to General Wool, officially communicating the proceedings of the meeting. They returned their thanks to him for the gentlemanly deportment of himself and the troops under his command on the council ground; and they respectfully asked for the restoration of the guns previously surrendered, under the impression that sufficient evidence must have been afforded him that no reasonable grounds for their detention existed. I have not learned that the guns have even yet been returned to the owners.

According to their instructions, the delegation proceeded to Arkansas. The principal chief and authorities of the western Cherokees convened a council to assemble in eighteen days, at the council house at Tolluntseekey. On calling at Fort Gibson we made known the objects of our visit to the agent, Governor Stokes. After passing a few days with some of my friends, I returned to Fort Gibson, and was there privately apprised that an order had been received for the arrest of myself and the other members of the delegation. It was said that we were to be prosecuted under the intercourse act of 1834, an act in no manner applicable to us, as Cherokees visiting Cherokees, its object being confined to intruding citizens of the United States. Never-

theless, I was advised not to appear at the council. To this intimation I replied, that I could not allow myself to be deterred from the plain course of duty, and that as I had nothing to conceal, I had nothing to fear. The council met on the 8th of December, 1836, and we attended. No impediment was thrown in our way, and we heard no more of the order. Among the resolutions adopted at this council were the following:—

“That the course adopted by the general council of the Cherokee nation east, in regard to the instrument aforesaid (the pretended treaty) is hereby approved, and inasmuch as said instrument is equally objectionable to us, and will in its enforcement also affect our best interests and happiness,

“Resolved, That a delegation be and hereby are appointed to represent the Cherokee nation west, before the government of the United States, and to co-operate with the delegation from the east of the Mississippi, in their exertions to procure the rescinding of the aforesaid instrument; and also with full powers to unite with the delegation aforesaid in any treaty arrangement which they may enter into with the government of the United States for the final adjustment of the Cherokee difficulties, and to promote the advancement of the best interests and happiness of the whole Cherokee people, and to do all things touching the affairs of the Cherokees west for their welfare.”

We departed with the members appointed to serve upon this delegation, but the severity of the winter and the obstruction of our route by the ice in the rivers, prevented our arrival at Washington until the 9th of February, 1837, within a month of the close of General Jackson's presidency. We attempted to obtain access to the president, but we were denied an official interview with the president or the secretary. We then memorialised the senate, which memorial was presented, but owing to the press of business, no opportunity occurred for presenting that which we addressed to the house. Copies of our correspondence with the department, and of our memorial, will be attached to this communication, as will also other documents, which shall be presently alluded to. In this memorial we exhibited an account of the treatment we had experienced, and urged our claims in the most earnest and respectful manner. We selected what we considered the strongest arguments in support of our application. We adverted to the extraordinary and inexplicable change which had taken place in the mode of receiving us and our appeals. Among other things we said, “we have asked and we will reiterate the question—how have we offended? Show us in what manner we have, however unwittingly, inflicted upon you a wrong, you shall yourselves be the judges of the extent and manner of compensation; show us the offence which has awakened your feelings of justice against us, and we will submit to that measure of punishment which you shall tell us we have merited. We cannot bring to our recollection any thing we have done or any thing we have omitted, calculated to awaken your resentment against us.”

All, however, was in vain. It may be observed that our appeal to the senate was necessarily presented so late in the session that we could not have been fully heard, whatever disposition may have existed in that honourable body to give their full attention to our case.

On the 4th of March Mr. Van Buren assumed the presidential chair. On the 16th of March we addressed the new president, stating to him fully our position and wishes, reviewing the circumstances which had occurred, and the hopes we entertained of receiving redress at his hands. We entreated the president to examine for himself into the grounds upon which we rested our charge, that the document called a treaty was fraudulent, and equally an imposition upon the United States and upon ourselves. We asked, “Will the government of the United States claim the right to enforce a contract thus assailed by the other nominal party to it? Will they refuse to examine into charges of such grave import? Will they act in matters so momentous, involving consequences so awful, without enquiry?” Such an enquiry we earnestly courted, saying to the president, “We do not arrogate to ourselves so high a standing in your estimation as to authorise us to ask that you will rely implicitly upon our statements; but we have deceived ourselves most egregiously, if we have not presented to the consideration of the government sufficient grounds to induce hesitation and enquiry. You have at your command hundreds of individuals to whom you may confide the duty of making the investigation which we solicit. Select such as you can implicitly believe, associate with them but a single individual to be appointed by us to direct to the sources of information, and if we fail to establish the truth of our allegations, we shall no longer ask you to delay exercising your power in the enforcement of your rights. Should it, however, appear from such investigation that this instrument has been made without authority, that it meets with the almost unanimous reprobation of our nation, that you have been deceived by false information, we cannot and we will not believe, that under its colour, and under the sanction of those principles of justice which impose an obligation faithfully to perform our contracts and our promises, we shall be forced to submit to its iniquitous provisions.

We concluded our earnest supplication with three specific propositions,—

*First.* That the president would enter into a negotiation with us, as the duly authorised and regularly accredited representatives of the Cherokees in reference to every matter mutually interesting to the United States and the Cherokee nation.

*Second.* To have a full and impartial examination of all means of information, for the purpose of ascertaining whether the Cherokee nation, in conformity with its political institutions and forms, long recognised by the United States, ever authorised the execution of the instrument signed at New Echota, and the additional articles signed at Washington, or ever gave them their sanction and ratification; or,

*Third.* That the instrument in question be now submitted for approval or rejection to the free and unbiased choice of the Cherokee nation.

To this communication we received for answer, from Mr. Secretary Pointsett, on the 24th of March, that the president regarded himself as bound to carry into effect all the stipulations of the document in question, because it had been ratified according to the forms prescribed by the constitution, under a full knowledge of the considerations now urged against it, and must therefore be considered as the supreme law of the land. This being the case, he added that the second and third propositions could not be entertained, because they would involve an admission that the treaty was incomplete. In answer to the first proposition, we were promised a candid examination of any measure we should suggest, if not inconsistent with, or in contravention of, the determination to enforce the treaty against which we had protested.

It is due to Mr. Secretary Pointsett to say, that in accordance with his professions, every courtesy was extended to us in our intercourse with him. It may not be amiss, however, at this time to make one or two observations, upon the grounds taken by the government, and upon which it appears to have finally resolved to act.

In the first place it appears to us an extraordinary ground, that because a treaty has actually been made, which the one party deems to be of perfect obligation upon both, that therefore no further official intercourse shall take place between the parties. It is obvious that the instrument in question is ambiguous, and of doubtful construction, and it is well known that objections have been made to it on behalf of the Western Cherokees, who think, and we think justly, that it most seriously impairs their rights, although we believe it has not yet been assumed that they are bound by its provisions, having not, thus far, at least, been considered as parties to it. There are questions still open between the parties, which, under any view of the case, it appears to us, can only be settled by negotiation and further treaty.

*Secondly.* It strikes us as equally extraordinary, that because our avowed object was to make a treaty which should annul the provisions of this spurious compact, no negotiations would be opened with us. Had such a ground ever been presumed to present an obstacle to negotiation, why was it not discovered when the treaty at Holston, and every succeeding treaty ever formed with us, was under consideration. The stipulations of each and every of them abrogate, to a greater or less extent, those which preceded it. How insuperably might it have been urged against the pretended treaty itself, which professes to annul and abrogate pre-existing treaties, to annihilate public and private rights held under its sanction.

*Thirdly.* The idea that the ratification of the senate, under the circumstances, had at all impaired the rights of either party, is equally incomprehensible. It was the act of one party alone. It was an act required by

the constitution of the United States to give legal effect to a compact, which, until that was consummated, was inchoate and imperfect. But if no treaty had in fact ever been signed, if the instrument was in truth fraudulent or unauthorised, we are not aware that the action of the senate could make that valid which before was void, could impose any obligation upon us who were not previously bound. Indeed, if this doctrine be true to the extent it has been pressed, the Cherokee nation, or even their self-constituted representatives, need never have been consulted or their signatures obtained. The president himself might, of his own mere motion, dictate the terms of a treaty to the senate, and by the ratification of that body it becomes binding upon all who never saw or assented to it.

*Fourth.* But this doctrine, which we candidly confess to be beyond our comprehension, does not seem to our feeble intellects to have any bearing upon the question. For surely, if the president and senate are empowered to negotiate and make our treaties for us, without our assent or knowledge, it does not seem very clear how this power, in this particular so unlimited, can be prevented from at least listening to our objections, and at their good pleasure substituting one less offensive, if they please.

*Fifth.* In what we asked, we considered ourselves as calling upon the executive to do what it had once done under similar circumstances, and what, had it been prevailed upon to do in another, would have saved the expenditure of blood and treasure recently lavished in Florida. We do not pretend to be very profoundly versed in constitutional law, or in the diplomatic history of the Union, but we well know, that on the 12th of Feb., 1825, a treaty was executed between the United States and our neighbours, the Creeks, at the Indian Springs, which was duly ratified by the senate. We know that this treaty was disavowed by the Creek nation, and that circumstances occurred which produced bloodshed and threatened the most serious consequences. We know that that instrument was signed by individuals actually holding the situations among the Indians which they professed to hold, but that upon the allegation that they had acted without competent authority, and after the ratification by the senate, the then executive received and listened to the remonstrances of the nation, opened a new negotiation, executed a new treaty, which was submitted to the senate and received the ratification of that body. This last treaty, which may be found in the seventh volume of the laws of the United States (p. 782), contains this remarkable preamble.

"Whereas a treaty was concluded at the Indian Springs, on the 12th day of February last, between commissioners on the part of the United States and a portion of the Creek nation, by which an extensive district of country was ceded to the United States:—

"And whereas a great majority of the chiefs and warriors of the said nation have protested against the execution of the said treaty, and have represented that the same was signed on their part by persons having

no sufficient authority to form treaties or to make cessions, and that the stipulations in said treaty are therefore wholly void:—

"And whereas the United States are unwilling that difficulties should exist in the said nation which may eventually lead to an intestine war, and are still more unwilling that any cessions of land should be made to them, unless with the fair understanding and full extent of the tribe making such cession, and for a just and adequate consideration, it being the policy of the United States in all their intercourse with the Indians, to treat them justly and liberally, as becomes the relative situation of the parties."

Such was the preamble of the treaty of January 24th, 1826: the first article of which declared the previous treaty to be "null and void to every intent and purpose whatever, and every right and claim arising from the same is hereby cancelled and surrendered."

These were historical facts with which we were familiar, and we had not been informed what had occurred since that period to prevent a similar action, under circumstances not similar only, because the case more imperatively demanded such action. We could not understand why the Creeks should be relieved from the burthen of an unjust and illegal, because unauthorised compact, and we should be held to one even more destitute of any semblance of authority. We could not understand why if President Adams possessed the constitutional power to negotiate such an arrangement as we have just adverted to, how or why President Jackson or President Van Buren would transcend their legitimate functions by instituting an enquiry into the truth of our allegations, and laying the result of such investigation before the congress of the United States. Nor could we comprehend what there was so irregular or improper in our requests as to furnish a reason for debarring us from our accustomed official intercourse with the president or war department.

Here, therefore, rests our case at present. You will perceive that our only object has been to obtain a fair arrangement upon terms which our nation can approve, to be negotiated with persons whom they have authorised to act on their behalf. Our object has been an honest one and sincerely expressed. We had hoped that the government of the United States would listen to our representations. We know that they had been led by similar false suggestions and fraudulent devices into the expenditure of four times the amount of money in attempting to settle their differences with the Indians by force of arms, which would have sufficed to accomplish all their desires without exasperation of feeling and without bloodshed. We asked that an instrument should not be called a treaty obligatory upon us, to which we never yielded directly or by implication any assent. We asked that if we were to be driven from our homes and our native country, we should not also be denounced as treaty breakers, but have at least the consolation of being recognised as the offending, unresisting Indian, despoiled of his property, driven from his domestic fire-side, exiled from his home, by the mere dint



of superior power. We ask that deeds shall be called by their right names.

We distinctly disavow all thoughts, all desire, to gratify any feelings of resentment. That possessions acquired, and objects attained by unjust and unrighteous means, will, sooner or later, prove a curse to those who have thus sought them, is a truth we have been taught by that holy religion which was brought to us by our white brethren. Years, nay centuries, may elapse before the punishment may follow the offence, but the volume of history and the sacred Bible assure us, that the period will certainly arrive. We would with Christian sympathy labour to avert the wrath of Heaven from the United States, by imploring your government to be just. The first of your ancestors who visited as strangers the land of the Indian, professed to be apostles of Christ, and to be attracted by a desire to extend the blessings of his religion to the ignorant native. Thousands among you still proclaim the same noble and generous interest in our welfare; but will the untutored savage believe the white man's professions, when he feels that by his practices he has become an outcast and an exile? Can he repose with confidence in the declarations of philanthropy and universal charity, when he sees the professors of the religion which he is invited to embrace, the foremost in acts of oppression and of outrage?

Most sincerely and ardently do we pray that the noble example of William Penn may be more generally followed, and that the rich rewards which attended his exertions may be showered upon the heads of those who, like him, never outraged the rights or despoiled the property of the Indian. To such, among their highest earthly comforts, and among the assurances of still higher enjoyments hereafter, will be the blessing and prayer of the friendless native.

I have the honour to be, sir,

Most respectfully,  
Your very obedient servant,  
Jno. Ross.

For "The Friend."

#### MORALITY AND RELIGION.

MORALITY is thus distinguished from religion. The former embraces our duties to our fellow-men, the latter our obligations to our Creator. In saying that the one is thus distinguished from the other, it is not meant to imply that they are disconnected—far otherwise. While in a certain sense they are, from the nature of the objects involved, distinct, their origin, their authority, is identical—divine. They differ not in the *spirit* of their requisitions, but in the *objects* to which they have reference. However man's wisdom may have obscured the origin of moral requirements, and rejecting the still influence of truth, however proudly he may assume the responsibility of inventing "systems of moral duty," his labour is worse than gratuitous; it is officious—intermeddling with the prerogatives of a higher power—it is in reality questioning the complete adaptation to every human necessity of that perfect system of universal benevo-

lence, which breathes "glory to God" in the highest—on earth peace, good will to men." They are among the things that God hath joined, and let no man put them asunder. It was remarked that their *origia* is the same. But we hesitate not to recognise that of religion as divine. This granted, the inference is irresistible, that pure morality originates from the same source. But whence this inference? From the same pages that contain the records of our holy religion. This is the explicit language of revelation. Almost every page of the New Testament declares it. Morality is there acknowledged as the sister of religion. For throughout, it is confessed that "he that loveth God, loveth his brother also"—that the love of the Father, and of our brethren, are naturally and intimately connected. The above and numerous parallel passages, include in a general and very comprehensive term ("ἀγάπη," which may be translated either *love, charity, good will, benevolence*, &c.) the foundation of many of our duties to our fellow-men. The perfect system of morality alluded to, as having its foundation in Scripture, is not a part of the *legal* dispensation. It is comprised in the complete and all-adequate gift of the *gospel*. Though many moral duties, originally enforced in the government of a chosen people, are still obligatory upon us—yet it is to be remarked, that the full "sunshine of the gospel day" reveals to us far *more*. It reveals to us numerous duties, which the Mosaic dispensation does not at all recognise. It opens to our view and offers for our acceptance, nay, enforces upon us, if we would be its disciples, many a comprehensive and "new commandment." The foundation then of the Christian's morality, is the *Christian* Scriptures. While this latter authority re-enforces many of the ancient commands, where explicit declaration is omitted, it shows by its genius and spirit what is abrogated, and what is recognised as binding upon Christians. A distinguishing superiority of the gospel over the law, is an increased effusion of the Spirit, which is able to direct not only in reference to religious duty, but to "lead and guide into all truth." Its author declares "my grace is sufficient for thee."

One of the conditions under which the principle of *association* operates, is by suggesting contraries—one circumstance brings to mind its opposite. Thus by *contrast* we associate in our minds at once the heat of summer and the cold of winter. The blaze and bustle of noon suggests the darkness and silence of midnight. So, in considering the present subject, and viewing the perfect moral code which "these last days" unfold, I could but contrast it with the moral darkness that overhung antiquity. Thus, the "mother of nations," the cradle of science and literature, so renowned that even Moses was said to be "learned in all the wisdom of the Egyptians,"—and Greece, classic Greece, on whose sons fell the mantle that Egypt had lost, who next became heirs of the empire of letters, on whose shores were kindled anew the light of science and literature—and imperial Rome, whose learning was of the same high origin

—after all their investigation of nature, with all their skill in science, and attainments in letters, were unable to frame a perfect system of morals. The sentiments and language of Beattie are excellent on this topic. "All the genius and learning of the heathen world; all the penetration of Pythagoras, Socrates, and Aristotle, had never been able to produce such a system of moral duty, as is to be found in the New Testament. Compared, indeed, with this, all other moral and theological wisdom,

"Loses, discountenanced, and like folly shows."

As a divine revelation (no doubt well suited to its purpose) was, in the course of time, granted to a "peculiar people;" the attentive student of history cannot but observe that this exerted a powerful and most beneficial influence upon the nation to whom it was dispensed. And was it not this dispensation (in part moral) that mainly constituted their peculiarity? Indeed, so great was the difference between the state of society among the ancient Jews, and that of the world at large, that the nations of the earth beheld with astonishment and envy their divine pre-eminence. Their state may, with advantage, be contrasted with the ancient world beside, and on enquiry after this advantage and wherein it consisted, we may safely acknowledge that they had "much every way; chiefly because unto them were committed the *oracles of God*." Revelation is the only foundation on which any consistent moral system can rest. And especially by the *Christian* moralist, must the "communicated will of God" be acknowledged the basis.

If then, viewing mankind in these several states, we observe that the *partial* revelation to the Israelites was operative in reforming their manners and morals, and that the tendency and effect of the *complete* revelation of the gospel is yet *more* to enlighten us on the subject of our duty to our fellow men, can we resist the conviction that morality has accompanied religion, that it is connected with it, that its standard has been high, in proportion to the purity and perfection of the system of religion prevalent, and that their authority is identical—divine. The same authority that declares, "thou shalt love the Lord thy God with all thy heart," requires that we "love our neighbour." These remarks were commenced with a view to invite the attention of the readers of "The Friend" to an excellent work on the subject of morality, which, in addition to other recommendations, was prepared by a member of our religious Society. The standard of moral duty which the writer assumes is high—"the expressed will of God,"—"the style is neat, the method clear, and argument exact." In short, the volume has recommendations which cannot fail to induce every benevolent mind that studies it, to wish that its principles and its spirit were universally prevalent. I allude to Jonathan Dymond's "Moral Essays."

As particularly appropriate, and well adapted to the times, I should be pleased to see the short chapter on Slavery, or even a *portion* of it, transferred to the columns of "The Friend."

ESFLON.

For "The Friend."

## MANUSCRIPT OF MARY PENNINGTON.

(Continued from page 127.)

To resume the narrative of her own life, which was dropped at the period of her daughter's birth, in reference to the baptism of whom she goes on to say,—

"Those who were accounted able ministers, and such as I formerly delighted to hear, were sent to persuade me; but I could not do it, and be clear. Through this I waded, after some time. But, soon after, I went from the simplicity into notions; I changed my ways often, and ran from one notion to another, not finding satisfaction, nor assurance that I should obtain what my soul desired, in the several ways which I sought after satisfaction in. I was weary of prayers and such like exercises, not finding acceptance with God, nor could I lift my hands without doubting, nor call God, Father. In this state, and for this cause, I gave over all exercises of religion in my family, and in private, with much grief; for my delight was in being exercised in something of religion. I left not these things in a loose mind, as some judged that abode in them, for had I found that I did perform what the Lord required, and was well pleased with me in it, I could have gladly continued in them; I being zealously affected, in the several things that were accounted duties—a zealous Sabbath keeper, (as I have before expressed,) and in fasting, and praying in private, rarely less than three times a day, sometimes oftener, a daily hearer of sermons upon all occasions, both lectures, and fasts, and thanksgivings. Most of my time, in the day, was spent in reading Scripture, praying, or hearing, or such like. I durst not go into my bed till I had prayed, and I durst not pray till I had read Scripture, and felt my heart warmed thereby, or by meditation. I had so great a zeal and delight in the exercise of religion, that, when I questioned not but it was my duty, I have sought, oftentimes, in the day, remote places, as the fields, the gardens, the out houses, when I could not be private in the house; and I was so vehement in prayer, that I chose the most remote places to pray in, that I might not be heard to pray; and could not but be loud in the earnest pouring out of my soul. Oh! this was not parted with, but because I found it polluted, and my rest must not be there.

"I then had my conversation much among the people of no religion, being ashamed to be counted religious, and to do any thing that was called so; finding my heart not with the appearance held forth; and I began to loathe whatever profession any one made, and thought in my mind that the professors of every sort were worse than the profane; they boasted so much of what I knew they had not attained; I being zealous of whatever they pretended to, and could not find purging of heart, nor an answer from the Lord of acceptance. In this restless state I let in every sort of notion, that rose in that day, and, for a time, applied myself to get out of them whatever I could find; but still sorrow and trouble was the end of all; as I was ready

to conclude, that though the Lord and his truth was, yet, that it was made known unto none upon earth: and I determined no more to enquire, or look after him, for it was in vain to seek him, for he could not be found in all the things I had met withal; and so, for some time, took no notice of religion, but minded recreation (as it is called) and went into many excesses and vanities, as foolish mirth, carding, dancing, and singing. I frequented music meetings, and made vain visits where there was jovial eatings and drinkings, to satisfy the extravagant appetites; I delighted in what would please the vain mind, and with curiosities, and with that which was to satisfy the lust of the eye, the pride of life, and the lust of the flesh, and frequenting places of pleasure, where vain persons resorted, to show themselves, and to see others, in the like excess of folly in apparel, in riding about from place to place, in the airy mind. But in the midst of all this, my heart was constantly sad, and pained beyond expression. After such follies, I did retire from all people, for days, and was in much trouble, and to all this excess and folly, I was not hurried by being captivated with those things, having not found what I sought for in religion, nor what I longed after; and would often say within myself, 'what is all this to me? I could easily leave all this, for it hath not my heart; I do this, because I am weary, and know not what to do. It is not my delight. It hath not power over me. I had rather serve the Lord, if I could indeed feel that which performeth acceptably to the Lord.'

"In this restless, distressed state, I would often retire into the country, without any company, saving my dear child G. S. and her maid; and I would spend many hours in the day bemoaning myself, in that I desired the knowledge of the truth, but was still deceived and fell in with some deceitful notion, or other, that wounded me, and left me without any clearness or certainty.

"Thus, not knowing what to turn to, or rather believing that there was nothing manifested since the apostle's days, that was true religion; so I would often express, that I knew nothing to be so certainly of God as I could shed my blood in the defence of it. One day, by accident, going through the city from a country house, I could not pass through the crowd, (it being the day wherein the lord mayor was sworn,) but was forced to go into a house till it was over; I being burthened with the vanity of their show, said to a professor that stood before me, 'What benefit have we by all this bloodshed, and Charles's being kept out of the nation?' He answered, none that he knew of, saving the enjoyment of their religion. To which I replied, 'That is a benefit to you who have a religion, to be protected in the exercise of it, but it is none to me.' Here I must mention a state I then knew, notwithstanding all my darkness and distress, about religion; which was, in nothing to be careful, but in all things to let my request be known in sighings, and in groans; for that help, I frequently had in the most confused, disquieted estate I ever knew, and

trust in the Lord was so richly given to me (in that day when I durst not own myself to have any religion I could call true) as is wonderful to take notice of: for if I were to do any outward thing, that concerned my condition in this world, I never contrived; but retired to see what the day would bring forth, and so waited, and as things were offered to me, closed with them, if I felt my heart answer it; and be it more or less of concern, I believed things should be offered to me, which I should embrace; and so enquired after no accommodation of that kind: but in all things else, [was] in a dissatisfied, hurried condition, as being neither night nor day with me. I could with anguish of spirit cry to the Lord, 'If I may not come to thee as a child, because I have not the spirit of son-ship, yet thou art my Creator, as the beasts that have their food from thee; and if thou art unaccessible in thy own glory, yet I must have help where it is to be had, Thou only having power over me to help me.' Oh! the distress I felt in this time, having never dared to kneel down at going to prayers for years, because I could not call God, Father, in truth; and I durst not mock, or be formal in the thing.

Sometimes I should be melted into tears, and inexpressible tenderness; but not knowing what it was from, and being ready to judge all religion, I thought it was some influence from the planets, that governed this body; and so I was sometimes hard, and sometimes tender, as under such and such a planet; but durst not own any thing in me being of God, or that I felt any influence of his spirit, on my heart; but was like the parched heath for rain, and like the hunted hart for water, so great was my thirst after that which I did not believe was near." In this state, her mind being almost constantly exercised about religion, she had a dream which appears to have made a deep impression upon her, to have contributed in some degree to her withdrawal from those with whom she was associated, and at length to her union with the Society of Friends; of whom at that time, and for several years after, she had no knowledge.

She thought that she was sitting alone, retired, and sad, and that as she was sitting, she heard a very great noise of mingled voices, some lamenting, as in great distress, others shouting in triumph. It was said that Christ had come. She remained quiet, and in a state of reverent fear, being restrained from joining in the tumult. Presently, it was manifested to her that this noisy multitude were deceived. She continued calm, and lowly until the uproar subsided, and all was hushed. Then some one told her, "Christ is come indeed," and "the Bride the Lamb's wife." At this her heart leaped with joy, and she rose to meet him, but was checked, and commanded, "not to be hasty, but soberly wait, and then, come coolly and softly" to his presence. She did so, and stood trembling at a distance and durst not go near him, for it was said to her, "stay, and see whether he own thee, and take thee to be such a one as thou lookest upon thyself to be." He was

clad in simple raiment, and his countenance and bearing were expressive of great sweetness and loveliness. He noticed with particular marks of regard, several of those in the assembly, who were aged and whose appearance was very contemptible and mean, without wisdom or beauty. At length, he called upon her to approach. She obeyed with gladness, yet "lowly and trembling, and with great weightiness and dread." She also beheld the Lamb's wife, "her image fully answering his," being of a grave countenance, simple in attire and of a lovely form.

Then seeing one among the people whom she knew, and who like herself, had been "much tossed, in many ways, yet pressing after the life," she addressed him to this purpose. "Seeing that Christ has indeed come, and few know it; and that those who in the confusion mourned and rejoiced, knew it not, but Christ is hid from them, let us dwell with Christ, and enjoy him from those who look for him in that in which they cannot find him."

She here states, that several years after this, she had another dream, but does not mention the purport of it.

The narrative then proceeds:—"In this condition that I mentioned, (of my weary seeking and not finding) I married my dear husband, Isaac Pennington: [It was about the year 1654.] My love was drawn to him because I found he saw the deceit of all notions; and lay as one that refused to be comforted, by any appearance of religion, until he came to His temple who is Truth and no lie. All things that had the appearance of religion, were very manifest to him, so that he was sick and weary of all that appeared; and in this my heart cleaved to him, and a desire was in me to be serviceable to him, in this his desolate condition; for he was alone and miserable in this world: and I gave up much to be a companion to him in his suffering. But, oh! the groans and cries in secret that was in me, that I might be visited of the Lord, with the knowledge of his way, and that my foot was set in the way, before I went hence; though I might never walk in it to my joy or peace; but that I might know myself in the way, or turned to it. Although all my time was spent in sorrow or exercise, I resolved in my heart I never would go back to those things I had left, as having discovered death and darkness to be there; but would be without a religion, till the Lord manifestly taught me one. Many times by myself I should reason thus, 'Why should I not know the way of life? for if by the Lord should give me all the world, it would not satisfy me; nay, I should cry out, I am miserable with it all. It is to be in that, which I have had a sense to be to had, that I desire, and can only be satisfied with.'

(To be continued.)

*First Annual Report of the [New York] Association for the Benefit of Coloured Orphans.*

Amid the various charitable institutions with which our city abounds, the Coloured Orphan appears to have been neglected, until

the autumn of 1836, when an attempt was made to extend some relief to this destitute part of our population, and resulted, ere the close of the year, in the formation of an association for their relief.

It was the design of all interested to establish the society on the basis of enlarged Christian charity, without sectarianism and party spirit, and entirely independent of the exciting questions that have lately agitated the public mind, in relation to the coloured race. When it is remembered that three asylums for white children are liberally supported in this city, and that there still remained a class excluded from a share in their benefits, with souls to be saved, minds to be improved, and characters to be trained to virtue and usefulness, can any for a moment doubt the necessity for establishing such an institution?

One year has now elapsed since the society was organised, and it becomes the duty of the managers to render an account of their proceedings, in doing which they can truly say that their efforts have not been unblest by Him who has said, "Leave thy fatherless children, I will preserve them alive,"—and his gracious providence has never ceased to smile upon their feeble endeavours.

The concurrence of many persons of wisdom and benevolence in the expediency of the undertaking, and a number of very liberal donations and subscriptions, enabled the association to prosecute their plans, and during the winter an attempt was made to hire a house for the accommodation of the orphans. Such, however, was the force of prejudice, that no dwelling could be obtained for the purpose, and, thus situated, it became necessary to purchase. A suitable building was eventually procured, in Twelfth street, near the Sixth Avenue, for the sum of nine thousand dollars. The trustees of the residuary estate of the late Lindley Murray granted one thousand dollars towards this purchase, which enabled the association to complete a payment of three thousand dollars: allowing six thousand to remain on mortgage. This, while it laid the foundation of the institution, completely exhausted its funds, and the asylum opened, at a time of great pecuniary pressure, with an exhausted treasury.

Notwithstanding these adverse circumstances, the managers ventured to admit a few children, and engaged a person to take charge of them. Donations of furniture, provisions, &c., were liberally supplied; and up to this moment, "The barrel of meal has not wasted, nor the cruise of oil failed, in their humble household."

A promise of five hundred dollars towards education, from the Manumission Society, (\$375 of which amount has been received,) authorised the formation of a school, which should extend its benefits to coloured children indiscriminately. During the summer the day school contained nearly forty children, but since that time the establishment of two other schools in the neighbourhood has very materially diminished the attendance.

The number of orphans has been gradually increased, and the managers now have it in

their power to congratulate their benefactors on having extended their fostering care to *twenty-nine* destitute children. Several of this number are half-orphans, who have been admitted on the same terms required in the Half-Orphan Asylum. Most of them have been rescued from scenes of misery which can only be conceived by those who are acquainted with the extreme wretchedness and degradation of the lower class of our coloured population. A few were taken from the almshouse, with the cordial approbation of the commissioners, where they were found in circumstances under which the managers deemed themselves justifiable in admitting them into the asylum. It may not be improper to mention here, that coloured children do not participate in the excellent arrangements of the Long Island Farms, but are retained with the adults in the crowded buildings at Bellevue.

The persons employed at present in the asylum are a respectable coloured matron, a teacher, and an assistant in the family. The regulations of the house have been few and simple, calculated to inculcate a strict regard to cleanliness, order, and economy. The food has been plain and wholesome; and many of the children, who, on their admission, presented a squalid and neglected appearance, have assumed the aspect of health and cheerfulness; and they have thus far been mercifully exempted from a single case of severe or dangerous illness.

The board would here acknowledge the professional services of Dr. Macdonald, and his gratuitous attentions towards those of the little family that have needed the care of a physician.

While thus presenting a brief outline of their proceedings, which they trust are but a prelude to more important results, they would gratefully acknowledge the generous patronage of their friends, and the kind and judicious counsel and encouragement of the gentlemen who are advisers of the board. The infant institution has been sustained in a remarkable manner, through a period of great public embarrassment; and the moderate expenditures of the house, amounting to only two hundred and thirty-four dollars and three cents in seven months, is an evidence of the generous manner in which the necessary supplies of clothing, provisions, &c., have been furnished as occasion required.

Encouraged by these indications of a favourable Providence, they are prepared to persevere in the work they have attempted, confident that they will not be left without support in an undertaking which has such numerous and touching claims to the sympathy and favour of the public.

#### ON MUSIC.

John Thorp, a valued minister of the Society of Friends, of Manchester, England, the evening preceding his decease, related to his family, the following circumstance, which occurred in his youth, and which is not known that he had ever before communicated; in-

For "The Friend."

## THE FRIEND.

SECOND MONTH, 3, 1838.

deed, he very rarely, even in his own family or with his most intimate friends, made himself the subject of conversation: "When a boy, about fourteen years of age, my attachment to music and singing was such, that when walking alone in the lanes and fields on an evening, I frequently gratified myself by singing aloud; and indulged therein, even after my mind became uneasy with the practice, until, in one of my solitary evening walks, and when in the act of singing, I heard, as it were a voice distinctly say, 'If thou wilt discontinue that gratification, thou shalt be made partaker of a much more perfect harmony.'" Such was the powerful and convincing effect of this solemn and awful communication, that, he added, he never afterwards indulged in the practice. In relating this short, and to those about him interesting anecdote of his early youth, he was towards the latter part of it, considerably affected, and could not suppress his tears, which appeared as the tears of gratitude to God, at this remembrance of his very early merciful visitation. After a short suspense of conversation, he related the circumstance of Luke Cock having been a great singer, prior to joining the Society of Friends; and that John Richardson said of him, "he was the greatest singer in that part of the country, where he resided, and that he sung then the songs of Babylon, by the muddy waters thereof; but having drunk deep of the brooks of Shiloh, which run softly into the newly converted soul, he could sing and rejoice in the Lord Jesus Christ." Whilst communicating this anecdote, he continued much affected, and in tears, and his manner of relating it was most impressive and solemn. He conversed cheerfully with his family, during the remainder of the evening. The following day, being the 30th of the ninth month, 1817, about five o'clock in the afternoon, whilst sitting in his chair, he closed his eyes and quietly departed, aged seventy-five years, and a minister about forty years.

*Pleasant Valley, New York.*

For "The Friend."

## ON THE DEATH OF AN INFANT.

ADDRESSED TO HER PARENTS.

Rejoice with trembling, mourn with hope.

B. BARTON.

Suffer little children to come unto me, and forbid them not.  
LUKE, xviii. 16.

You did "rejoice with trembling," even when  
That beautiful bud of early promise bloom'd  
Amid your dearest ties to earth, and beams  
Of heavenly light its blossoming illumed.

Dear as it was, with no forbidden hues  
Did Hope or Fancy paint futurity,  
Each wish, each bright anticipation closed  
With—"If its ripen'd bloom we ever see!"

That passing bloom is 'er!—But, not to change,  
A blest assurance even now is given,  
That "little children" lost to us on earth,  
A Saviour calls to "come" to him in heaven.

Then mourn ye now with Hope, that He who called—  
In mercy called—your lovely babe away,  
Will lead you yet to join her spirit pure,  
In the bright realms of everlasting day.

ELLA.

With alacrity we have complied with the request of one of our New York friends, to insert the "First Annual Report of the Association for the benefit of Coloured Orphans" in that city. Annexed to the report, are statements of annual subscriptions and donations, as also donations in dry goods, provisions, furniture, &c.—These we have not given, but they evince a spirit which speaks well for the liberality and benevolence of our sister city, especially at a time of great pecuniary pressure. Established "on the basis of enlarged Christian charity, without sectarianism or party spirit," we accordingly find among the officers and in the list of contributors, persons of different religious denominations; but it affords us pleasure to perceive among the names a considerable sprinkling of the members of our own religious Society, both male and female. The institution furnishes a fitting and beautiful opening for the exercise of Christian philanthropy, and it has our cordial wishes for its prosperity. It is, however, obvious, that for its full expansion and success, a large accession to the funds will be required, and, in the words of our correspondent—it is to be hoped, that those who have "enough and to spare," will remember the Coloured Orphans.

We are requested to mention that an interesting succession of Lectures, by J. Simons, on Natural Philosophy, is in course of delivery at Friends' Reading Rooms, Apple Tree Alley, on fifth day evenings, at half past seven o'clock.

The annual meeting of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on the evening of second day, the fifth of next month, at seven o'clock, in the committee room, Arch street. The members of both branches are invited to attend.

NATHAN KITE, Secretary.

Philadelphia, 1 mo. 26th, 1838.

A TEACHER is wanted to take charge of Friends' School, in Burlington, N. J., in the fourth month next. Apply to CALER GASKILL, ROBERT THOMAS, WM. W. KING.  
Burlington, 1 mo. 19th, 1838.

## Agents Appointed.

Henry H. Way, P. M., New Garden, Wayne county, Indiana.  
Charles Lippincott, Westchester, Pa.

MARRIED, at Friends' meeting house in Lowellville, New York, on fourth day, the 10th ult., SAMUEL HILL, the son of Zachæus Hill, of Western, to ELIZABETH TOWNSEND, daughter of Thomas Townsend, of Lowellville.

— on fifth day, the 11th ult., at Friends' meeting house, at Lee, New York, SAMUEL HULBERT, of Boonville, to MINERVA BEARDSLEY, daughter of Justice Beardsley, of the same place.

DIED, on the 11th ult., AMY COATES, relict of Samuel Coates, of this city, in the 73d year of her age, an elder of the Southern District Monthly Meeting. It was the privilege of this estimable woman to possess

a mind of more than ordinary acuteness and vigour, and to have had, from her early life, directed to the pursuit of an elevating and refining character. Familiar from her youth with the works of the purest writers of the last age of English literature, and enjoying more than ordinary advantages in her social intercourse, it was her delight, as she felt it to be her duty, so to use the opportunities thus afforded her as to subvert the mind from the errors and the influence of the instruction of those around her. So modest was she, and unobtrusive, that it was upon intimate personal intercourse alone that her social qualities were fully appreciated; but to her younger friends especially she endeared herself by her kindness, while she edified them by her varied conversation. Of her years she was not made, from physical infirmities, and in the dispensations of Divine Providence were more severe afflictions wanting to purify her spirit and wear her from the world. It was under these trying circumstances, that the efficacy of her faith was tested, and if it be added that her cheerful acquiescence in the Divine will became increasingly evident, the consolations of the gospel more precious to her, and her aspirations after heavenly things more ardent, let it be said to His praise who had chosen her in the furnace of affliction. Her life was indeed an illustration of the fulness of the gospel to every condition of this probationary being, and her deathbed was marked by the same assurance of glory as the fruit, as they were the certain evidence of faith in redeeming grace. "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me—thy rod and thy staff comfort me."

— at his home, the 31st of the twelfth month last, near Barnville, Belmont county, Ohio, our beloved Friend WILLIAM FLANNERY; to whom was given an excellent gift of the ministry of the gospel, having travelled much in the exercise thereof, both on this continent and in Europe, to the edification of the church and the advancement of the cause of his divine Master. Through the various trials he has recently undergone our Society he remained unshaken upon that foundation which our worthy forefathers were gathered into and settled upon, "even the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone." Hence he was concerned for the faithful support of our religious testimonies, labouring in the exercise of his gift for the quiet settlement and upright walking of the members of our Society herein. He was taken unwell the fore part of the tenth month last of a nervous and bilious affection, which became very afflictive. He divers times expressed his desire to be released, saying, "I long to depart and to be with Christ, which is far I prefer," looking in confidence through the merits and mercy of our holy Redeemer for the recompense of reward. When the long desired period arrived that his wayworn and tribulated spirit was released from its earthly tenement, it was without sigh, groan, or struggle, and we doubt not has ascended to the mansions of everlasting rest, leaving the solemn comforting expression on his lips, "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

— suddenly, on the 26th of twelfth month, 1837, at his residence, Clinton, Dutchess county, New York, THOMAS SANDS, aged 74 years, a worthy member of Breck Monthly Meeting of Friends. He was endowed to a beloved family by the affectionate interest he took in promoting their comfort and welfare in every respect. He possessed a sound and discriminating mind, and was esteemed by his friends for his unassuming piety, and attachment to the cause of our holy Redeemer, exhibiting in his life the practical effects of a firm belief in the doctrine and precepts of the gospel, susceptible and sympathetic in his feelings, he was ever ready to alleviate the sufferings of the poor and the friendless, to whom he was a liberal benefactor; the value of his acts of kindness and charity was enhanced by the judicious and delicate manner in which he performed the duties of the office. The precious life of this dear Friend, his survivors have the consolation to believe that through the mercy of redeeming love his purified spirit is centred in everlasting peace.

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# THE FRIEND.

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For "The Friend."

## America Discovered in the Twelfth Century.

(Concluded from page 128.)

*Voyages of Biörn Asbrandson and Gudleif Guðlaugson.* It must have been in this same country that Biörn Asbrandson, surnamed Breidvíkingakappi, spent the latter part of his life. He had been adopted into the celebrated band of Jomsburg warriors under Painatoke, and took part with them in the battle of Fyrisval in Sweden. His illicit amatory connection with Thurida of Frodo in Iceland, a sister of the powerful Snorre Gode, drew upon him the enmity and persecution of the latter, in consequence of which he found himself obliged to quit the country for ever, and in the year 999, he set sail from Hraunhöfn in Snioflesnes, with a northeast wind. Gudleif Guðlaugson, brother of Thorfinn, the ancestor of the celebrated historian Snorre Sturluson, had made a trading voyage to Dublin; but when he left that place again, with the intention of sailing round Ireland and returning to Iceland, he met with long continuing northwesterly winds, which drove him far to the southwest in the ocean, and at an advanced period of the summer, he and his company arrived at last at an extensive country, but they knew not what country it was. On their landing, a crowd of the natives, several hundreds in number, came against them, and laid hands on them, and bound them. They did not know any body in the crowd, but it seemed to them that their language resembled Irish. The natives now took council whether they should kill the strangers, or make slaves of them. While they were deliberating, a large company approached, displaying a banner, close to which rode a man of distinguished appearance, who was far advanced in years, and had gray hair. The matter under deliberation was referred to his decision. He was the aforesaid Biörn Asbrandson. He caused Gudleif to be brought before him, and addressing him in the Norse language, he asked him whence he came. On his replying that he was an Icelander, Biörn made many enquiries about his acquaintance in Iceland, particularly about his beloved Thurida of

Frodo, and about her son Kiartan, supposed to be his own son, and who at that time was the proprietor of the estate of Frodo. In the mean time, the natives becoming impatient and demanding a decision, Biörn selected twelve of his company as counsellors, and took them aside with him, and some time afterward he went towards Gudleif and his companions, and told them that the natives had left the matter to his decision. He thereupon gave them their liberty, and advised them, although the summer was already far advanced, to depart immediately, because the natives were not to be depended on, and were difficult to deal with, and moreover conceived that an infringement on their laws had been committed to their disadvantage. He gave them a gold ring for Thurida, and a sword for Kiartan, and told them to charge his friends and relations not to come over to him, as he was now become old, and might daily expect that old age would get the better of him; that the country was large, having but a few harbours, and that strangers must every where expect a hostile reception. They accordingly set sail again, and found their way back to Dublin, where they spent the winter; but next summer they repaired to Iceland and delivered the presents; and every body was convinced that it was really Biörn Asbrandson whom they had met with in that country.

*Bishop Eric's Voyage to Vineland.* It may be considered as certain, that the intercourse between Vineland and Greenland, was maintained for a considerable period after this, although the scanty notices about Greenland, contained in the ancient MSS. do not furnish us with any satisfactory information on this head. It is, however, recorded that the Greenland Bishop Eric, impelled probably by a Christian zeal either of converting the colonists or of animating them to perseverance in the faith, went over to Vineland in the year 1121. As we have no information of the result of his voyage, but can merely gather from the above expression that he reached his destination, we must presume that he fixed his permanent residence in Vineland. His voyage, however, goes to corroborate the supposition of a lengthened intercourse having been kept up between the countries.

*Discoveries in the Arctic Regions of America.* The next event in chronological order, of which accounts have been preserved in ancient records, is a voyage of discovery in the arctic regions of America, performed during the year 1266, under the auspices of some clergymen of the bishopric of Gardar in Greenland. The account of it is taken from a letter, addressed by a clergyman of the

name of Halldor, to another clergyman named Arnold, formerly established in Greenland, but who had then become chaplain to the Norwegian king, Magnus Lagabæter. At that time all men of any consequence in Greenland, possessed large vessels built for the purpose of being despatched northwards, in the prosecution of hunting and fishing expeditions. The northern regions which they visited, were called Nordretur; the chief stations were Greipar and Krökisfardarheidi. The first of these stations is supposed to have been situated immediately to the southward of Disco; but that the ancient northmen went much farther north on this coast, may be inferred from a very remarkable Runic stone, found in the year 1821, on the island of Kingiktorsook, lying in the latitude of 72° 55' N. The latter mentioned station was to the north of the former. The object of the voyage is stated to have been, to explore regions lying more to the northward than those they had hitherto been accustomed to visit, consequently lying farther north than Krökisfardarheidi, where they had their summer quarters (setur), and which they were, therefore, regularly accustomed to visit. Relating to this voyage of discovery, the following particulars are mentioned. They sailed out of Krökisfardarheidi, and after that encountered southerly winds, accompanied by thick weather, which obliged them to let the ship go before the wind. On the weather clearing up, they saw many islands and all kinds of prey, both seals and whales, and a great many bears. They penetrated into the innermost part of the gulf, and had icebergs (glaciers) lying also to the southward as far as the eye could reach. They observed some vestiges, indicating that the Skrellings had in former times inhabited these regions, but they could not land on account of the bears. They then put about, and sailed back during three days, and now again they found traces of the Skrellings having been on some islands lying to the southward of a mountain, by them called Sniofeil. After this, on St. James's day, they proceeded southward a great day's rowing. It froze during the night in those regions, but the sun was above the horizon, both night and day, and when on the meridian, in the south, it was not higher than that when a man lay down across a six-oared boat, stretched out towards the gunwale, the shadow formed by the side of the boat nearest the sun reached his face: but at midnight the sun was as high as when it was (highest) in the northwest in the Greenland colony. Afterwards, they sailed back again to their home at Gardar. Krökisfardarheidi, as we have observed above, had been for some time previous, regularly visited by the Greenlanders.

The name shows that the firch was surrounded by barren highlands (heid), and the description of the voyage shows that it was a firch of considerable extent, in and through which there was room for several days' sail. It is stated, for instance, that they sailed out of this firch or sound, into another sea, and into the innermost part of a gulf, and that their returning voyage occupied several days. As to the two observations mentioned as having been taken on St. James's day, the first of them leads to no certain result, as we have no sure means of ascertaining the depth of the boat, or rather the relative depth of the man's position as he lay across the boat, in reference to the height of the side of the same, so as to enable us to deduce the angle formed by the upper edge of the boat's side and the man's face, which is the angle measuring the sun's altitude at noon on St. James's day, or 25th July. If we assume, as we may do with probability, that it was somewhat less than 33°, and yet very near that measure, the place must have been situate near N. L. 75°. There seems no probability that it was a larger angle, and consequently that the place lay more to the southward. The result obtained from the other observation is, however, more satisfactory. In the thirteenth century, on the 25th July, the sun's declination was +17° 54'. Inclination of the ecliptic, 23° 32'. If we now assume that the colony, and particularly the episcopal seat of Gardar, was situate on the north side of Igaliko Firch, where the ruins of a large church, and of many other buildings, indicate the site of a principal settlement of the ancient colony, consequently, in 60° 55' N. L., then at the summer solstice the height of the sun there, when in the northwest, was—3° 40', equivalent to the midnight altitude of the sun on St. James's day, in the parallel of 75° 46', which falls a little to the north of Barrow's Strait, being in the latitude of Wellington's Channel, or close to the northward of the same. The voyage of discovery undertaken by the Greenland clergyman was, therefore, carried to regions, which in our days have been more accurately explored, and their geographical position determined by Sir William Parry, Sir John Ross, and Capt. James Clark Ross, and other British navigators, in the no less daring and dangerous expeditions conducted by them.

*Newfoundland re-discovered from Iceland.* The discovery next recorded, was made by the Iceland clergyman Adalbrand, and Thorwald Helgason, well known in the history of Iceland, as having been involved in the disputes at that time prevailing, between the Norwegian king Eric Priesthater, and the clergy, and which in Iceland, were chiefly headed by the governor, Rafn Odsson, and Arne Thorlakson, bishop of Skalholt. Accounts drawn up by cotemporarys contain merely the brief notice, that in the year 1285, the above mentioned clergyman discovered a new land to the westward of Iceland, (fundu nýja land). This land, to which by command of King Eric Priesthater, a voyage was some years afterwards projected by Landa-Rolf, is supposed to have been Newfoundland.

*A Voyage to Markland in the year 1347.* The last piece of information respecting America, which our MSS. have preserved, refers to a voyage in the year 1347, from Greenland to Markland, performed in a vessel having a crew of seventeen men, being probably undertaken for the purpose of bringing home building timber, and other supplies from that country. On the voyage home from Markland, the ship was driven out of her course by storm, and arrived, with loss of anchors, at Straumfiord in the west of Iceland. From the accounts, scanty as they are, of this voyage, written by a cotemporary, nine years after the event, it would appear, that the intercourse, between Greenland and America proper, had been kept up to so late a date as that year above mentioned; for it is expressly said, that the ship went to Markland, which is thus named as a country that in those days was still known and visited.

After having perused the authentic documents themselves, which are now accessible to all, every one will acknowledge the truth of the historical fact, that during the tenth and eleventh centuries, the ancient Northmen discovered and visited a great extent of the eastern coast of North America, and will besides be led to the conviction, that during the centuries immediately following, the intercourse was never entirely discontinued. The main fact is certain and indisputable. On the other hand, there are in these, as in all other ancient writings, certain portions of the narrative which are obscure, and which subsequent disquisitions and new interpretations may serve to clear up. On this account it seems of importance that the original sources of information should be published in the ancient language, so that every one may have it in his power to consult them, and to form his own judgment as to the accuracy of the interpretation given.

With regard to such traces of the residence and settlement of the ancient Northmen, as it is presumed, are still to be met with in Massachusetts and Rhode Island, the countries which formed the destination of their earliest American expeditions, we will content ourselves for the present with referring to the hints, which are contained in the work itself. This matter will continue to form a subject for the accurate investigation of the Committee of the Royal Society of Northern Antiquaries on the Ante-Columbian History of America; and the result of this investigation, together with such additional elucidations of the ancient MSS. as we may have it in our power to furnish, shall be communicated in the Annals and Memoirs of the Society.

#### FRIENDS' ASYLUM.

*Visiting Managers for the Month.*—Joel Woolman, near Frankford; Lindsey Nicholson, No. 24, South Twelfth street; George R. Smith, No. 487, Arch street.

*Superintendents.*—John C. and Letitia Redmond.

*Attending Physician.*—Dr. Charles Evans, No. 201, Arch street.

*Resident Physician.*—Dr. Robert R. Porter.

#### For "The Friend." MANUSCRIPT OF MARY PENNINGTON.

(Continued from page 143.)

"In this state, I heard of a new people called Quakers, but I resolved I would not enquire after them, nor what they held, and for a year or more after I heard of them in the north, I heard nothing of their way, save that they used thee and thou; and I saw a book of plain language, wrote by George Fox as I remember, which I counted very ridiculous, and so minded them not; but scoffed at them in my mind. Some that I knew formerly in those things where I was, mentioned to me, that they had heard the Quakers, but they were in the vain apparel and customs; for which I upbraided them, and thought them very deceitful, and slighted the hearing of them; and resolved I would not go to hear them preach. I despised them in my mind, yet often had a desire, if I could go to their meeting unknown, to go and be there when they prayed; for I was weary of doctrines, but I did believe, if I was with them when they prayed, I could feel whether they were of the Lord or not; but I put this by, thinking I could not go unknown, and if known, I thought I should be reported to go amongst the Quakers; whom I had no desire to enquire after, or to understand their principles. But one day, as my husband and I were walking in a park, a man, that had been a little time at the Quakers' meetings, spied us (as he rode by) in our gay, vain apparel, and he cried out to us of our pride, and such like; at which I scoffed, and said, 'He was a public preacher indeed, that preached in the high-ways.' He came back again, having, as he said, a love for my husband, seeing grace in his looks. So he drew to the pales, and spake of the light and grace which had appeared to all men. My husband and he engaged in discourse, and afterwards he was invited in by the man of the house. He was but young, and perceived that my husband was too hard for him in the fleshly wisdom; and said he would bring a man with him next day after, which should answer all his questions, or objections; which (as I afterwards understood) was George Fox. He came again the next day, and left word, that the friend he intended could not come, but some others would be with us about the second hour; at which time did come up to the house, Thomas Curtis and William Simpson. My mind was somewhat affected with the man who had discoursed the night before, and though I judged him weak in managing what he pretended to, yet many Scriptures he mentioned stuck with me and were weighty, and what I was out of the practice of; also many things disowned in the Scriptures which I was in the vanity of practising; and these things made me very serious, and soberly inclined to hear what they had to say; and their solid and weighty carriage struck a dread over me, for they came in the authority and power of the Lord to visit us, and the Lord was with them; and we were all in the room sensible at that time of the Lord's power manifested in them. Thomas Curtis repeated the Scripture that struck me out of all enquiries or objections,

‘He that will know my doctrine, must do my commands.’ Immediately it arose in me, if I would know whether that was truth, which they had spoken, I must do what I knew to be the Lord’s will, and what was contrary thereto in me was set before me, as to be removed; and [I must] join in the obedience of what was required, before I was in a capacity to receive or discover what they laid down for their principles. This wrought mightily with me, and my inclination to vain things seemed more strong than ever; and things I thought I had slighted much, seemed to have a stronger power over me, than ever I imagined. Terrible was the Lord over the evil inclination in me. This made me continually, night and day, to cry out; and when it did but ease a little, I then mourned for fear I should be reconciled to the things, which I felt, under judgment, such a detestation of. I then cried out that I might not be left in a state, secure or quiet, till the evil was wrought out. Many times I have said in myself, ‘Ye will not come to me that ye may have life.’ ‘It is true I am undone if I come not to thee, O Lord! but I will not come, for I must leave that which cleaveth close to me; I cannot part with it.’ Not that I was necessitated, but that I chose and consented to it. My state, according to this saying of Christ, was continually before me. I justified the truth of that saying, and the justice of the Lord in casting me off, and not giving me life; for that I saw, and would not come from my beloved lusts, to him for life. Upon every pain I felt in this state (which was more than I could well bear) I still had this sense in me, that the wrath of God is more; and then I should cry out in great bitterness.

“A little time after I had heard Friends, it was said in me (one night upon my bed) ‘Be not hasty to join these people called Quakers.’

“I never had peace or quiet from a sore exercise in my mind, for many months, until I was, by the stroke of the Lord’s judgments, brought off all these things, which I found the light to manifest deceit, in bondage, vanity, and the spirit of the world. And giving up to be a fool, a scorn, and to take up the cross to my honour and reputation in the world, cost me many tears, and nights’ watching, and doleful days; not all that time ever disputing (nay, not so much as in my mind) against the doctrine; but I was exercised against taking up the cross, to the language and fashions, customs and titles, honour and esteem, in the world, and the place or rank, I stood outwardly in, and my relations, made it very hard; but as I gave up, out of reasoning, or consulting, how to provide for the flesh, I received strength; and so went to the meetings of these people I never intended to have meddled with; and found them truly of the Lord, and my heart owned them, and honoured them. I longed to be one of their number, and minded not the trouble, but judged it worth the cost and pains, if I came to witness such a change as I saw in them, and such power over their corruptions. They who were of the world, and fellowship with it,

came to turn from it. In taking up the cross, I received strength against many things that I once thought it not possible to deny; but many tears did I shed, and great bitterness of soul did I know before this, and have sometimes cried out, ‘I shall one day fall by the overpowering of the enemy.’ But, oh! the joy that filled my soul, at the first meeting, in our then habitation of Chalfont; I have a fresh remembrance of it, in the sense, that the Lord had given me to live, to worship him in that which was undoubtedly his own; and that I need not no stop to my spirit in it, but swim in the life, and give up my whole strength to that which melted and overcame me in that day. Oh! for long had I desired to worship in the full assurance of acceptance, and lift up my hands without doubting; which thing I witnessed that day; and to the Lord, in spirit, in that assembly, I acknowledged the greatness and wonderfulness of that rich mercy, to be able to say, this is it I have longed for and waited, though I feared I never should have seen; which the Lord owned, and accepted, and blessed, in assembling together. Many trials have I been exercised with since, but all which came by the Lord’s ordering, strengthened my life in him, and hurt me not. But my mind running out into prejudice against some Friends, did sorely hurt me; but after a time of deep and unknown sorrow, the Lord removed it, and gave me a clearness in his sight; and love, and joy, and acceptance with his beloved ones. The Lord hath, many a time, refreshed my soul in his presence, and gave me an assurance, that I knew that estate, in which he will never leave, nor suffer me to be drawn from him. Though infirmities beset me, yet my heart cleaveth to the Lord, in the everlasting bond, that can never be broken; and in his strength do I see those infirmities, and bemoan myself, and feel that truth in him which gives victory, and keeps low in the sense of that weakness, and quickens in me a lively hope of seeing Satan trod under foot, by the grace that is sufficient. I feel, and know, where my strength lieth; and when I have slipped in word, or thought, I know my Advocate, and have recourse to him; and feel pardon, and a healing, and a going on to overcome. Also a watching against that which so easily besets me; and I do believe the enemy could not prevail, but that he is suffered to prove me, that I might have my dependence on the Lord, and be kept on the watch continually, and know the Lord only can make war with this dragon; and so by his covering my weakness, I might be tender of those who are tempted, and watch and pray lest I also be tempted.

“Sweet is this state, though low; for in it I receive my daily bread, and have that I have, continually given forth from the Lord; and live not but as he breatheth the breath of life upon me, every moment.”

This closes the first part of Mary Penington’s personal narrative. The postscript, mentioned at the commencement of this article, follows, and then an account of the dream to which reference is made at the conclusion of the one already related. She says it was between twenty and thirty years after

that, when she was at her son Penn’s, in Sussex, that she dreamed that she, and some who were with her, saw the same glorious personages that she had seen on the former occasion, but clothed with greater majesty and power; and that she considered this vision to be a signification of the advancing glory and dominion of the church of Christ, of which she was now convinced that the Quakers, though mean and contemptible in appearance, were living members.

The precise time when she and her husband joined Friends does not appear to be known. It was, probably, about the year 1657 or 1658.

The second part of the narrative now commences.

“After we had received the testimony of God’s faithful servants to the light and grace in the heart, we became obedient to the heavenly voice, and received his truth in love; and took up the cross to the customs, language, friendships, titles, and honours of the world; and endured despising, reproaches, cruel mockings, and scornings, from relations, acquaintances, neighbours, and servants, those of our own rank, and those below us, and became a by-word, and a wagging of the head, and accounting of us to be bewitched, mad; and fools, and such like; being stoned and abused in towns where we went, and at meetings in several places; and suffering imprisonment. This not being enough to try us, we were also tried with the loss of our estate; injury from relations in withholding our due, suing us unrighteously for our own; tenants wronging us from what the law gave; putting us into the chancery, because we could not swear; relations taking that course to defeat me of my land, we were put out of our dwelling house in an injurious, unrighteous manner.”

This, according to Joseph Gurney Bevan, was during the year 1668. He states that, “Hitherto on his several releasements from prison, Isaac Penington had returned to his house, called the Grange, at Chalfont, St. Peter’s;” but on his releasement this year, “he had scarcely a house to which to resort. His wife relates that they had been injured by their relations, who, knowing their conscientious scruple to swear, had involved them in a suit in chancery, where their answer without an oath was invalid;” and at last they “were able to carry their machinations to so great a length, that, during the time that Isaac Penington lay in the last mentioned cruel imprisonment, his wife and family were turned out of his house, by the persons who had gotten possession of his estate. By these means the family was broken up. The wife placed herself at Aylesbury, to be near her husband; and the youthful Guleliema Springett went for a while on a visit to Bristol.”

Mary Penington continues her account. “Thus we were stripped of my husband’s estate and a great part of mine. After this, we were tossed up and down, from place to place, to our great weariness and charge; we had no place to abide in, in this country, [county] near to the meetings which gathered at our house at Chalfont; but we were pressed

in our spirits to stay amongst them, if any place could be found, with any convenience, though but ordinarily decent. We sought in many places within the compass of four or five miles from this meeting, but could find none. But we had such a sense of its being our place, that we had not freedom to settle any where else; so boarded at Waltham Abbey [a town in Essex] for a summer, for our children's accommodation, and of the school there; and thought to leave our friends to provide or enquire for us; and at our return to have been with some friends in the winter; and so have seen for some place in the summer. We, in all the time of seeking a place, did never enter into the thoughts of buying any thing, to settle ourselves in; nay, we rather endeavoured to have no concern in our habitation, but room for our family, and no land. We frequently desired a disentangled state. I seeing no provision like to be for us in the country, near those people, told my husband I should not be willing to go from them into any other place, except our own estate in Kent; which he liked not to do, excepting against the air and dirtiness of the place; this put me upon a great strait. I could not bear to leave this people, (whom we had been instrumental to, in gathering to the truth, and had known our sufferings in our estate, and compassionated us, and we had suffered together) unless we went to our estate in Kent. We also had many reasons in regard to our estate, not to go amongst strangers: the people and neighbourhood (of the world) had a sense of our former condition of fulness, and so were compassionate of us, for our being in their sight so stripped; and expected no great things of us, to answer our rank in the world; but rather wondered we were not sunk, but were able to live decently, and pay every one their own. Submitting to mean things, which our condition occasioned, was honourable before them; which strangers would have despised, which would have been uneasy to us. Whereas the other temper amongst our acquaintance and countrymen, helped us the easier to bear meanness, and a great deal of straitness, more than we had ever known, being born to, and having lived in great plenty. Thus we were exercised, and one day, when we were near going to Waltham Abbey, R. T. coming to see us, and bewailing that we were going out of the country, and had no place near them to return to, said, 'Why will you not buy some little place near us?' I refused this with great regret, saying, our condition would not admit of such a thing, for we had not an hundred pounds, besides our rents, and that we must sell some of mine, so to do. He told me that he had an uncle would sell a place [called Woodside] of about thirty pounds a year, which stood near the meeting, and was a healthy place, and the house might be made habitable. My husband was not there at that time; soon after H. B. came in, and I told him what R. T. had proposed, who seemed to encourage the thing; said he had heard there were some rooms in the house which might serve. That night Thomas Ellwood came out of Kent, and told me, he had much ado to come

back and not sell my farms at West-Beer. I laid these things together and said, 'I think this must be our way; if we can sell West-Beer to buy this, that R. T. hath offered, and with the overplus of the money, put the house in a condition to receive us; for we saw no way of dwelling in the country, unless we took this way.'

(To be continued.)

#### A HINT FROM A STRANGER.

The enclosed was found among some old papers, and is supposed to have been addressed to Samuel Fothergill. If the editor thinks it worthy an insertion in "The Friend," he is at liberty to make use of it.

A SUBSCRIBER.

2 mo. 1838.

March 27th, 1764.

Dear Sir,—As you have great influence in establishing things decent and orderly in your Society, I take the liberty of troubling you with this address.

I have often attended silent meetings, and came away greatly edified, both from what I have felt myself, and from the great satisfaction I took in sitting with so many Christian philosophers, (for so I must esteem those who can sit two hours to improve only from the operation of Divine grace within); and indeed the point I am concerned about is the great want of silence too frequent after large meetings. After a few words uttered by an excellent woman yesterday afternoon at Devonshire house, I was astonished, I was shocked, to hear the universal babbling after the meeting broke up; I endeavoured to account for it by many town Friends meeting their country Friends after a year's absence, but this could not convince me that the clamour was consistent with the decorum expected from so still and quiet a people. If it is said that the house is only an house, and that after meeting it is as decent to talk in a meeting house as in the streets, or by the way; to this I have no answer that can be satisfactory to such as esteem it only a proper degree of liberty, and if custom has made it inoffensive, I shall another time only avoid the hearing of it; and shall at all times pray for the prosperity of Mr. Fothergill and his Friends.

#### RATES OF POSTAGE.

On a Single Letter composed of One Piece of Paper.

For a distance not exceeding 30 miles 6 cts.  
Over 30, and not exceeding 80 " 10 "  
Over 80, and not exceeding 150 " 12½ "  
Over 150, and not exceeding 400 " 18½ "  
Over 400 miles 25 "

A letter composed of two pieces of paper, is charged with double these rates; of three pieces, with triple; and of four pieces, with quadruple. "One or more pieces of paper, mailed as a letter, and weighing one ounce, shall be charged with quadruple postage; and at the same rate, should the weight be greater."

#### Newspaper Postage.

For each newspaper, not carried out of the state in which it is published, or if carried out of the state, not carried over 100 miles, one cent. Over 100 miles and out of the state in which it is published, 1½ cent.

#### Magazines and Pamphlets.

If published periodically, distance not exceeding 100 miles, 1½ cent per sheet. If published periodically, distance over 100 miles, 2½ cents per sheet. If not published periodically, distance not exceeding 100 miles, 4 cents per sheet. If not published periodically, distance over 100 miles, 6 cents per sheet.

"Every printed pamphlet or magazine which contains more than twenty-four pages, on a royal sheet, or any sheet of less dimensions, shall be charged by the sheet; and small pamphlets, printed on a half or quarter sheet, of royal or less size, shall be charged with half the amount of postage charged on a full sheet."

Great Western Steam Ship. We have been favoured with the following description of the British steam ship, which may be expected in our waters in April next, and would premise it, by observing that the "Great Western Steam Ship Company," was formed at Bristol, in 1836, for the purpose of facilitating the intercourse between Great Britain and America, and that the vessel in question is the first built by the company for that purpose; her dimensions are—

	feet.	inches.
Length of keel,	205	0
Do. between the perpendiculars,	216	0
Do. extreme from figure to taffrail,	234	0
Breadth of beam,	35	4
Depth of hold,	23	3

The scantling of her floor timbers (of oak) is 16 inches squared, laid solid for more than 100 feet, and bolted fore and aft with 1½ inch copper bolts, 22 feet long, overlapping each other four feet; she is fastened diagonally, with wood [and iron, on Sepping's plan, and the whole of her upper works, from the light water mark, are set up with nut and screw bolts.

The saloon is 65 feet long, and 9 feet high; every attention has been given to render the accommodation for passengers complete, and there will be about 150 beds.

She can carry 600 tons of coal, with room for 2 or 300 tons of measurement goods; that quantity of coal will be about 25 days' consumption.

The engines (which are on board) are of 400 horse power, (2 of 200 each.) The cylinders are 73½ inches diameter, with a 7 feet stroke.

There are four separate boilers, which can be used together or alone, at pleasure, and a clear passage of 18 inches around each boiler.

She has four masts, and on her voyage from Bristol to London, in August last, sailed and worked very well.—N. Y. Cour. and Eng.



For "The Friend."

## THE LATE SARAH GREEN.

It is one of the last duties which we owe to our departed friends, who, by their watchfulness, and patient endurance of the cross of Christ, evinced that they were seeking a better country, that is an heavenly; to preserve such records of their lives and conversation, and the testimony they bore to the tender dealings of the Lord towards them, as may serve to stimulate and encourage others to "press for the mark for the prize of the same high calling" to which they attained. If in cherishing their remembrance, we keep constantly in mind their self-denial, the faith and patience with which they met, and were enabled to overcome the trials and temptations which awaited them; and prove the sincerity of our love for their memory by endeavouring to walk by the same rule, and to mind the same thing; then, indeed, may we truly say, that the memory of the just is blessed, and though dead, they do yet speak.

It is not necessary to occupy any very conspicuous station in religious society, in order to render our example important to the circle in which we move and are known; if we do but strive to live day by day, in accordance with the Divine will concerning us, the influence of our conduct must necessarily be felt, and others seeing our good works, will glorify our Father who is in heaven.

In the death of our dear friend, Sarah Green, which was noticed in the sixth number of the present volume of "The Friend," all those who enjoyed her acquaintance have sustained the loss of one, who, though long afflicted with indisposition, was a worthy example, for the meekness and resignation with which she bore up under sufferings; labouring to perform with cheerfulness and alacrity her various social and relative duties, and so to walk before this vain and gainsaying generation, as to adorn the doctrines of the gospel which she professed, and in which she savingly believed.

She was born in the year 1780, and from a child was remarkable for her frail and delicate constitution, as well as for the sweetness of her disposition, and the suavity of her manners.

Educated under the watchful eye of her mother, (her father having died when she was but three months old,) though she departed from the straight and narrow path, to participate in some of the vanities and frivolities too incident to youth and gay society; yet, she appears even then to have felt, and in some measure to have given heed to the convicting and restraining influence of that grace and good spirit, which was secretly at work in her heart; and early to have come to see the emptiness and deceitfulness of the pleasures and customs of the world. Still, however, she struggled on, without a perfect willingness being wrought in her, to turn her back upon the allurements of the world, and to take up her daily cross as becomes a true disciple of a crucified Lord; when the unexpected death of her beloved mother (who expired suddenly while they were alone together) broke up all her false rest, cast a thick shade

over every pleasant picture, and aroused her to a more just sense of the inestimable value of time, the danger of delay, and the awful responsibility resting upon her as a candidate for eternal life. This event occurred when she was in the twenty-fifth year of her age.

She was now prepared to make a more full surrender of her will to the Divine will; and in humble reliance upon Him who was calling her to glory and virtue, and with the strength which he mercifully vouchsafed, she strove to follow him in the way of his leadings. And as in simple obedience, she yielded to the teaching of the Holy Spirit, and complied with his requisitions as manifested in the secret of her heart; she was led along step by step, and broken off from one thing after another, until old things were done away, and all things became new.

In the progress of this great work, she found that it was necessary for her to give up the pleasures, the honours, and the vain customs of this world, which lies in wickedness, and to come into much plainness and circumspection, passing the time of her sojourning here in fear. She appears to have passed through many sore conflicts of mind, before she was made willing to lay aside her fashionable attire, and clothe herself with that simplicity which she saw was becoming the character of a follower of Christ. This reluctance was attributable, not so much to any great delight which she took in adorning her person, or an attachment to gay clothing, as to an unwillingness to make an open renunciation of the world, and confess Christ before men, lest she might not be able to live up to such a profession. But when, finding that nothing less would do, she yielded herself a willing sacrifice, her reward was great; and it may be truly said, that through mercy, her adorning became that which in the sight of God is of great price, even the ornament of a meek and quiet spirit.

The following extracts from a manuscript, found among her papers after her decease, appear to be descriptive of her feelings, about the time she altered her dress and became plain. It probably was written a short time after that event.

"This was a day of tender visitation to my poor tossed mind, and may it never be remembered by me, but with feelings of humble, reverential awe. I was often led to contemplate, what progress I was making Zionward, or what return I was making for the unmerited blessings so bountifully bestowed upon me: and as my feeble cries ascended to thy throne, most Holy Father! thou didst cast on me a look of benign mercy, which caused me to hope, and cry mightily to thee. Thou didst in an admirable manner listen to my pleadings, and incline thy gracious ear to me: and in a pardoning voice thou seemedst to say to my contrite soul, 'thy sins are forgiven thee;' 'this day hath salvation come to thy house.' Oh, most gracious Father! may this divine visitation never be effaced from my memory; may thy tender dealings with me at this time excite me to press forward through every difficulty; and may I often revert to the day of my espousals, when I

covenanted with thee, O Lord, that if thou wouldst be pleased to give me food and raiment, I would follow thee whithersoever thou wouldst lead me. My spirit was tenderly bowed, when I reflected upon thy many slighted favours, and at the idea of being arrested by the strong arm of death, and summoned to appear at the dread tribunal, to hear the Judge pronounce the awful sentence, 'Depart from me, I know you not.' No language can express the horror that seized my mind, at the thought of being forever excluded from my Maker, Preserver, and Redeemer. It was then I saw myself a poor guilty creature, hastening to a never ending eternity. It was here I found the efficacy of being enabled to apply to the Physician of value. And blessed for ever be his power: for none save Him alone, who inhabits eternity, could have given me strength to prostrate my soul before him, and say, O Lord, if a sacrifice of my gay attire will be accepted, I will freely make it. It was then my chains were loosened, and the Egyptian bondage broken. My tears flowed incessantly; they were tears of joy, for I had found him whom my soul loved; he led me to his banqueting house, and his banner over me was love. Oh! what a signal favour, to obtain what I had so long sought for. From the depths, I had often cried in the silent watches of the night, for mercy, mercy, ere my redemption had drawn nigh; and I had felt the secret influence of grace, and the drawing cords of his love, often to lead me into retirement; to commune with my own heart and be still. Ah, what are all the gratifications of this vain fleeting world, compared to the feelings of those who have overcome the world! How consoling, through faith to experience the operations of His spirit upon the mind; 'being justified by faith, we have peace with God, through our Lord Jesus Christ.' I retired to bed, but not to sleep, and there continued in fervent supplication, until the day dawned, that my dear Redeemer would be pleased to keep me humble and submissive to his holy will. 'Weeping may endure for a night, but joy cometh in the morning.' I arose in the morning refreshed, but not with sleep; I had wrestled and obtained the blessing of peace, for He never bade the wrestling seed of Jacob seek his face in vain. I had a sympathizing interview with my dear — She strengthened and comforted me in my resolution, and wished she could make the same surrender. I can acknowledge with David, 'Thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praises to thee, and not be silent.'

"Language is inadequate to describe the sweet peace that possessed my mind in this simple act of obedience. Here let me set my seal, that the Lord is a rich rewarder to all who seek to serve him in true humility. And as faithfulness is abode in, he will carry on the work he has graciously begun. As willingness on my part is necessary for the completion of the work in me, Oh! be pleased, thou precious Lamb, to intercede for me at thy Father's throne; that he may supply me

with sufficient grace to perform his holy will; for I am truly sensible that of myself I can do no good thing.—Keep me in the way I should go, for thou hast been pleased to anoint my eyes with the eyesalve of thy kingdom; and caused the dark shades of night to be dispelled, and the day to dawn. Oh, may the morning, in thy appointed time, when thou hast accomplished thy design in me, arise without a cloud; and if consistent with thy divine will, when the silver cord is about to be broken, oh, be thou near me, and cause my evening sun to set in clearness, that I may behold thy face, and sin no more.”

As has been before observed, her constitution was a very frail one, and she became subject to an affection of the head, attended with severe pain and sickness, which frequently confined her to her chamber. She was, however, when able, a diligent attendant at her meeting; often going there, when she would not venture out to other places.

Her tender and affectionate feelings rendered her peculiarly calculated to sympathize with and console those in distress, whether from sickness or poverty; and when her health would admit, much of her time was spent in visiting and assisting such; taking care, however, that her alms should not be done before men, to be seen of them. But as she was obliged to pass much time in her chamber, she was anxious it should be employed beneficially to others, as well as profitably to herself; much of it, therefore, was occupied in having garments made, to be distributed among those whom she might, at some future time, find in want.

The frequent recurrence of the attacks of disease in the head, after some time affected her sight, so that for a while it appeared probable that she would be deprived of that most valuable sense. The anticipation of so great an affliction called forth no repining or murmuring; and in a letter to a friend, written when she had somewhat improved, she says, “I thought speedily to have answered it [a letter received], but my eyes have been so weak, that I could not use them. I have fervently craved that I may improve by this affliction, and that my spiritual eyes may be directed to the source and centre of all good,—that I may be favoured from day to day to apply to the ever-flowing fountain, to supplicate for grace, sufficient to enable me to be resigned, should it be the will of my heavenly Father to deprive me of the organs of sight. May no murmuring thoughts escape from me, for surely my heart ought to be filled with gratitude, and my mouth with praises to Him who hath bestowed such countless blessings on me.”

Though anxious to have her mind fixed upon things above, and desirous to promote the cause of truth by encouraging others in their efforts to serve Him whom her soul loved; yet was it more by example than precept: and having experienced that true religion is a very serious thing, to be felt and known only in the secret of the heart, she was very careful not to make it the theme of common conversation; and often expressed her deep regret at the light, flippant manner

in which serious things are too often introduced and discussed in mixed companies.

In a letter to a young friend under much religious exercise, she says: “A caution arises in my mind to thee, to ponder these things in thy mind, as Mary did when the angel announced the heavenly birth, the promised Saviour. It is in retirement and meditation, we become acquainted with our own hearts. A beautiful illustration is to be found in Canticles, ‘if thou know not, O thou faintest of women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd’s tents;’ nurse those young desires in retirement. And we also our blessed Master for example; when healing virtue was administered, accompanying it by saying, ‘see thou tell no man.’ Now, what I would infer to thee, my love, is, to keep thy religious experiences to thyself, unless in company with nursing mothers in the church.

Thy feeble state [of health] may be a means of advancing thee in this most important work of thy soul’s redemption, weaning thee from things which perish with the using, leading thee along in the path of self-denial; and my design in writing is, to strengthen thee to press through the crowd of hindering things, that thou mayst be favoured to lay hold of the hem of His garment, and by yielding obedience become a vessel of honour in his house.”

In the winter of 1836–7, she was taken ill, and reduced so low, that very little, if any expectation was entertained of her recovery. She herself believed that the time had come, when she should be called to give an account of her stewardship. Through the whole course of this sickness, though reduced very low in body, her mind was mercifully preserved in peaceful, calm resignation to the Divine will; and her belief was often expressed, that if it should be the Lord’s will to take her then, she should, through the mercy of her crucified and risen Saviour, be permitted to enter that city, not one of whose inhabitants can say I am sick.

But contrary to all probability she slowly recovered, so as to be able once more to be about the house, and once or twice ventured out to meeting. She, however, had not regained her accustomed strength, when the warm weather commenced; and in the seventh month of 1837, she went into the country, accompanied by her sister, for the purpose of recruiting her health, at the house of a dear Friend, where they had been accustomed for many years to spend part of the summer.

Having taken cold a day or two after her arrival, she was seized with a chill; and fever coming on, accompanied with severe pain in the chest, and difficulty of breathing, she was at once confined to her bed. The violence of the disease rapidly increased, and she was soon so much reduced, that it appeared likely to terminate life in a few days. Though it was a severe trial to be absent from home at such a time, and her anxiety was great on account of her dear and only sister, from whom she had never been separated more than a few weeks; yet she cheerfully acquiesced in this dispensation of Providence,

and observed that all things were ordered aright and for the best by her Divine Master; and that if it was his will she should die there, she believed he would make it easy for her sister to give her up.

The disorder being checked, her strength a little increased, and her physician being desirous she should be removed to the city, she was brought in on a bed. In the morning, before starting, she had an affecting and solemn interview with the members of the family, several of whom were young in years. She endeavoured to impress upon them the necessity of living a life of holiness; entreating them “to remember their Holy Redeemer, what a sacrifice he had made for them, and that nothing was too near or too dear to be parted with for his sake; to love retirement; and assuring them that if they were faithful to their Saviour, he would indeed keep them in the day of trial.

She expressed her deep gratitude and thankfulness to her heavenly Father, at being permitted once more to return to her own chamber, and evidently from her serious manner, and reverend frame of mind, was anticipating the event which awaited her. On the morning of the fifth of the tenth month, on awakening from sleep and being asked how she was, she replied, better; and then with an animated countenance exclaimed, “Oh, the light, the light, the ineffable light; my Father, my Saviour, my God! Ah, this is life, peace, and assurance for ever.” And throughout the course of the day, she repeatedly said, “How wonderful that poor unworthy I, should be so peaceful, so unexpectably happy; my Saviour, my precious Saviour, is very near.”

To her physician she said, on the morning of the sixth, “I have no pain, but am very weak. Dost thou not think it is the approach of death? I have prayed, oh, how earnestly have I prayed, that it might come; but I do desire to be patient. Oh! nothing will I do at such a time as this, but a firm belief, a full belief, in the dear Saviour. Oh! how precious a thing it is to feel him near to support me. He does support me. The world has long been receding from me, and through mercy I have been very much weaned from it, and brought to love my dear Saviour more and more.”

7th. Upon being offered something which had been prepared for her, she remarked, “So much is prescribed, and so many good things prepared for me, that I fear they will keep me here too long; how many, better than I, have no such comforts; Oh, remember the poor, the sick poor.”

On the 9th inst., in an impressive and persuasive manner, she entered into conversation with her sister, relative to the approaching dissolution of their long fostered connection, earnestly desiring they might both be resigned, and spoke of some instances she had heard of, wherein beloveds having been called for, and individuals not giving up to their Lord’s will, it had caused them a great trial of faith and patience in after time; and then added, that, for some months past, she had had little pleasure in earthly things. Seeing her

sister much affected, she said, "We have a most merciful High Priest, touched with a feeling of all our infirmities; he will, I believe he has forgiven;" and recommended prayer to God, and a firm belief in his promises.

Throughout the whole course of the 10th, she was almost constantly employed in ejaculating praises, and thanksgiving to her merciful Redeemer, frequently saying, "praise to God, praise to God." In the evening, she said to a young woman, who was assisting to make her comfortable for the night, "how much I am obliged to thee for thy many kind attentions to me?" then taking her in her arms, continued, "we are all fast approaching that blessed city, I, in particular, where the faithful followers of the Lamb will meet around his throne. Oh! I do love thee, because thou lovest our dear Saviour."

On the morning of the 11th, she broke forth, "Love to God, love to God, peace on earth, good will to men; oh, my mouth is full of praises, and should be all the day long." A friend saying to her, "Thou seemst to dwell in love, making good the declaration, 'God is love, and they that dwell in him, dwell in love?'" she replied, "Yes, oh yes; and what mercy that such a poor unworthy creature as I am, should feel as I now do; favoured with such a hope, that there is a mansion prepared for me in the kingdom of Heaven. I am happy now, while joy unspeakable and full of glory awaits me." Upon its being remarked that she appeared to suffer much, but that it was only the body; she said, "Yes, only the poor body, all is peace, sweet peace within." She continued to grow weaker throughout the whole course of the day, and the difficulty and pain of swallowing was so great, that she was unable to take any thing but a little drink occasionally by the tea-spoon. On awakening from a short sleep, she called out, Oh! my Saviour, my Saviour, and then said, she had had a little glimpse of the pearl gate, and sweet spirits ready to convey her happy spirit home. Toward the middle of the night, she sunk so low, that those who were watching with her, thought she was about departing, and one remarking that she seemed not very far from the end of her journey, the heavenly Jerusalem, where the Lamb which is in the midst of the throne would feed her, and lead her unto living fountains of waters; she opened her eyes, and with a sweet voice said, "Oh! yes, and why don't you say, farewell." She again revived a little; and in the morning observed, "I was a little disappointed last night, I thought I should have gone to my Saviour, but the poor body was not quite ready. I desire to be patient, O God, to thy will." She continued growing weaker and weaker throughout the morning, but so long as her voice was audible, it was employed in praising her Maker; and about three o'clock, her redeemed and purified spirit was released from its tabernacle of clay; to be joined, we doubt not, to that innumerable company, which, having come out of much tribulation, and washed their robes in the blood of the

Lamb, are before the throne of God, and serve him day and night in his temple.

For "The Friend."

#### PITCAIRN'S ISLAND.

In the early numbers of "The Friend" will be found a history of the interesting colony established in this island. The following extract from the journal of a voyage round the globe, by F. D. Bennett, contained in the seventh volume of the Journal of the Royal Geographical Society of London, conveys the latest accounts we have seen of the Islanders, and will be read with lively interest by all who have become acquainted with the history and fortunes of this singular people.

B. R. S.

Daylight, on the 7th March, 1831, disclosed the dark and elevated form of "Pitcairn's Island," directly ahead, bearing west half south by compass, and presenting mountain land of limited extent. The northern side, on which the settlement is placed, offers a very picturesque appearance; rising from the sea as a steep amphitheatre luxuriantly wooded to its summit, and bounded laterally by precipitous cliffs, and naked rocks of ragged and fantastic forms. The simple habitations of the islanders are scattered over this wooded declivity, and half concealed by abundant verdure. The coast is abrupt, rocky, beaten by a heavy surf, and at most parts inaccessible; some coral débris are found on the shores and small coves, but no distinct reefs obtain. At the period of our visit, the population of this island consisted of eighty persons, the majority of whom were children, and the proportion of females greater than that of males. With the exception of the offspring of three Englishmen resident on the island, and married to native women, the entire race are the issue of the mutineers of the Bounty, whose surnames they bear, and from whom they have not as yet descended beyond the third generation. These islanders are a fine and robust people; but are far from possessing handsome features. They are high spirited and intelligent, and speak both the Tahitian and English language fluently. In intellect and habits, they form an interesting link between the civilised European, and unsophisticated Polynesian nations. Their food is chiefly vegetable. Yams, which are abundantly produced, and of excellent quality, form the principal support of the people, and next to these, the mountain yam root, (*Arum costatum*.) for the cultivation of which the dry and elevated character of the land is so well adapted. Cocoa-nuts, bananas, and pumpkins, afford additional articles of diet; but the breadfruit tree yields a scanty crop, and of indifferent fruit. Swine, goats, domestic fowls, and the fish around the coast, afford the natives an occasional indulgence in animal food. Disease is rare among these islanders, and pepe or elephantiasis, so prevalent amongst the Polynesian islands, is here unknown.

A comparative scarcity of water exists, since there are no natural streams, and the

volcanic structure of the island precludes the formation of wells. Hence, the inhabitants depend upon rain water, received in excavations or tanks. It is not, however, until rain has been absent seven or eight months, that any inconvenience is experienced from deficiency of water. The disastrous emigration of the Pitcairn islanders to Tahiti, and their subsequent return to their native land, is well known. At the time of our visit, nearly two years had elapsed since their return, and the people had in a great measure resumed their systematic and simple habits, and the lands their cultivated state; but the injurious effect of a more enlarged intercourse with the world was yet evident in the restless and dissatisfied state of many amongst them, and a hesitancy of discourse, which I cannot believe belonged to their former condition. I lament to say, we found them in a very unsettled and uncomfortable state, and divided into two factions opposed to each other with a rancour little short of open warfare. The particulars of the discord it would be tedious to recount, but its origin appeared due to the recent arrival of an elderly person, named Hill, who had appointed himself their teacher, governor, &c., and had formed a legislative body, composed of some few of the more powerful inhabitants; but to which the mass of the population was much opposed. The great wish was, that a British ship of war should arrive and settle their disputes. Two only of the original settlers from the Bounty existed in the island at our visit, and those were the aged Tahitian females, Isabella Christian, the widow of the notorious Fletcher Christian, and Susan Christian, his son's widow. But we were shown various books, and other articles which had belonged to the Bounty.

There can be little doubt on the subject that Pitcairn's island has had inhabitants previous to its occupation by the people of the Bounty, since numerous remains of aborigines have been found by the present inhabitants whilst cultivating the ground; indeed, the fact may be considered confirmed by the recent discovery of human skeletons inhumed in the soil, resting side by side, and the head of each reposing on a pearl shell. This last circumstance casts a yet greater mystery over the history of these aborigines, since the pearl shell, though found in the adjacent islands, has never been met with in the waters around Pitcairn's island. To Hannah Young, the youngest daughter of John Adams, I am indebted for the possession of two stone adzes, supposed to have belonged to this ancient race, and which were found embedded in the earth. They are nearly fashioned in the ordinary Polynesian form of such utensils, are composed of a black basalt highly polished, and bear an appearance of great antiquity. It is difficult to account for the apparent extinction of an original race upon a spot so replete with every essential for the support of human existence, and we are led to the hypothesis, that, either one of the epidemic diseases that occasionally scourge the islands of the Pacific, had destroyed the inhabitants to the last man, or that the original occupants were merely a few male natives of other lands, cast upon

his when distressed, during one of the adventurous voyages so usually undertaken in their open canoes. The position of the village on Pitcairn's island was fixed by Captain Beechy, R. N., who surveyed the island in 1826, in latitude  $25^{\circ} 2' 37''$  south, longitude  $130^{\circ} 8' 23''$  west of Greenwich. After obtaining ample supplies of live stock and vegetables, in return for some useful manufactures of Europe, we left the island, accompanied by three Englishmen who had resided on Pitcairn's island many years since, but who had suffered so much persecution during the late discords which had unhappily prevailed, that they were glad to avail themselves of a passage to Tahiti, until they could return to their wives and families at Pitcairn's island under competent protection.

For "The Friend."

#### FIRST-DAY SCHOOLS.

Having recently noticed in "The Friend," that the subject of "Scriptural instruction by means of first-day schools is claiming the attention of Friends in various parts of the country," the writer of this essay is induced to notice one that has existed for several years near Chester, Pennsylvania, for the "literary instruction" of the children of the neighbourhood. There are a considerable number of labouring men employed in the stone quarries and manufactories in the vicinity, the education of whose children was much neglected, both in a moral and literary point of view. It was believed that much useful instruction might be imparted to the children, and the demoralising effects of their associating for idle sports be in a degree prevented, by establishing a school, which induced several young Friends of both sexes, in the year 1832, to associate, and open one in Friends' school house, on first day afternoons; which has been continued under their care about eight months in each year ever since. During one season there were about eighty scholars belonging to the school, but since the commencement of the public schools they have diminished about one half. The children are taught their alphabet, spelling and reading, and recite portions of Scripture which they have committed to memory. They receive premiums, consisting of small interesting books, for their attendance, industry, and good behaviour, and a number of Testaments have been given to the most deserving, some of whose parents were entirely destitute of a copy. Those that can read are loaned books from the library belonging to the school, consisting of nearly two hundred volumes, which are suited to the capacities of children, and are mostly of a religious character. It is interesting to observe the animation with which they come forward to select the books of their choice, and to learn that many of them are read to their parents at home who cannot read themselves, and who generally have evinced a considerable interest in the school. It is closed with reading a portion of Scripture, Youthful Piety, or some other suitable book, after which a season of silence ensues, which is often experienced to be a comfortable one. The teachers can say, for

the encouragement of others who have it in contemplation to establish similar institutions, that it is followed with its reward. L.

#### CIRCULAR.

To Agents and Subscribers to the "Friends' Library."

The undersigned having undertaken the general agency of "Friends' Library," respectfully requests that agents for that work will state explicitly, not only what number of copies they are responsible for, but to whom they are severally directed, and to what place, and by what conveyance; and when sent by mail, the name of the post office should be designated, together with the county and state, unless the town or city is of sufficient note to render those particulars unnecessary. But it is desirable not to have the address *uselessly* encumbered with the name of townships, and other small divisions, which leads to confusion by their being sometimes given and sometimes omitted by correspondents. Where there are several subscribers to the Library in the same neighbourhood, and the same post office will be convenient for all; it is desirable to know it, as they carry so much better when four or more numbers are enclosed in one envelope. I would respectfully remind our subscribers also, that where they have not notified us of their intention to withdraw their subscription, in time to prevent our sending any part of the new volume, it is but reasonable that they should continue to the end of the volume so commenced. Contrary to this reasonable expectation, notwithstanding the first number of the second volume was withheld, so as to allow ample time for information to be given of all changes, several copies of that number have been returned by mail and otherwise; some so much abused as to render them unfit to hand out to others; and those returned by mail, charged to us with double postage. In one instance of the latter description, the name had been forwarded by the agent for the second volume. It is presumed that these inconveniences have been caused by want of consideration; and we therefore hope that these well-meant hints will be received and acted upon by our friends and correspondents, agreeably to our wish. I may take this opportunity to inform the subscribers to the "Friends' Library," residing in this city and vicinity, that by sending their volumes to this office, directed to me, they can have them neatly and substantially bound, at the prices mentioned on the covers, or at a reasonable rate for any other description of binding.

Respectfully,

GEO. W. TAYLOR, Agent,  
No. 50, North Fourth street, up stairs.  
2d Mo. 1838.

### THE FRIEND.

SECOND MONTH, 10, 1838.

We received a letter this week, from a subscriber in Farmington, Oakland county, Michigan, in which the writer says: "I observe in No. 25, Vol. 10, the praiseworthy

efforts making by female members of our Society, in behalf of coloured orphans. Please hand two dollars to Mary Bacon, the treasurer of said association. And tell them, they have friends to the cause in the woods of Michigan, who have strong desires to see the state and condition of the African descent improved, and they restored to their long neglected rights and immunities in the human family; although our ability to contribute is but little."

It is a matter that affords much satisfaction to be the channel of conveyance of this donation, from so distant a place, to an institution, which has such strong claims to notice from the charitable and benevolent every where. And we embrace the opportunity to remind our readers, that "the Association for the care of Coloured Orphans," is employing all the means at their command, to rear up the objects in their charge, and extend its benefits as far as practicable; in doing so, they have erected a plain, substantial, and commodious building, in Thirteenth, near Calowhill street, which is nearly fit for habitation, and although many liberal donations have been made towards its completion, yet the amount falls short, and the society have been obliged to incur a debt, to enable them to pay the claims against it. It would be a gratification to us to be the instruments of encouraging, or conveying donations in aid of an object, so benevolent and disinterested, as that undertaken by this institution.

The obvious utility of the work contemplated, it is hoped will induce Friends to respond with promptitude to the following

#### CIRCULAR.

The inconvenience felt by travelling Friends for want of certain information being at hand, of the times and places of holding meetings within our Yearly Meeting, has induced a few Friends to undertake the compilation of a work accompanied by a map, intended to supply the deficiency alluded to; and a Friend having offered to become the publisher, on condition of being assured of two hundred and fifty subscribers, at seventy-five cents per copy, it becomes desirable to ascertain as soon as practicable, what number can be disposed of; and as it appears that Preparative Meetings would be particularly benefited by having in possession the information it contains, it is proposed that their subscription be asked thereto, for such number of copies as they may judge proper. The subscription papers may be returned to Nathan Kite, No. 50, North Fourth street, as soon as possible, as it is very desirable to have the work issued by the approaching Yearly Meeting.

DIED, on fourth day afternoon, ANNA WEBB, daughter of John Webb, in the 64th year of her age.

Her friends are invited to attend her funeral from the residence of her brother Samuel Webb, No. 307, Mulberry street, on first day, to meet at one o'clock P. M.

— on the 8th ult. HANNAH HOPKINS, a member and elder of Haddonfield Monthly Meeting, in the 74th year of her age.

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# THE FRIEND.

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PHILADELPHIA.

For "The Friend."

## Legislative Rebuke of Infidelity.

The disorganising principles of infidelity, which of latter years have so lamentably beguiled many unwary and thoughtless people, disclose their deleterious influence in various forms. They lead to moral and political licentiousness; and, galled by the wholesome and salutary restraints with which religion still happily shields society, would seek to throw off their obligation, and give a loose rein to the wayward thoughts and passions of the human heart. Those systems of moral and religious instruction which imbue the youthful mind with Christian principles, and train it up under a healthy and sound discipline, are peculiarly obnoxious to these restless and discontented persons, because they strike an effective blow at the very root of their unholy purposes, fortifying the youthful mind against their insidious assaults, and grounding it in a firm conviction of those great truths, which it is their aim to invade.

It is not a little remarkable that in the state of New York, where the late Elias Hicks laboured more abundantly than in any other part of our country, these principles of infidelity are continually developing their bitter fruits. Among these we notice a recent application by memorial to the legislature of that state, asking for a law to prohibit the reading of the Bible, and other religious exercises, in the public schools. The petition was referred to a committee who made the following interesting report, viz :

IN ASSEMBLY—Jan. 28.

### MR. BARNARD'S REPORT,

*Of the committee on Colleges, Academies and Common Schools, on the memorial of Wm. G. Griffin and others.*

Mr. Barnard, from the committee on colleges, academies, and common schools, to whom was referred the memorial of William G. Griffin and others, asking the legislature to enact a law to prohibit the practice of praying, singing, reading the Bible, and other religious exercise, in such schools, academies

and seminaries of education, as receive aid from the public treasury, REPORTS :

That the committee have given to this memorial the most serious and deliberate consideration. They have been deeply impressed with the importance of some at least of the questions raised by the petitioners, and involved, directly or by implication, in the object they are pursuing, and the indispensable necessity, if possible, of having those questions settled, and settled right, in the public mind. In recommending that the prayer of the memorialists be not granted, the committee would not deem their duty faithfully done, without an effort to show that their conclusions in the matter are sound and just; it is believed that this can be shown to the satisfaction of the house, and, it is hoped, to the satisfaction of the petitioners and of the country.

The substance of the complaint in this memorial is, that religious exercises are tolerated in those public schools which participate in the public bounty; and this practice they regard as a violation of the law of equality and the rights of conscience, as aiding to propagate and enforce peculiar religious opinions at the public expense, and leading to, if not actually forming, a union of church and state.

In order to understand the force and effect of this complaint, it will be necessary to look for a moment at our system of public instruction, to consider what our schools are, how constituted and supported, and why they are sustained and regulated as they are.

It happens, unfortunately, that experience does not show that the mass of any people are disposed to keep up and support a sufficient and effective system of instruction for themselves by voluntary contributions, and it becomes necessary, therefore, for the sake of self-preservation, that the community should make provision for the support of education by law. This necessity was early felt in this state, and it has been long, and is now, and always must be, the settled and steady policy of the state to furnish aid in support of public instruction.

To speak of our common school system only. A large sum is distributed annually from the treasury in payment of the wages of teachers, and a sum equal to that which is thus furnished, and which is the income of a large fund devoted to this purpose, is raised by the compulsory process of taxation, and applied to the same object. Each district, complying with certain prescribed conditions, receives a share of these public moneys. The district taxes itself, if the majority in it so please, to provide the proper house and ac-

commodations for the school. It contracts, through its trustees, with a qualified instructor, and provides for the payment of any deficiency in the amount of public moneys to pay the wages of the master, by a rate bill against those who furnish children to be instructed.

In this plan it will be seen, that while no person liable to taxation is allowed to escape the duty of contribution to the support of popular education, no individual is compelled by any law to educate his children at all, much less send them to the public schools. If he choose to violate the solemn obligation which his position as a citizen, a contractor with the community, imposes on him to fit his offspring, by a proper course of educational discipline, for the part they are to act in the business of the common government, he is at liberty to do so. Especially is he left at perfect liberty, if he will have them educated at all, to do so in any manner he thinks fit, and under any masters whom he may see proper to employ. In regard to the support of the public schools, he stands precisely in the condition of any tax-paying citizen, who may have no children to send to those schools. He has the same interest in the school fund, and like them he contributes to the amount raised by taxation according to his ability. Further than this the law does not oblige him to go. He is taxed for the support of an indispensable public institution, and, if he have children to be educated, this institution is open to him as to all others, and he is free to avail himself of its direct advantages, or not, according to his pleasure.

Now it is to these schools, as we are to suppose, that the children of the petitioners are accustomed to resort; and, in some cases, it is fair to presume that it is found exceedingly inconvenient, perhaps impossible, for these parents to furnish their children with the means of instruction any where else. They are, therefore, obliged to resort to these schools, or take the alternative of keeping their children in utter ignorance; and it is under these circumstances, that they come before the legislature with the complaint, that, on resorting to these schools, they find there a practice introduced—that of indulging in devotional exercises—which they deem highly offensive and objectionable. The grounds of objection to this practice, as far as we can gather them from the memorial, are two :

1. That the Christian religion is thus supported or aided at the public expense.

2. That the rights of equality and the rights of conscience are thereby invaded, inasmuch as the unguarded minds of their children are thus exposed to be contaminated.

In regard to the first of these positions, the committee would only say, that it is a mere error in fact. It is simply untrue. These teachers are paid for teaching, and not for praying. No part of their wages is for this service, or any other religious exercise. And this must be evident enough from the fact, that the wages of teachers are not in the least affected by the consideration whether they pray or do not pray.

In regard to the other ground of objection presented by the petitioners, we remark. Whenever a number of persons associate together in public assemblage for any specific object, it is usual and perfectly competent for them to agree on the forms of proceeding, and the terms on which the common object shall be prosecuted. This determination of course belongs to the majority; and it belongs essentially to the power of the majority to insist on any conventional forms of proceeding while the body is together, not inconsistent with the common object. As for example, if it be a company of Friends, or they are in the majority, they may agree to sit with their hats on; if not, they may agree to sit with them off. If the majority are Shakers, they may dance; if Jews, or Christians, they may pray. And in all these cases it is the duty of the minority to submit. The only question for them is, whether the form or ceremony insisted on is in itself decent and becoming, and not in hostility to the main purpose of the association.

Now it is on this principle that your committee suppose the practice objected to by the petitioners is adopted. The practice is not prescribed by any state authority. It is a matter wholly referred to the decision of the towns and districts. A majority of the parents sending children to a public school, acting for their children, as they have a right to do, may rightfully agree and direct that the proper business of the school shall be opened or closed, or both, daily with religious exercises. Each parent has a right to pray himself and to teach his child to pray; and if one has this right, so have all, or as many as are of that way of thinking; and as each may practise acts of devotion individually, whenever they associate they may practise the like acts of devotion in a social way; and they may require the same thing of their children, whether individually or in a social assemblage. The practice is innocent and decent, and we know of no principle on which a minority, voluntarily associating with them in pursuit of an object in which they are all agreed, can properly dictate to the majority the conventional terms on which the body shall proceed.

But the petitioners ask for the passage of a law to prohibit the practice complained of. They ask for a law to prevent the majority in a school district from ruling in a matter which is in itself innocent, and is of necessity purely conventional. They ask for a law to prevent a majority, associated and meeting for the purpose of instruction, from indulging in social prayer and reading the Bible as a devotional exercise. The argument for this application is, that the children of the minority

are exposed to have their minds tainted and corrupted by these religious acts.

It is undoubtedly true that no person, and no association of persons, are at liberty to indulge in any acts or practice, in the face of the community, which, by their necessary operation, are calculated to corrupt and debauch the youthful or the unwary; to incite to licentiousness or to crime. It is on this principle that the law will not tolerate the publication of obscene books and prints. As no man has himself a right to rob or steal, so no man has a right to incite another person to rob or steal; and as no man has himself a right to trample on the common law of public decency, so no man has a right to stimulate the passions of others to the commission of the like offence.

If then it were true that the devotional practice complained of by the petitioners, tended of necessity to the contamination of the minds and morals of their children, it ought undoubtedly to be arrested by legal interposition. Such is not, however, the opinion of your committee. It is not enough to make out the case, that the petitioners differ in opinion with those who resort to this practice, in regard to the character and pretensions of the religion which the latter profess. The petitioners have an undoubted right to pronounce that religion to be a mere superstition, and its whole story a collection of legends and absurdities, as they seem to do in this petition; but this we apprehend is not enough to make out a case demanding its suppression by legal authority. They must go farther, and show that this religion, by its necessary operation, is pernicious in its effect on mind and morals, tending to set men free from all moral restraint, and turn them loose with excited and unbridled passions on each other and on society. When this is proved, then undoubtedly ought the practice of "praying, singing, and reading the Bible," to be prohibited in schools. And of course the prohibition must not stop there. If these Christian practices are interdicted by law in schools, because they contaminate and corrupt the youth who there witness them, they must be interdicted elsewhere and every where within the state, for the same reason. If the public reading of the Bible, whether in schools or elsewhere, has a necessary tendency to vitiate public sentiment, to incite to universal lasciviousness, or in any way to weaken and finally destroy all sense of moral obligation, then the public reading of the Bible should be prohibited by law, not in one place, but in all places; and not only so, but it would be the duty of the community to put an utter end also to the printing and circulation of such a book.

The committee cannot suppose that these petitioners themselves are ready to carry out the work of prohibition and exclusion to the extent here indicated; and for ourselves, we should be quite unwilling to begin such an experiment in any quarter—at least, upon any evidence we yet have of the pernicious and dangerous character of the book or the religion of which the petitioners complain.

But the prayer of these memorialists presents for consideration another subject of no

little moment. They ask that the reading of the Bible in schools should be prohibited; and this goes of course to its utter exclusion —if it may not be read, it cannot be introduced or used there for any valuable purpose. Now your committee think that there are very weighty reasons why the use of this book should be retained in our public schools, and why it may be without the least danger of offending any one's conscience, or injuring any one's rights. We have seen on what ground it is that the majority in a public school have a right to read the Bible as an act of devotion. We now mean to insist that its use as a text or class-book, is, in our judgment, indispensable to a good system of popular instruction.

Popular education is a thing very closely connected with the healthy existence of civil society, especially in the form which such society has assumed with us. Having been at liberty to choose a government for ourselves, we have resorted to the republican mode, the first principle of which is, that the people are the source of all political power. We have all assented to this form of government, each individual for himself, and each is therefore under contract with all for its preservation. The obligations which the adoption of any form of government imposes on the citizens, do not rest alone in constitution and laws. Some of the most essential are implied in the very nature of the government adopted. Such are those which have regard to personal character and conduct, and their influence for good or evil, on the stability and permanence of the political forms in use. It is universally conceded that popular intelligence and popular virtue are indispensable to the existence and continuance of such a government as ours; and if so, then as the character of the public will be what the mass of individual character is, it is the duty of every individual to be virtuous, and to possess a competent degree of intelligence. Every man who has any voice or influence in public affairs, is bound to inform himself and act honestly; for if any one is not, no one is—all are at liberty to be both ignorant and dishonest, and whenever that happens, the government, being in the hands of the people, and swayed by a majority of voices, must become the most oppressive and odious of all tyrannies, and hasten to a violent conclusion. The whole power of the community rests with the majority, and no matter how well defined and strictly guarded the limits of that power may be by the written terms of the compact, there are constant and strong temptations to exceed those limits, and the grand security rests, and must always rest, after all, in the intelligence of the majority to discover the proper boundaries of their power, and their sense of moral obligation to keep within them. In other words, the question of the existence and continuance of a popular government is always a question of the existence and continuance of popular intelligence and popular virtue, and hence the necessity and the obligation of every member of such a community to be educated and to be virtuous.

But popular education cannot be left to

take care of itself. It is found absolutely necessary to place it under the care and patronage of government. Such is the settled policy of our own state. And with what purpose is it that the government undertakes to exert its political and parental authority over this subject? Not certainly for the personal benefit merely of the individuals who partake of its bounty; but it is for the sake of self-preservation; it is because these individuals together constitute the people, and because the people rule, and because without education they are unfit to be rulers. The object then simply is, to make these persons intelligent and virtuous men, that they may be intelligent and virtuous citizens; to fit them, in other words, for the faithful and competent discharge of their political, social and public duties.

It is not therefore, enough that the government shall provide, in part or in whole, for the support of education; it is bound, as far as it can, to see that its bounty is so applied as to produce the result at which it aims. It is quite as important to take care that the proper course of studies be prescribed for the public schools, that they should be subjected to the proper discipline and the proper police, as it is that they should be cherished and sustained at all. And who is to take care of this important matter, if the state does not? The limit of its authority over the subject is very clear. It is found in the object to be accomplished. Keeping that object steadily in view, and being careful to prescribe nothing inconsistent with it, its power is indisputable.

At present this important power of prescribing the course of studies in our common schools is lodged in hands very near the people. The inhabitants of each town elect six officers who are by law the inspectors and visitors of the schools, determining the qualifications of teachers and directing the course of instruction. These officers of course represent the majority of qualified voters; that is to say, the majority through their elected officers do, or may, prescribe the course of studies.

Now your committee do not undertake to say what subjects of study should be prescribed. That would be foreign to our present duty. But when it is asked that a particular book should be excluded from the course by law, it is deemed proper to show, at least, why that particular book should be retained, if already in use, or brought into use if it is not.

The great reason may be thus stated. Moral instruction is quite as important to the object had in view in popular education, as intellectual instruction; it is indispensable to that object. But to make such instruction effective, it should be given according to the best code of morals known to the country and the age; and that code it is universally conceded, is contained in the Bible. Hence the Bible, as containing that code, and for the sake of teaching and illustrating that code, so far from being arbitrarily excluded from our schools, ought to be in common use in them.

Keeping all the while in view the object of popular education; the necessity of fitting the

people, by moral as well as intellectual discipline, for self government, no one can doubt that any system of instruction which overlooks the training and informing of the moral faculties must be wretchedly and fatally defective. Crime and intellectual cultivation merely, so far from being dissociated in history and statistics, are unhappily old acquaintances and tried friends. To neglect the moral powers in education, is to educate not quite half the man. To cultivate the intellect only, is to unhinge the mind and destroy the essential balance of the mental powers; it is to light up a recess only the better to show how dark it is. And if this is all that is done in popular education, then nothing, literally nothing, is done towards creating and establishing public virtue and forming a moral people.

The moral powers then must be informed and cultivated in our schools. Children must be instructed in moral truth, and be taught to feel habitually the force of moral obligation; and to do this according to the best standard, the use of the Bible for that purpose cannot be dispensed with. So it is believed that the great majority of our people think, and wherever they think so in the towns they will of course, by their proper officers, order and direct the course of instruction accordingly.

Nor is it discovered what good right the petitioners, or any minority of persons, have to object to the use of this book for the purpose indicated, as an approved standard work for instruction in morals, because their opinion of its merits in this respect may differ from that of the majority. If the minority may rule in regard to the use of this book, and forbid the teaching of its code, they may do the same thing in regard to any other book or any other subject. They may insist that the Christian code of morals shall be exchanged for that of the Brahmins, or turn the schools over to Plato or Aristotle, or Seneca, or Mahomed. They may prescribe the entire course of studies, instead of leaving it to be done by those to whom the law and the voice of the majority have confided the power.

Nor again, is it discovered that the practice of teaching morals according to the Christian code, and using the Bible for that purpose, the majority adopting it, is any infringement whatever on the religious rights and liberty of any individual. To teach Christian morals, referring to the Bible both for the principles and for their illustrations, is a widely different thing from teaching what is understood to be a Christian religion. Religion is a matter between a man and his God. It has reference to the worship of the Supreme Being, and the mode of such worship, and has relation to a future state of existence, and the retributions of that future state; and it is concerned with creeds and articles of faith. Now, religious freedom consists in a man's professing and enjoying what religious faith he pleases, or in the right of rejecting all religions; and this freedom is in no degree invaded when the morals of the Bible are taught in public schools.

And if the Christian religion, as a system of faith, whether according to one creed or

another creed, according to the notions of one sect, or of another, is not taught in these schools, then of course there can be no pretence that this religion is, in this way, supported by the state. Your committee, in common, they believe, with nearly the whole body of their fellow citizens, would regard it as the deepest of calamities, if religion—the Christian religion—should fall under the protection and patronage of political power. That religion is in its nature free; it cannot take support from law without losing its lustre and its purity; it is in its very essence and spirit to demand none but a voluntary worship, and allow none but a voluntary support. But we cannot discern that it is in the least danger of injury from any public support in the schools on account of the use which may be made there of the Bible as a text or a class book.

Your committee have now given the reason why they think the Christian code of morals should be taught in our schools as an indispensable part of our system of popular instruction; and why the Bible should be employed for that purpose. There are other reasons why it is exceedingly desirable and important that this book should be generally used in our schools and seminaries, instead of being arbitrarily excluded, as these petitioners require. But we do not deem it necessary to detail those reasons. If the Bible should be studied for its moral principles, it should be studied also as a history and as a classic. As an authentic narrative of events, the most extraordinary and the most interesting anywhere recorded of our race, it is invaluable; and there is nothing, and can be nothing, to supply its place.

And such is the nature and antiquity of its story, that no education in this department of knowledge, not the most elementary, can be had without some acquaintance with its contents. And then as a classic, if generally employed as such, it would certainly supply a want which no other book can. The faithful and critical study of the English language, in its purity, by the youth of our country, is immensely important; and it is confidently believed, that no where can there be found in the same compass, half as many specimens of beautiful and pure Anglo-Saxon language, as in the Bible. And we think it may be safely said that, since the publication of the present English Bible, as translated under the orders of King James, no writer or speaker in that language, can be named, who has acquired any just celebrity for the simplicity, strength and beauty of his diction, who has not been mainly indebted to that book for his excellence in that particular. Mr. Fox declared, that if he was ever eloquent, it was because he had faithfully studied the book of Job.

In conclusion, your committee would only say that, while after the most attentive examination, they have not been able to find, in the memorial before them, one fair ground of complaint, they have been, and are, deeply impressed with the many and weighty considerations which urge on all who value the interests of education, the interests of morals, and the interests of the country and of

mankind, the indispensable necessity of preserving to the people the right to employ the Bible as a means of invaluable secular instruction, in all the public schools and seminaries, to which they may have occasion to resort.

Complaints of whatever is valuable in civil society will always be made. Some who make them are honest, but mistaken; more act under the merest delusion; a few are speculative and reckless. Men of this latter class are apt to be ingenious, because restless and dissatisfied. Their work is to destroy, but never build. The moral restraints of society sit gallingly upon them. They take the name of liberty on their lips, but they mean license and confusion. With them nothing is sacred, nothing is venerable, and nothing is safe. And of late, their boldness and strength seem to have increased. Their spirit is seen every where. It is busy with political institutions, with religious obligations, with social forms and domestic ties; busy to weaken, to invalidate, and to undermine.

They are not supposed to be numerous even yet; but they have followers, who are followers because they do not know who they are who lead them, or whether they are led. This state of things demands undoubtedly great firmness on the part of those who would sustain and preserve what is valuable in our social and political forms. And it demands as much moderation as firmness. We would always hear; we would always consider; and we would always reply only by argument and by appeals to reason and to truth. It is in this way that the committee have intended to meet the complaints of these memorialists; and with what success they may have done so, must now be left to the judgment of the house and of the country.

The committee recommend to the house the adoption of the following resolution:

*Resolved*, that the prayer of the memorialists be not granted.

For "The Friend."

#### MANUSCRIPT OF MARY PENINGTON.

(Continued from page 148.)

"Next day I took Ann Bull with me, and went on foot to Woodside [near Amersham, Buckinghamshire] to John Humphrey's house, and to his situation; I came in by Hill's lane, through the orchard. It looked so ruinously, and unlike to be trimmed up for us, that I did not go into the house; so it quite fell till we were going away, and were disappointed of a house in Beaconsfield, which my husband was in treaty about. Upon this we were pressed again to see the house; which I did, T. E. and H. B. going with me, my husband having said he left it to me. So I went into the house, and they viewed the grounds; and in half an hour's time there, I had the form of the thing in my mind, what to sell, and what to pull down, and what to add; and cast [calculated] it would be done with the overplus of the money that £50 a year, sold, to buy £30 would be. So I gave up to have them treat for it. The very day we went away we walked to Chalfont to take my

son Penn's coach there, [and] had some words with T. E. and H. B. of our going out of the country, and of their making enquiry of things and to let us know at Waltham; which they did, and sent us word the title was clear, but they judged it £50 too dear. When I received this message, I had my mind much to the Lord in this thing; that if it were the place he gave us liberty to be in, he would order it for us. And I had requested of my husband, that seeing he had lost all, and the children had no provision but my estate, and that we were so tossed about, and had no dwelling place for ourselves, nor our children, I might build some little place for them. My husband was averse to building; but I weighed, that could I part with my land, and buy a place with the money, and put it in condition for us and them, and he not be troubled with the building; that it should be made over to friends, for me and the children; he, considering the estate was mine, and that he had lost all his, and brought that suffering upon me, was willing that I should do what I would; and added, that he took delight that I should be answered in this thing, though it was contrary to his temper either to have a house, or to build. So I sent word to the friends that they should conclude for it; that I did not matter £50, if they thought it for our turn in other respects; so it went on. I was often in prayers and tears, that I might be preserved from entanglement and cumber; and that it might be such an habitation, as would manifest the Lord was again restoring us, and had a regard for us.

"When it was bought, I went industriously and cheerfully about the business, though I saw many unusual incumbrances present themselves before me; in which I still cried to the Lord, that I might go through in his fear, and not cumber or darken my mind. We met with a great interruption after we had concluded for it, the woman being advised to make a prey upon us, by an unreasonable demand for her consent. I earnestly desired of the Lord, to make way for us, to get clear of the matter, (though with great loss,) if we should run into entanglements in the management of it: and I besought Thomas Ellwood to get off from the bargain; for the dread of running into debt was heavy upon me; but I got over it; and I went on to plant, and make provision for building.

"But I was, by the surveyor, put out of my own way, and put upon rearing, from the ground, a new part, which (my husband falling in with him) I could not avoid; but this brought great trouble upon me, for I did not see my way as before, but felt great pain, that I could not see the end. Having stepped from my own proposal, and not knowing how to compass this change, I took no pleasure in doing any thing about it. I fell ill and could not look after it, and great was my exercise; one while fearing the Lord did not approve of this; another while saying within myself, I did not seek great things, nor vain glory, in a fine habitation. For as I cast it, at first, (and did not intend to do more,) it would have been very ordinary. I had after many close exercises, and earnest prayers, come to a

clearness, that I had an honest intent, and [that] the expense was undiscerned by me. I then felt a still acting; out of care or disquiet; and the building was managed by me rather in delight, (through an assurance that my undertaking to build was right,) than a distinguishing care. Part of the house falling down, by the new casting of it, wrought in me a care how I should compass it. In the falling, I was most remarkably preserved.

"After a time, I felt an innocent proceeding rise in my mind; and I went on very cheerfully, never looking out; and when there was occasion for the money to be paid, I still had money. Having contracted my family, great part of my rents came in towards the buildings; as also selling of old houses, and bark, and several other things: I had pleasure instead of pain, in laying out my money."

She then goes on to state, with more minuteness than need be repeated, that she was not drawn from constant attention to her religious duties by an undertaking so unusual and difficult for a woman; but that throughout, her mind was kept "sweet and savory," free from undue solicitude, and in the enjoyment of much spiritual comfort. Four years were thus occupied. She says, "I could have compassed it in much less time, but then I should have been straitened for money; which, doing it by degrees, it stole in undiscerned, in point of charge. For now all is finished except the wash-house part, and I have taken up £100 to discharge this building, and planting with; and during this time, we have not omitted being helpful in giving, or lending in our places.

"Now the Lord hath seen good to make me a widow, and leave me in a desolate condition, as to my guide and companion; but he hath mercifully disentangled me, and I am in a very easy state, as to my outward being. I have often desired of the Lord, to make way for my waiting on him, without distraction, living a free life, out of cumber. I most thankfully, and humbly, in a deep sense of his gracious and kind dealings, receive the disposing of my lands from him; and now, through the kindness of the Lord, I have cleared great part of the mortgage, and paid most of my bond debts, and I can compass very easily the ground in my hands. In this fourth month, 1650, I have made my will, and disposed of my estate, and have no considerable debt on it, and leave a handsome provision for J. P. and M. P., and the younger ones, to fit them for trades, in a decent calling; and have left provision for my debts, and legacies. I call it a comely provision, considering that they are able to be provided out of my land of inheritance, having nothing of their father's to provide for them.

"I am mourning for the loss of my worthy companion, and exercised with the great sickness and weakness of my children; but in regard to my outward condition and habitation [provided] to my content. No great family to cumber me, [I] am private, and have time to apply my heart to wisdom, in the numbering of my days (believing them to be but few) and in a clear manner, stand



ready to die; in reference to my outward affairs, having set my house in order, and in that respect, have nothing to do but to die; and am waiting, sensible of death, and have no desire after life; and feel a satisfaction, that I leave my children in an orderly way, who are now in less need of me, than when things were less compassed and settled.

"I feel that death is the king of fears, and that my strength to triumph over him must be given me, and at the very season when the needful time is;—that my sight to-day beyond the grave, will not help me against the sting of death, when it cometh, but the Lord must help, and stand by me, and resist that evil one who is busy, when the tabernacle is dissolving; his work being at an end when the earthly vessel is laid down.

"Oh Lord! what quiet, safety, or ease, is in any state, but in feeling thy living power! all is in this. And nothing but amazement, sorrow, anguish, distress, grief, perplexity, woe, misery, what not, out of it. Oh! let me be kept by that power, and in it walk with God, in his pure fear; and I matter not how low, how unseen in this world, nor how little friendship, nor any pleasant thing, I have in the world; for I have found it to be sufficient, for every good word, and work, and state, when stripped of every pleasing picture, and acceptable, and helpful thing.

"Oh Lord! thou knowest what I have yet to go through in this world; but my hope is in thy mercy to guide and support me; and then I need not be doubtful, nor in concern, what is to come upon me.

(To be continued.)

For "The Friend."

#### LYDIA ANN BUFFINGTON.

In the 51st number, Vol. X. of "The Friend," a short notice was given of the decease of Lydia Ann Buffington. Some of the friends of the deceased are of the opinion that a brief memoir of the short, but useful, and honourable life of this amiable young woman may be instructive to survivors, by furnishing a practical illustration of the advantage resulting from the faithful employment of talents under adverse and discouraging circumstances.

She was the eldest of a numerous family. At the time of her birth, and for a few years afterwards, her parents were in low but comfortable circumstances. Her father was a tradesman, very capable by his labour, in addition to the use of a small property, to provide for the wants of his family. While they were thus circumstanced, she received the elements of her education; and having an active enquiring mind, became, at an early age, possessed of rather more learning than usually falls to the share of girls in her sphere of life.

It was, however, not long before the prospects of the family were sorrowfully clouded. Her father became involved in the degrading vice of intemperance, neglected his business and family; his little property soon melted away, and the disconsolate wife with her helpless children, was left to writhe beneath the

gripe of hard and cheerless poverty. In this condition of her family, the subject of this memoir found herself on the borders of womanhood. The mother, who was a pious woman, had done what she could, not merely to provide for the physical wants of her children, but to imbue their minds with a love of virtue. Of this care, her eldest child retained a grateful remembrance. This daughter, when just arrived at a competent age, requested to be admitted, and was accordingly received into membership with Friends.

Though she was then in the period of life wherein a fondness for dress is very apt to appear, yet her appearance was quite consistent with the profession which she was making. This regard to plainness of dress she always afterwards retained. There is also reason to believe that young as she was her attachment to the principles of Friends was not of a superficial character, but founded on the conviction of her understanding, and as she advanced in years and experience her conviction of the truth and importance of these principles increased. In her maturer years, she always retained an unwavering attachment to the doctrines and discipline of the Society.

Soon after this event she went to reside in the family of a Friend who kept a boarding school for the instruction of young men in the higher branches of an English education. Her station was that of a domestic. Though her slender and delicate frame appeared but ill adapted to the rougher employments of domestic service, yet her activity and diligence gave entire satisfaction to the heads of the family, while the amiableness of her manners, and the strict propriety of her conduct, soon gave her a considerable place in their esteem and regard. To a mind such as hers it was not to be expected that a station in a seminary of that description would be entirely fruitless of literary and scientific improvement. But it was soon perceived that her understanding was of an order to fill a more elevated sphere than she then occupied. Means were therefore found to afford her a year's boarding and tuition at Westtown Boarding School. She accepted the offer with diffidence and hesitation, but appeared solicitous that no part of the gratuity might, in her case, be conferred in vain. While she was a pupil in that seminary, she was conspicuous not only for her close attention to her studies, and strictly decorous conduct, but for a care to discountenance among her schoolmates whatever she observed inimical to the good order of the school. She appeared conscientiously concerned not to cover up and conceal any thing which she believed the best interests of the pupils and of the institution required to be disclosed.

At the expiration of the year she engaged as teacher in the family of a Friend who kept a small boarding school for girls. From some expressions which she dropped in the hearing of one of her friends, it was apparent that she entered upon the duties of her new situation, under a deep conviction of the responsibility she was about to assume, and that her feelings, on that occasion, were simi-

lar to those which drew from the royal psalmist the important declaration, "He that ruleth over man must be just, ruling in the fear of God." In this situation there is reason to believe that her mind, which from an early period had been no stranger to religious concern, became more deeply exercised in regard to her eternal salvation, and that she ever afterwards was solicitous to set the Lord at her right hand, that she might not sin against him. She soon became an object of parental attachment to the Friends who employed her; and the feeling was reciprocated by an affection nearly filial.

After she had spent about two years in the family alluded to, greatly beloved by her pupils, and with the entire approbation of the heads of the family, she offered to assume the heavier burden and greater responsibility of a teacher at Westtown. To a member of the committee charged with the care of that institution, through whom the offer of her services was made, she expressed as one of her inducements for leaving a family where she was so happily located, and engaging in the laborious employment proposed, a wish to be better able than she then was, to inspect the situation of her mother and the younger children, and administer to their necessities more freely than the proceeds of her then present employment would admit.

After a short time employed in a less conspicuous station, she was placed at the head of the female department. There her solicitude to perform her duty, the solidity of her judgment, and force of intellect by which she was marked, enabled her to raise the department over which she presided to a degree of eminence which it had never before attained. Her school exhibited not only a specimen of the strictest order and decorum under a mild maternal government, but the rare example of a class of girls, making a considerable progress in mathematical studies, and receiving accurate instruction from an amiable tutress. Having been accustomed from early life to exercise a strict discipline over herself, and having a great regard to female decorum, she was very careful to check and restrain every departure from propriety of conduct in those entrusted to her care. She manifested a religious concern, of no superficial character, to fulfil the duties of her station, by carefully instructing her pupils in the different branches of learning to which their studies were directed, (and in this she was remarkably successful,) and by leading them to cultivate a particular acquaintance with the Holy Scriptures, and with the important doctrines which they unfold. The maternal solicitude which she manifested for the substantial welfare of her pupils, and the skilful manner in which she led them along, gained their general love and respect. Indeed, it may be assumed that this result was invariably experienced, except with those who were wilfully perverse. It was not to be expected that the idle and disorderly, of which most schools probably contain some specimens, would be pleased with the strict attention to industry and decorum which she thought it her duty to require. From pupils of that description

He unquestionably received her share of censure. But probably the most interesting part of her character was displayed in her attention to her own immediate connections. Her mother, dying soon after she was settled at Westtown, left a numerous family, several of whom were small, to be protected and educated. A heavy burden was thus devolved upon her. The character of her surviving parent, for whom she always manifested a filial regard, increased for a time the difficulty of her course. Her solicitude for her infant charge, and respect to the injunctions of her dying mother, compelled her to resist the wishes and brave the authority of her own natural protector. In this trying emergency, the firmness of her character, and her inflexible adherence to the path of apprehended duty, enabled her at length to surmount the obstacles which these circumstances had cast in her way. Out of her own slender income she found means to defray the expense of affording to the younger members of her family an education to fit them for business. They were mostly placed in situations to acquire a knowledge of useful mechanic arts; and she had the satisfaction to see them all arrive at maturity, with qualifications to provide for their own wants, and to fill respectable stations in civil society. Thus, by the blessing of a gracious and superintending Providence, on the active and pious exertions of this valuable young woman, was a family prepared to become useful members of the community, most of whom, if left to the destiny which seemed to await them, might probably have grown up as burdens and outcasts of society.

Having been engaged about eight years as a teacher at Westtown, her health and strength were found no longer equal to the duties of her station. For some time before she relinquished her charge it was obvious to her friends that the activity of her mind, and the exercises which her sense of duty to her pupils imposed upon her, were making serious inroads upon her constitution. Of this she had been sometimes admonished, but believing as she did, that she was in her proper place, and in the exercise of the talents conferred upon her, she was unwilling to abandon her station until weakness and disease compelled her to retire.

During her conflict with the disease which eventually sloped her way to the tomb, she had some severe trials to pass through. The causes of these trials, as far as they were produced by outward circumstances, the writer of this memoir is willing to cover with the veil of oblivion, except so far as the breath of conscience in the minds of some of her survivors may blow that veil aside. Though her conduct was in great measure blameless in the sight of others, yet she was deeply conscious that she had not attained to the perfection of the Christian character; and she appeared very apprehensive that she had not duly improved the favours received.

Her bodily powers, though greatly weakened before she relinquished her station at Westtown, were still sufficient to sustain a tedious conflict with disease. She was a long time confined almost entirely to her bed; and

during great part of that time suffered exceedingly; yet she bore her sufferings so patiently that neither her countenance nor language indicated that any thing was amiss. Her mind was frequently engaged in solitude for the good of others, and she sometimes imparted advice in a manner that plainly manifested the predominance of true affection. The interest which she took in the welfare of others, was indeed conspicuously marked when she was in health, and this trait in her character was not changed by the pains which attended her closing period. During this proving season she was not easy to enter much into conversation on the ordinary concerns of life, and particularly manifested her disapprobation of the practice, too often observable even among persons of reputable characters, of descending upon the failings of others. At one time she observed to her sister that she believed her indisposition was intended for her good; and that she had no wish either to recover or to continue here any longer than till she was prepared for her final change. She often expressed her desire to be kept so humble that the trials to which she was subjected might not discompose her mind. And this she appeared, in good measure, to experience.

Being possessed of the powers of her mind as when in health, and not being disqualified from reading, she employed a portion of each day in the perusal of the Holy Scriptures. When the family were at meeting, she was accustomed to convene such members of it as were left at home, in her chamber, to read or sit in silence with her; and sometimes, when the rest returned, would acknowledge the comfort she had enjoyed during their absence. As she was, perhaps constitutionally, somewhat addicted to depression of spirits, it is not surprising, that, during her tedious and lingering illness, the clouds of nature should often intercept her future prospects, and suggest painful doubts of her final acceptance. And being in the habit of comparing her own actions with a perfect standard, she was deeply sensible of her own deficiencies. Hence it appears she was often craving a fuller assurance that her sins were all washed away, than was generally afforded to her; but a few hours before her close, looking sweetly at her sister, she observed, "I don't think my heavenly Father will cast me off." On the evening of ninth month, 9th, 1837, being then in the 35th year of her age, she quietly passed away; leaving in the minds of those who best knew her, a strong hope that she has safely arrived where the wicked cease from troubling and the weary are at rest.

N. S.

The New British and Foreign Temperance Society has offered a prize of £100, "for the best essay on the benefits of total abstinence from all intoxicating drinks."

Few things are so difficult as the apparent ease of a clear and flowing style; those graces which, from their presumed facility, encourage all to attempt an imitation of them, are usually the most inimitable.—*Lacon*.

For "The Friend."

#### SCRIPTURE INSTRUCTION.

As the welfare of succeeding generations depends essentially on the bias given to the tender minds of the present one, it is grateful to hear of any kind of measures adopted to lead them into the paths of piety and virtue. Imbuing their tender minds with the salutary contents of the Scriptures, by means of schools specially for the purpose, has been amply proved to have been productive of good fruit. Friends having considered such instruction the incumbent duty of parents, have not been hasty in resorting to schools to do their work. Of latter time, however, the lack of a knowledge of and attachment to the sacred volume, in so many of the young of our Society, has at length led to the opening of many such schools in England and America. As these schools are judiciously conducted, under the watchful care of sensible Friends, there is much reason to hope they will prove extensively useful to our Society, as well as to other people.

It will, however, like other valuable objects, require persevering and untiring labour, somewhat in proportion to the important benefits hoped for. Friends are, perhaps, the only religious denomination which admits birth-right members. Is it not incumbent on the Society, to be amongst the foremost in "training up their children in the nurture and admonition of the Lord," and not withhold from them any consistent means for promoting it. Parents, however, should not relax their home endeavours, and depend on schools to supply their neglect.

It is perceived that other societies have committees, that go from house to house, and kindly treat with parents, and invite the children into their schools, and those who lack the Scriptures, or are deficient in clothing, are furnished gratuitously; and yearly their school libraries, consisting of pious publications, are amply replenished.

Are Friends doing as much or more, for the preservation and improvement of their children? When this becomes generally the case, we may reasonably hope for some good fruits. From the best accounts, this is already in some degree realised. Friends are apt to be peculiarly modest, when speaking of the good they have done, yet from various letters which I have seen, dated as far east as Rhode Island, as far west as Indiana, and as far south as North Carolina, I find them uniformly to speak well of the numerous schools, and that it is perceptible that they do some good, and that no unfavourable effects have been observed.

I was pleased with the sensible remarks of a late writer in "The Friend," on the subject of first-day schools; and as he wished information of their progress, I may state, that when from home, not long since, I was present at two different schools of this description, both which had been in operation several years, and they were both going on well. As I looked over the precious pupils and their youthful teachers with a contrite heart, I said to myself—How much better is

this way of spending time, than rambling and spending precious time idly!

In both these schools, were several pupils whose parents had left our Society, and others who had they been absent, would not probably have been in a condition of improvement. I thought the kindness of the teachers, and the affectionate attention of the committee, together with their lessons, would be likely to prove, to some at least, as "bread cast on the waters."

The following words of our excellent discipline are worthy to be often recurred to, by every parent.

"As, next to our own souls, our children are the immediate objects of our care and concern, parents and heads of families are entreated to lay to heart the great and lasting importance of a religious education to the youth; and to be solicitous that their tender and susceptible minds may be impressed with virtuous principles, and a just sense of the Divine Being, his wisdom, goodness, power, and omnipresence." The importance of an early instruction in the law of God, is set forth with peculiar strength, clearness, and solemnity, in Deut. vi. 4-7. "Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: 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." "Although virtue does not descend by lineal succession, nor piety by inheritance, yet the Almighty graciously regards the sincere endeavours of those parents, whose early and pious care is over their offspring for good."

It is a great blessing to children who have parents that are engaged, according to the best of their ability, to train them up as here pointed out. What can be done for orphans, and those who are neglected at home? Can a better plan be devised than a school in each meeting, under the pious and watchful care of sensible Friends? Would not a committee of parents be likely to conduct the business, in as consistent a manner as a single parent in his own family?

There are more opportunities of being useful in cities, than in country places. It is pleasing to see our young Friends improving such opportunities as they have. An exemplary young woman of my acquaintance, is in the practice of receiving the children in the neighbourhood, on first day afternoon, into a room in her father's house, for the purpose of learning the Scriptures. Who have been more active in doing good than our early Friends? Do Friends generally in the present day, "Search out the cause which they know not," and do all the good they can?

T—

"How delightful is it to think that goodness multiplies itself, and that, in the ocean of wrong, one little point of truth may move circle on circle almost indefinitely."

*Extracts, Doctrinal, Practical, and Devotional, from the writings of George Monro, M. A.*

(Continued from page 119.)

ON THE DOCTRINES OF CHRIST—CONTINUED.

Our Lord began the exercise of his ministry among the sons of men, with the *doctrine of repentance*, which is our entrance on the Christian life: *Repent, (saith he) for the kingdom of heaven is at hand.* Now this repentance consists not merely in a sorrowing or grieving for sin, but in a peremptory and present disclaiming and forsaking it, and in an actual and unfeigned turning of the heart towards God, with full and sincere purposes of undergoing and practising whatever may contribute to kill and destroy the root of sin in us. This is the very same with what our Saviour elsewhere calls *conversion: except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven.* And when the penitent converted soul hath, through the mighty operations of the Spirit, *mortified the deeds of the body*, conquered the *old man*, and attained to a state of habitual purity, then he enters on that which is properly and distinctly the state of *regeneration*, wherein a man is truly born of God, partakes of his nature, and bears his image, is animated, illuminated, and solaced, influenced, actuated, and directed by him. This is the highest pitch of Christian perfection that is attainable in this life, and to which, alas! they are infinitely rare who do truly aspire, and fewer yet who do effectually arrive.

The next essential head of Christian doctrine I give, is that of *believing in Jesus Christ.* God gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. We find that a great deal of stress is laid on this point; our Lord doth very often insist on it, and represents it as comprehending the whole duty of a Christian. But then we must take care that we do not form to ourselves false or misaimed notions of it. Believing in Jesus Christ consists in the affectionate, vigorous, and lively actings of our souls towards him, and that suitably to the several views which the Gospel obliges us to have of him: or in a just correspondence to those different relations which he bears to us as our Redeemer; and hence more particularly, our *believing in him*, is our *owning and accepting of him as our Master and Leader*, and so our becoming *practically* his disciples and followers: it is a full and entire surrender of our souls to his conduct and instruction, as he is the *eternal Word*, and the *light*, and *teacher of the inner man*: it is an eyeing of him as our pattern: and in consequence hereof, a ready and universal imitation of him as such, and walking as he walked: it is an addressing him as a Physician and Healer, and therefore it includes our hearty consenting to undergo the methods which he prescribes for the cure and restoration of our lapsed natures. An acknowledging him as our Lord and Sovereign, which necessarily obliges to an unfeigned subjection to his laws, evidencing itself by a faithful and persevering obedience, and then to an unsolicitous depend-

ence on him for his protection and divine force, in order to combat successfully against our ghostly enemies, and to get the victory over them. It is a viewing of him as our High Priest, offering himself for our sakes, in the flames of an immense and most disinterested love, a sacrifice both infinitely meritorious and exemplary, and thereupon, a coming unto God through him, under the deep and penitential sense of the guilt, and filth, and power of sin, for pardon and mercy, and for grace to conform to our suffering Jesus, by the sacrificing of ourselves to him in the practice of a daily self-denial, and mortification of our old man, and in acts of the most fervent love and grateful acknowledgements, that we can be capable of. It is, in fine, a looking to him as our victorious and triumphant conqueror, now exalted in glory, and holding in his hand the noble prize, and assuring us, that if we trace his footsteps he will infallibly confer it on us. Whence ought indispensably to follow, our resolute engaging in the spiritual warfare, and our living by faith on the yet invisible glories he hath procured for us, and promised to us, in a generous contempt of the deceitful promises wherewith the world, the devil, or our flesh, would flatter us, joyfully hoping that upon our persevering fidelity till we have run out our race, and fought the good fight, we shall be admitted into the full and endless fruition of them. Certainly this is the import of *believing in Jesus Christ*, and this is that *faith* on which *eternal life* is entailed; for this, that is here described, is that faith which *purifies the heart*, which *worketh by love*, and which *overcometh the world*. It is indeed a very comprehensive duty, all others are virtually included in it, and spring up from it, as from their root and source. But to imagine that all its virtue or usefulness consists in that one particular and single act of relying on the merits of our Redeemer, to the exclusion of all other things, which however are essential to it, and by divine establishment as necessary, in order to obtain pardon, and grace, and salvation, and so subtly to abstract and separate it from itself, is sadly to misrepresent it, and to deceive ourselves; for this is to give men ground to fancy that they have the whole, when they have at best but a part, and such a part too, as when it is separate from the rest, is but a vain and hypocritical *presumption*, and can never entitle any to the favour of God, and the glories of eternity.

The *Christian beatitudes*, set down at the entrance of our Lord's discourse on the mount, are another momentous and weighty head of the gospel doctrine that I would have recommended to the youth, as so many precious and invaluable jewels. O how great and noble things are *poverty of spirit*, *penitential mourning*, *meekness*, *an hungering and thirsting after righteousness*, *mercifulness*, *purity of heart*, *peaceableness*, and *a patient bearing of persecution for righteousness sake!* These are the sure and undecaying characters of a true disciple of Jesus; and it is certain, that proportionably as these graces are more or less, or not at all discoverable in us, so accordingly we may safely conclude, that

we are more or less, or not at all Christians. The marks of our sincerity in religion and of our interests in the promises of the gospel, which the blind and flattering-self-love of men have set up, are vain and illusive; they do but sew pillows under our arms, and make us groundlessly presume that we are assured of heaven, though we want those dispositions that must qualify and prepare us for it. But the marks which truth itself hath established are certain and infallible, and cannot deceive us, and they are those that we must search for in our hearts, in order to be assured of our title to the peculiar favour of God, and the glories of the other world; we may learn what stress they bear in the Christian religion, and what value our Lord puts on them, from those precious and endearing promises which he hath annexed to each of them in particular. To be sure, they cannot be things of small moment and concern, that the holy Jesus so solemnly recommends, and puts in a dress that at once evinces, both how necessary and how excellent they are; and yet it is surprising to see that they are so little noticed in those formularies that are composed for the instruction of youth. I need not tell you any serious and thinking persons, that these great things of our religion are more proper to season young hearts, and more calculated to beget in them a Christian temper and disposition, than the urging on them, and explaining to them the peculiar speculations and sentiments, the passions and prejudices of a party, which very often are of that make and genius, that instead of introducing and cherishing in them a temper and frame becoming the gospel, do really stifle and choke it, by their being nourished up in a blind and pertinacious zeal for some things, in favour whereof they are taught to sacrifice and trample on such as are more weighty and more indispensable.

(To be continued.)

**Cost of a Bible.**—In the year 1272, a labouring man in England, was paid only three and a half pence, or a little more than three cents a day for his work, and in 1272, a Bible, with marginal notes, sold for thirty pounds, or about one hundred and thirty-three dollars. It then required the entire wages of thirteen years' labour to purchase a Bible. What a change hath been wrought, by means of the art of printing and Bible societies.

**Great Yield.**—Captain Ezra Crowell, of Barnstable, raised last season, on a piece of land 30 feet long by 10 feet wide, five bushels and three pecks of potatoes, being at the rate of 839 bushels of 60 lbs. each to the acre.

Says the New York American, the annual average of *dead letters*—that is, letters sent to the general post office at Washington City, D. C., because not called for—is stated at 900,000.

The London papers of the 23d December contain the new treaty of peace and commerce

between Great Britain, and the Peru-Bolivian confederation. One of the articles stipulates on the part of the confederation, that it will co-operate with Great Britain, for the suppression of the slave trade.

**Specie Found.**—A tin box, very much decayed, containing several hundred sovereigns, and a silk handkerchief, containing Spanish dollars,—the whole amounting to six or seven thousand dollars,—were found by two boys a few days ago, in Pierpont's Hill, Brooklyn.—*N. Y. Mercantile.*

**Change.**—We must all obey the great law of change. It is the most powerful law of nature, and the means, perhaps, of its conservation. All we can do, and that human wisdom can do, is to provide that the change shall proceed by insensible degrees. This has all the benefits which may be in change, without any of the inconveniences of mutation. *Burke.*

#### DEATH OF AN AGED CHRISTIAN.

I thought that death was terrible. I've seen his ministry in the distorted brow.  
The glazing eye, the struggle and the groan,  
With which the heart strings break. Yet here was one  
Whose unummed breath went forth as peacefully  
As folds the spent rose when the day is done.  
Still life to her was dear; for with strong root  
That charity whose fruit is happiness  
Did grow and blossom in her; and the light  
Of her own cheerful spirit flowing out,  
Tinged earth's brief rain-drops with the bow of heaven.  
Time had respected her, had spared her brow  
Its beauty, and her heart the unchilled warmth  
Of those affections, gentle and sublime,  
Which make the fire-side holy. Hand in hand  
With those her care had nurtured, and who joyed  
To pay their debt of gratitude, she past.  
Benign and graceful, down the vale of age,  
Wrapped up in tender love. Without a sigh  
A change of feature, or a shaded smile,  
She gave her hand to the stern messenger,  
And, as a glad child seeks its father's house,  
Went home. She in her Saviour's ranks had done  
A veteran's service, and, with Polyearp,  
Might say to death, "For more than fourscore years  
He was my Lord—shall I deny him now?"  
No! No! No! Thou couldst not turn away from him  
Who was thy hope from youth, and on whose arm  
Thy feebleness of heavy hairs was staid.  
Before his Father and the angel host  
He will adjudge thee faithful. So, farewell,  
Blessed, and full of days. No more thy prayer  
Up through the solitude of night shall rise  
To bless thy children's children—nor thy soul  
Tear for re-union with those kindred ones  
Who went to rest before thee. 'Twas not meet  
That thou shouldst linger tarry from that bliss  
Which God resereth for the pure in heart.  
L. H. SIGGURNY.

### THE FRIEND.

SECOND MONTH, 17, 1838.

We hold ourselves obliged to a much esteemed correspondent for his instrumentality in introducing to the columns of this journal the article commencing on our first page. The dignified, cool, dispassionate, and convincing manner in which the subject of the strange memorial is discussed by the committee of the New York assembly in its report, is highly creditable to the state, while it may serve as a pattern for imitation to other legislative bodies. It is understood,

says the New York Mercury, that the report was drawn up by Daniel D. Barnard, Esq. one of the members from Albany. That paper further says, "It is also a gratifying fact, in these times of moral as well as political radicalism, that the whole assembly, with the exception of one member, gave their voices in favour of the resolution with which the report concludes, viz.—that the prayer of the memorial be not granted."

A book containing memorandums made by Thomas Scattergood, while in England, in the year 1798, is missing; if any friend has it he will confer a favour by returning it to No. 14, Minor street, or No. 60, Lawrence street.

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 14th of the third month next, at three o'clock, P. M.  
JOSEPH SNOWDON, Clerk.

Philada. 2d mo. 15, 1838.

A special meeting of "The Institute for Coloured Youth," will be held at Friends' Reading Room, Apple-tree alley, on seventh day afternoon, the 24th instant, at 8 o'clock.  
SAMUEL MASON, JR. Clerk.

2 mo. 17th, 1838.

WANTED, an apprentice to the Drug Business. Apply at the office of "The Friend."

*Errata*—In last week's number of "The Friend," not noticed all several queries were worked off. Those who received the sheets containing the errors will please read on page 152, second column, line 42, those instead of *then*, and a few lines lower, the marks () of parenthesis should be omitted.

MARRIED, at Friends' meeting house, Batternuts, Otsego county, N. Y., the 20th of eleventh month last, DILWYN CORNELL, son of Edward, to GULIELMA COLLINS, daughter of Gifford and Anna Collins.

DIED, at Batternuts, Otsego county, N. Y., 13th of eleventh month, 1837, SUSAN COLLINS, daughter of Gifford and Anna Collins, in the 27th year of her age after a lingering illness of about eight months, which she endured with much patience and Christian resignation. On one occasion she remarked, "I am favoured many ways, attended by kind and sympathising friends and connections, and above all I feel the continued inshining of my heavenly Father's love." When near the closing period, she gave much pertinent counsel to her brothers, sisters, and friends, exhorting them to be faithful to our testimonies, and in bearing the cross, adding that she had frequently felt thankful that she had been educated in a religious society, that had been to her a means of preservation in the slippery paths of youth. Discovering her connections to weep, she said, "You ought not to mourn, you ought to rejoice, for I shall soon be at rest," and with a countenance beaming with joy, she called upon those present to help her to praise the name of her dear Redeemer, for he had redeemed her from sin and set her feet upon a sure foundation, and enabled her to enjoy more real comfort and peace during this afflicting dispensation, than she had ever before experienced.

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# THE FRIEND.

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PHILADELPHIA.

For "The Friend."

## Remarks on Capital Punishments.

One of the most striking peculiarities by which the Christian religion is distinguished from all the systems of policy or morals which have ever been devised by the wisdom of man, is its restorative character. The Founder of Christianity was stigmatised as the friend of publicans and sinners, by the exclusive religionists of his day. His own declaration was that he came not to destroy men's lives, but to save them. The great object of his mission on the earth was to seek and to save that which was lost. And in whatever proportion the principles of Christianity become interwoven into the policy of nations, in the same proportion do the laws, and the administration of them, partake of the mild and beneficent character of its founder. As Christianity teaches us to regard the interests of a future state as the primary object of attention in relation to ourselves, so it leads us to be particularly tender of the eternal interests of others. Hence the direct operation of this religion is to counteract that exclusive and exterminating policy which so conspicuously marks the penal codes of unchristianised and semi-barbarous communities.

Among the nations of antiquity, war and rapine were considered to be the proper business of men; and those wars were frequently of an exterminating character. But the Prince of Peace did not deign to visit the earth in the midst of national conflicts. He came when the temple of Janus was shut, and the all-grasping empire of Rome was at peace with all the world. As the doctrines of Christianity have been acknowledged in the world, and its principles better understood, the wars which it has not succeeded in excluding, it has at least rendered less savage and sanguinary than they formerly were. Wars of extermination are no longer waged among the professors of Christianity. And probably there are none who believe in the divine authority of the sacred volume, who will hesitate to admit, that when the Christian religion shall have produced its full effect, the whole machinery of war will disappear. Nations will then no longer exhaust their resources

in desolating each other. The germs of this pacific policy have long appeared in the institutions of society. When the arm of the avenger of blood was arrested, and the doom of the offender entrusted to the judgment of an unprejudiced and dispassionate tribunal, one stone was laid in the temple of universal peace. Let the same principle be introduced into the controversies of nations, let the question of reparation for injuries, inflicted or attempted, be adjudged upon principle and not upon the feeling of resentment; and let the arbiter be equally the friend of the injured and the injuring party; then may we expect to see the controversies of nations adjusted upon Christian and equitable principles.

Probably there are few who would deny that this method of adjusting national disputes would be more rational than the one usually adopted. It looks better in theory than a resort to force. But the military policy has prevailed so long and so extensively, that most of our politicians are afraid to change it. There is something in the very idea of change which wakens opposition. So it is in relation to capital punishments. The punishment of death has been so long awarded to the higher order of crimes, that it looks like impeaching the wisdom of our ancestors to propose a change. The restorative policy appears more rational as well as more Christian, but why was it not adopted before this time unless it was liable to some important objection? Like war, slavery, and the worship of idols, its origin is lost in the mists of dark and barbarous ages. The evils which spring up in a state of barbarism are often tolerated long after the refinements of society render their introduction impossible. And may we not fairly presume that the refinement of manners and sentiments which Christianity and civilisation have produced, would now exclude the punishment of death from our penal code, if it was not supported by the sanction of the ages that are past? Is not the practice continued from a blind attachment to an existing order of procedure, rather than from a well grounded conviction of its propriety? Do we not continue to put criminals to death from an undefined aversion to change, rather than from any evidence that a change, in this respect, would be improper or unsafe?

The progress of improvement in the sciences and arts, since the commencement of the present century, indicates a rapid march of intellect. The melioration of our penal code is one of the numerous indications of intellectual advancement which the passing age has furnished. But we have not attained the acme of perfection while the punishment of death retains a place in our system—wher-

ever this penalty is affixed to any crime, the restorative character of our religion is certainly disregarded. We still adhere, in that case, to the exterminating policy of barbarous ages. We, in fact, wage a war of annihilation upon a part of our race. If we compare this part of our policy with the precepts of the gospel, with the mild and benevolent character of its founder, and with the spirit which it breathes, we can scarcely find a single point of resemblance between them. If we attempt to defend the existing practice upon scriptural grounds, we are compelled at once to seek our authorities from other source than the precepts or practice of our Saviour.

We are driven to the sanguinary code of a former and avowedly imperfect dispensation. Is not this fact an evidence that the doctrine to be supported does not belong to the religion of Christ? And when we attempt to defend this part of our system, by arguments derived exclusively from the Old Testament, do we not implicitly admit that it is incapable of defence upon Christian principles? What then are the grounds upon which the system is to be defended? Not certainly on the authority of the Mosaic law, unless it can be shown that we are bound to keep the whole law, or that there is something in the law itself which binds us to the observance of one part and exonerates us from another. By the laws of Moses the murderer was required to be put to death; but murder did not stand alone, it was but one in the list of capital offences; a transgression of either of the first seven commands of the decalogue was punishable with death. The Israelites had no discretionary authority in the case; the law was absolute. But among us several of these capital offences are scarcely treated as crimes. If we are authorised by the precepts of Scripture to punish murder with death, and remit or diminish the penalty upon the other six capital crimes of the decalogue, we must derive the authority from some other source than the Mosaic law. It will perhaps be said that murder is a more heinous offence than either of the other crimes enumerated in the decalogue. The question, however, is not what is the turpitude of the offence, but what is the authority to punish it or any other with death? This I presume must be found in the Mosaic law, or not found at all, in the character of an injunction. As we have remitted the penalty in six cases out of seven, we have sufficiently declared our sense that we are not subject to the laws of Moses. Our authority is therefore an assumed one, founded neither upon the precepts of the Jewish nor Christian Scriptures, but upon the usages of our ancestors, whose maxims we have, in numerous cases, entirely discarded.

If the practice of punishing criminals, of every description, with death, is totally irreconcilable with the restorative policy of the gospel, we may seriously ask why is it continued? Do we admit the truth and divine authority of the Christian religion, and yet fear to trust it in practice? Do we consider the Christian system as an elegant theory, to be preached up one day in seven, and discarded and despised during the other six? Or do we suppose that its precepts are to be regarded in ordinary cases, and overlooked upon extraordinary ones? Whatever the advocates for expediency may say, I fearlessly announce the belief, that the principles of Christianity are suited to the nature of man, and that every measure which is opposed to those principles will be found eventually impolitic.

The argument usually advanced in support of capital punishments is grounded upon the supposed necessity of securing society against the depredations of unprincipled men; I do not object to the object, but disapprove the means. But our legislators, when they assume this ground, are not entirely consistent with themselves. If the necessity of securing society from the violence of lawless individuals can justify their execution, how does it happen that maniacs, however desperate or dangerous their characters, are never subjected to capital punishment? Insanity is frequently pleaded in courts of law, as a bar to the infliction of death, in cases where homicide has been proved. The furious maniac is justly considered as an object of pity. He is restrained of his liberty, for his own sake, and for the safety of others. The humanity of modern times has provided for the safety and restoration of this unfortunate class. Yet persons of this description often exhibit the most exquisite art; and, both by actions and words, put sober rationality to the blush. They very generally manifest no inconsiderable share of perverseness; so that we are frequently unable to decide what part of their conduct we ought to ascribe to vice, and what to insanity. Now if persons of this description ought not to be punished for their actions; or restrained any farther than the safety of others and their own restoration require, it is not easy to assign a satisfactory reason why those unhappy individuals whose moral faculties are deranged should not be treated in a similar manner. The proper object is the same in both cases; the safety of society and the restoration of the individual. Punishment ought to be restorative, not vindictive, in every case. The distinction is usually drawn, that the criminal is accountable for his actions, but the maniac is not. Accountable to whom? It is impossible to adjust the balance of accountability with precision. We cannot decide how far the views of the greatest criminal have resulted from the incidents of his life, from his exposure to corrupting companions, and the neglect of his education. Nor can we ascertain how much of the conduct of the maniac is the effect of hallucination, and how much of perverseness. To ascertain the degree of accountability, and decide upon the punishment, except so far as the preservation

of peace and the safety or restoration of the offender are concerned, belongs to a higher tribunal. The right to restrain the maniac results from the duty to be performed. He has no otherwise forfeited his freedom than by proving that his freedom would be dangerous to himself or others; and the criminal has forfeited his freedom in the same way, and to the same extent. When the maniac has given satisfactory evidence of the restoration of his understanding, the restraint to which he was subjected ought unquestionably to cease; and when the criminal has afforded reason to believe that his moral faculties are restored, he also ought to enjoy his freedom.

It is sometimes urged that capital punishment operates as a warning, and that the execution of a criminal may thus prevent the commission of similar crimes. To this it may be answered that if the act is not right in itself, the consequences, whether real or imaginary, which are expected from it, furnish no justification. For we are not to do evil, that good may come out of it. And if the infliction of death cannot be justified upon the principles of the gospel, it must, in the view of an unsophisticated Christian, be evil.

It is, however, questionable, if not more than questionable, whether capital punishments do operate in the manner supposed. When a sophist of old had been labouring to prove that there was no such thing as motion, the philosopher got up and walked; and we might give an answer, about as conclusive, to the preceding argument, by a simple reference to facts. A few of these which happen to be at hand will be noticed.

In the extracts from recent European papers we find the following statements: "In France during the five years ending with 1829, there were 1182 accusations of murder, and 352 executions. During the five years ending with 1834 there were 1172 accusations, and 131 executions. Thus the number of murders was rather less, though the executions were reduced more than half.

"In Prussia, from 1820 to 1824 inclusive, there were 69 convictions of murder with 54 executions; from 1825 to 1829, there were 50 convictions with 39 executions; and from 1830 to 1834, 43 convictions, with 19 executions. Here again we find the number of homicides decreasing with the reduction in the executions.

In Belgium we have a still stronger case.

	Executed for various crimes.	Convicted of murder.
1800 to 1804	236	150
1805 to 1809	88	82
1810 to 1814	71	64
1815 to 1819	26	42
1820 to 1824	23	38
1825 to 1829	29	34
1830 to 1834	none	20

"From this table we learn the gratifying fact, that as the number of executions diminished, the number of murders diminished also, and that even the total abolition of capital punishments was attended, not with an increase, but a decrease of murders. We feel therefore that the punishment of death may safely be blotted out of the statute book

of our own land. We deny the right—we dispute the policy—of judicial murder. Capital punishment, of necessity, cannot have for its object the correction of the sufferer. It has not the effect of lessening the number of homicidal crimes. It brutalises the public mind. It is unoperative to deter from crime. In whatever light we view it, it is fraught with no virtues, but with many odious and repulsive features; and we hope to live to see the day when that disgrace to a civilised nation, the barbarous gallows, shall be thrown aside, to rot and disappear from the face of our land, and when man shall no longer dare sacrilegiously to doom his fellow man to the disgusting death of a dog."

The notion that the execution of criminals operates as a preventive of crimes, seems to be generally abandoned; at least we are led to that conclusion by the legislation respecting it. For public executions are now prohibited in some of the states. In our own state they are effected in private. This change removes one of the objections to capital punishments. They are no longer permitted to brutalise the public mind. But the supposed advantage of their example is in great measure lost. Still the great and radical objection remains untouched. The punishment is vindictive, not restorative. It is the growth of barbarism, not of civilisation or Christianity.

It has been justly observed that the effect of punishment in the prevention of crimes depends more on the certainty of their infliction than upon their severity. The truth probably is, that most atrocious crimes are committed with a confident expectation of escaping detection. The severity of the punishment only places the criminal in a state of more determined hostility to the community. In those countries where highway robbery is punished with death, it is always found that murders are the usual concomitants of robbery. For robbers are shrewd enough to understand that dead men can tell no tales.

In this country as well as in some others, the refinement and civilisation of our time have produced a great and growing aversion to the punishment of death. The opinion that governments have no proper authority to resort to it, has been adopted by many of our sober and conscientious citizens. Hence there is great reluctance to contributing, in any way, to the execution of those sanguinary laws. The necessary consequence is, that the greatest criminals are more likely to escape conviction than they would be if our laws were more congenial to the sentiments of the community. In free governments the laws, to be effective, must be an index to the public opinion. When they are contaminated with any of the relics of barbarism, which public opinion has repudiated, they either cease to be enforced, or their execution devolves upon the less virtuous part of the community. Our laws in relation to capital punishments, are at this time evidently behind the prevailing sentiments of the people in the eastern parts of Pennsylvania, and present a pressing demand for a change.

From the Boston Courier.

*Judge Ward on Texas and Slavery.*

To the Editor of the Courier :

The following is an extract from a letter of Chief Justice Ward, to a committee of gentlemen, on the meeting to be held in Faneuil Hall, on the 25th January, to remonstrate against the annexation of Texas to the Union:—

On the 1st of January, I received the letter that you did me the honour to write to me on the 30th of December.

I am firmly and inflexibly, in all events, opposed to the admission of Texas into the Union, with the right or privilege of holding any part of the human race in slavery. That one man should claim a property in another, and pretend to have the power of disposing of him, his wife, and children, and the fruits of his labour, at his pleasure, is a doctrine at which religion, justice, and the feelings of humanity, revolt. On what principles are such claims founded? They are founded in power only, and not in right. The right of the strongest is the only principle upon which they can be supported; the same right that the highway robber asserts at the expense of the rights and liberties of his oppressed and injured victim. This, in modern slaveholding cant, may be termed *fanaticism*; but, with men of sound minds and pure moral principles, they are deemed to be words of *truth and soberness*.

The convention between the states, that existed when the constitution of the United States was formed, though some of the terms of it, in my mind, were improvident, and against the *rights of man*, as recognised in the declaration of independence, I am willing to abide by. In doing this, however, I yield to the opinion of some enlightened jurists, whose opinion I so highly respect as in some degree to doubt my own. My first impression was, that a stipulation for the toleration of slavery, and the sending back to servitude fellow-beings who had committed no offence, but merely escaped from slavery, by a people whom God, in his justice, mercy, and goodness, had just delivered from the evils of slavery, was immoral, and against the laws of that God who had so delivered us; and inconsistent with the principles recognised in the constitution itself; and of course void. In this, however, as I have before said, I am willing to bow to the opinion of others, who are honest and intelligent.

The patriots and honourable men, who agreed to the stipulations and provisions in the compact, intended that they should be faithfully and fairly executed, and that they and their descendants should be bound by them. But being in derogation of natural rights, they ought not to be extended a single iota.

No state admitted into the Union after the constitution was adopted, could derive any right from those stipulations, and ought not to have been admitted without disclaiming them. The admission of new states into the Union with the right of holding slaves, and possessing and exercising an extraordinary

political power in consequence of it, beyond the power possessed and exercised by other freemen in the non-slaveholding states, was unequal and unjust, and a fraud upon the latter.

To the states that existed when the constitution was adopted, and were parties to it, I am disposed to yield all the rights and privileges that were secured to them by the compact, though they were improvidently accorded to them. The evil of slavery, which then existed in some of the states, was considered a temporary one, and the stipulations concerning slavery, according to the true intent and meaning of the parties, were not intended to be perpetual. Was there a man in the United States who then contemplated that slavery was to be perpetual, or who would have agreed to have made it so? If there was such a man, he ought to have been made a slave until he had better learned his own rights, and the rights of others. The making slavery perpetual in our country would have been abhorred by Mr. Jefferson.

It was not contemplated by any of the patriots of that day, in the north or the south, who had risked their lives and every thing dear, in defence of liberty and the rights of man. Slavery was so detestable and abhorrent to the feelings of every one, when the constitution was framed, that no one dared to name it. Every thing that relates to it in the constitution, is expressed in the language of disguise; and every provision strongly indicates a gradual and final extinction of it. The right and power secured to congress in the disguised language of the constitution, to impose a duty of ten dollars upon every person whom every state should import before 1808, and then to prohibit such importation, evidently show that, in the view of all, an end was gradually to be put to slavery in our country. The prohibiting of the importation of slaves after 1808, certainly was not intended to encourage the breeding of them at home, or the *domestic manufacture of them*. To extend and perpetuate slavery in our country is the invention of modern apostasy.

By the provisions of the constitution, one free white person in a slaveholding state, who owns one hundred slaves, which he calls his property, has as much political power (on account of his slaves) as sixty white freemen in a non-slaveholding state, who own twice as many oxen and horses, which they rightfully call their property. And the votes given by slaveholders, on account of their slaves, govern the country and perpetuate slavery, to the disgrace of our nation. One man in a slaveholding state, often has as much political power as the whole inhabitants of one of our towns in the country. Can this be right? If it can be defended on the ground of compact, shall this right be extended to the vast region of Texas, and the boundless territories of the United States? Surely not; and it ought not to be submitted to in any event. The political power which such an arrangement would give the slaveholding states, would soon enable them to effect an alteration of the constitution, and govern the country.

Are the great and intelligent majority of

freemen in the United States, ready to submit to a system of measures, that will eventually enable an aspiring minority to rule over them? Slavery was abolished in Texas, while it was under the Mexican government, but the constitution framed by the power that now governs that country, in relation to slavery, is worse than the worst feature in the constitution of the United States. If Texas, with her present form of government, should be admitted into the Union, in my mind, a revolution would soon follow; and then, instead of occupying the high ground that we now do and might maintain, in the view of the nations of the earth, we should be miserable at home, and the finger of scorn pointed at us from abroad. While all the enlightened and Christian nations of the world are arrayed against slavery, and are making great efforts to abolish it, shall the United States, that claim to be the freest people on earth, and the champion of the rights of man, from motives of avarice, or any other cause, extend, maintain, and cherish it?

While slaveholders claim rights from one provision of the constitution, they are unwilling to be bound by other provisions; and seem to be in a rage, and start from their seats in a phalanx, whenever allusion is made to them. Congress have power, by the constitution, to regulate trade between the several states, as well as with foreign nations; and may rightfully prohibit the sale of human beings from one state to another; and this they ought to have done long since. Congress have a right to exercise exclusive jurisdiction in the District of Columbia, and have power to abolish slavery, and ought to do it, in the ten miles square. That congress have power, by the constitution, to abolish slavery in the District of Columbia, the president, with all his flexibility and desire to conciliate slaveholders, admits. That which Maryland and Virginia could have done before they ceded the territory of which the district is composed, congress can do since the cession was made. That Virginia and Maryland could have abolished slavery, no one will deny. Congress, after the cession, succeeded to all their powers, and can rightfully exercise them. To see human beings in chains driven to market, under the windows of congress hall, like urly beasts, is a painful sight, and ought not to be endured. It is a sight that I have often witnessed.

Whenever it is asserted in congress hall by the friends of liberty and the rights of man, that congress have the power to abolish slavery in the District of Columbia, the members from the slaveholding states threaten to withdraw from the hall and dissolve the Union. Effrontery and assumption of this kind, is too often exhibited by the representatives of slaveholding states, and too often submitted to with tameness, by many lovers of the rights of man and friends of the Union. But every thing has its "hitherto;" and a disposition to accommodate and conciliate may cease to be a virtue. Assumption, however bold and obtrusive, ought to be met with equal boldness.

"What is the value of the Union?" is a

question that has been asked, not with those impressions which its graveness and greatness, in my mind, deserve. To the non-slaveholding states, the Union is *very, very* important; but to the slaveholding states, it is doubly so. Divide the United States into non-slaveholding and slaveholding states, and suppose a war take place between Mexico, or any other power, and the southern section of the present United States, and a servile war follow, as it would of course, and all the horrors of a second St. Domingo would probably rise to view. But even Union ought not to be purchased at the expense of fundamental and righteous principles, and the eternal fitness of things.

I feel for the situation of our southern brethren, and am not disposed to adopt any measures in relation to the abolition of slavery, that will be inconsistent with their safety; but to pursue a course that will extend and increase the evils of slavery, and make it perpetual in our country, was not intended by those who framed and adopted the constitution of the United States, and is inadmissible in all events. Let any wise and just measures be adopted, that will finally extinguish slavery in our country, and I shall heartily concur in them, though at my advanced age, by the laws of probability, I shall not live to enjoy the pleasure of seeing them fully executed. But any system, the effect of which will be to extend and increase the evils of slavery, and make it perpetual in our country, ought to be resisted in all events.

Foreigners, who read our declaration of independence, and the constitution and bills of rights of the states that composed the United States during the war of the revolution, may make the American people say, while slavery is supported by law in our country, what Prior made Solomon say—"They quote my proverbs, to confute my life."

For "The Friend."

#### A WORD FOR THE CHIMNEY SWEEP.

It is time that the attention of the humane, and perhaps more especially that of the friends of the African, was effectually directed towards a class of this oppressed people, whose wrongs and sufferings have been long appealing to our sympathies for redress; but, alas! (and it is a disgrace to a Christian and philanthropic community) they have hitherto appealed in vain. Let us not, whilst nobly engaged in pleading the righteous cause of the poor bondman at a distance, pass unheeding the little suppliant at our own doors; for surely no one can mark the wo-begone aspect, the tear-stained cheek, the meagre, half-clothed form of the little chimney sweeper, and not feel that he too is the slave of a petty tyrant. Many a heart has ached to see his feeble infantile limbs tasked with toils and burdens, too severe for adult age; and many a tender mother, as she has compared the lot of these wretched little outcasts with that of her own happy cherished boy, has felt the tear of pity rise, and her heart has revolved from the thought of his hardships; and there is yet a stronger claim on her feelings as a

Christian mother, in the reflection that his soul is equally the object of redeeming love with that of her more favoured one, and as innocent perhaps as those of the babes whom the Saviour condescended to bless; surely, the tasking and oppression of helpless infancy is a dreadful aggravation of cruelty, and must be an abomination in the sight of Him whose tender mercies are over all his works. Many of the masters no doubt are brutal and degraded men, and exercise their power with capricious tyranny; let us then no longer listen with indifference to the plaintive cry of these children of sorrow, or waste our sensibility in mere expression, but at least seek out some means of mitigating the abuses of this system, if it cannot be entirely abolished. It has been subject to some regulations, but they have not been enforced; the sweep-master ought to be prohibited from taking apprentices under a competent age, and if they are not able to provide sufficient food and clothing, their necessities should be supplied from other resources, and some plan adopted by which even the poor sweep boy might drink at that stream of knowledge which is flowing so freely to the remotest portions of the intellectual creation. These few hints are offered for "The Friend," in the hope that an abler advocate may take up the cause.

H.

For "The Friend."

#### MANUSCRIPT OF MARY PENNINGTON.

(Concluded from page 157.)

"This far I write before I went to Edmonton [where the younger children were at school]; which was in the sixth month, 1680. And as if I were to go thither on purpose to put all the foregoing things in practice, and to be proved by the Lord, (according to what I have before written,) and to be exercised by him in all things, that were in my view, when I set my house in order (as if I were to return no more) in all kinds of particulars, it pleased the Lord, in a week's time after my coming there, to visit me with a violent burning fever, beyond what I had ever felt since I was born.

"I was looked upon, by most persons, as not likely to recover, especially by the physician. I had scarce time in all this illness, to have took one quarter of an hour, towards the settling of my affairs, if they had been then to do. But such was the eminent kindness and mercy of the Lord to me, as to put it into my heart, to consider, that it might be I might never return home again, as it was with my dear husband; and so, that I might wait on the Lord in my sickness, and lay down this body, without distractions in outward concerns.

"Those memorable dealings of the Lord with me, I now recount the 3d day of the second month, 1681, in a thankful, humble sense of his mercy; being in my bed, unrecovered of the forementioned illness; being eight months since. And now, it is upon my heart in the holy fear of the Lord, to declare to you, my dear children, of what great service it was to me, in my sickness, that I had

nothing to do, but to die, when the Lord visited me. The Lord was pleased to assure me I should not go down into the pit, with the wicked; but should have a mansion according to his good pleasure, in his holy habitation; through the knowledge of which, I was left in a quiet state, out of the feeling of the sting of death, not having the least desire to live, though I did not witness any measure of triumph and joy; yet I could often say, it is enough, in that I am still, and have not a thought, day nor night, of any thing that is to be done, in preparation to my going hence. But after fourteen days' illness at Edmonton, my fever greatly abated, and in a month's time [I] came from thence to London, in some degree of strength. After seven weeks' time there, the Lord brought me home again to my own house. I was smitten that night with sickness, of which I remain weak and low in flesh to this day; in which morning, it springs in my heart, to express something of the dealings of the Lord with me, in my present exercises of sickness. On the 27th of the fourth month, (in the morning) as I was waiting on the Lord, with some of my family, I found an inclination in my mind, to mention the continuance of my illness to this day; which from the time of my being first visited as before, wants not many weeks of a year; in all which time, such was the goodness of the Lord to me, that as it was said of Job, 'in all this he sinned not, nor charged God foolishly,' so may I say, (through the presence of his power with me,) in all this time I have not felt a murmuring, complaining mind, but this hath been my constant frame. It is well I have no grievous thing to undergo (excepting these late sore fits of the stone, which have been full of anguish and misery) and the Lord hath graciously stopped my desires after every pleasant thing; and I have not been uneasy in this long confinement; for the most part to my bed, and to this present day, to my chamber, where I had very little comfort, through sleep or pleasantness of food, or any thing of that kind; nay, further I have not found in my heart, to ask of the Lord, to be restored to my former health and strength; that I might have the pleasantness of my natural sleep; nor eating my food with acceptance to my palate; nor to go abroad in the air to take a view of the beautiful creation. But all that I have desired during this long exercise, in reference to my present condition, has been ease in the late fits of the stone." "Saving in these fits, I have not asked any thing of the Lord, concerning life, or health, but rather felt a pleasantness in being barred from that which is acceptable to all my senses; because therein I have been near to the Lord, I have waited upon him with less distraction, than in my health, and have many times said within myself; 'Oh! this is very sweet and easy; he makes my bed in my sickness, and holds my eyes waking, to converse with him; death hath been many times before me, in which I have rather embraced it than shrunk from it, but have for the most part found a kind of yielding in my spirit to die; like as it was said,



'He yielded up the ghost.' I have, all my days, had a great sense of death (as I may say) till I came to be settled in the truth, and be in subjection to the fear of it; but now, the fear of death, that is, the stake after death, is at present removed. But there remaineth still, a deep sense of the passage, how strait, hard, and difficult it is; [even] many times, to those on whom the second death hath no power; as it was with the Lord Jesus Christ, who felt such a season as made him cry out, 'My God! my God! why hast thou forsaken me?'"

Mary Penington did not recover from this sickness, but not long after writing the above, entered into that rest she had so much desired.

This document is not to be considered as a full exposition of her religious faith. She dwells in it almost exclusively upon that doctrine, the perceptible influence of the Holy Spirit, from the want of the knowledge of which she had passed through so much suffering. As the traveller who has escaped from some thirly region where he had nearly perished, speaks only of the refreshing springs which restored his sinking frame; so she speaks chiefly of that spring of life, the streams whereof make glad the people of God,—so little known to the dry profession from which she had escaped, and after which her soul had so long thirsted.

She appears, however, to have experienced that thorough change of heart, and submission to the will of her Divine Master, bestowed upon the true believer only; and her husband, to whom she was so closely united in the bonds of Christian fellowship, has left us sufficient evidence, in the character of many of the writings put forth by him, during his life, that they were full in the faith of the gospel of their crucified Lord.

By a memorandum at the foot of this manuscript, the copy from which this was taken appears to have been made by our late respected fellow citizen Edward Penington, in the year 1781.

*Extracts, Doctrinal, Practical, and Devotional, from the writings of George Monro, M. A.*

(Continued from page 160.)

The next point I mention is, that great and fundamental lesson of our religion, the learning and practising whereof is so essential to our being Christians that it is in vain for us to pretend to be of that number, while we are strangers to it. What I aim at is set down in that noted passage of the gospel: *If any man will come after me, let him deny himself, and take up his cross daily and follow me.* These are the memorable words of our blessed Jesus, wherein he declares what the terms are, which all that would become his followers, and inherit the glorious privileges that he hath merited for them, must resolve to accept of and conform unto. They are so punctually recorded by the evangelists, and so often inculcated, sometimes in the very same expressions and at other times in equivalent terms, that doubtless they considered them as containing one of the most essential

maxims of the gospel; and indeed it is not possible to give a more just, a more genuine, and a more perfect idea of a Christian, than that which is exhibited to us in this passage, *if any man will come after me*; that is, whoever will own me as his Master and Teacher, and become my disciple, I shall acquaint him before hand with what he must indispensably resolve to do. The first and great lesson I set before him, and which he must effectually learn and practise, is this: *let him deny himself*; that is, he must renounce and despise, forsake and hate all that is vicious and depraved in him, though never so dear and valuable in his eyes, all the lusts and passions, the appetites and inclinations of his old man, all his own wisdom and strength, and all the false appearances of religion, righteousness and virtue, that are merely the products of his own lapsed faculties and activity, without the intervention of the operations of Divine grace. In a word, all that naturally issue from his own heart, as it is originally polluted and impure, darkened and weakened, ignorant and foolish, which certainly is so corrupt a source that nothing can come from it but what ought to be the object of hatred and contempt, and can merit no other treatment but crucifixion and death. *Take up his cross daily*; that is, resolutely and cheerfully embrace all those means that can contribute to root out and destroy our vicious and depraved inclinations, and crucify the flesh, with all its affections and lusts. Now among these means are reckoned not only those outward tribulations and calamities, which the blessed God in his wise providence shall think fit to dispense; but also, and especially those internal and daily strugglings which we have with our corruptions, those continual resistances and oppositions that we must make against the attempts and efforts of the old man, those resolute controllings of the first appearances of our passions, those generous refusals to comply with the violent cravings of our inordinate appetites, those vigorous and stubborn endeavours to break the force, and to turn the tide and current of our inveterate habits, those constant watchings in order to discover the temptations of Satan, to defeat his artifices, and to reject his cunning and sly insinuations. And, moreover, all those desolations of soul, that we meet with in the course of our spiritual warfare, those bitter and piercing reflections that are suggested to us, those uneasy and disquieting impressions that are made on our minds, under the view and sense of sin, and feeling the power and workings of the old man; all these we must undergo with courage and patience, as making a part, and a principal part too, of the cross. And therefore, as a very good man writes in an excellent book, "They err, and that very grossly, who imagine that there is no other cross but worldly tribulations and calamities; being ignorant, that internal penitence, and the mortification of the flesh, are that true cross which, after the example of Christ, we are obliged daily to bear."<sup>8</sup> And *follow me*; that is, he must set me before

him as his pattern, and conform to the copy that I have given him, trace my footsteps, and walk as I walked, be content to meet with the same treatment from the world that I met with from it, suffer as I have done, be animated and influenced by the same spirit that I was, practise the same virtues that I did, have the same gracious dispositions and inclinations that I had, while I tabernacled in mortal flesh. And now from this brief account of the import of these words, is it not plain enough, that they contain the very marrow and substance of the doctrine of the gospel, as it is practical? And is it not very reasonable, that since this is the first lesson that our Lord obliged his disciples to learn, the youth should be very early acquainted with it!

That summary of the law and the prophets, *Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbour as thyself*; I recommend to be with the greatest care and diligence that is possible inculcated on the youth, as being the great design of all religion, as that wherein all the other duties do centre and terminate, and that which is the very soul, and life, and beauty of them, which puts a value on them, and without which they cannot be acceptable. All the advantages that the gospel furnishes us with, ought to be made use of, in order to engage young hearts to pursue and aspire with all the ardency imaginable after the love of God, and of all his rational creatures in him, and for his sake. Now under this blessed dispensation, the great precept of *love to God and man*, is reinforced with a great many new endearments and motives; such as, the surprising manifestations of the love and good will of God in the redemption of the world; the condescension and sufferings, the melting charity and compassions of the Son of God, the graces, assistances, and consolations of the Holy Spirit, the publications of pardon and reconciliation, and the promises of eternal life; all which, when seriously considered, ought inviolably to oblige us, both to make all the returns of love to God that are possible for us, and to imitate in our carriage towards man, the methods of mercifulness and condescension, of benignity and good will, that are exemplified to us in the gospel dispensation. And when we understand that *God was in Christ, reconciling the world unto himself*, that he hath commanded the offers of his grace and pardon to be published to every creature, and that he hath so solemnly protested, that he is not willing that any of the children of men should perish, but that all should come to the knowledge of the truth, repent and be saved; how can we find it in our hearts to shut out any from the influences of our charity, or confine the bowels of our mercies to a few? When we learn that our dear Redeemer forgave his very enemies, and hath commanded us to love ours, how dare we pretend to be his disciples, when we neither imitate his example, nor obey his precept in this great and capital particular? But yet further, now under the gospel, the necessity of having the divine grace of love

<sup>8</sup> Arndius de vero Christianismo, lib. i. cap. iv.

imprinted in our souls, and of vigorously exercising it both towards God and man, is more fully asserted: our Lord, we see, recommends it as the sum and substance of the law and the prophets, and in effect all other duties are but different appearances of love; and without that it animate and breathe in them, they are but poor and lean performances, empty and useless shows of religion. And as *love is the fulfilling of the law*, so it filleth almost every page of the gospel, and all the writings of the apostles; as one well observes, that when they speak of *faith*, it is of none other faith than that which *worketh by love*. The holy Jesus hath established it as a motto and cognizance, the badge and character of his disciples: *A new commandment, saith he, I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know, that ye are my disciples, if ye have love one to another.* This he repeats again and again, and urges on all his disciples, with such a warmth and concern, as sufficiently evinces how vastly important it is, and what great weight it bears in the Christian religion. And to engage them the more to notice and obey it, he commends it to them as his own commandment. *This is my commandment, that ye love one another as I have loved you.*

St. Paul, after that he had exhorted his Colossians to the practice of a great many excellent graces, recommends love to them, as the crown and glory, and perfection of all; and above these things, saith he, *put on charity, which is the bond of perfectness.* This is it which accomplishes and illuminates, and gives the final and perfecting stroke to all other virtues. And elsewhere he assures us, that though we could deliver ourselves with all the advantages of angelic eloquence, though we had the gift of foretelling future events, and could fathom the depths of all mysteries; though we were master of all the subtleties of the sciences, and had faith to a degree that were miraculous; though we did exhaust our goods in alms deeds, and expose our bodies to the rudest treatments for the sake of religion, yet if we were destitute of the divine grace of love, we are nothing in the account of God. In the mean time, I cannot omit taking notice of that remarkable passage of St. John: *God is love, and he that dwelleth in love, dwelleth in God, and God in him.* From that idea which he here gives of the divine nature, telling us that God is love, it manifestly appears how indispensably necessary it is, that our souls be beautified with the excellent ornament of love; because while we are void of it, we are absolutely incapable of the benefic fruit of God, or of having communion with him: it is only those who *dwell in love*, that is, to whom love is, as it were, their very element, who live, and breathe, and walk in it, and in whom it lodges as the habitus; and prevailing temper and disposition of their souls; *who dwell in God, and God in them*, that is, are admitted to a near and intimate access unto God, and to partake immediately in his light and joys.

But we must take great care that we do not imagine that the love of God and of man,

may be separated from one another in our practice; certainly to entertain such a thought were grossly to impose on ourselves; for there is such a strict and necessary union between these two, that where the one is, there the other is also; and where the one is not, there the other cannot be. And hence it is, that St. John makes them mutual evidences of one another. The love of our fellow men and Christians he establishes as a certain mark whereby to determine, whether one truly loves God; *If we love one another, God dwelleth in us, and his love is perfected in us.* So that if any should pretend to have a great love to God, and a mighty zeal for his glory and honour, his interests and cause, and in the mean time betray ill-nature and spite, hatred and resentment against his fellow-creatures and brethren, he deceives himself; for as the same apostle assures us, *If a man say, I love God, and hateth his brother, he is a liar.* And on the other hand, if we would know whether we love our brethren sincerely or no, the surest way, he tells us, to be resolved of this, is by knowing or examining whether we truly love God; *By this we know, saith he, that we love the children of God, when we love God, and keep his commandments.*

That which holy souls chiefly love in the creatures, is God appearing to them in the beautiful reflection of his own infinite excellences. As he loves those most who do most perfectly resemble him, so also do they. And as though his tender mercies are over all his works; yet his secrets, his peculiar communications, are with the righteous, and with them that fear him. Accordingly their love keeps the same measures; for though they are ready to do good unto all men, yet they have peculiar tenderness for those of the household of faith. As he, when his creatures turn away from him, and sin, doth out of his great love to them use all possible endeavours to reclaim them, so likewise their love pushes them to do the same. And, indeed, one of the highest and most genuine expressions of charity to our neighbour is, to do all that is possible for us to recover him from his fall, and to bring him back to the love of God; and as his love inclines him to be merciful and patient, and slow to anger, condescending and ready to forgive; so theirs also is of the same genus, and disposes them to transcribe the copy that of his love sets before them. They put on *bowels of mercies, kindness, humbleness of mind, meekness and long-suffering, they forbear and forgive one another.* And thus as to all other instances of love, they are followers of God as dear children; for that pure flame which their heavenly Father hath kindled in their hearts, first mounts up to himself, and then in him and for his sake, extends itself to the creatures, in a just conformity to that love which himself exerciseth towards them.

(To be continued.)

The editor of a New Jersey paper says, that not the life of an Indian was destroyed, in taking possession of that state, nor an acre of their possessions, except by regular purchase, and the Indians have handed this fact down to their children.

For "The Friend."

### Richard Henry Lee on Slavery.

The following extract from a sketch of the life of Richard Henry Lee, of Virginia, shows the sentiments of that distinguished man, on the momentous question of negro slavery. The contrast between countries employing free labour, and those depending on the forced and unrequited services of African bondsmen, which he has briefly but strikingly drawn, holds good to the present hour, with a vast increase, however, in favour of the former, and to the disadvantage of the latter. Even if the doctrines of our holy religion did not denounce slavery as a great moral evil, opposed in all its features to that cardinal precept of the gospel, "Whatsoever ye would that men should do to you, do ye even so unto them;" the sterile and depopulated lands where this detested system exists, bear upon their barren front the legible inscription, "Slavery has been our ruin"—declare in a language not to be misunderstood, that every principle of sound, moral, and political economy, call for the utter demolition of the rotten and pestilential fabric.

His biographer says: "The first debate [in the house of burgesses of Virginia] in which he distinguished himself, was on the subject of slavery. The motion was, 'to lay so heavy a duty on the importation of slaves as effectually to stop that disgraceful traffic.' Lee supported the motion. The following is an extract from his speech on the occasion. 'As the consequences of the determination which we must make in the subject of this day's debate, will greatly affect posterity as well as ourselves, it surely merits our most serious attention.

"If this attention be bestowed it will appear, both from reason and experience, that the importation of slaves into this colony has been, and will be, attended with effects dangerous to our political and moral interests. When it is observed, that some of our neighbouring colonies, though much later than ourselves in point of settlement, are now far before us in improvement, to what can we attribute this strange but unhappy truth? The reason seems to be this, that with their whites they import arts and agriculture, while we with our blacks, exclude both. Nature has not particularly favoured them with superior fertility of soil, nor do they enjoy more of the sun's cheering influence, yet greatly have they outstripped us.

"Were not this sufficient, let us reflect on our dangerous vicinity to a powerful neighbour, and that slaves, from the nature of their situation, can never feel an interest in our cause; because they see us enjoying every privilege and luxury, and find security established, not for them, but for others; and because they observe their masters in possession of liberty which is denied to them, they and their posterity being subject, for ever, to the most abject and mortifying slavery. Such people must be natural enemies, and consequently their increase dangerous to the society in which they live.

"This reasoning we find verified in the

Grecian and Roman histories; some of the greatest convulsions there recorded, being occasioned by the insurrections of their slaves. Inasmuch, says a Roman historian, that Sicily was more cruelly laid waste by the war with the slaves, than by that with the Carthaginians. The continuance of this slavish policy at Rome, so much increased the number of slaves, that the Romans were obliged to make for their government laws so severe, that the bare recital of them is shocking to human nature."

How apply has this last observation of this liberal and enlightened statesman been fulfilled in the case of his native country!

G.

From the Annual Monitor, 1838.

*Obituary notice of Robert Atkins, Hook Norton, Oxon, England;—deceased 4th mo. 1837, aged 37.*

In 1835, this dear friend lost his wife, of consumption, after a protracted illness, and of whom there is a Memoir in the Annual Monitor for 1836. His own health had been delicate for some years previous to his wife's decease; but subsequently he appeared to derive some benefit from travelling. In the latter part of 1836, his complaint assumed a more decidedly consumptive character, and in the early part of the present year, his strength rapidly declined. He was fully aware of his situation, and at times spoke of the approaching change. During a state of comparative health, he had convinced his love and fervent desire to serve the Lord his God, and to walk humbly and uprightly before him; though in a retired walk of life. When the solemn summons came, he was enabled to confide in his God and Saviour; committing himself into His hands whether for life or death; remarking that he did not feel a state of triumph or joy, but perfect peace.

He spoke of the mercy of such an illness, as a time of preparation and of weaning from the world; and his countenance denoted a mind full of peace and resignation. On one occasion, he said: "I have endeavoured to love the Lord, but oh! how great have been my short comings!—greater and more numerous than any one has an idea of; it will still be necessary to watch even to the end." "I am still liable to be tempted." Again,— "What a comfort it is to have my faculties clear—I scarcely know what I should have done, if this had not been the case." "I wish I could observe the Apostle's injunction, to be anxious for nothing. I do not refer to my future state, but to present little things. I think I have endeavoured to strive after it." As his sufferings increased, he said: "I hope I shall be supported; but even now, my faith is sometimes very weak. What a consolation it is, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed." "I have earnestly desired, that if consistent with the divine will, such desertion and conflict as might be permitted during this illness, might come at an early stage of it." "The clouds ye so much dread," he continued, "are big with mercy."

On the 30th of 3d mo., he was thought to be dying; but reviving a little, he said to his attendant: "Mary, dost thou remember my saying some time since that I have earnestly desired, if consistent with the divine will, that before a change came, a brighter evidence might be permitted?—It is granted now." Some of his near relations entering the room, with a smile of unutterable joy, he said to them—"Farewell—going to my God and Saviour." A violent and affecting heaving of the chest immediately took place; but in the evening when he was a little revived, he remarked, that he might possibly be spared a little longer, in order to testify, that even during that awful struggle, the divine arm was underneath. "I have no other refuge—I endeavoured to keep my mind in prayer; but Oh! that conflict; if consistent with the Divine will, may I be spared undergoing it again. Lord! if it be thy will, that I should again pass through it, I desire to submit; but if it be thy will, spare me—Spare me, O Lord!"

In the course of the day he was easier—but on the ensuing morning, the cold dews of death came over him, and the last struggles of nature increased. "Oh! he said, "it must be death"—and afterwards in a low voice; "Lord, enable me to bear every thing"—"Lord, I desire to submit."—"O Lord!—give me patience—O Lord!—support me to the end." During the night, the conflict was severe; yet he frequently said: "I am comfortable." At 9 o'clock on the following morning, his happy spirit was released from the shackles of mortality; and, we reverently trust, permitted to enter the mansions above; ascribing honour and glory, thanksgiving and praise to the Lord God and the Lamb—to Him who loved them, and washed them from their sins in his own blood.

#### GARDEN OF PLANTS, PARIS.

From Humphrey's Tour published in the New York Observer.

Rode out with my friend in the omnibus, for a few sous, to visit the Garden of Plants. These grounds, which are charmingly situated on the left bank of the Seine, in the southeast quarter of the city, have been gradually enlarged during the last forty years, until they now extend over a surface of eighty-four acres. On the 1st of Jan., 1837, the Garden of Plants contained about 526,000 specimens, in the animal, vegetable, and mineral kingdoms. In the gardens, hot houses, and conservatories, there are upwards of 10,000 different species of trees and plants. The grounds are very tastefully laid out into avenues of tall and majestic trees, intersected by fine serpentine walks and labyrinths, and skirted by beautiful and tangled shrubbery, from all the four quarters of the globe. Here you find ample room to wander from morning till night, and breathe the sweet air, through garden after garden, and wilderness after wilderness of plants and flowers, of all the choicest varieties that the world can furnish. Weary and sweetly bewildered, you sit down under a noble cedar of Lebanon, which was

planted a century ago, upon the finest eminence in this vast enclosure, and which is now about four feet in diameter. The green houses, scattered here and there, are very spacious, and in their construction display all the airiness and neatness of French taste, in this kind of fairy architecture. I need not say, that enriched by the contributions of four continents and a thousand islands, they are full of beauty and full of odours.

Beasts and birds are there, from every clime, enjoying all the liberty that their safe keeping will possibly allow, in aviaries and pools, and verdant lawns, and various enclosures, suited to their habits and favourable to their health. The black bear of America has his own tree to climb, and the elephant of Bengal his own tank to bathe in. The deer have their park, and the buffaloes their pasture. But I could not help pitying those noble prisoners, the eagle from North America, and the condor from the Andes, doomed to breathe so dense an atmosphere, and forbidden to seek those upper regions where their native home is, and to which, could they but regain their liberty, their strong pinions would so soon restore them.

There are several large and magnificent buildings in the Garden of Plants, containing I know not how many halls, galleries, museums and lecture rooms. Having spent as much time as you can spare, in surveying the grounds, admiring the flower gardens and green-house exotics, threading the mazes, and looking at the birds and animals, you present your passport, register your name, and all the doors are at once thrown open, with a hearty welcome. And here I venture to say, that whatever descriptions you may have read, or whatever catalogues you may have seen, of these vast collections in all the departments of natural history, you will say that "the half was not told you." If you could spend days and weeks in traversing the garden and looking at the animal and vegetable curiosities with which it is so richly stored, months and years would be insufficient to examine the infinite variety of objects to which you are now introduced. First, you are invited to look at a cabinet of minerals and fossils, abounding with rare and splendid specimens. In one great gallery you see a vast collection of stuffed animals from every land and every clime; in another, all kinds of birds; and in another, all kinds of fish and reptiles, and all in a state of the finest preservation. Then, as you pass on, you next come to the skeletons of all these, put together and arranged with admirable skill and effect. Having spent as much time as you can here, you are next introduced into a room, containing a great number of human skeletons, from all parts of the world. The next is filled with the finest wax and injected preparations, including the appearance of two perfect human skeletons, without a single bone, but consisting entirely of the injected veins and arteries. I had almost forgot to mention, that in one apartment they show you a very great collection of human heads, wise and foolish, civilised and savage, with which, if you are a disciple of Dr. Gall, who himself is there among the

rest, you will be exceedingly delighted. One great hall is filled with an immense collection of dried botanical specimens; and in another, you admire Cuvier's museum of comparative anatomy, than which, I believe, there is no one more complete and perfect in the world. The library is very large, and contains all the best works that have ever appeared, with the most splendid engravings in every branch of natural history. And to crown all, lectures are given by the ablest professors in every department, during almost the whole year, and entirely at the public expense. Students and strangers, as well as native Frenchmen, may attend as many courses as they please, without the smallest charge for instruction!

A curious experimental fact has just been proved in Belgium. A bar of iron heated to a white heat, and exposed rapidly to the action of a strong forge bellows, becomes immediately so hot that it melts, and the liquefied matter is dispersed in the air, where it sparkles like a wire burnt in oxygen. In this manner, upwards of a pound of metal is dispersed. The same effect will also be produced if the bar, when heated to a white heat, be attached to a cord, and turned in water. The iron melts in the same manner, and escapes in luminous tangents.

From the New York Observer.

### The Christian's Estimate of the World.

FROM THE GERMAN OF G. M. PFEFFERBERG.

1. Can I this world esteem,  
Or here repose my treasure,  
When I alone in these,  
Dear Jesus, find my pleasure?  
Thou art my chosen good,  
Without thee, joy 's a dream,  
With thee, I need no more,—  
Can I this world esteem?
2. This world is as the smoke  
In air full quickly failing;  
'Tis as the shadow vain,  
Of clouds fast onward sailing!  
All, all soon flits away,  
But Christ abides the same,  
He 's my enduring Rock,—  
Can I this world esteem?
3. The world their honour seeks,  
To earthly great ones bending,  
Nor will at all relax  
That these to duty are tending:  
I cannot value what  
The world their honour deems,  
But Christ, who never dies,—  
Can I the world esteem?
4. The world make wealth their good,  
Their toil no respite suffers,  
The best reward they hope  
Is treasure in their coffers:  
I know a higher good,  
A treasure that's supreme,—  
'Tis Jesus,—he is mine;—  
Can I this world esteem?
5. The world feel deep the wound  
If any are despoising,  
Or seek to lose their life,  
Upon their ruin rising;  
But if it please my Lord,  
For him I'll suffer shame,  
In this my glory seek;  
Can I the world esteem?
6. The world to darling lusts  
Admit no curb or measure,  
And heaven madly give,  
The price of guilty pleasure;

The wretch who earns restraint  
Will find his friends with them;  
While, then, I love my God,  
Can I this world esteem?

7. Can I this world esteem?  
How soon its honours vanish!  
These cannot from the brow  
Death's pallid tokens banish;  
Its riches melt away,  
Its pleasures end in shame;  
With me Christ will abide,—  
Can I this world esteem?

8. Can I this world esteem?  
Christ is my life for ever,  
My wealth, all my estate;  
I rest upon his favour  
My portion in both worlds,  
My every hope and aim;  
Once more then I would say,  
Can I this world esteem?

## THE FRIEND.

SECOND MONTH, 24, 1838.

We trust there can be no need of extended commentary to induce a prompt attention on the part of a benevolent public to the annexed appeal. We know of no mode of relief better calculated to meet the pressing emergency.

### SOUP HOUSE.

The Southern Soup Society commenced the daily delivery of soup, about six weeks ago, from their house back of No. 17 Green's court, above Pine street, and between Fourth and Fifth streets. The demand for this wholesome and nutritious food increases with the severity of the weather, and the interruption of the navigation, and it now forms nearly or quite the whole aliment of many worthy but destitute families, who but for this charity must have suffered from want of necessary food. The funds of the society being limited, and its expenses increased from the high price of provisions, it throws itself upon the liberality of the public, and donations in meat, flour, vegetables, rice, &c. will be gratefully received at the house, and contributions in money by the treasurer, Horace Binney, Junr, South Fourth street, Isaiah Hacker, Chesnut street, near Second, Jonah Thomson, Walnut street, or Thomas Evans, No. 129, South Third street.

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 14th of the third month next, at three o'clock, P. M.

JOSEPH SNOWDON, Clerk.

WANTED, an apprentice to the Drug Business. Apply at the office of "The Friend."

DIED, at his residence, in Ferrisburgh, Vermont, on the morning of the 1st inst, THOMAS DAVIS, a valued member of Ferrisburgh Monthly Meeting of Friends.

The different branches of his family constituted a considerable part of that particular meeting, and, endeared as he was to them by the most tender ties, his removal has left in both a painful void.

He was amongst the first in that place who manifested a decided objection to those innovations in doc-

trine, which led to the late painful secession of many from our religious Society. Though called to fill no very distinguished rank in the church, his services were felt and appreciated by all who knew him. He was unassuming and retiring in his manner, yet firm and decided in his judgment, and in the discharge of what he believed to be his religious duty. Through the course of a long life, it may be said of him, that his care was to "live peaceably with all men," and to cultivate this Christian disposition wherever his influence could be felt.

Until within a short time, his life had been one of almost uninterrupted good health; recently, however, he was attacked with a cancerous affection, which, through the past autumn, seemed so far controllable as to warrant a hope of its cure. At that time, in a very composed and resigned state of mind, he informed his afflicted family that he apprehended no permanent relief could be obtained, and that he must shortly sink under its wasting influence.

Whilst yet able to mingle occasionally with his friends, he several times observed, that he had been mercifully privileged to behold the mansion of rest and peace, which his Lord and Master had prepared for him, if he continued patient under the sufferings through which he must pass.

As the cold of winter increased, the disorder seemed to rage with violence, and continuing him to his bed, and frequently affecting his speech. About the first of twelfth month, his sufferings became extreme; and at one time, being much exhausted from continued bleeding, he seemed to all present near his close. In this trying moment, he gave the most affectionate counsel; clearly showing that the nearer he approached the final rest of his blessed Master, the more tenderly he prized the welfare of individuals, and the good of the church; but said, "You must not mourn for me, I have nothing to do but to wait patiently." "I have no fear of death, I have nothing to fear, if my patience fail not."

A few days after this, some of his children from a distant country, in which he was much interested, said, "To see you again in this world, is more than I could ask, in the poor state of your health; but I desired it, if it could be so." Noticing their tears of mingled sorrow and sympathy for his sufferings, he added,—but you have no cause to mourn for me, I am very young, a little while longer released. I am saying in my way. My place of rest has been shown to me, and such as language cannot describe." Enquiring after their children, he asked with evident concern, "Do they join themselves in the popular associations of the day?" And being answered in the negative, he added: "I rejoice to hear it. Tell them that I am now near seventy-five years old, and I never found liberty to throw myself in the way of any of the popular societies of my time, or to attend their lectures; and it is now a great consolation to me in a dying hour; and as I love your children, I desire them to keep clear of them all. When I look at the condition of our country, and our members in connection with this fashionable, worldly, talking spirit of the day, I see nothing but a cloud of darkness and death, and in it the elements of a whirlwind, which will scatter and divide. It is so different from the spirit see profess, that if ever those who have been moved by it, come to see it as clearly as it is, they will find to be a spirit that *hath life in serpent, and strength like an adder.*"

Through the whole course of his illness, though unwavering in hope, he manifested no confidence in any merit of his own. "I am," said he, "a poor creature, Divine mercy is all."

On the morning of his decease, after several hours of excruciating suffering, fully sensible that he was about to enter on another and better state of being, he was heard to say, though in very feeble voice, "Now, let me go—I long to go, to sit down with Abraham, with Isaac and Jacob, in the Kingdom of heaven." Shortly after this, placing himself as if for resting in bed, he quietly passed away without a groan or a struggle, as if falling asleep. Leaving the comforting assurance, that through the mercy of our dear Redeemer, his purified spirit has been permitted to enter in through the gates into that city, where no unclean thing can come, and where sighing and sorrow are no more.

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# THE FRIEND.

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For "The Friend."

ANTHONY BENEZET.

The following are a few recollections of Anthony Benezet, told in a simple style, which of itself calls to mind the *good old times*, by one who was a much attached pupil and personal friend of his,—the respected Deborah Logan.

They possess a double interest, from the character of that exalted yet humble minded man, and from the highly respectable source whence they are derived. They will, no doubt, be acceptable to those of the readers of "The Friend" who honour his memory, and would like that such examples of Christian simplicity and devotion to the good of man, were more frequently held up for our imitation, even, in what may be considered the petty details of life. They are in the form of a letter addressed to the author of the biography of Benezet, who was at the time they were written engaged in preparing a second edition for publication, which he was prevented from completing by death.

*My respected Friend,*—Understanding that thou art about to publish an enlarged edition of thy Biography of Anthony Benezet, and that letters of his, or any additional particulars which could be recollected of this truly excellent man would be acceptable to thee, I send thee my copy of the work as first published, because of the incidents respecting him which I have written on a blank leaf, and which perhaps thou wilt think may merit an insertion. And when I would fain tax my memory with a recollection of this good man it would seem as if one might undertake to write an essay on the most extended benevolence, and a commentary on the divine maxim of doing to others as we would they should do unto us, and then cite Anthony Benezet, as the Christian who entertained the God-like sentiment, and practised at all times, and on every occasion, the holy duty.

As it is, I should feel myself much gratified if I had it in my power to furnish any of his letters, but it is not; and if my reminiscences will be of any use they are at thy service.

I was for many years one of his scholars, and have often thought, that even in this age

of improvement, many of the regulations of his school might be adopted to advantage; of which the following practice is a specimen. One day of the week we wrote what he called "Exercises," for which purpose papers of a suitable size were distributed to us, neatly marked down the margins on either side with the foot of a compass, at the distance we were to rule the lines; when this was performed he gave out the subject on which we were to write, in sentences, which was again repeated when all had got through the first given, and so continued until the piece was finished. We then severally presented our papers and stood by him whilst he corrected the spelling and pointing: and we afterwards wrote it out fair in our copy books.

And least his pupils should be injured by a too strict confinement during school hours, we were divided into three classes and suffered to go, one class at a time, into a very large apartment adjoining, where abundance of means were provided for recreation and exercise; and he used to be attentive to improve every occasion of passing events to impress us with sentiments of truth, compassion, and charity.

As his character had become known for philanthropy, and the just views he entertained against oppression and wickedness of every kind, a gentleman of fortune who resided (I understood) in the West Indies, sent his son at a very early age, ever to him to be educated in principles like his own. The little fellow was brought to the Christian philosopher decked in his gay summer-island suit, and report said, with a little sword by his side. However that might have been, when he was my school fellow he was far otherwise attired, in a drab coloured cotton-velvet, of the same material and cut as the clothes worn by master himself; and whether there was a natural insensibility to appearances, or that the disposition for finery had been overcome, not the most remote indication of discontent at the circumstance was ever apparent, but the pupil seemed quite content to be at school among the girls, and at all other times the constant friend and companion of his tutor, whom in fact he so much resembled, that the observation of the blacks respecting Benjamin Lay and his wife might well have been repeated, and a like wonder expressed at the suitability of the little buccarara\* boy to his aged companion.

\* *Buccarara* signified, in West Indian negro dialect, white. When Lay was in the islands on his benevolent mission, he was accompanied by his wife, who, like himself, was diminutive in stature and crook-backed. The negroes remarking the singular resemblance, guessed, "Dat little buccarara man go all do world over for see dat little buccarara woman for his-self!"

The pains taken for his improvement had not been ill-bestowed. He had become a perfect master of the French language, and had made a considerable proficiency in all the branches of a useful education, when, upon the threatening appearances of the war of the revolution, he was sent home to his parents, and of his history afterwards I have never been informed.

Anthony Benezet was well acquainted with my honoured mother, and greatly esteemed by her, and as he was very fond of gardening, and the lot in the rear of his own dwelling was not extensive enough for his purpose, there was a large bed at the bottom of our garden in Chesnut street [where the Bank of the United States now stands] reserved especially for him. And here he used to cultivate those vegetables which formed so large a portion of his diet; and here, often, of an afternoon, he came with his garden tools and his little attendant, and when his pleasant labour was done, would come in and take his tea with us, and in cheerful and agreeable conversation, would draw from every passing event reflections that illustrated his maxims of piety and virtue. He had a great and extremely natural partiality for his own nation, and his heart would warm to them in their individual distresses, which he would endeavour to alleviate by every means in his power: witness his unwearied endeavours to assuage the griefs and better the condition of the poor French neutrals, inhumanly torn from their farms and settlements in Acadia by the policy of war, and brought here to languish away existence and perish amongst us. He appeared almost their only friend, gave liberally of his own, solicited alms from others in their behalf, (to which he endeavoured to turn the attention of the government), and gratuitously educated many of their daughters. Scarce a day passed without seeing some of these poor people applying to him as their benefactor.

And his charity in the extended sense of the apostle flowed towards the whole human family, realising the beautiful description of the poet as it acted on his mind, only that instead of the moving principle being "self-love," I think in him it was an emanation from the pure fountain of light, and life, and love itself, which

— "Served the generous mind to wake  
As the small pebble stirs the peaceful lake.  
The centre moved—a circle straight succeeds,  
Another still, and still another, spreads.  
Friends, parents, kindred, first it will embrace,  
Our country next, and next all human race;  
Wide, and more wide, the overflowing mind  
Takes every creature next, of every kind."

To give an idea of his peculiar manner of conveying instruction, in conversation, from

the ordinary occurrences of life:—He one day told my mother that he had been on a little journey for health and relaxation, to the Capes, and whilst there had been induced to join a company to sail a short time in a pilot-boat. The wind, however, freshened, and they were blown out to sea much farther than they had intended or desired; most of the passengers became sick and uneasy, "but for my part," continued the good little man, "I thought,—Dear me! what business have I here."

At another time, in a store where there was a great display of fine goods and fancy articles, he pleasantly exclaimed, with the spirit of one of the old philosophers, "What a number of beautiful things are here which I do not want."

In the Society of Friends his influence was deservedly very great, and his example in moderation, humility, and the contempt of riches, well worthy of imitation. For his mind was wholly unpolled by avarice, and he used to say that wealth did not agree with our profession,—that men who were Quakers should not be too anxious to leave great possessions to their children, which almost always carried them off from the principles and habits in which they had been educated.

If I remember correctly it was before the period of our revolutionary war that a ship belonging to the Spanish navy was wrecked, or met with some disaster at sea, near our bay, on board of which was an officer of rank in the Spanish army, and his suite, returning from some of the colonies to old Spain. As it was near winter, and there was no probability of their obtaining a passage home whilst that season lasted, they remained in Philadelphia, in the unpleasant situation of strangers unacquainted with the language of the country in which they were. Anthony Benezet went to see them, offered his services, and in fact became their most efficient and useful friend. He went with them about the city, introduced them to some of its best inhabitants, explained its institutions, showed them what was worthy of their observation, and served them with obliging alacrity in the best way in his power. They were sensible of the value of his acquaintance, and upon returning one of his visits, when he was from home, they went into his humble dwelling to take leave of his wife, a plain, but dignified and well-behaved gentlewoman, when the general told her in his lately acquired English, that he had now verified the experience of the apostle, "That in truth God was no respecter of persons, but that in every nation those that feared him and worked righteousness would be accepted of him."

Having mentioned his dwelling, I may say that I am glad a view of its front was taken before it was demolished. It was in such houses that the good and worthy man "who first made Pennsylvania a country," lived, and died; and it is a pity more of them should not have been left standing for posterity to mark the difference between them and the palaces which their descendants have since reared. One of the former description I well remember, that stood at the corner of Trot-

ter's alley and Second street, inhabited at that time by a man who, like Nathaniel of old, was an Israelite indeed, in whom was no guile. It was a truly primitive habitation, and its inhabitants and furniture were all in good keeping. It seemed to realise the days of William Penn, and imagination without much aid might have believed that the group of "Old Friends" seated round the hearth with their hats on, and pipes in their hands, were of that band of worthies who early sought an establishment in Pennsylvania.

But to return to my first subject, and finish this long letter. Anthony Benezet told my mother that the historian Rapin De Thoyras was his maternal great-uncle. If what I have here offered should prove acceptable to thee I shall be much gratified, being with affectionate recollections and respect,

Thy sincere friend,

D. LOGAN.

For "The Friend."

#### TEXAS.

We are glad to perceive that the momentous question of the annexation of Texas to our territory is claiming the attention, and calling forth the earnest remonstrances, of the citizens of this Union. Fraught as it is with consequences the most dangerous to the peaceful existence of our happy confederation, and utterly at variance with the principles of justice and humanity which the gospel inspires, it ought to be the endeavour, as it is the duty, of every good citizen, by every fair and honourable means to avert from his country the calamities which such a measure threatens. And although the predominance of party or interested motives may render our remonstrances ineffectual, though a deaf ear may be turned to our pleadings, or their voice be repelled with scorn and contempt, yet this should not deter us from the discharge of our duty—if we cannot insure success we ought, at least, to endeavour to deserve it.

Our brethren of the Meeting for Sufferings of New York Yearly Meeting, influenced by the desire to do what they could, and what they ought, for averting evil and promoting the cause of universal righteousness and peace, have forwarded a memorial to congress on the subject of Texas, which has been presented to both houses, and is as follows, viz:—

*To the Senate and House of Representatives of the United States of America, in congress assembled.*

The memorial and remonstrance of the representatives of the religious Society of Friends in the states of New York and Vermont, and parts adjacent, respectfully sheweth,

That your memorialists learn, with regret and alarm, that it is proposed to incorporate the republic of Texas with these United States.

Against this measure, your memorialists are called on by a sense of duty to their country, and by the obligations imposed by the

gospel of Christ, respectfully but urgently to remonstrate. They remonstrate against it as a probable cause of war, and as a certain means of extending and perpetuating slavery in this country.

It will be generally, if not universally, conceded that war is incompatible with the benign spirit of the Christian religion; indeed, those of its professors who defend war, do it on the ground of stern and imperious necessity alone. That it is opposed to the best interests of the American people, and adverse alike to the genius and stability of their political institutions, few will deny. Among the nations of the old world wars have arisen chiefly, if not entirely, from the ambition and pride of princes, and a thirst for conquests:—exempt, as our country is, from the control of one, and without an inducement to the other, great will be the responsibility assumed by those who hazard the peace of their country, either for the purpose of extending our already wide-spread national domain; or of increasing a traffic, which is now a dark and deep stain on our national character.

The views and opinions of your memorialists on the subject of slavery are well known. That it is as inconsistent with the spirit and precepts of our holy religion, as it is adverse to the equal and inalienable rights of man, they do not entertain a doubt. They are aware, nevertheless, of the embarrassments which obstruct emancipation in the southern states of this confederacy. Long existing institutions are adhered to with a tenacity which renders change difficult and slow. Men are tardy in adopting opinions which are supposed to clash with personal interests. In other countries, the prejudices of education, and the influence of self interest, have long blinded the privileged classes to the just rights of the great mass of the people; the distinctions of rank or caste have interposed an insuperable barrier to equality of condition, and devoted millions to hereditary servitude. For the prescriptive rights of kings and of those in ecclesiastical power, as high authority is claimed as any that can be urged in justification of slavery. But even in the arbitrary governments of Europe, a brighter and a better day is dawning, and one by one the shackles are falling from the limbs of the oppressed. Shall this noble, this benevolent current be arrested in the land where it sprung? Shall those who were foremost in asserting the equal rights of man be the last to extend those rights to all men without distinction? Your memorialists indulge a better hope.

Whatever difference of opinion there may be in relation to slavery as it now exists, and in regard to the means of its extinction, there can, or should, be but one as to the impropriety and wrong of introducing it into a new and extensive territory. Such a step, your memorialists believe, would greatly increase the burden of guilt already resting upon our country on account of the oppressions of our fellow men.

The American people have abundant and peculiar cause of thankfulness to the Great

Controller of human events—they acknowledge his beneficent hand in the numerous blessings they enjoy. Should they not then fear his displeasure when they violate the principles of immutable justice, and depart from that righteousness which exalteth a nation?

Believing, as your memorialists do, that retributive justice continues to be meted out to communities of men, as well as to individuals; and feeling anxious to avert calamity from their beloved country, they respectfully but urgently entreat that Texas may not be received as a member of these United States.

Signed by direction and on behalf of the representatives aforesaid, at a meeting held in New York, the 25th of first month, 1838.

SAMUEL PARSONS, Clerk.

*Extracts from the Union Bible Dictionary.*

ANANIAS—ANATHEMA—ANATHEMA MARANTHA—PALM TREES.

ANANIAS. I. (Acts v. 1—10.) One of the professed converts to the Christian faith under the preaching of the apostles. When the disciples had thrown their property into a common stock, Ananias sold his estate, and brought a part of the purchase money, pretending it was the whole proceeds of the sale. Being charged by Peter with his flagrant and aggravated sin, he fell down dead upon the spot. His wife Sapphira, who was privy to the fraud of her husband, but ignorant of his dreadful end, being asked for how much their estate had been sold, confirmed the falsehood which Ananias had told, and instantly met the same dreadful doom.

2. (Acts xvii. 12.) A primitive disciple who lived at Damascus, and was commissioned to visit Paul soon after his conversion, and restore him to sight. The apostle tells us what took place on that occasion, and also speaks of Ananias as a devout man, and highly esteemed in the place of his residence. It is thought by many that he was one of the seventy disciples, and that he died a martyr.

3. (Acts xxiii. 2.) A Jewish high priest. When Paul was commencing his defence before the Jewish sanhedrim, Ananias, who is called the high priest, ordered him to be struck upon the mouth. The apostle, sensible of the violation of his rights, rebuked the high priest for his breach of the very law he was appointed to administer. Upon being reminded of the official character of Ananias, as "God's high priest," the apostle replied that he was not aware of his holding that office. But how could he be ignorant of so notorious a fact? asks the caviller. Profane history furnishes an answer which triumphantly vindicates the truth. In consequence of some misunderstanding between the Jews and Samaritans, Ananias had been a few years before deposed from office, and sent a prisoner to Rome. Jonathan succeeded him as high priest, but being murdered by Felix, there was an interval in which the office was vacant. During this interval Paul was arraigned. On this occasion Ananias assumed the office of president of the sanhedrim, (having been formerly

high-priest, but without any authority. Hence the force and propriety of the apostle's answer. Ananias was one of Paul's accusers before Felix, and had formed a design to waylay and assassinate him; but his murderous purpose was defeated. (Acts xxv. 3.)

ANATHEMA. (1 Cor. xvi. 22.) In its usual acceptance it means the devoting of an animal, person, or place to destruction.

*Anathema Marantha* is a Syriac exclamation signifying, *Let him be accursed whom the Lord curses*. These were the words with which the Jews began the sentence of utter excommunication; not only cutting the subject off from their communion, but consigning him, as far as it was possible, to everlasting perdition. The use of such a dreadful curse by the apostle, shows in what light he regarded the sin of not loving our Lord Jesus Christ.

PALM TREES. (EX. xv. 27.) The palm tree abounds in Arabia, Egypt, and the whole of southern Asia, from the Indus to the Nile, but is rare in Palestine. Yet, in ancient times, when the land was peopled with many industrious inhabitants, it was very common. (Lev. xiii. 40. Deut. xxiv. 3. Judg. i. 16; iii. 13; iv. 5.) Ancient historians corroborate these statements, and inform us that the region of the Dead Sea was noted for the palm of which there were groves twelve miles in extent.

The palm tree is found upon ancient Hebrew coins, as the symbol of Judea; and Roman coins, struck after the conquest of Judea, have a palm with an inscription commemorating that event.

The general figure and appearance of this tree is familiar to our minds, from pictures and descriptions. It grows in sandy soils, in hot and dry climates, but flourishes best in the vicinity of streams, and where it can be watered, and in valleys and plains, especially where the water is moderately salt or brackish. It is always green, and grows to a great height, from sixty to one hundred feet. Its straight and slender trunk rises very high before it puts forth any branches, and its foliage is in one mass at the top. (Sol. Song, vii. 7. Jer. x. 5.) This evergreen and stately tree is the emblem of the righteous. (Ps. i. 3, and xcii. 12.) The columns of costly edifices were sometimes hewn in imitation of its trunk, as may be observed in some of the ruins of Egypt. Palm trees were carved upon the doors of the temple. (1 Kings vi. 32. Comp. Ezek. xli. 19.)

Strictly speaking, the palm has no branches; but at the summit, from forty to eighty twigs, or leaf-stalks, spring forth, which are intended in Neh. viii. 15. The leaves are set around the trunk in circles of about six. The lower row is of great length, and the vast leaves bend themselves in a curve towards the earth; as the circles ascend, the leaves are shorter. In the month of February, there sprout from between the junctures of the lower stalks and the trunk little scales, which develop a kind of bud, the germ of the coming fruit. These germs are contained in a thick and tough skin, not unlike leather. According to the account of a modern traveller, a single tree

in Barbary and Egypt bears from fifteen to twenty large clusters of dates, weighing from fifteen to twenty pounds each. The palm tree lives more than two hundred years, and is most productive from the thirtieth until the eightieth year. The Arabs speak of three hundred and sixty uses to which the different parts of the palm tree are applied.

The inhabitants of Egypt, Arabia, and Persia, depend much on the fruit of the palm tree for their subsistence. Camels feed on the seed, and the leaves, branches, fibres, and sap are all very valuable.

When the dates are ripe, they are plucked by the hand, or are shaken into a net which is held below. The person who ascends the lofty trunk is assisted by the ragged processes or scales with which the body of the tree is armed. The dates ripen at different times, so that a tree is commonly ascended two or three times in a season. When gathered, they are spread upon mats in the open air, and after a few days begin to be used. Some are eaten fresh, and some laid aside for future use. Others yield a rich syrup, which being expressed, the remaining mass is steeped in hot water, and, after being macerated and cleansed, affords a pleasant drink. These different kinds of syrup are the celebrated *date wine*, which was greatly prized in ancient times by the Orientals. Some suppose it to be the *strong drink* often named in the Scriptures; but this term rather designates all intoxicating liquors except wine.

The shoots, which are annually cut away from the bottom of the tree, and the leaves themselves, are used for making ropes, baskets, sacks, mats, fans, hats, and sandals. The Hebrews were accustomed to carry these branches in the solemn festivities of the feast of tabernacles, and to strew them in the way of triumphal processions. Thus branches were strewed in the way of Christ, upon his entry into Jerusalem. (John xii. 13.)

The branches of the palm were anciently used as a symbol of victory, and carried before the conqueror in triumphal processions. Hence the force and beauty of the figure, Rev. vii. 9.

The word Tamar, signifying a palm, was a common female name among the Hebrews, and was derived from the tall, straight, and graceful appearance of the tree.

For "The Friend."

THE LOVE OF THE BRETHREN.

Among the manifold graces which adorn the church of Christ and recommend her to the favour of her glorious Head and Husband, there is none which the Holy Scriptures represent as more acceptable in the sight of God, or more in unison with his own nature, than love—that divine charity which while it abhors every thing evil, cleaves with close affinity to that which is good, under whatever form or name it is found. This heavenly grace thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; is pitiful, kind, tender hearted, courteous; it suffereth long, and endureth all things, and by every gentle and winning persuasive seeks the restoration of those who have been drawn

aside from the right way. It is moreover both a motive and a help to prayer. Such is the benign influence of the gospel of Jesus that the heart, which is thoroughly imbued with it, cannot but long that those precious blessings which it enjoys may be the happy portion of all mankind, and especially that they of the household of faith may realise them in all their fulness and richness. When the spirit of supplication is poured into such a soul, how do its prayers ascend as sweet incense before the holy throne, that they which are afar off may be brought nigh by the blood of Jesus, and that they which are nigh may be brought nearer to the mark for the prize of their high calling of God in Christ Jesus, ever the perfect example of their crucified and risen Lord. At such moments of Divine favour when the heavenly sceptre is extended, how earnest are the intercessions for a brother or a sister whose foot may have slipped, how prevailing is the desire that that which has been driven away may be brought back again, that which is sick healed, and that which is broken bound up! Can we doubt that such a state of mind will meet the gracious acceptance of our Father in heaven, and attract his blessing? Or that a soul thus influenced will rise from such an exercise with its spiritual strength renewed, its love to God and man purified and enlarged, and its capacities increased for the performance of every relative and social duty? Was our dwelling in this contrite, lowly, praying state of mind, how much more capable should we be to detect and defeat those wiles of the wicked one by which he seeks to break the bond of holy union among the followers of Christ, and to cool their love to each other, and to their adorable Head. Continually watching in the light of Christ against every appearance of evil in our own hearts, we should be preserved from watching for evil in the conduct of others; and when we saw a brother or a sister in error, the sense of our own frailty, and the need we have of the extension of Divine mercy to our many short comings, would keep us so tender and humble, that, under the influence of the Holy Spirit, we should be prepared to go in the gathering love of the gospel and "restore such an one in the spirit of meekness, considering ourselves lest we also be tempted."

Having lately met with the following beautiful extract on this subject, I offer it for insertion in "The Friend," viz:—

"The precepts of our Saviour and his apostles on this subject are numerous and clear. 'A new commandment I give unto you, that ye love one another.' 'By this shall all men know that ye are my disciples, if ye have love one to another.' 'Be kindly affectioned one to another in brotherly love, in honour preferring one another.' 'Seeing ye have purified yourselves, in obeying the truth, through the Spirit, unto undefiled love of the brethren, see that ye love one another with a pure heart fervently.' 'Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. God is love, and he that dwelleth in love, dwelleth in God and God in him.'

"It would seem that the apostle John's love for his brethren was in proportion to that especial affection with which he was himself loved of his Master; and it is said that in the extremity of his old age, his public addresses to the churches were all reduced to one,—'Little children, love one another.' But it is not merely by the frequent repetition of such precepts, that we are taught the pre-eminence of that love which Christians are required to exercise toward each other. The Scriptures have affixed to it its peculiar standard, and while we are commanded to love all mankind as we do ourselves, we are enjoined to love our Christian brethren after a still higher measure, even as *Christ hath loved us*. 'This is my commandment,' said Jesus to his disciples, 'that ye love one another as I have loved you.' 'Be ye therefore followers of God as dear children, and walk in love, as Christ also hath loved us and hath given himself for us.'

"As we have therefore opportunity," said the apostle Paul, 'let us do good unto all men, especially unto them who are of the household of faith.' These indeed have a peculiar claim upon us, not only for our sympathy and kindly affection, but for the willing sacrifices of an unwearied benevolence. It is a remarkable circumstance, that acts of kindness to the brethren of Christ—that is to the living members of his church—are mentioned as the test of that love to Christ himself, by which we must all be appreciated in the day of judgment.—'Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' "This doctrine may serve to show us how great are the sacrifices which we ought to be willing to make for the benefit of our fellow believers. 'Hereby perceive we the love of Christ, because he laid down his life for us; and we ought to lay down our lives for the brethren.'

"Yet the same principle applies to the smallest offices of Christian kindness; 'He that receiveth you,' said our Saviour, 'receiveth me, and he that receiveth me receiveth Him that sent me.' And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.' From this passage we may derive an important hint, that as all the minor duties of Christian kindness are due to all men among whom our lot is cast, so they ought to be observed with a peculiar nicety of feeling toward our brethren and sisters in the fellowship of the gospel.

"Christianity is distinguished by nothing more strikingly than by the force and tenderness of its sympathies, and those who are united to the same holy Head, ought surely to be ever ready both to weep and to rejoice in unison. If forbearance, gentleness, and courtesy are due to all men, how plainly ought they to mark our conduct towards those who are of the household of faith! If that charity which shuns all unseemly behaviour, and is ever ready to look upon others with a favourable eye, must be exercised towards our neighbours generally, how ought

it to live and abound toward the Lord's flock and family. If the tongue of detraction is unlawful, even when aimed against his enemies, how shameful does it become when it inflicts an injury on a Christian brother or sister!

"It appears that every good deed done to a disciple, in the name of a disciple, is graciously recorded in our favour, as if it were done to Christ. And equally certain is it, that every injury which we inflict on a fellow believer in Jesus, knowing him to be such, is an offence pointed against Jesus himself. What need, then, have Christians to exert a holy care and watchfulness, that no jarring elements of discord interrupt their harmony, that they entertain no hard thoughts of their brethren, and that they be subject one to another in love! 'If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus, &c.'

"Nor are the good offices due from us to our fellow believers by any means confined to matters of an outward nature; for Christians are called upon to be helpers one of another in their spiritual course. They must, individually, endeavour to build up their brethren on that most holy faith 'once delivered to the saints'; they must provoke to love and good works; by joint and reciprocal efforts the whole church must 'edify itself in love.' How often are the disciples of Jesus cheered on their way, by the help and encouragement which they derive from each other; how often do they find, to their joy and comfort, that as 'iron sharpeneth iron, so a man sharpeneth the countenance of his friend.' And what ought to be our conduct towards those who love the Lord Jesus, but are nevertheless overcome, for a season, by the enemy of their souls? Brethren, 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."

From the National Intelligencer.

#### District of Columbia.—Intention of the States ceding it.

President Van Buren has expressed the opinion that if Virginia and Maryland had ever imagined congress would have abolished slavery in the District of Columbia they would not have ceded the territory to the United States; and a large proportion of the members of the present senate, in their late proceedings on Mr. Calhoun's resolutions, concede that it would be a violation of the public faith for congress to abolish slavery in the District. 'The following historical facts, which seem entirely to have been lost sight



of by those who entertain these opinions, will conclusively show that Virginia and Maryland had good grounds for believing, and must have believed, that congress would not only conceive itself possessed of the power, but that it would exercise it, and even before this have abolished slavery in the District.

In March, 1784, Virginia ceded to the United States the territory northwest of the river Ohio, and stipulated that the citizens thereof should "have their possessions and titles confirmed to them, and be protected in the enjoyment of their rights and liberties." Soon after the cession was made, congress referred the subject to a committee, consisting of Jefferson, of Virginia, Chase, of Maryland, and Howell, of Rhode Island. This committee reported an ordinance or fundamental law for the government of the territory, and of the states to be formed out of it; one provision of which was, "That after the year 1800 of the Christian era, there shall be neither slavery nor involuntary servitude in any of the said states, otherwise than in punishment of crimes, whereof the party shall have been convicted to have been personally guilty." A motion was made to strike out this clause: "And on the question, shall the words moved to be struck out stand? the yeas and nays being required by Mr. Howell.

New Hampshire:	Mr. Foster, ay.	} ay.
	Blanchard, ay.	
Massachusetts:	Mr. Gerry, ay.	} ay.
	Partridge, ay.	
Rhode Island:	Mr. Ellery, ay.	} ay.
	Howell, ay.	
Connecticut:	Mr. Sherman, ay.	} ay.
	Wadsworth, ay.	
New York:	Mr. De Witt, ay.	} ay.
	Paine, ay.	
New Jersey:	Mr. Dick, ay.*	
Pennsylvania:	Mr. Mifflin, ay.	
	Montgomery, ay.	} ay.
	Hand, ay.	
Maryland:	Mr. McHenry, no.	} no.
	Stone, no.	
Virginia:	Mr. Jefferson, ay.	} no.
	Hardy, no.	
	Mercer, no.	
North Carolina:	Mr. Spaight, no.	} div.
	Williamson, ay.	
South Carolina:	Mr. Read, no.	} no.
	Berresford, no.	

\* So the question was lost, and the words were struck out.†

March 16, 1785, a motion was made by Mr. King, and seconded by Mr. Ellery, that the following proposition be committed:

"That there shall be neither slavery nor involuntary servitude in any of the states described in the resolve of congress of the 23d of April, 1784, otherwise than in punishment of crimes whereof the party shall have been personally guilty; and that this regulation shall be an article of compact, and remain a fundamental principle of the constitution between the thirteen original states, and each of the states described in the said resolve of 23d April, 1784."

On the question of commitment, New Hampshire, Massachusetts, Rhode Island,

\* To entitle a state to a vote, she must have at least two members present.

† Seven, or a majority of the whole number of states, (thirteen), were wanted to carry the question.

Connecticut, New York, New Jersey, Pennsylvania, and Maryland, voted in the affirmative; Virginia, North Carolina, and South Carolina in the negative. So it was resolved in the affirmative.

On the 7th of July, 1786, congress resolved that the stipulation contained in the cession of Virginia, respecting the division into separate states of the territory northwest of the Ohio river, would be attended with great inconvenience, and recommended Virginia to revise and alter the terms of cession, which was afterwards done.

September 29, 1786, congress took into consideration an ordinance for the government of the Western Territory, reported by a committee consisting of Johnson, of Connecticut, Pinckney, of South Carolina, Smith, of New York, Dane, of Massachusetts, and McHenry, of Maryland; and, after considering it from time to time, it was recommitted to a committee consisting of Carrington and R. H. Lee, of Virginia, Dane, of Massachusetts, Kean, of South Carolina, and Smith, of New York, whose report was read the first time, July 11, 1787. This ordinance is similar, in its leading and fundamental provisions, to that reported in 1784 by the committee of which Mr. Jefferson was chairman, and, like that, contained a prohibition of slavery in the following words: "There shall be neither slavery nor involuntary servitude in the said territory, otherwise than in the punishment of crimes whereof the party shall have been duly convicted." On the 13th of July, 1787, this ordinance was adopted by congress, with the concurrence not only of every state, but every individual member of every state present, except one, Mr. Yates, of New York.

On the 27th of December, 1788, Virginia passed a resolution offering to cede, and on the 3d of December, 1789, passed an act in which she "for ever ceded and relinquished to the congress and government of the United States, in full and absolute right and exclusive jurisdiction, as well of soil as of persons residing or to reside therein, pursuant to the tenor and effect of the 8th section of the 1st article of the constitution of the government of the United States," a tract of country not exceeding ten miles square, for the permanent seat of government of the United States. The cession of Maryland, for a similar purpose, was made December 23, 1788, and is absolute and without restriction or limitation.

This statement of facts shows: 1, That Virginia ceded to the United States an extensive territory, separated from her only by a river, and bordering on her for about one thousand miles, Kentucky being then a part of Virginia. 2, That congress had, after having had the subject under consideration for more than three years, abolished slavery in it by the extraordinary concurrence of all its members who voted, except one. 3, That the measure originated with Thomas Jeffer-

son, the favourite son of Virginia and of the nation, and who was assisted by Chase, a prominent son and distinguished jurist of Maryland. And 4, That with the knowledge of these facts, and immediately after their occurrence, Virginia and Maryland ceded the District of Columbia to the United States, without restriction as to the prohibition of slavery, or indeed without imposing as many restrictions as Virginia did when she ceded the Northwest Territory.

Seeing, then, what congress had done in abolishing slavery in what had been a part of Virginia, and in which territory there were a considerable number of slaves, how can it be said that Virginia and Maryland would not have ceded the District of Columbia if they had supposed congress would ever abolish slavery in it? or that the doing so now, at the expiration of nearly half a century, can be conceived to violate any implied faith to those two states?

Knowing that you have but little room in your columns at this season of the year for correspondents, I will only add in conclusion, what a strange contrast the proceedings of 1787 present to those of 1837! Then the abolition of slavery in an extensive territory, bordering on the slave-holding states, met with no opposition. No fears were then entertained that such an act would endanger the Union, or tend to disturb the quiet of any portion of it. It was not then denounced as the first step to congress abolishing slavery in the slave-holding states. No. Slavery was then considered by all as an evil; now it is pronounced by some a blessing. What strange perversion! What strange delusion! Especially in this enlightened and liberal age, when there is abroad an ameliorating spirit, more powerful in its effects in the moral and political world than the steam engine in the mechanical.

C.

Extracts, Doctrinal, Practical, and Devotional, from the writings of George Monro, M. A.

(Continued from page 166.)

Thus we see that love to man is an emanation from the love of God, and consequently, when once the love of God is introduced into the soul, charity to man necessarily issues from it, and grows up with it. Now the methods which the gospel prescribes, in order to attain to the love of God, or for introducing it into the soul, are, the cleansing our hearts from all impure and foreign loves, the ridding them of self and creatures, the crucifying in them all those lusts, and turning them from those objects and occasions that divert them from, and incapacitate them for it; or in short, the sincere and daily practice of self-denial. The love of God is a pure and heavenly flame, and cannot mingle with corruption and filthiness; and therefore, if we would have it live in us, and to burn brightly within our breasts, we must diligently labour to purge our hearts from all defilements, and as we advance in purity, so proportionally will the love of God grow up and prosper in our souls. Further, the love of God is the end of

our creation; it was for the entertaining of it, that our souls were made, and therefore it is, just that they should be wholly and unreservedly consecrated to it: divine love is jealous, and will not admit of rivalry or competition. And hence it is that our Lord tells us, *that we cannot serve God and mammon; and his beloved disciple enjoins, not to love the world, neither the things of the world; and the reason by which he enforces his exhortation is, if any man love the world, the love of the Father is not in him.* Whence it appears that our souls, to the end the love of God may have place in them, must be disunited from all those objects without us, that would engross our affections, and turn our hearts away from the only and sovereignly amiable object.

All the good creatures of God may, in this state of corruption and degeneracy into which mankind is fallen, be abused to wrong purposes, but especially those that are, in a peculiar manner, adapted and applied to serve the ends of pride and vanity, of covetousness and ambition, luxury and voluptuousness, and many other irregular inclinations. These are the things that we are easily caught by, that attack us with the greatest advantage, and most success, and that soonest gain ground on our hearts. And therefore one of the great designs of our holy religion, is to wean us from them, to dissolve all those bonds by which our affections are tied to them, and to work in us a generous contempt of them. It is this that the example of our blessed Lord doth in a special manner inculcate and recommend. It is this also, (I mean the disdain and renunciation of earthly vanities and pleasures,) that he teaches and enforces in his heavenly doctrine, as knowing very well, that they are the greatest hinderances to the love of God, and consequently the greatest enemies to our everlasting happiness. These are the *masters that we cannot serve together with God.* These are the things, the love whereof, St. John tells us, is inconsistent with the love of the Father, and therefore dissuades us from it; *Love not, saith he, the world, neither the things that are in the world.* And that the things that I have mentioned are meant, evidently appears from the verse that follows, *All that is in the world, the lust of the eye, the lust of the flesh, and the pride of life.* Now these vicious inclinations and desires, together with the objects that gratify them, are the things that render us disaffected to God, and turn us away from his love. And, in fine, these are the objects which we ought to have in our view, when, after the example of St. Paul, we would endeavour to be crucified unto the world, and to have the world crucified unto us.

The entrance of sin into the world hath sadly darkened the glory of the works of God. The great apostle, as well as our own experience, teaches us that *the creature was made subject unto vanity; and that it groans still under the burthen of that corruption,* which was introduced into it by the sin of man; for man having fallen from his purity, the creatures fell with him from their primitive beauty and harmony. A paradisaical

state did not suit a degenerate creature; it was just that man should taste the bitter fruits of his apostasy. Turning away from the sovereign good, in which the essence of sin doth consist, must needs be attended with the presence of all evil. It is true, our gracious God, through the intercession of the Redeemer, hath hindered its consequences from spreading universally. For our Lord having procured for us a time of trial, hath also merited for us a convenient state to undergo it in, in which there is a mixture of good and evil, the one to be unto us a memorial of the goodness of God, and the other of the deplorable effects of sin. All the evils that appear and are felt in the world, are fruits that spring from this bitter root, streams issuing from this accursed source, and the products of this unhappy cause.

Another weighty point is, that great rule of morality, *All things whatsoever ye would that men should do to you, do ye even so to them.*

The palpable and almost universal departure of men in their dealings with one another from this great rule, is, amongst a great many other things, one full evidence of the degeneracy of Christians, and abundantly evinces, that the spirit of our religion is sadly decayed; for this, if it did prevail, would dispose us to deal with others as we would be dealt by: whereas now scarce any steps of conforming to this sacred aphorism can be discerned. Without doubt one excellent means to retrieve the practice of it would be, to train up the youth under a deep sense of the importance of it.

But in order to practise this maxim as we ought, the love of God must regulate the exercise of it; for this is that noble principle which directs to the most generous and purest measures in dealing by others. It is this that will give us the truest and most genuine commentary on this precept of our Redeemer, and teach us to observe it both in the most extensive and in the most excellent manner; whereas corrupt nature, being a blind, and partial, and selfish principle, will incline either not to observe it at all, or dictate very falsely or imperfectly concerning it. The love of God illuminates the soul in which it dwells, and inspires it with just and charitable inclinations; and as it knows the measures which the gospel prescribes, in dealing by others, so it very faithfully accommodates itself thereto. He that is animated by divine charity, places himself in the condition of others, and gives every body the same treatment that he would expect from them, if he were in their case. *He rejoices with them that rejoice, and weeps with them that weep. He remembers them that are in bonds, as bound with them; and them which suffer adversity, as being himself also in the body;* and consequently liable to the same calamities with others. He bewails the impotent, reproves the sinner, instructs the ignorant, comforts the dejected, supports the weak, relieves the necessitous, visits the sick, or in Job's words, *He delivers the poor that crieth, and the fatherless, and him that hath none to help him. The blessings of such as are ready to*

*perish come upon him; he causes the widow's heart to sing for joy. He is eyes to the blind, and feet to the lame.* In a word, he endeavours as far as is possible to have the same sense of the miseries of men, that they have themselves, and administers according to his ability, the assistances that are proper to their respective conditions, as if the case were his own. And as he thus labours to feel and relieve the exigencies of the several cases of men, so moreover he views himself as clothed with the several relations, in which others do stand with respect to him, and conducts himself as dutifully, and bears their infirmities with as much tenderness and pity, as he could wish they should do to him, if he stood so related to them.

Another important particular is that solem gospel invitation, *Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy, and my burden is light.*

This is the sum and substance of the gospel-calls. Here our blessed Redeemer doth with a great deal of tenderness and affection invite all that labour and are heavy laden, that is, such as toil and disquiet themselves in vain and laborious pursuits after satisfaction in created things and pleasures, such as are burdened with uneasy and vexing cares, such as penitently groan under the sense and weight of the guilt, and power, and impurities of sin, and vehemently long for deliverance; such, I say, the holy Jesus invites to *come unto him,* that is, to enter into his school, to become his disciples, to resign themselves to his conduct and instructions, to learn the lessons he sets before them, to submit to his cures, to depend on his grace and merits, and in a word, to demean themselves suitably to all those relations he bears to them as their Redeemer. All that are in these dispositions he assures that *he will give them rest,* that is, he will satisfy their desires, solace their sorrows, relieve them of their burdens, heal their distempers, cleanse them from filthiness, deliver them from their slavery, procure and apply their pardon, and finally advance them to a state of endless and perfect happiness; and this is again the marrow and substance of the great promises of the gospel. And as to the terms of it, they were figuratively and more generally expressed by the phrase of *coming unto him;* but we have them more distinctly and more particularly set down in these words, *Take my yoke upon you, and learn of me;* that is, obey my precepts, and set me before you as your pattern, transcribe the divine virtues I exemplify unto you, and especially conform to me in the graces of humility and meekness, on which I put so dear a value, and whereof I give you a lively and continued example. Our Lord calls his commandments a *yoke,* because they check and restrain our corrupt inclinations, and oblige us to make constant and persevering resistances unto them; as also to endeavour to attain those gracious dispositions which suppose and require the expulsion and crucifixion of the vicious habits and tendencies of

our degenerate natures. But then he tells us, that the tasks which he prescribes his disciples are *light and easy*. Certainly they are so to all those generous souls who are invigorated by the love of Jesus, and assisted by his grace, and such all his faithful followers are; for though the precepts and counsels of the gospel be hard and severe sayings to flesh and blood, because they urge the extermination and death of the old man, yet this heroic passion will render all the un easiness that appear in them agreeable and pleasant, and make those in whom it lodges cheerfully to leap over all difficulties.

From this it is undeniably evident, that to represent the gospel as an *absolute promise or covenant* which hath in it no conditions at all to be performed on our part, or to establish such conditions of it as plainly exclude the necessity of obeying the precepts of our Redeemer, and of the imitation of his life, is sadly to impose on, and delude the souls of men. Such wild and deceitful accounts of the gospel as these, are continually contradicted in the New Testament, and are visibly contrivances in favour of the old man; for our corrupt natures love extremely to be flattered, and that the way to heaven be made smooth and easy, and so wide that one may walk in it without being obliged to do violence to his lusts: and against these pernicious infusions the youth ought to be carefully guarded, as against so many dangerous rocks, on which, if they are not aware of them, they may split and perish.

In fine, the great promises of the gospel, and the opposite threatenings, shall be the last capital point of Christian doctrine that I would offer as amongst the principal things in which the youth ought to be instructed betimes, in order to engage them in an early piety, and to excite them to diligence and fervour: in the promises that I intend are especially these two:—

First, *The promise of the Holy Spirit*: this we have set down in these remarkable words of our blessed Saviour, *If ye then, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him?* It is the prerogative of the gospel economy, that it is the administration of the Spirit; and it is the privilege of all sincere Christians, not in one only but in every age, to have this promise made good to them, that is, truly to receive the *Holy Ghost*, which becomes in them a living source, or principle of purity, and healing, of life and power, of wisdom and counsel, of joys and consolations; and in a word, of all divine and heavenly graces, which therefore are called in Holy Scripture, *the fruits of the Spirit*. But this hath formerly been insisted on at large. I shall only say at present, that it will be necessary, very early to point out this promise to the youth, and to induce them as soon as may be, by humble and fervent prayers, to address their heavenly Father for his good Spirit, that he may come to animate and quicken, to renew and sanctify their souls, and in the end inhabit them for ever, as his living temples, telling them withal, that as

long as they are not under the influences and conduct of this blessed and adorable Spirit, they must necessarily be under the power and slavery of the spirit of darkness and corruption, that spirit which *worketh in the children of disobedience*, and who, when he gets any in his clutches, will do all that is possible for him to keep them under his dominion, till he have made them as miserable as himself.

The next is the *promise of eternal life*: it is the glory and excellency of the gospel, that by it *life and immortality are brought to light*. It doth not give its votaries assurances of pomp and grandeur, of plenty and fulness, of honour and preferment, and of all those accommodations and conveniences that are grateful to flesh and blood. Nay, it tells them plainly that *in the world they shall have tribulation*, and that they must *bear their cross daily*. It calls them away from the love and desire of, and teaches them to trample on, and despise these poor and shadowy vanities, these mean and sordid satisfactions, that are so taking with the carnal eye. But then it gives them a joyful prospect of infinitely more excellent things, things much more worthy of their pursuits and affections, with the blessed hope of the never-failing glories of the other world. Now the precious promises of eternal life are the foundation of this hope, and with these the discourses of our Redeemer do abound. I shall only fix on two passages; one is, *Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world*. The other we have in one of the petitions of our Lord's solemn prayer, *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me*. It is certain, that the informing the youth of the great and excellent promises that concern the other world, ought to make a part of their earlier instructions: the glories and felicities of heaven must be opened unto them, according to the views which the *Holy Scriptures* give of them; they must be frequently and seriously told, that it was for these noble and divine enjoyments that they were originally designed; that the reason why they were sent into this world, was, that by a penitential, self-denied, and holy life, they may at last come to be qualified to enter on the possession of this undefined inheritance; that unless they be cleansed from earthly and carnal affections and inclinations, and have attained to pure and spiritual dispositions, they are not capable of relishing the pleasures of this blessed state; that they ought often and affectionately to meditate on them, and draw encouragements from them in order to despise the world, to fight and wrestle against their corruptions, to resist temptations; and, in fine, to persevere with fidelity and patience in the Christian race.

(To be continued.)

Use caution in thy choice of books; else 'tis time spent in ill company.—*Fuller's Prudentian*.

From the Annual Monitor, 1838.

JOHN PIERSON.

*Philadelphia, America, aged 46—Died 18th 1st Month, 1837.*

He died at Leamington, Warwickshire, and was interred in Friends' burial ground at Warwick. His complaint was a pulmonary affection, for which he was recommended by his physician to try the air of the southern part of his native country, England. The disease appeared, on his arrival, to be too deeply seated to yield to a change of air; his cough at times was *violent*, and the difficulty of breathing *great*. After spending a few weeks amongst his near relatives, to his and their mutual satisfaction, he was recommended to spend the winter at Leamington; and with that view, he and his wife fixed their residence there in 10th month, 1836. During his illness he was enabled to bear his sufferings with great patience; and in the early part of last winter was frequently heard to say: "O! that stone, spoken of in scripture, would fall upon me and grind me to powder;" appearing very desirous of being sufficiently humbled, and his will brought into entire subjection to the Divine will. Not long before the final close, recovering a little from a very alarming attack, his wife observed that he was now better: "Yes," he replied, "I thought I saw the face of Jesus, and I did not wish to return again, only for thy sake;" and he seemed comforted on being entreated not to feel anxious on her account—that she would be cared for. The difficulty of breathing soon returned with increased violence, and on the doctor (who had been sent for) entering the room he said, "Doctor, it is not to you we are to look in such moments as these, but to the great Physician of value." On its being remarked to him that he appeared to suffer much from his breathing, he said, "Yes, I desire to suffer, and am willing to do so; for what are my sufferings in comparison of those 'great drops of blood.'" Again he said, "My own works are nothing, worse than nothing; and what have I to trust to but the mercies of my dear Saviour, through whose precious blood alone I hope to be regenerated."

He had an impression that his sufferings would be great; but through unbounded mercy this anticipated trial was graciously spared him, and he quietly and peacefully departed.

*Proofs that there is such a Substance as the Air.*

At first we might suppose the air not to be a substance or body; we walk in it, and move every limb without any feeling indicating the presence of any thing. We cannot see nor touch it; it has no taste or smell. On a calm day, one might be apt to say, on looking on a building at a distance, that there is *nothing* between him and the building—that the space between is empty; but let him run, or be on the top of a coach going very fast, or even move the hand briskly, he will then have the impression on his face or hand, like that of some light substance striking him, or like a

gentle breeze. If, while running, he hold an open umbrella behind him, he will feel something resisting the advance of the umbrella, and rendering the exertion of force on his part necessary to pull it onwards; while no such force will be required to carry the umbrella closed, like a walking stick, in the hand. There must be some substance present which causes the impression on the face or head, and resists the open umbrella while advancing. This substance is the air; it is invisible; so that we see nothing in the space which it occupies; and we do not feel it on a calm day, when we are moving slowly, because it is so extremely light, and its particles strike upon the face so gently and at comparatively long intervals. But when we move fast, the particles of air strike with a greater impetus, and hence produce a decided impression. When we attempt to draw the open umbrella along, we feel a great resistance, because the umbrella has to push such a large quantity of air before it; when the umbrella is closed, it has to push out of its way a much less quantity of air, hence less force is required. If we reflect that there is really no reason why matter should be very heavy (indeed, there is a gas sixteen times lighter than air), and no reason why it must always be visible, we shall have little difficulty in conceiving that air is a substance or body as well as water or iron. Nothing shows better that air is a substance than the nature of wind. Wind—whether a gentle breeze that is scarcely felt upon the cheek, and is insufficient to swell out the canvass of a sailing vessel, a brisk gale communicating a strong impulse to the sails of a ship, and driving it along at the rate of many miles an hour, or a hurricane tearing up trees by the roots, converting the surface of the ocean into raging billows, and hurrying every thing before it in its progress—is nothing but air in a state of motion; in the first case, moving very slowly, in the last moving with incredible velocity, (at the rate of scores of miles hourly) and it is its velocity to which it owes its force. When moving slowly it is scarcely felt, just as a leaden ball might be thrown so gently at a board as not to leave the slightest impression; while the same ball, if discharged with explosive violence from a musket, would penetrate the hardest oak. The phenomena of clouds or a balloon floating in the air, or of birds flying, also point out that it is a material substance. They rest upon the air in the same way as a ship does on the surface of water. A person looking into a room in which nothing can be seen but the walls, would be apt to say there is nothing in it; but there is air, and although he does not see it, the room is completely filled with it, so much so that if he walk into it he drives out so much of the air at the moment in which he enters.—*Rid's Chemistry of Nature.*

#### Extraordinary Case of Electrical Excitement.

Dr. Wm. Howford, of Orford, N. H., has made a communication of the following singular facts, through the last number of Stillman's Journal.

A lady on the evening of the 25th of January, 1837, during the beautiful exhibition of *Aurora Borealis*,

which many of our readers will remember took place on that evening, became so highly charged with electricity, as to give out vivid electrical sparks from the end of each finger, to the face of each of the company present. This did not cease with the heavenly phenomenon, but continued for several months, during which time she was constantly charged, and giving off electrical sparks to every conductor she approached. This was extremely vexatious, as she could not touch the stove nor any metallic utensil, without first giving off an electric spark, with the consequent twinge.

The state most insupportable to this phenomenon, was an atmosphere of about 80 Fhs., moderate exercise, and social enjoyment. It disappeared in an atmosphere approaching zero, and under the debilitating effects of fear.

When seated by the stove, reading, with her feet upon the fender, she gave sparks at the rate of three or more a minute; and under the most favourable circumstances, a spark that could be seen, heard, and felt, passed every second!

She could charge others in the same way, when insulated, who could then give sparks to others. To make it satisfactory that her dress did not produce it, it was changed to cotton and woolen, without altering the phenomenon.

The lady is about thirty—of sedentary pursuits, and a delicate state of health, having for two years previous suffered from acute rheumatic and neuralgic affections, with peculiar symptoms.

#### THE PRESENCE OF CHRIST HIS PEOPLE'S JOY.

Anonymous.—From the German.

Jesus our Lord, when thou art near,  
The soul enjoys a sacred peace;  
Thy gracious look calms ev'ry fear,  
And thrills our mortal frame with bliss  
And gratitude.

Not that we see thy smiling face  
And outward men, with nat'ral eye;  
But still our souls thy beauties trace,  
For thou canst bring thy glories nigh,  
Thy form unseen.

In showing mercy, truth, and love,  
Thy readiness to pardon sin,  
To cleanse, to bless, to lift above,  
And, as a friend, our hearts to win—  
Thou art revealed.

When round us earthly prospects smile,  
And pleasures try temptations spread,  
Be near!—lest these to sin beguile,  
Show us the path where thou hast led  
To better joys.

When sorrow rises, our souls relieve  
With merr'y of thy viety love,  
This shall our drooping hopes revive,  
And thus thy presence with us show  
Be seen by all.

Be ever near us, gracious Lord,  
Suiting our wants with varied care;  
And, happy in thy kind regard,  
By faith and love would we prepare  
Near thee to shine.

## THE FRIEND.

THIRD MONTH, 3, 1838.

The array of facts contained in the article we have copied, taken from the National Intelligencer, we commend to the attention of all our readers. They fully demonstrate the invalidity of the argument, that it would be a violation of the public faith to Maryland and Virginia for congress to abolish slavery in the District of Columbia. It may not be out of place for us to put the question, have the committees and individuals who have

charge of memorials to congress on this subject and against the admission of Texas, fully performed their momentous duties? We should hope they would not hold themselves excused short of calling at every house without distinction. We know of several citizens who say they have not been called upon.

*The Union Bible Dictionary.*—Prepared for the American Sunday School Union, and revised by the committee of publication.

The above is the title of a work just published in this city, which we understand, from the preface, to be an improved edition of a former publication by the same association.

The preface says,—  
“The society has incurred very heavy expenses in providing an *entirely new dictionary*, corresponding in principle, character, and uses, to our other publications, and intended so to connect them together, as to make, of the whole, A COMPLETE BIBLE CYCLOPEDIA.

“The services of one of the most distinguished biblical scholars in the country have been employed in a general revision of it, and many of the most important articles have also received a critical examination from several others, in whose competency and fidelity the utmost confidence may be felt.”

The present work forms a neatly printed volume, in size and thickness about equal to the common school Bible, embellished with more than one hundred well-executed wood cuts, illustrative of various circumstances and allusions in the sacred volume. The publishers remark,—“Whatever could be regarded as sectarian, by any denomination of evangelical Christians is, of course, scrupulously excluded.” A few exceptions in this respect might be pointed out, according to our views of Christian doctrine. Nevertheless we are free to say, that an examination of its contents has inspired us with a high opinion of the value of the publication. A great amount of information, such as every reader of the Scriptures must be desirous to obtain, is brought together in a small compass, and we do not hesitate to recommend it as a very useful addition to the list of family books. Sold at the American S. S. Union, 146, Chestnut street, and also by George W. Taylor, No. 50, North Fourth street, up stairs.

On another page we have introduced a few extracts, which, while they may serve as specimens of the work, will be found interesting in themselves.

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 14th of the third month, at three o'clock, p. m.

JOSEPH SNOWDON, Clerk.

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# THE FRIEND.

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From the African Repository.

## SLAVE TRADE.

The following communication is from a gentleman, whose means of acquiring information on the subject upon which he writes have been extraordinary, and whose integrity and good judgment are unquestionable. When will this Christian nation awake to its obligations of duty, to adopt and execute efficient measures for the suppression of this detestable commerce? The facts contained in this communication, says the writer, "fall far short of the whole truth."

*Mr. Editor:* In looking over the columns of the United States Gazette, of the 12th instant, I noticed a communication from the Boston Times, under the head of "The Slave Trade—A Boston Slave." The writer, and no doubt the public generally, were surprised to learn that a vessel had sailed from that port in the year 1836, for that purpose, and had actually engaged in the African slave trade; that, after having transported about seven hundred slaves from Africa to the Havana, the ship had recently returned to the United States at the port of Baltimore. This fact, if fact it is, although startling to an enlightened and moral community, would long since have lost its novelty, was it generally known to what extent citizens of the United States countenance this abominable traffic. Conventions for the suppression of the African slave trade exist between several of the European powers. The United States of North America has declared it a piracy, and yet many citizens of the United States, Great Britain and France, three of the most prominent powers engaged in suppressing it, are the ones at present reaping a large share of the unlawful gain. I do not speak unadvisedly on this subject; and I appeal to any individual who has visited the coast of Africa, for the truth of this statement. The outrage is so glaring, that one who has spent a few weeks upon the different parts of the coast, must become acquainted with the fact. I will give a short history of what came within my own knowledge during a short residence upon different parts of the African coast. There are several vessels as regular traders or merchantmen, belonging, in some instances, to

professing Christians, sailing from Salem, Massachusetts, New York, Philadelphia, and Baltimore, who visit the coast of Africa, with the expectation of selling a part of their cargo, which generally consists of rum, tobacco, powder, muskets, beads, crockery and cloth, to the different slave factories; and in one instance, the owner of one of these vessels is so temperate—and his vessel having the name of a temperance vessel—that he does not put the rum aboard at home, but has his captain buy or barter for it, upon the African coast, with the other *lawful traders*, and sometimes at Spanish slave factories. If the sales of these vessels to the slavers are of any amount to warrant it, and she is an American, she is paid in drafts upon Mr. P. H., of New York, banker for these honourable kidnappers. A vessel has recently arrived at Salem, one at New York, and not very long ago one at Baltimore, with drafts upon this house at New York, to the amount of twenty thousand dollars, and upwards. These slavers also draw upon England, France, Spain, and the Havana. Even vessels carrying out missionaries and emigrants for two Christian societies, carry out cargoes generally to dispose of in this way; it is true there is sometimes an exception. I have known vessels taking out emigrants to the American colonies, to be chartered with the express view of the owners of selling the vessels upon the African coast, and the said vessels have been sold to slavers, and have transported slaves from the coast to the Havana. American vessels, under the United States flag, which are generally schooners, clipper built, the most of which are built in Baltimore, are chartered or sold, as the case may be, in the Havana, to agents of slavers, to take the materials for the traffic to the coast of Africa, the vessels arrive upon the coast, land their cargoes, and are despatched to the leeward, to buy rice for the sustenance of the slaves: this much of the business is transacted under the American flag, generally with a Spanish supercargo aboard. Upon the coast of Africa they are often overhauled by English men-of-war cruising for the suppression of the slave trade. After examining the papers, and finding the vessel to be by her papers an American, she is permitted to proceed. No examination of the hold takes place; she may or she may not have slave irons, leaguers\* or slave decks aboard, which,

\* Leaguers are large water casks, made flat upon the side containing the bung, for the purpose of haying the slave deck upon. The slave deck is a false deck or floor, that is put down under the vessel's deck to pack the slaves upon; the plank of which is jointed and marked, so as to fit the vessels requiring it, and is put down in a few minutes—the preparing of which is done in the Havana.

if in a Spanish or Portuguese vessel, would condemn her. But her hatches are not removed, because of her flag and papers, and the right of search is a disputed point, although the hatches might be removed, and the boarding officer put his head into the hold and satisfy himself in two minutes. The vessels after they have got through with their business upon the coast, or in other words, after their Spanish owners have no more use for them, and have a cargo of slaves ready to proceed to the Cape de Verd islands and exchange their American for Portuguese papers, and return for their cargo of slaves; they may now be again searched whilst returning or while at anchor off a slave factory, by the English men-of-war cruising for the purpose; but although now a Portuguese vessel and the officer that boards her examines her thoroughly, having her hatches removed, &c.; yet all of those things that would condemn her are ashore, probably landed by her while her American flag and papers covered them, or by some other American vessel; and often while the man-of-war is yet in sight, they commence taking in their leaguers, putting down their slave decks, and taking in their slaves, &c., and are out to sea in a few hours. While a slave vessel is at anchor off a slave factory, they, man-of-war like, keep a man at the mast head upon the look-out; if he reports a sail in sight, she is strictly scanned, and if suspected to be a man-of-war, and the slaver has any thing aboard that would condemn her, it is immediately sent ashore, and sometimes where they have commenced shipping slaves; in the hurry to get them back to the shore, some are drowned. I knew a case of this kind where two were drowned, and a merchant vessel was the cause of the alarm. The slaves are sent off in canoes, two abreast, and chained or hand-cuffed together, and of course, if a canoe upsets, there is but little chance for the lives of those it contains. There are at the mouth of the river Gallinas seven slave factories, from whence about one thousand and eight hundred slaves were transported in the space of six months, in the year 1836. There are also three at Cape Mount, three at a place called New Sesters, and one or two at Trade Town, all of which have more or less transactions with the most of the American and English merchantmen upon that coast. The persons residing ashore and having charge of these factories, are agents for companies formed in the Havana, and composed in part, it is believed, by American citizens.

The question will now naturally suggest itself, what can be done in addition to what has already been done, to suppress this nefarious traffic? I would say, let our national

legislature make it unlawful for citizens of the United States to furnish the means of sustenance to slave traders, residing upon the coast of Africa. Let it be made unlawful for citizens of the United States to sell or barter with them. And I would say to the captains of men-of-war, who are cruising for the suppression of the slave trade, instead of cruising along the whole line of the coast, anchor off the slave factories, or never leave them out of sight. I would advise this for these and more reasons, viz: slave factories are established at great expense; the slaver has to buy his land or protection of the king or prince; he has to erect a dwelling, store house, a place to keep his slaves, (called a Baracoon,) and many other necessary buildings; and at great expense make interest with the native chiefs and traders, by trusting out large sums of money to them for slaves, and the natives take good care always to be owing large amounts to the employers; and hence if a man-of-war was anchored off their factories, they saw no chance of shipping slaves, they would have to remove; and if followed up in this manner, a few times, they would become discouraged, and leave the coast.

From the Emancipator.

#### "SIXTY YEARS SINCE."

We presume many of our readers are not fully aware of the sentiments that prevailed generally among the American people, on the subject of slavery, at the close of our revolutionary struggle. This ought to be duly considered, and is in fact necessary to settle the true intent and meaning of the constitution. The following selection of testimonies are from the pamphlet edition of "Wythe," and must be acknowledged to have settled the point, that the people of the United States never did bind themselves to strengthen and perpetuate slavery as a paramount policy of the nation:

I now proceed to show by testimony, that at the date of the United States constitution, and for several years before and after that period, slavery was rapidly on the wane; that the American Revolution, with the great events preceding, accompanying, and following it, had wrought an immense and almost universal change in the public sentiment of the nation on the subject, powerfully impelling it toward the entire abolition of the system—and that is was the *general belief* that measures for its abolition throughout the Union, would be commenced by the individual states generally before the lapse of many years. A great mass of testimony establishing this position is at hand and might be presented, but narrow space, little time, the patience of readers, and the importance of speedy publication, counsel brevity. Let the following proofs suffice. First, a few dates as points of observation.

The first general congress met in 1774. The revolutionary war commenced in '75. Independence was declared in '76. The articles of confederacy were adopted by the thirteen states in '78. Independence was acknowledged in '83. The convention for form-

ing the United States constitution was held in '87, the state conventions for considering it in '87 and '88. The first congress under the constitution in '89.

Dr. Rush, of Pennsylvania, one of the signers of the Declaration of Independence, in a letter to the celebrated Granville Sharpe, May 1, 1773, says: "A spirit of humanity and religion begins to awaken in several of the colonies in favour of the poor negroes. The clergy begin to bear a public testimony against this violation of the laws of nature and Christianity. Great events have been brought about by small beginning. *Anthony Brought stood alone a few years ago in opposing negro slavery in Philadelphia, and now THREE FOURTHS OF THE PROVINCE AS WELL AS OF THE CITY CRY OUT AGAINST IT.*" (Stuart's Life of Sharpe, p. 21.)

In the preamble to the act prohibiting the importation of slaves into Rhode Island, June, 1774, is the following:—"Whereas, the inhabitants of America are generally engaged in the preservation of their own rights and liberties, among which that of personal freedom must be considered the greatest, and as those who are desirous of enjoying all the advantages of liberty themselves, *should be willing to extend personal liberty to others, therefore,*" &c.

October 20, 1774, the continental congress passed the following: "We, for ourselves and the inhabitants of the several colonies whom we represent, *firmly agree and associate under the sacred ties of virtue, honour, and love of our country, as follows:*

"2d Article. *We will neither import nor purchase any slaves imported after the first day of December next, after which time we will wholly discontinue the slave trade, and we will neither be concerned in it ourselves, nor will we hire our vessels, nor sell our commodities or manufactures, to those who are concerned in it.*"

The continental congress, in 1775, setting forth the causes and the necessity for taking up arms, say: "*If it were possible for men who exercise their reason to believe that the Divine Author of our existence intended a part of the human race to hold an absolute property in, and unbounded power over others, marked out by infinite goodness and wisdom as the objects of a legal domination, never rightfully resistible, however severe and oppressive, the inhabitants of these colonies might at least require from the parliament of Great Britain some evidence that this dreadful authority over them has been granted to that body.*"

In 1776, the celebrated Dr. Hopkins, then at the head of New England divines, published a pamphlet entitled: "An Address to the owners of negro slaves in the American colonies," from which the following is an extract: "The conviction of the unjustifiableness of this practice (slavery) has been increasing and greatly spreading of late, and many who have had slaves, have found themselves so unable to justify their own conduct in holding them in bondage, as to be induced to set them at liberty. May this conviction soon reach every owner of slaves in North

America! . . . . Slavery is, in every instance, wrong, unrighteous, and oppressive—a very great and crying sin—*there being nothing of the kind equal to it on the face of the earth.*"

The same year the American congress issued a solemn MANIFESTO to the world. These were its first words: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." *Once, these were words of power; now, "a rhetorical flourish."*

The celebrated Patrick Henry of Virginia, in a letter, of Jan. 18, 1773, to Robert Pleasants, afterwards President of the Virginia Abolition Society, says: "Believe me, I shall honour the Quakers for their noble efforts to abolish slavery. It is a debt we owe to the purity of our religion to show that it is at variance with that law that warrants slavery. I exhort you to persevere in so worthy a resolution."

In 1779, the continental congress ordered a pamphlet to be published, entitled, "Observations on the American Revolution," from which the following is an extract: "The great principle (of government) is and ever will remain in force, *that men are by nature free; as accountable to him that made them, they must be so; and so long as we have any idea of divine justice, we must associate that of human freedom.* Whether men can part with their liberty, is among the questions which have exercised the ablest writers; but it is *conceded on all hands, that the right to be free can NEVER be ALIENATED*—still less is it practicable for one generation to mortgage the privileges of another."

Extract from the Pennsylvania act for the abolition of slavery, passed March 1, 1780: . . . . "We conceive that it is our duty, and we rejoice that it is in our power, to extend a portion of that freedom to others which has been extended to us. Weaned by a long course of experience from those narrow prejudices and partialities we had imbibed, we find our hearts enlarged with kindness and benevolence towards men of all conditions and nations. . . . Therefore be it enacted, that no child born hereafter be a slave," &c.

Jefferson, in his Notes on Virginia, written just before the close of the revolutionary war, says: "I think a change already perceptible since the origin of the present revolution. The spirit of the master is abating, that of the slave is rising from the dust, his condition mollifying, *the way I hope preparing under the auspices of heaven, for a TOTAL EMANCIPATION, and that this is disposed, in the order of events, to be with the consent of the masters, rather than by their extirpation.*"

In a letter to Dr. Price, of London, who had just published a pamphlet in favour of the abolition of slavery, Mr. Jefferson, then minister at Paris, (August 7, 1785), says: "From the mouth to the head of the Chesapeake, *the bulk of the people will approve of your pamphlet in theory, and it will find a respectable minority ready to adopt it in practice—a minority which, for weight and worth*

of character, *preponderates against the greater number.*" Speaking of Virginia, he says: "This is the next state to which we may turn our eyes for the interesting spectacle of justice in conflict with avarice and oppression,—a conflict in which the sacred side is gaining daily recruits. Be not, therefore, discouraged—what you have written will do a *great deal of good*; and could you still trouble yourself with our welfare, no man is more able to give aid to the labouring side. The college of William and Mary, in Williamsburg, since the remodelling of its plan, is the place where are collected together all the young men of Virginia, under preparation for public life. They are there under the direction (most of them) of a Mr. Wythe, one of the most virtuous of characters, and whose sentiments on the subject of slavery are unequivocal. I am satisfied, if you could resolve to address an exhortation to those young men with all that eloquence of which you are master, that its influence on the future decision of this important question would be great, perhaps decisive. Thus, you see, that so far from thinking you have cause to repent of what you have done, I wish you to do more, and wish it on an assurance of its effect."—Jefferson's Posthumous Works, vol. i, p. 268.

In 1786, John Jay, afterward chief justice of the United States, drafted and signed a petition to the legislature of New York, on the subject of slavery, beginning with these words:

"Your memorialists being deeply affected by the situation of those, who, although free by the laws of God, are held in slavery by the laws of the state," &c.

This memorial bore also the signatures of the celebrated Alexander Hamilton; Robert R. Livingston, afterward secretary of foreign affairs of the United States, and chancellor of the state of New York; James Duane, mayor of the city of New York, and many others of the most eminent individuals in the state.

In the preamble of an instrument, by which Mr. Jay emancipated a slave in 1784, is the following passage:

"Whereas, the children of men are by nature equally free, and cannot, without injustice, be either reduced to or held in slavery."

In his letter while minister at Spain, in 1786, he says, speaking of the abolition of slavery: "Till America comes into this measure, her prayers to heaven will be ineffectual. This is a strong expression, but it is just. I believe God governs the world; and I believe it to be a maxim in his, as in our courts, that those who ask for equity ought to do it."

In 1785, the New York Manumission Society was formed. John Jay was chosen its first president, and held the office five years. Alexander Hamilton was its second president, and after holding the office one year, resigned upon his removal to Philadelphia as secretary of the United States treasury. In 1787, the Pennsylvania Abolition Society was formed. Benjamin Franklin, warm from the discussions of the convention that formed the United States constitution, was chosen president, and Benjamin Rush, secretary—both signers of the Declaration of Independence. In 1789,

the Maryland Abolition Society was formed. Among its officers were Samuel Chace, judge of the United States supreme court, and Luther Martin, a member of the convention that formed the United States constitution. In 1790, the Connecticut Abolition Society was formed. The first president was Rev. Dr. Stiles, president of Yale College, and the secretary, Simeon Baldwin, (the late Judge Baldwin of New Haven.) In 1791, this society sent a memorial to congress, from which the following is an extract:

"From a sober conviction of the unrighteousness of slavery, your petitioners have long beheld, with grief, our fellow-men doomed to perpetual bondage, in a country which boasts of her freedom. Your petitioners are fully of opinion, that calm reflection will at last convince the world, that the whole system of African slavery is unjust in its nature—impolitic in its principles—and, in its consequences, ruinous to the industry and enterprise of the citizens of these states. From a conviction of these truths, your petitioners were led, by motives, we conceive, of general philanthropy, to associate ourselves for the protection and assistance of this unfortunate part of our fellow-men; and, though this society has been lately established, it has now become generally extensive throughout this state, and, we fully believe, embraces on this subject, the sentiments of a large majority of its citizens."

The same year the Virginia Abolition Society was formed. This society, and the Maryland society, had auxiliaries in different parts of those states. Both societies sent up memorials to congress. The memorial of the Virginia society is headed—"The memorial of the Virginia Society, for promoting the Abolition of Slavery, &c." The following is an extract:

"Your memorialists, fully believing that 'righteousness exalteth a nation,' and that slavery is not only an odious degradation, but an outrageous violation of one of the most essential rights of human nature, and utterly repugnant to the precepts of the gospel, which breathes 'peace on earth, good will to men'; lament that a practice, so inconsistent with true policy and the inalienable rights of men, should subsist in so enlightened an age, and among a people professing that all mankind are, by nature, equally entitled to freedom."

About the same time a society was formed in New Jersey. It had an acting committee of five members in each county in the state. The following is an extract from the preamble to its constitution.

"It is our boast, that we live under a government founded on principles of justice and reason, wherein life, liberty, and the pursuit of happiness, are recognised as the universal rights of men; and whilst we are anxious to preserve these rights to ourselves, and transmit them inviolate, to our posterity, we abhor that inconsistent, illiberal, and interested policy, which withholds those rights from an unfortunate and degraded class of our fellow-creatures."

Among other distinguished individuals who were efficient officers of these abolition so-

cieties, and delegates from their respective state societies, at the annual meeting of the American convention for promoting the abolition of slavery, were Hon. Uriah Tracy, United States senator, from Connecticut; Hon. Zephaniah Swift, chief justice of the same state; Hon. Cesar A. Rodney, attorney general of the United States; Hon. James A. Bayard, United States senator from Delaware; Governor Bloomfield, of New Jersey; Hon. Wm. Rawle, the late venerable head of the Philadelphia bar; Dr. Casper Wistar, of Philadelphia; Messrs. Foster and Tillinghast, of Rhode Island; Messrs. Ridgely, Buchanan, and Wilkinson, of Maryland; and Messrs. Pleasants, McLean, and Anthony, of Virginia.

In the debate in the first congress, February 11th and 12th, 1789, on the petitions of the Society of Friends, and the Pennsylvania Abolition Society, Mr. Parker, of Virginia, said, "I hope, Mr. Speaker, the petition of these respectable people will be attended to with all the readiness the importance of its object demands; and I cannot help expressing the pleasure I feel in finding so considerable a part of the community attending to matters of such a momentous concern to the future prosperity and happiness of the people of America. I think it my duty, as a citizen of the Union, to espouse their cause."

Mr. Page, of Virginia, (afterward governor) —"Was in favour of the commitment; he hoped that the designs of the respectable memorialists would not be stopped at the threshold, in order to preclude a fair discussion of the prayer of the memorial. With respect to the alarm that was apprehended, he conjectured there was none; but there might be just cause, if the memorial was not taken into consideration. He placed himself in the case of the slave, and said, that on hearing that congress had refused to listen to the decent suggestions of a respectable part of the community, he should infer, that general government from which was expected great good would result to EVERY class of citizens, had shut their ears against the voice of humanity, and he should despair of any alleviation of the miseries he and his posterity had in prospect; if any thing could induce him to rebel, it must be a stroke like this, impressing on his mind all the horrors of despair. But if he was told, that application was made in his behalf, and that congress were willing to hear what could be urged in favour of discouraging the practice of importing his fellow-wretches, he would trust in their justice and humanity, and wait the decision patiently."

Mr. Scott, of Pennsylvania: "I cannot, for my part, conceive how any person can be said to acquire a property in another; but enough of those who reduce men to the state of transferable goods, or use them like beasts of burden, who deliver them up as the property or patrimony of another man. Let us argue on principles countenanced by reason, and becoming humanity. I do not know how far I might go, if I was one of the judges of the United States, and those people were to come before me and claim their emancipation, but I am sure I would go as far as I could."

Mr. Burke, of South Carolina, said, "He

saw the disposition of the house, and he feared it would be referred to a committee, maugre all their opposition."

Mr. Smith, of South Carolina, said, "That on entering into this government, they (South Carolina and Georgia) apprehended that the other states, not knowing the necessity the citizens of the southern states were under to hold this species of property, would, from motives of humanity and benevolence, be led to vote for a general emancipation; and had they not seen, that the constitution provided against the effect of such a disposition, I may be bold to say, they never would have adopted it."

(To be continued.)

From the Annual Monitor, 1838.

*Hannah Wheeler, of Stockport, England.*

Hannah Wheeler, wife of Thomas Wheeler, died seventh month 25th, 1837, aged thirty. She was the daughter of William and Sarah Bottomley, of Shepley, in Yorkshire. She many times expressed the great privilege she felt it to be, to have had a guarded education, under the watchful care of her beloved parents. In early life, her mind was tendered and constricted under the influence of heavenly love; and through the continued goodness and mercy of the Lord, she was enabled to cherish the feeling of love and filial fear towards her Creator and Redeemer, and to crave ability to submit to the sanctifying operations of his Holy Spirit.

She was married to Thomas Wheeler in the twelfth month, 1833. Her illness was pulmonary consumption. The following expressions were preserved by her affectionate husband.

1st month 30th. On receiving a message from a kind neighbour, who offered to provide some Christian minister to pray by her, if she desired it; she replied with some expression of surprise: "If there is a God in Jacob, I will seek him for myself." "After the manner of my fathers, worship I the Lord."

On the 31st, a friend called and spent about half an hour with her; after which she said: "I have much enjoyed the visit, and thought her very faithful—she repeated the very passage which dwelt so much on my mind last fifth day—I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.' To be chosen is all, no matter how."

2mo. 5th. Alluding again to the friend's visit, she remarked to her husband: "I wish thou hadst been here, it was a very precious time; the friend said: 'All things work together for good to them that love God.' There was an answer ready within: 'Thou knowest, O, Lord! that I love Thee.'" During a conversation, in which fears, as to her recovery were expressed, she said: "No mortal can have any idea, but those to whom it is given, of the solemnity in contemplating such a change: but I shall not be taken from thee now, I shall stay a little longer."

3d mo. 17th. "My soul aspires after that complete redemption which alone can fit me for the society of the 'spirits of the just made

perfect;' and qualify for singing the praises of Redeeming Love."

4th mo. 10th. After having laid down for the night, she was in a particularly sweet frame of mind, and said: "Bless the Lord, O, my soul! and all that is within me bless his holy name!"

4th mo. 27th. "I am now endeavouring to meet the cross, in a very different way from what I ever did before—May Almighty help be my only confidence and hope at all times! even so, Father, Amen."

5th mo. 2d. "I find my strength is very little, and am frequently visited with sickness; but earnestly wish not to murmur, fully believing that the arm of Divine strength is stretched out, even for my help—O! for a merciful continuance of the same favour!"

5th mo. 18th. After several very suffering days: "I am again enabled in this way, to acknowledge the mysterious workings, and matchless mercy of Omnipotence."

6th mo. 21st. After a day of much pain and suffering, being favoured with a little ease, she said: "Oh! it is hard work. I have thought much of uncle John's words when near his end: I did not think it to be such hard work to die, nor that I wish to be relieved from what the Lord is laying upon me;—I desire neither life nor death, but perfect resignation to the Lord's will, I can truly say." On being asked, how she felt, she replied: "Very weak and low, but quite contented, for the Lord is near to me; his arm is continually underneath."

6th mo. 23d. On being informed of the prospect of a visit from a travelling Friend, she said: "O, it is cheering! a brook by the way to cheer my spirit, which is sometimes well nigh ready to faint at the approach to Jordan's brink. 'Crucified with Christ, it is not I that live, but he that liveth in me;' what does it mean, but to experience a death unto self? I desire neither life nor death, but strictly what is in accordance with his holy will. O! the heavenly Jerusalem, the innumerable company of angels, and spirits of just men made perfect; to repose within its borders, and to join in the song of 'Holy, holy, holy, Lord God Almighty, just and true are all thy ways, thou King of saints; is all I desire for myself;—and I sometimes have a precious foretaste of the joy in heaven, in singing praises."

6th mo. 29th. Was a day of considerable suffering from pain and sickness, when she said: "O, Lord! let not thine hand spare, nor thine eye pity, until the refining is complete." In the evening she requested the 7th chapter of Revelation to be read to her, and when concluded, she exclaimed: "Oh! joyous company! I long to be with them; but not without enduring the tribulation: without it, my wedding garment would be incomplete." On a relation taking leave of her for the night, he remarked, that she had had a very trying day; to which she replied: "Yes, I have; but I can say: 'Return unto thy rest, O, my soul! for the Lord hath dealt bountifully with thee.' Not one pain too much; it is all necessary."

7th mo. 4th. On some allusion being made

to the existing controversy in the society, she said: "I had rather go now, than live and depart from the commandments of the Lord; for he has shown me so clearly during my illness, the views and sentiments of those friends who dissent from us. They want to live in words instead of coming to the life."

7th mo. 5th. On its being remarked, that she was not yet gone her little journey; (meaning into the front room,) she replied: "I have but one journey to go."

7th mo. 6th. Much tried with a feeling of weakness and exhaustion, she said: "Oh! when will these wearisome pains be over!—I long for a quiet resting place. I was in hopes yesterday, I should have been able to sit up to-day; but I find that I am going home."

7th mo. 9th. During a time of considerable suffering, she said: "Oh! pray for me, my dear, pray for me, that patience may have its perfect work; and I will pray for thee, that thy faith fail not. He is a God that will be sought unto: 'Son, give me thy heart;' which if obeyed, all things needful will be added. I feel the last chain in thee, my dear, that binds me to earth." On a friend calling in the evening, to see her, and enquiring the state of her mind, her reply was: "My peace is more than I can express." "I have an Advocate with the Father, Jesus Christ the righteous." "I cannot be sufficiently thankful for all the comfort I enjoy. The earth is the Lord's, and the fulness thereof, and no good thing will he withhold from them who sincerely endeavour to walk uprightly."

7th mo. 23d. Being much tried with pain and sickness, she said: "Oh! when will my dear Saviour appear, and his guardian angels convey me to his bosom?—But pray for me, my dears, that patience may be granted to the end." Cold sweats coming on, she said: "Oh! if these are the sweats of death, may they go on, and increase, as it will release me from my sufferings. Canst thou join me, my dear," addressing her husband, "in this desire for me to be released?"—"To which he replied: "It is very trying to see thee suffer so much, but it is hard to part with thee;" she said: "Weep not for me, when I am gone; the Lord will supply all your need."

7th mo. 25th. Was the last day of her sojourn amongst us, of which she evidently had a clear presentiment, saying: "Oh! my Saviour, leave me not, nor forsake me; but do thou conduct me over Jordan's stream, and land me safely within those pearl gates; I know thou wilt." "Oh! what should I now do in passing through these dreadful waters, if thou wast not near me. Thou knowest that I love thee; thou hast tried me again and again, and still thou knowest that I love thee." At one time, when in much pain, and a remark was made, that it was trying to see her suffer so much, she replied: "I have no cause for murmuring; but rather for rejoicing and thanksgiving, that I am counted worthy to suffer. It is through many tribulations we must enter the kingdom." Many similar expressions tended to confirm the consoling belief, that as her earthly sun was setting, her prospect of heaven was bright-



ening. In the afternoon of this day, she took hold of her husband's hand, and, evidently in joyful anticipation of what she was soon to realise, exclaimed: "O! This night, this night! come with me, my dear, O! come with me to the banquet supper of the Lamb. Oh! no! thou canst not now, but thou wilt shortly meet me there."

From the Nantucket Inquirer.

#### PERUVIAN ANTIQUITIES.

Capt. Benjamin Ray of this town, commander of ship Logan, recently arrived at New Bedford from the South Seas, procured while on the coast of Peru some singular relics, the circumstance under which they were found rendering them peculiarly curious and interesting. His ship touched at the port of Guarnay in Truxillo, about lat. 10 S. the inhabitants of which have discovered, in their immediate vicinity, the substantial remains of an ancient city, from which they had dug out many remarkable vestiges of former generations—and concerning whose history no remembrance or even tradition survives. He visited the site, where the excavations were still in progress, and personally examined such portions of the ruins as had already been penetrated. The walls of numerous edifices were still standing, several human bodies had been exhumed, and many household implements and other articles of various descriptions brought to light. The bodies were in a wonderful state of preservation, the hair, the nails and integuments remaining entire as in life, and the muscular structure but little shrank, though perfectly excoriated—the effects, possibly of the nitrous properties of the circumambient soil. The positions in which these mummies were found, leave no doubt that the population, who are supposed to have numbered some thirty thousand, were overwhelmed in the midst of their ordinary occupations by some sudden and terrible convulsion of nature. The corpse of a man was found in an erect attitude, amidst whose dress were sundry coins, which were sent to Lima, where it was decided, after minute inspection, that at least two hundred and fifty years must have transpired since the occurrence of the fatal catastrophe. In one of the buried houses Capt. R. saw the body of a female in a sitting posture wrapped in a loose cotton robe, who, when overtaken by the common calamity, must have been engaged in weaving, with the materials of her vocation in her hands and around her. A small piece of cloth partly woven, was stretched before her upon a sort of reed frame, and in one hand she held a sharp thorn eight or ten inches in length, on which was wound a quantity of fine cotton thread, of a light brown colour; parcels of cotton and worsted yarns of various colours were also lying near. Capt. R. procured the unfinished fabric, the thorn or spindle, and several samples of the threads. The finished portion of the cloth was about eight inches square, and apparently embraces just one half of the originally intended dimensions.

For "The Friend."

#### Evidence of the authority of Robert Barclay's Apology, Catechism, and Confession of Faith.

I was a little startled by a quotation from Burke on "change," introduced into a late number of "The Friend," not knowing what application was intended to be made of it. The writer suggests that all that human wisdom can do, is to provide that the changes to which we are liable, shall proceed by *insensible degrees*. If it refers to the mutations which human affairs are subject to, the precept may be correct; but in case any of the readers of "The Friend" might suppose there was an allusion to change of religious principle, and that such change should be brought about by insensible degrees, I propose to the

editor to insert a few testimonies to the authority of those excellent works of Robert Barclay, and the stability which the faith of the Society has hitherto maintained, which if necessary would assure the readers that there was no intention to unsettle the principles of Quakerism as defined in the elaborate and able Apology of that eminent servant of Christ.

"The book (the Apology) says so much for us and itself too, that I need say no 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."—*Preface to R. B.'s works.*

"We, whose names are underwritten, do sincerely own, and have satisfaction and unity in truth with this foregoing preface and relation, in the behalf of him the said Robert Barclay, and his great and memorable service, labours and travels in the gospel of our Lord and Saviour Jesus Christ—to whom be the glory and dominion for ever. George Whitehead, Patrick Livingston, Alexander Seaton, Benjamin Antrobus, Francis Stamper, John Voughton, and John Field.—London, 15th of 7th month, 1691."

George Fox. "A testimony concerning our dear brother in the Lord, Robert Barclay, who was a wise and faithful minister of Christ, and wrote many precious books in the defence of the truth, in English and Latin, and afterwards translated into French and Dutch. He was a scholar and a man of great parts, and underwent many calumnies, slanders, and reproaches, and sufferings, for the name of Christ; but the Lord gave him power over them all. Much more might be written concerning this faithful brother in the Lord, and *pillar in the church of Christ*; who was a man I very much loved for his labour in the truth—the Lord raise up more faithful labourers in Christ Jesus to stand in his place."—13th of 9th month, 1690.

William Penn. "Surprising was the news of the death of dear Robert Barclay to me particularly, from the share I claimed in him and the esteem I had for him. But that which gave weight to my sorrow, was the loss that thereby comes to the church of God. For his many and excellent gifts by nature, acquisition and grace, his zeal and integrity, his labour and love, so effectually shown in the time he lived, both in his ministry, writings, and that he lived no longer, who was so well fitted to live for the service and honour of the truth, and the good of God's people, must render his death more afflicting to all those that desire to be reckoned of that number. I pray God that the taking away of this accomplished minister of Christ in the prime of his age, with other precious

and honourable brethren of late, may be laid close to heart by the friends of God. The overcasting of so many bright stars, almost together, and of the *first magnitude* in our horizon, from our bodily view, is not the least symptom or token to me of an approaching storm, and perhaps so dreadful, that we may have fresh cause to think them happy, who are delivered from the evils and miseries that may ensue. But this also calls every one home to his own dwelling and tent, to find and feel Him that repairs all losses, and supplies all wants, and is all to a *faithful* people that they can need or desire.

"He was much exercised in controversy, from the many contradictions that fell upon the truth, and upon him for its sake in his own country chiefly, in which he ever acquitted himself with honour to the truth; particularly by his Apology for the Christian divinity professed by the people called Quakers, which contains a *collection of our principles*, our enemies' objections, and our answers, augmented and illustrated closely and amply with many authorities for confirmation."

Andrew Jaffray. "This testimony I have in my heart to give forth concerning my dear brother [Robert Barclay], who was one of the Lord's worthies, and hath obtained the crown of victory over all the rage of the enemy and his instruments, who still seek to make war with the remnant of the woman's seed, who keep the commandments of God; but they and their rage and enmity are limited, blessed be the Lord our God for ever.

"He was a man who laid out himself in the ability of large understanding given him, to set forth the beauty and infallibility of the grounds, and excellent principles of truth, and to open and prove the same over all opposition of gainsayers, to the reaching of the understanding of many of the great and learned of the world, both at home and abroad, and to the begetting a better opinion and judgment concerning both the principles and operations of God's people, called in derision Quakers, than had been held forth by the craft and malice of the priests and others."

"[The power, spirit and grace of God which has appeared unto all] is our testimony and holy principle we direct all unto, and which this blessed servant of the church, laid out himself in his many excellent writings, especially his Apology, to promulgate through the world with blessed success."

The following testimony is selected from Foster's Report.

Samuel Bettle. "For these doctrines, witness refers to G. Fox's letter to the governor of Barbadoes, contained in his journal, to a declaration presented to a committee of the British parliament in 1693, to Barclay's Catechism and Confession of Faith, and to Barclay's Apology. This latter work was originally written in the Latin language, and has been translated into different languages, and largely circulated, for the very purpose of making known the doctrines of the Society. *We are bound by the doctrines contained in this work, and the Society is every where identified with the sentiments, opinions, and doctrines, laid down in this work.*"—Vol. i. p. 59.

"A departure from, or disbelief in these doctrines is always considered by the Society as an evidence of unsoundness in the faith. The Society does not presume to look into the heart, but when doctrines are promulgated and taught, directly opposite to those by which the Society is bound and held together, it forms a subject proper to be dealt with." "As far as witness knows, in every instance where a member has adopted different views and doctrines from those held by the Society, they have been dealt with—they are bound to do so by the discipline; they exercise a pastoral care over their members, but do not impose any coercive restrictions upon the consciences of men." p. 60.

Thomas Willis. "We hold the doctrines of Christianity, as set forth and ably defended in the writings of our primitive Friends; and in an especial manner in Robert Barclay's Apology for the true Christian divinity." p. 144.

"We have always esteemed the work above mentioned, to be the most full and able defence of the Christian religion as held by the Society of Friends, and still appeal to it as the acknowledged doctrine of the Society."

Question. Although you hold that work in high estimation, do you feel yourselves bound to adopt, as a Society, all the sentiments contained therein?

Answer. There is no part of his doctrines contained in that work which we as a Society have not acknowledged. p. 145.

Question. How do you know that the Society have approved that work?

Answer. By sanctioning it, and circulating it in all parts of the Society, as containing the doctrines and principles held by the Society. p. 146.

Samuel Parsons. "The Society has always considered itself bound to respect those doctrines and principles, as taught by George Fox, Robert Barclay, and others of the primitive Friends; and a departure from the principles of their approved writings, has always been considered a departure from the principles of the Society." p. 176.

Question. Can the witness state what writings have received the sanction of the Society?

Answer. I believe that Robert Barclay's Apology, and Catechism, and Confession of Faith, have been so approved. p. 203.

Joseph Whitall. "For a full proof of all these assertions, I would refer to G. Fox's Journal, Robert Barclay's Apology, Catechism, and Confession of Faith, and the book of discipline. These works are received and considered by the Society as containing their doctrines and principles—they have ever been considered as standard works by them." p. 213.

Question. The witness complained of my quoting a controversial writing; is not Barclay's Apology itself, both an expository and controversial work?

Answer. I acknowledge it is so in some respects; but it was purposely written to give a clear and full exposition of the doctrines of our Society, which were then approved in an official manner, and has ever

since been considered by the Society universally, as a standard work, containing its doctrines. p. 240.

"The principles of the Society have been considered as settled and established ever since the days of George Fox; and I have never known or heard of any changes, or alterations, from the commencement of the Society, until the present day. There have been frequent accusations that they had changed their principles; but Friends have ever protested against such a charge." 241. J. K.

#### PRACTICAL LESSONS ON PHYSIOLOGY.

Under this head, in the American Annals of Education for the present month, we find the first of what seems intended to be a series of essays, in easy and familiar language, adapted to the comprehension of children and the uninitiated. This first number, without pledging ourselves as to those which may follow, we present to our readers.

#### Circulation of the Blood.

Each one of you, my young friends, must needs have felt your heart beat; and some of you have probably been anxious to know what made it beat, and why it should be always beating, as long as we live. I am glad to see the young anxious to enquire into these things. I love the boy, who, on seeing the pendulum of a clock swing, or its hands move, or who, on seeing the motion of the hands of a watch and hearing it tick, wishes to know the reason why; although I do not like to see him take a stone, and beat a watch to pieces, to find out why it ticks or beats, as a boy once did in my native town. But curiosity in the young, and a desire to know the reasons why, in almost every thing, are to be commended; and a curious boy, who is at the same time modest and humble, will almost inevitably become a wise man. If you place your right hand on the left side of your breast, at the lower part of it, directly over the place where the heart lies, and count the number of beats which the heart makes in a minute, by my watch, you will find it perhaps eight or ninety; in some of you more, in others less. In a grown man, the heart beats from sixty to seventy times in a minute; in a grown woman, a little more. In children and youth, it beats faster still; and the younger we are, the more swift is the motion.

Now, this beating goes on while we are asleep, as well as when we are awake; and unless we faint, or something extraordinary happens, does not stop for a single minute, from our birth to our death. Do you ask what makes it keep going thus? This I cannot tell you—the Creator only knows. But if you ask what good the motion does us, I will try to tell you.

The heart, which in an adult is as large as a man's fist, or larger, has in it two hollows or cavities;\* and, in the instant just before it beats, one of these cavities is full of blood. At the instant when you perceive the beating, it shrinks or contracts, and presses the blood

out of it into a long white pipe, called an artery. This contraction of the heart is done with a kind of jerk, or beat, easily perceptible by us all.

This blood, thus pushed into the great artery, makes room for more, and accordingly more flows in. Where this blood which flows in comes from, I cannot stop to tell you now; I must do it hereafter. But when the cavity is full again, which is in a second or less, the heart squeezes it out again into the great artery. The quantity sent out at once by an adult person is usually estimated at about two ounces, or half a gill; and this fills some eight or ten inches in length of the artery. When, therefore, the heart has beat once, we may consider eight inches of the artery as full; when twice, sixteen inches; when three, twenty-four inches, &c. Every new portion of blood that is sent out pushes the previous portion a little farther on, till it is finally sent all over the body.

The blood is not sent all over the body, however, by means of a single pipe or artery. The great artery into which it is first pushed soon divides, somewhat as the trunk of a tree does. First a branch goes off here, then another there; then two or three almost at once; and these branches subdivide, too, till they are so small that they can hardly be seen by the naked eye. But small as they are, the blood goes from the heart into them all; and in all the larger ones there is a beating perceived, the same as at the heart; and this is what physicians mean when they speak of the pulse. It is a jerk of some branch of the great artery I have spoken of. The physician almost always feels of the branch of the artery which goes along in the wrist, because it comes so near the outside there, that he can find it; whereas most of them go so deep in the flesh that the finger cannot readily feel them.

If any one should express surprise that a jerk should be perceived so far from the heart, I may refer him to the following illustration.

Suppose a long hollow trough or pipe, all the way of a size, were filled with little blocks, eight inches long, lying close to each other. Suppose there were a hundred or more of them, and suppose you should push at one end of the row; would they not all be moved alike? And if you should strike one end of the row with a hammer or sledge, so as to produce a shock, would it not be felt quite to the other end of the row in the same instant? Would it not be so, even if the row was a mile long? Just so with what I might call a row or column of liquid substance, as the blood. The heart pushes with a jerk at one end of the column, and the motion and jerk are felt quite to the other extremity, in the very same instant.

I might also illustrate the subject in another way, if you had seen a fire engine, and seen it in operation. The long leather pipes, through which they force their water, might be compared to the great artery of the human body, and the engine itself to the heart. Now, if the pipe or hose that carries the water is two hundred feet long, it takes a very strong

\* Technically called the right and left ventricle.

man to hold the end of it, so as to point it exactly right towards the fire. It jerks with violence, even at the very end of it.

The arteries—that is, the branches of the great artery—are whitish, especially the large ones. Those are not arteries which you see on the surface of the body and limbs, especially of old people, and which look bluish. They are veins. The white pipes or arteries, as I have already told you, lie deeper, and can only be felt at particular places, where, to get around some bone or joint, they come very near the surface.

The veins, indeed, carry the blood in them; but it is that blood which, after having been sent out in the arteries to all parts of the body, is going back again to the heart, from whence it came. For it is time for you to know that these two processes are going on in us every moment, as long as we live. The heart sends out blood through the arteries at every contraction, and it goes to the most remote parts of the body. Then, having done its work in every part, it runs back again through the veins, and is emptied into the heart. It goes out from the hollow in the left side of the heart, and returns into the hollow on the right side; so that you now begin to see how the heart is constantly supplied with blood to send out; that is to say, how, after it has pressed its contents into the great artery, it gets filled again.

But the two hollow cavities in the heart have nothing to do with each other, in a healthy person, any more than if they were two separate hearts. There is no door, nor any sort of direct communication at all between them. How then, you will ask, does the blood that comes back through the veins, into the right apartment, get into the left to be sent out again? The question is a fair one, and shall be fully answered.

The blood sent out of the heart, from the left apartment or ventricle, to all parts of the body, through the great artery, is of a bright red, and quite pure; but as it proceeds it becomes impure, in various ways; and when it has got out of the little arteries in the extreme parts of the body, into the little veins which lie all around them, it becomes of a dark red, and becomes more and more impure, and the impurity and darkness of colour continually increase, till it gets quite back into the right apartment or ventricle of the heart. By this time it is altogether unfit to be circulated any more in the body; so it is pressed out of the right ventricle of the heart, to which it had arrived through some shorter arteries, into the lungs, or *lights*, as they are sometimes called, where, by a process which I cannot stop here to describe, the blood is completely purified. As soon as this purifying or cleansing process is completed, it is carried back, by short pipes or veins, to the left ventricle of the heart, where it is immediately sent out to all parts of the body, as I have already told you.

I will repeat briefly the process, for I wish you to understand it perfectly, before we go any further. The heart contracts with a jerk, and presses the blood of the left ventricle (or cavity) into the great artery, which, by its

thousand and ten thousand branches, continually distributes it to all parts of the body, even to the extremest ends of the fingers and toes; the small veins then take it up, and, like so many thousands of little streams, run into larger and larger ones, as they proceed towards the heart, into whose right ventricle they at last empty themselves; and no sooner is this ventricle full of this dark-coloured, impure blood, than it immediately contracts and squeezes its contents into an artery which carries it to the lungs, where it is purified, and then sent back to the heart in another set of vessels or veins, to be conveyed out again, in its new and healthy condition, to all parts of the system. One thing, however, it is desirable you should understand. At the instant when the heart contracts on one side, to send out blood to all parts of the body, it also contracts on the other side, to send it to the lungs to be purified. This makes the process more simple than at first view it would otherwise seem to be.

This then is, in few words, the course of the circulation of the blood in the human body. The whole mass of blood, in a middle sized adult, is estimated at from twenty-five to thirty pounds, or a quantity somewhat exceeding a common-sized pail full; and a quantity equal to all this goes through the heart, as well as through the lungs, once in from three to four minutes. The circulation has sometimes been regarded as double, or formed of two circles united at the heart or centre, as are the two circles which form the figure 8. In this view, the lower half of the figure represents the path of the blood, as it passes from the heart round through the arteries and veins, and back again to the heart; and the upper half of it, the course it takes from the heart to the lungs to be purified, and back again to the heart or centre.

The use of the circulation—that is to say, the purposes which are subserved to the living system, by having a pail full of blood pass over the whole body fifteen or twenty times an hour, or from three hundred and sixty to four hundred and eighty times in a day—I have not now time to show. All I can do at the present time is to remind you of the goodness as well as wonder-working power of God, in keeping up such a course of incessant action. Think of a pail full of blood rushing through a small human heart, every three or four minutes, day after day, and year after year! Think, too, of the heart's incessant and curious labour! Why its contractions or beats, at only 60 a minute, amount to 3600 an hour, 86,400 a day, and 31,536,000 a year. In a life, supposing it to be protracted to eighty years, and the beats to average only 60 a minute in every part of it, the amount would be no less than 2,522,880,000.

#### A PLAIN ON FIRE

The country about Bona, in Africa, was lately set on fire by the Kabyles, partly to fertilise the soil, and partly to provide themselves with a stock of coal and dry wood. A letter from Bona, of the 1st September, describes the conflagration. The French army

was obliged to remove its position to prevent the destruction of its stores and ammunition. Then followed a scene which is thus described:

“Fortunately, at about six o'clock the sirocco ceased, and a strong north-west wind sprung up, by which the conflagration was driven back to the hills. Without this providential interposition, all efforts to arrest the fiery torrent would have been in vain, and this calamity alone, by destroying a great part of the material for the expedition against Constantia, would probably have rendered that expedition impossible for the present year. The conflagration, now rolling towards the mountains, threatened the huts of the Kabyles. With our telescopes we could see these barbarians, in their ragged robes and brown leathern aprons, fleeing over the heights. The men were laden with their worldly wealth, the women with their younger children. It was towards midnight that the spectacle of the fiery mountains became most magnificent. Immense columns of fire, driven along by the north wind, rose higher and higher towards the summit of the hills. The gloomy Atlas appeared to be stormed by a whole army of fiery giants. The wild beasts fled from crag to crag, and the howling of the panic struck jackalls and hyenas could be distinctly heard in the town. Several hundred white headed vultures, driven from their eyries, flew screaming over the flames, while the appearance of the scattered Kabyles, sometimes towards the summit of the hill, and sometimes nearer to the plain, where the fury of the conflagration had wasted itself, added to the picturesque effect of the scene. The women, with their long dishevelled hair, their blue stained faces, in their long fluttering garments, standing out in bold relief from the murky glare of the mountain, appeared more haggard and more spectral to my eye, than they had ever done before.

Towards one o'clock the fire reached the cork trees on the top of the hills, and instantly the whole western ridge of the Atlas seemed converted into a chain of volcanoes, now hurling up to the sky thick masses of yellow grey smoke, and in the next, vomiting huge columns of fire. In a few hours the mountains became dark again, for the fire obeying the impulse of the wind, was descending into the plains beyond the reach of our view. At present, towards the west, we beheld nothing but masses of black coals, where, a few days ago, the landscape was covered with a parched vegetation. Never did the Atlas appear to me to wear so gloomy an aspect.”

Latimer, when at the stake he beheld a faggot ready kindled laid at Ridley's feet, exclaimed—“De of good cheer, master Ridley, and play the man; we shall this day light such a candle in England, as I hope, by God's grace, shall never be put out.”

**A Golden Rule.**—Say the strongest thing you can with candour and kindness to a man's face; and make the best excuse you can for him with truth and justice behind his back.—*Cecil.*

For "The Friend."

Having seen a piece in last week's Friend, calculated to draw the attention of the humane to the deplorable condition of the chimney sweep, the writer would suggest the propriety of a school to teach, on *first days*, that class of destitute children, and to read to them the Scriptures of truth. If a few persons were to meet for the purpose, and throw in their mite, the above could soon be accomplished, and the little mite of the writer should not be wanting. Would not a school of this kind do much good and even pave the way to a wider field of labour? H. I.

**Salsify or Vegetable Oyster Soup.**—Cut the roots into thin slices, and boil them twenty minutes in clear water, then add the proportion of one tea cup of milk to one quart of the water, and add butter, salt and pepper to suit the taste, and you have an excellent *oyster soup*. I need not tell the intelligent cook that no more water must be put in, than what will make soup of a proper consistency.

**Second, To make Vegetable Oyster Fraises or Fritters.**—Boil the roots in milk and water, till completely soft; let the proportion of liquid be such, that when the roots are thoroughly mashed and mixed therewith, a small quantity of flour may be added to bring the whole to the consistency of batter—season with salt and pepper, and fry as griddle cakes, in butter or pork grease—add butter to the cakes.

### INSENSIBLE FLIGHT OF TIME.

This shadow on the dial's face,  
 With steals from day to day to day,  
 With slow, unseen, unceasing pace,  
 Moments, and months, and years away;  
 This shadow, which, in every clime  
 Since light and motion first began,  
 Hath held its course sublime;  
 What is it? mortal man!  
 It is the sythe of time:  
 —A shadow only to the eye;  
 Yet, in its calm career,  
 It levels all beneath the sky,  
 And still, through each succeeding year,  
 Right onward, with resistless power,  
 Its stroke shall darken every hour,  
 Till nature's race be run,  
 And time's last shadow shall eclipse the sun.

Nor only o'er the dial's face,  
 This silent phantom, day by day,  
 With slow, unseen, unceasing pace,  
 Steals moments, months, and years away;  
 From hoary rock, and aged tree,  
 From proud Palmyra's mouldering walls,  
 From Tenebris, towering o'er the seas,  
 From every blade of grass, it falls;  
 For still where'er a shadow sweeps  
 The sythe of time destroys,  
 And man at every footstep weeps  
 O'er evanescent joys;  
 Life's flow'rets glittering with the dew of morn,  
 Fair for a moment, then forever shorn:  
 —Ah! soon, beneath the inevitable blow,  
 I too shall lie in dust and darkness low.

Then time, the conqueror, will suspend  
 His sythe, a trophy, on my tomb,  
 Whose moving shadow shall portend  
 Earth's frail beholder's doom.  
 O'er the wide earth's illumined space,  
 Though time's triumphant flight be shown,—  
 The truest index on his face,  
 Points from the churchyard stone.

MONTGOMERY.

## THE FRIEND.

THIRD MONTH, 10, 1838.

About two months since a letter was received, addressed to the editor from Albion, Edwards county, Illinois, from which the following is an extract:—

"There was an article some weeks ago in 'The Friend,' giving an account of the last days of Thomas Paine, and of the remorse he felt for the publication of his infidel opinions. It is of importance that this statement should be generally known, and not only that it should be generally known, but also generally believed. But the evidence of that fact is defective, in not giving the name of the person who attended Paine in his last moments, and was witness to his compunctions; and also the name of the writer of the article in 'The Friend,' who alleges that she made the communication to him. For want of these attestations many would be apt to think the story little deserving of credit. I hope to see this omission rectified in a future paper."

We delayed compliance with the reasonable request of the writer, from a wish first to consult the disposition of the author of the article referred to, as to the propriety of divulging his name. We are now at liberty to state that Enoch Lewis, of Chester county, Pennsylvania, is the author, whose character is extensively known, and wherever known, is a sufficient voucher for the truth of the statement, so far as he is concerned. The person who attended Paine, and made the communication to E. L., was at the period of Paine's death a very young woman, is now the wife of a respectable citizen of New York, and is an acknowledged minister in the Society of Friends.

The suggestion contained in the short communication relative to the poor chimney sweeps, if attended to, might at least lead to a fuller knowledge of their actual condition, and thus promote the object of the previous communication on the same subject.

### Friends' Reading Room Association.

The annual meeting of Friends' Reading Room Association, will be held at half past seven o'clock, on third day evening, the 13th instant, in the lower room occupied by the association on Apple-tree alley.

JOSEPH SCATTERGOOD, Sec'y.

3d mo. 10th, 1838.

"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 14th of the third month, at three o'clock, p. m.

JOSEPH SNOWDON, Clerk.

MARRIED, on the 22d of 2d month, at Friends' meeting house, Sadsbury, Chester county, Pa. WILLIAM FORSYTH, of East Bradford, to ELIZABETH, daughter of Joseph and Mary Pusey, of the former place.

MARRIED, at Friends' meeting house, at CORWALL, Orange county, N. Y. on the 4th day of 1st month, 1838, WILLIAM OWEN, to ANN, daughter of King Rider, of Corwall, s'fore said.

DEPARTED, this life, at Oxmead near Burlington, on the 30th of 2d month, 1838, Mrs. wife of John Cox, in the 92d year of her age. This our beloved friend possessed good natural abilities, and a discriminating understanding; and her mind being imbued with the principles of pure and undefiled religion, she became under the sanctifying influence of Divine love able and powerfully prepared to discharge her relative duties with fidelity and affection, but qualified for usefulness in the church also; and to the course of her valuable life filled several important stations therein, with great propriety and integrity. As an elder (under which appointment she stood many years) she was watchful over the flock, clear in her perceptions, judicious in counsel, and tender in the administration of caution, or reproof; bearing in mind the words of our dear Redeemer, "One is your master, even Christ, and all ye are brethren."—She was an example of diligence in the attendance of religious meetings, until her bodily powers would no longer admit of it; and her judicious and serene in meetings for discipline, were highly appreciated by her friends, evincing her desire to promote the honour of truth, and the best interests of society. The doctrines and testimonies of our religious society were precious in her estimation, and her faith in our Lord Jesus Christ, as our atonement, our mediator, intercessor, and Redeemer, remained unshaken. She pleased inscrutable wisdom to permit this dear friend to be reduced in her mental powers to the state of a little child, during several of the last years of her life; yet at intervals, she would discover a clear recollection of circumstances both recent and long past; and especially such as were connected with religious subjects, a lively sense of which was at times perceptible amid the general wreck of nature. Like a ray of sunshine breaking through a dense cloud by which it has been obscured. Her love for the Holy Scriptures outlived her ability to read them; and though almost deprived of the faculty of hearing, yet when by a great effort some portions of them were read to her a few days before her close she listened attentively; and being asked if she understood what was read; she replied—"Yes! and it is very interesting." The latter hours of her life were passed in much quietness, sleeping most of the time, and she was mercifully favoured to depart to her eternal rest, without apparent conflict. Solemn services attended her transition from earth to the mansion prepared for the happy spirit, in Heaven. A full persuasion of this happy change, called forth an expression of gratitude and thanksgiving in the language of the inspired Apostle, "Thanks be to God, who giveth us the victory, through our Lord and Saviour Jesus Christ." Her remains were interred at Burlington, on the 23d. Many who had loved the deceased, convened at her late dwelling to pay the last tribute of respect; and both there, and at the grave, solemnly and holy quiet was remarkably prevalent.

On 7th day evening, the 3d inst. THOMAS BACON, a much esteemed minister of the Society of Friends in this city, in the 49th year of his age.

On first-day morning, the 7th of 1st month, 1838, at his residence, at Platelick, Ulster county, N. Y. STEPHEN WARDLE, believed to be about 80 years of age; a member of Marlborough monthly meeting. He was an example of piety, and circumspect walking before men, and bore his protracted illness with Christian patience, being supported by the soul sustaining hope of a peaceful eternity.

On the 23d day of 1st month, 1838, at his dwelling at the Valley, Ulster county, ELLAS GROW, in the 76th year of his age. A member and elder of Marlborough monthly meeting. Beloved and esteemed for his upright and useful life, we believe our loss is his eternal gain.

On 6th day of 2d month, 1838, at her residence in Marlborough, Ulster county, ANY SANDS, the wife of Benjamin Sands, aged about 80 years, a member of Marlborough monthly meeting.

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# THE FRIEND.

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[The author of the essays on Slavery published in several of the preceding numbers of this journal, being requested to prepare a tract on that subject, for the Tract Society in this city, wrote the subsequent essay in compliance with that request. This essay, therefore, being one generally designed for a different paper, the author took no care to avoid the use of arguments introduced into the preceding ones. The work, however, falling into the hands of the editor of this paper with the permission of the author to make such use of it as he might think proper, he has apprehended that it would be acceptable to the readers of this journal, and that there are few if any parts of it which are mere repetitions of any of the former essays.]

## AN ESSAY ON SLAVERY.

It requires but little examination to discover that slavery is a forced and unnatural state. The mind spontaneously revolts at the idea of being subjected to the unconditional authority of another. We may therefore lay it down as an unquestionable axiom, that slavery could not possibly be introduced into society without breaking the harmony and disturbing the peace, which man, as he came from the hand of his Creator, was prepared to enjoy. Had man retained his primeval innocence, slavery must have been for ever unknown. It is one of the many inventions which have followed the departure from primitive integrity. We may go still further, and assert, without fear of contradiction, that slavery cannot possibly originate in a well ordered civil society. To suppose that a legislative assembly, organised upon any principle of rectitude, should gravely resolve to subject a part of their constituents to a permanent, hereditary bondage to another part of them, would be to outrage all our ideas of regular legislation. Slavery must originate in violence and rapine, and amongst a people who are, at best, semibarbarians. It will be readily admitted that those piratical hordes, who for ages have infested the Mediterranean and made slaves of all who fell in their way, may be justly ranked among the uncivilised. It is also remarkable that, during the middle ages, when villenage prevailed in our mother

country, long after the people generally had learned to acknowledge the supremacy of the laws, it was an admitted maxim, that no new families could be added to those already in bondage. In the laborious investigations of Hargrave, on the trial of James Somerset, it was shown, or at least admitted, that the villenage, or slavery of the middle ages, originated in the barbarous wars which, during several centuries, was prosecuted among the Saxons, Danes, and Normans; and that one remarkable circumstance was essential to the legal existence of this species of slavery; namely, that it must have existed time immemorial in the paternal ancestors of the slave. In other words, there was no principle or process of law by virtue of which a free man could be converted into a slave. The slavery must have become hereditary at a time to which the memory did not extend, or it was not recognised as having a legal existence. Its origin must be lost in the obscurity of ignorance and barbarism; for the light of knowledge and civilisation was fatal to its formation. Slavery in that case was not the creature of law. The laws did not make man the property of man. The condition arose out of the jarring elements of barbarous conflicts—the chaos of turbulence and blood. The law found the condition already established, and was employed for ages in softening its rugged features and circumscribing its power; until at length the whole system melted away, under the influence of growing civilization and law.

It may possibly be imagined that the term *semibarbarous* is too harsh to designate our English ancestors in the days of Queen Elizabeth; I have no disposition to apply the term to the nation at large. But if we examine the conduct of John Hawkins, the first Englishman who is known to have been engaged in reducing the natives of Africa into slavery, we find it marked by every characteristic, except ignorance and simplicity, which designates the perfect barbarian. Piracy, robbery, and murder, composed his employment on the African shores. And we may safely assert, that his successors in the business of reducing those people into slavery, and transporting them to the western world, from the sixteenth to the nineteenth century, whatever may have been their knowledge of the sciences or arts, have been very generally lost to all those feelings of the heart, which constitute the essence of civilization. It is also well known that the principal supplies of slaves are obtained through the instrumentality of the barbarous natives, who are stimulated by the traders of Europe and America, to wage their savage wars among each other, and reduce into slavery every one whom the

fortune of arms may place in their hands. When the first settlers in New England vanquished the Pequods, burned their habitations, massered their prisoners in cold blood, or delivered them to the tortures of their Indian allies, and subjected the wretched survivors to hereditary slavery, they acted a part which would be considered as totally incompatible with civilized warfare, if it had been applied to a civilized people. Whatever the characters of these people may have been, they were unquestionably transformed, for a time, into barbarians. They indeed by other acts, besides their inhumanity to the natives, made it sufficiently obvious that, notwithstanding their profession of religion and their attainments in knowledge, there was much left for civilisation to accomplish. When the government of the United States denounced the African slave trade as piratical, and doomed to the gibbet every American citizen who was found engaged in its prosecution, they certainly pronounced the traffic not only barbarous, but inconsistent with the peace of the civilised world.

Now it becomes a subject of serious enquiry, whether a system, which could grow up only among a barbarous or semibarbarous people, can possibly be continued without retarding the march of civilization; and whether the tendency of such a system, wherever it exists, is not, necessarily and unavoidably, to perpetuate the barbarism in which it originated.

It will be readily agreed that the *tendency*, and with few exceptions the *effect*, of slavery is to degrade its victims. The observation of Homer, that the day which makes man a slave destroys half his worth, is confirmed by the experience of every age and nation in which the experiment has been tried. It appears to be a law of our nature, that the mind becomes moulded to the circumstances in which the man is placed. When degraded by the hand of violence, below the rank of intelligent and accountable beings, the mind seeks, in apathy and sloth, a retreat from the suffering which a sense of violence and wrong never fails to produce. The man whose destiny depends on the will of another, and not on any mental or physical exertions of his own, can hardly be expected to make much-provision, even in thought, for the future. His thoughts and enjoyments terminate in the present. The mind being left uncultivated, he becomes a sensitive rather than an intellectual creature. His pleasures are sought in sensual indulgences. Hence he approximates, in character, as well as in rank, to the beasts which were created for the service of man.

This downward tendency of the system is

assisted by the fears and interests of the superior class. As the slave is viewed rather as a beast of burden than a man, it would appear absurd and unnatural to promote the culture of his mind. Hence the means of improvement must be generally withheld from sheer neglect, if not from a more active principle. But the negligence of the master is not the greatest obstacle which is opposed to the improvement of the slave. It is well understood that the cultivation of his mind must lead to a knowledge of his rights. And as knowledge is power, even in a slave, this cultivation must increase the capacity for attaining them. Hence it becomes the policy of most slaveholding districts to oppose the education of the servile class. This is very observable in the legislation of our southern states.

The legislature of South Carolina appears to have been the first to oppose a legal barrier to the education of the slaves.\* In 1740, while yet a province, the following law was enacted. "Whereas the having of slaves taught to write, or suffering them to be employed in writing, may be attended with great inconveniences, Be it enacted, that all and every person and persons whatsoever, who shall hereafter teach, or cause any slave or slaves to be taught to write, or shall use or employ any slave as a scribe in any manner of writing whatsoever, hereafter taught to write, every such person or persons shall, for every such offence, forfeit the sum of one hundred pounds current money." The legislature of Georgia, in 1770, enacted a similar law, except that the penalty in the latter was twenty pounds sterling. Virginia has attained the same end, though in a less direct manner. But we observe the prohibition in the latter is not confined to slaves but involves the complexion as well as the condition. Her revised code of 1819 reiterates an enactment, "that all meetings or assemblages of slaves, or free negroes or mulattoes mixing or associating with such slaves, at any meeting house or houses, or any other place, in the night, or at any school or schools for teaching them reading or writing, either in the day or night, under whatsoever pretext, shall be considered an unlawful assembly; and any justice of a county, wherein such assemblage shall be, either from his own knowledge, or the information of others, of such unlawful assemblage, may issue his warrant directed to any sworn officer or officers, authorising him or them to enter the house or houses where such unlawful assemblages may be, for the purpose of apprehending or dispersing such slaves, and to inflict corporal punishment on the offender or offenders, at the discretion of any justice of the peace, not exceeding twenty lashes."

In South Carolina, in addition to the highly penal restraint upon the education of slaves contained in the act of 1740, a law was enacted in the year 1800, "That assemblies

\* Yet this was the first of the southern states, indeed the first south of New England, to pass resolutions in favour of a continental congress to deliberate on the means of opposing the encroachments of the British parliament.

of slaves, free negroes, mulattoes, and mestizos, whether composed of all or any of such descriptions of persons, or of all or any of the same and a proportion of white persons, meet together for the purpose of mental instruction, in a confined or secret place, are declared to be an unlawful meeting, and magistrates are hereby required to enter into such confined places, to break doors if resisted, and to disperse such slaves, free negroes, &c. and the officers dispersing such unlawful assemblage, may inflict such corporal punishment, not exceeding twenty lashes, upon such slaves, free negroes, &c. as they may judge necessary for deterring them from the like unlawful assemblage in future."

But besides acts of assembly, which in general apply to the whole territory of the particular state, many of the towns and cities are authorised to make ordinances which have the force of law within their respective corporate limits. In the Port Folio for April 1818, there appeared a brief notice of one relating to this subject, which was adopted by the councils of the city of Savannah, in Georgia. It is given in the following words: "The city has passed an ordinance, by which any person that teaches any person of colour, slave or free, to read or write, or causes such person to be so taught, is subjected to a fine of thirty dollars for each offence; and every person of colour who shall keep a school to teach reading or writing is subject to a fine of thirty dollars, or to be imprisoned ten days and whipped thirty-nine lashes."\* In this case we observe the prohibition extends to reading as well as writing, and includes the free coloured person as well as the slave.

If Christianity has been found the most powerful auxiliary to civilization, and the knowledge of the principles and precepts of Christianity, have any dependence upon a capacity to read the Scriptures, we must admit that this last recited ordinance at least, whatever we may say of the preceding, is a barbarizing ordinance, and might with propriety be styled an ordinance to retard the progress of civilization, and to brutalize the negro race.

But not only is the education of slaves discouraged in our slave-holding states, but the efforts of the charitable and humane to supply the deficiency of moral and religious instruction, are discontinued by law. In a law enacted by the state of Georgia, in 1792, "To protect religious societies in the exercise of their religious duties," it is made the duty of the officers therein designated, to take into custody any person who shall interrupt or disturb a congregation of white persons assembled at any church, &c. &c., yet the same law provides, that "no congregation of negroes shall, under pretence of divine worship, assemble themselves contrary to the act regulating patrols." The act here referred to, is understood to be one which includes the following provision. It shall be lawful for any justice of the peace, &c. upon his own knowledge, or information received, either to go in person, or by warrant directed to any

constable, to command to their assistance, such number of persons as they shall see convenient to disperse any assembly or meeting of slaves, which may disturb the peace or endanger the safety of his majesty's subjects, and every slave which shall be found and taken at such meeting as aforesaid, shall, and may, by order of such justice, immediately be corrected without trial, by receiving on the bare back, twenty-five stripes with a whip, switch, or cowskin.\* Now, although this latter act does not, in terms, apply to meetings for the purposes of worship, yet if any justice of the peace should think that an assembly of slaves, though convened for religious instruction, or worship, might disturb the peace or endanger the safety of the white inhabitants, he unquestionably may subject them to the penalties of this law, and order twenty-five stripes, with a whip or cowskin, to be applied to the naked back of any or every slave thus convened; yet Georgia has provided, that the convicts in her penitentiary "shall be furnished with moral and religious books, and that divine service shall be performed among them on Sundays as often as may be."† Did the legislature judge the salvation of the slaves an object less worthy of their countenance than that of the convicts?

In South Carolina, the law of 1800 declares, that "it shall not be lawful for any number of slaves, free negroes, mulattoes, or mestizos, even in company with white persons, to meet together and assemble for the purpose of mental instruction, or religious worship, either before the rising of the sun, or after the going down of the same. And all magistrates, sheriffs, militia officers, &c. are vested with power for dispersing such assemblies."‡ Three years afterwards, upon the petition of certain religious societies, the rigour of this act was slightly abated, by a modification which forbids any person before nine in the evening, to break into a place of meeting, wherein shall be assembled the members of any religious society of this state, provided a majority of them shall be white persons, or otherwise to disturb their devotion, unless such person so entering the said place of worship, shall have first obtained from some magistrate appointed to keep the peace, a warrant, &c. in case a magistrate shall be then actually within the distance of three miles from such place of meeting; otherwise, the provisions of this act of 1800 above cited, to remain in force.† Here we perceive, that the freedom of the coloured race to meet for the purpose either of mutual instruction, or religious worship, does not depend upon any conduct of their own, but upon the relative number of white persons who may think proper to attend with them. Is it not obvious, that such legislation was designed to discourage or prevent the meetings for religious

\* Stroud's Slave Laws, page 92. † Ibid. p. 94.

‡ To the credit of New Jersey, it ought to be noted, that in 1788, about sixteen years before the law for the abolition of slavery was enacted there, a law was made requiring the masters and mistresses of negro and mulatto slaves and servants, to teach them to read while under twenty-one years of age, on pain of forfeiting five pounds, for neglect or refusal.

or other purposes of the coloured people, whether bond or free?

In Virginia, and Mississippi, laws have been enacted, prohibiting the slaves, free negroes, and mulattoes, from meeting at night upon any pretext whatever.

I am far from ascertaining, that these enactments are the result of wanton barbarity on the part of the masters—they are unquestionably designed to secure the magisterial class from the machinations of the slaves. It is not needful to my present purpose, to enquire whether the dangers to be avoided, are real or imaginary. It is sufficient that such fears and such efforts are the unfeeling concomitants of the system. "Where-ever slavery is established," says Sismondi; "the demand for security obliges the masters to hold the servile class in a state approaching as nearly as possible to that of brutes." Robin reports, that a French colonist in Louisiana frequently asserted, that he feared nothing so much as slaves with cultivated minds. He said, that his utmost efforts were used to restrain the enlargement of their understandings, and that those efforts were the most successful. These sentiments of the colonists are similar to those formerly entertained by the Romans. Cato, the censor, saw nothing more dangerous than intelligent slaves. He required his own to sleep, whenever they were not employed at their labours, "so fearful was he that they might learn to think."<sup>75</sup>

Nothing more need be said to establish the position that slavery unavoidably tends to brutalize its victims. Even the advocates of the system admit this conclusion; and not unfrequently resort to it as an excuse for its continuance. We are often told, that the slaves, when their number is great, are too much sunk and degraded to be fit for freedom. It is not my present object to enquire, whether the slaves in the United States are actually too far degraded below the proper level of humanity to be fit for the enjoyment of freedom. The enquiry itself appears to involve some considerations which ought to be carefully examined as preliminaries. Is there any possible degree of degradation which can justify their general privation of a right to dispose of their own mental and physical powers for their individual advantage? If there is, what is that degree, and by what criterion is it to be tested? Who are to be the judges? Does a general degradation, if it can be shown to constitute a reason for detaining them generally in slavery, furnish a satisfactory cause why the whole progeny of female slaves should be held in slavery, whether they are actually degraded or not? When we shall have fairly proved that a part of the human race are justly and righteously deprived of the natural rights of man, the right to their own bones and sinews, unless they have attained a determinate point in the scale of moral and intellectual refinement; when we shall have discovered upon whom the authority to decide this question has been conferred, and where the rights of this degraded class are properly

vested, we shall be better prepared than we are to engage in the enquiry, whether the slaves in the United States are below this important point of civilization or not. This, however, is not the present object of enquiry. Neither is it now designed to compute how many generations must pass away in a state of servitude before the progress of civilization, with all the modifications of the slaveholding system, will prepare the slaves for the enjoyment of freedom. Instead of going into these interminable questions, I shall simply announce my conviction, that slavery, like every other moral and political evil, is likely to become more inveterate the longer it is continued. And that freedom, not slavery, is the school in which the capacity to enjoy our liberty to the greatest advantage is to be acquired.

Another enquiry, however, remains of a grave and important character, which it behoves the people of this republic to make. Does not slavery retard the march of improvement among the masters, and those with whom they are connected by commercial or political ties? Has not the system a downward tendency in relation to morals and religion, as well as to physical improvements?

In the first place, we may reflect that a system which could originate in nothing else than violence and wrong, can hardly be continued without some mixture of its original ingredients. A prisoner when disarmed, and brought into camp, is not in the same condition as in the field of battle. But the apprehension, if not the application, of the force which was required to produce submission in the field, is necessary to preserve it in the camp. And the same species of violence, either in contemplation, or actual infliction, which first made man a slave, is always required to sustain the unnatural relation. Whatever may be thought of the lawfulness of war, when waged in defence of our rights, it is obvious that the relations of civil society might be maintained in a virtuous community, without the aid of military force. When laws are just, and equitably administered, the sense of moral and religious obligation will always secure the obedience of a virtuous people. Force can never be required to compel the obedience of any but the depraved members of society, to laws which are not palpably unjust. But who would listen to a proposal for dispensing with military preparation, where the number of slaves is great? Or, who would think of relying on a sense of moral and religious obligation to secure their submission to the regulations devised for their government? Slavery being a forced and unnatural condition, *must be sustained*, if sustained at all, by the fear or application of force. Read the sublime description of the millennium, or in other words, of the pure and perfect gospel day, which the evangelical prophet has given us in his eleventh chapter, ending with the declaration that they shall not hurt or destroy in all his holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea; and enquire what then will be the relative situation of masters and slaves. The answer must spontaneously

arise, that the condition will be then unknown. Slavery must melt away, whenever the sun of righteousness shall cast his cloudless rays over the nations. Argue as we can, it is too manifest for argument, that slavery cannot be continued, however it may have begun, without violating the golden rule,—whatsoever ye would that men should do to you, do ye even so to them. Where is the man who would willingly be a slave himself? And where is the mother who could see, without the most poignant anguish, her own children reduced to slavery? Bring the question home; suppose ourselves and our children to be the slaves, and the argument is at an end.

The inevitable conclusion from these premises, is, that the maintenance of slavery has a natural and necessary tendency to blunt the finer sensibilities of the heart, and to render its supporter less delicately sensible in regard to right and wrong. And let it be remembered, that every departure from sound Christian morality has some effect to harden the heart, and prepare the way for more glaring deviations. How then, can a system, which is based upon a violation of one of the plainest injunctions of Christian morals, fail to deteriorate its supporters, and check their progress in the march of moral refinement?

(Conclusion next week.)

From the Emancipator.

#### "SIXTY YEARS SINCE."

(Concluded from p. 116.)

In the debate at the same session, May 13th, 1789, on the petition of the Society of Friends respecting the slave trade, Mr. Parker, of Virginia, said, "He hoped congress would do all that lay in their power to restore to human nature its inherent privileges, and if possible, wipe off the stigma, which America laboured under. The inconsistency in our principles, with which we are justly charged *should be done away*, that we may show by our actions the pure beneficence of the doctrine we held out to the world in our Declaration of Independence.

Mr. Jackson, of Georgia, said, "It was the FASHION OF THE DAY to FAVOUR the LIBERTY OF THE SLAVES. . . . What is to be done for compensation? Will Virginia set all her negroes free? Will they give up the money they have cost them; and to whom? *When this practice comes to be tried, then the sound of liberty will lose those charms which makes it grateful to the ravished ear.*"

Mr. Madison, of Virginia,—"The dictates of humanity, the principles of the people, the national safety and happiness, and prudent policy, require it of us. The constitution has particularly called our attention to it. . . . I conceive the constitution in this particular was formed in order that the government, whilst it was restrained from laying a total prohibition, might be able to give some testimony of the sense of America, with respect to the African trade. It is to be hoped, that by expressing a national disapprobation of this trade, we may destroy it, and save ourselves from reproaches, and our POSTERITY the IMBECILITY EVER ATTENDANT ON A COUNTRY FILLED WITH SLAVES. I do not

\* African Observer, p. 250.

wish to say any thing harsh to the hearing of gentlemen who entertain different sentiments from me, or different sentiments from those I represent. But if there is any one point in which it is clearly the policy of this nation, so far as we constitutionally can, to vary the practice obtaining under some of the state governments, it is this. But it is certain a majority of the states are opposed to this practice."—Cong. Reg. vol. i. p. 308—12.

A writer in the "Gazette of the United States," February 20th, 1790, (then the government paper), who opposes the abolition of slavery, and avows himself a slaveholder, says, "I have seen in the papers accounts of large associations, and applications to government for the abolition of slavery. Religion, humanity, and the generosity natural to a free people, are the noble principles which dictate those measures. SUCH MOTIVES COMMAND RESPECT, AND ARE ABOVE ANY EULOGIUM WORDS CAN BESTOW."

It is well known, that in the convention that formed the constitution of Kentucky in 1780, the effort to prohibit slavery was nearly successful. The writer has frequently heard it asserted in Kentucky, and has had it from some who were members of that convention, that a decided majority of that body would have voted for its exclusion, but for the great efforts and influence of two large slaveholders—men of commanding talents and sway—Messrs. Breckenridge and Nicholas. The following extract from a speech made in that convention by a member of it, Mr. Rice, a native Virginian, is a specimen of the free discussion that prevailed on that "delicate subject." Said Mr. Rice: "I do a man greater injury, when I deprive him of his liberty, than when I deprive him of his property. It is vain for me to plead that I have the sanction of law; for this makes the injury the greater—it arms the community against him, and makes his case desperate. The owners of such slaves then are licensed robbers, and not the just proprietors of what they claim. Freeing them is not depriving them of property, but restoring it to the right owner. In America, a slave is a standing monument of the tyranny and inconsistency of human governments. The master is the enemy of the slave; he has made open war upon him, and is daily carrying it on in unremitted efforts. Can any one imagine, then, that the slave is indebted to his master, and bound to serve him? Whence can the obligation arise? What is it founded upon? What is my duty to an enemy that is carrying on war against me? I do not deny, but in some circumstances it is the duty of the slave to serve; but it is a duty he owes to himself, and not his master."

President Edwards, the younger, said, in a sermon preached before the Connecticut Abolition Society, Sept. 15, 1791: "Thirty years ago, scarcely a man in this country thought either the slave trade or the slavery of negroes to be wrong; but now, how many and able advocates in private life, in our legislatures, in congress, have appeared, and have openly and irrefragably pleaded the rights of humanity in this, as well as other instances? And if we judge of the future by the past,

within fifty years from this time, it will be as shameful for a man to hold a negro slave, as to be guilty of common robbery or theft."

In 1794, the general assembly of the presbyterian church adopted its "Scripture proofs," notes, comments, &c. Among these was the following:

"1 Tim. i. 10. The law is made for man-stealers. This crime among the Jews exposed the perpetrators of it to capital punishment. Exodus xxi. 16. And the apostle here classes them with sinners of the first rank. The word he uses, in its original import, comprehends all who are concerned in bringing any of the human race into slavery, or in retaining them in it. Stealers of men are all those who bring off slaves or freemen, and keep, sell, or buy them."

In 1794, Dr. Rush declared: "Domestic slavery is repugnant to the principles of Christianity. It prostrates every benevolent and just principle of action in the human heart. It is rebellion against the authority of a common Father. It is a practical denial of the extent and efficacy of a common Saviour. It is an usurpation of the prerogative of the great Sovereign of the universe, who has solemnly claimed an exclusive property in the souls of men."

In 1795, Mr. Fiske, then an officer of Dartmouth college, afterward a judge in Tennessee, said, in an oration published that year, speaking of slaves: "I steadfastly maintain, that we must bring them to an equal standing, in point of privileges, with the whites! They must enjoy all the rights belonging to human nature."

When the petition on the abolition of the slave trade was under discussion in the congress of '89, Mr. Brown, of North Carolina, said, "The emancipation of the slaves will be effected in time; it ought to be a gradual business, but he hoped that congress would not precipitate it, to the great injury of the southern states." Mr. Hartley, of Pennsylvania, said, in the same debate, "He was not a little surprised to hear the cause of slavery advocated in that house." WASHINGTON, in a letter to Sir John Sinclair, says, "There are, in Pennsylvania, laws for the gradual abolition of slavery which neither Maryland nor Virginia have at present—but which nothing is more certain than that they must have, and at a period not remote." In 1782, Virginia passed her celebrated manumission act. Within nine years from that time, nearly eleven thousand slaves were voluntarily emancipated by their masters. Judge Tucker's "Dissertation on Slavery," p. 72. In 1787, Maryland passed an act legalizing manumission. Mr. Dorsey, of Maryland, in a speech in congress, December 27th, 1826, speaking of manumissions under that act, said, that "The progress of emancipation was astonishing—the state became crowded with a free black population."

The celebrated William Pinkney, in a speech before the Maryland house of delegates, in 1789, on the emancipation of slaves, said, "Sir, by the eternal principles of natural justice, no master in the state has a right to hold his slave in bondage for a single hour.

I would as soon believe the incoherent tale of a schoolboy, who should tell me he had been frightened by a ghost, as that the grant of this permission (to emancipate) ought in any degree to alarm us. Are we apprehensive that these men will become more dangerous by becoming freemen? Are we alarmed, lest by being admitted into the enjoyment of civil rights, they will be inspired with a deadly enmity against the rights of others? Strange, unaccountable paradox! How much more rational would it be, to argue that the natural enemy of the privileges of a freeman, is he who is robbed of them himself! Dishonourable to the species is the idea that they would ever prove injurious to our interests—released from the shackles of slavery, by the justice of government and the bounty of individuals, the want of fidelity and attachment would be next to impossible."

A Baltimore paper of September 8th, 1780, contains the following notice of Major General Gates: "A few days ago, passed through this town the Hon. General Gates and lady. The general, previous to leaving Virginia, summoned his numerous family of slaves about him, and amidst their tears of affection and gratitude, gave them their FREEDOM."

In 1791 the University of William and Mary, in Virginia, conferred upon Granville Sharpe the degree of Doctor of Laws. Sharpe was at that time the acknowledged head of British abolitionists. His indefatigable exertions, prosecuted for years in the case of Somerset, procured that memorable decision in the court of king's bench, which settled the principle that no slave could be held in England. He was most uncompromising in his opposition to slavery, and for twenty years previous he had spoken, written, and accomplished more against it than any man living.

Mr. Tucker, of Virginia, judge of the supreme court of that state, and professor of law in the University of William and Mary, addressed a letter to the general assembly of that state, in 1796, urging the abolition of slavery, from which the following is an extract. Speaking of the slaves in Virginia, he says: "Should we not, at the time of the revolution, have loosed their chains and broken their fetters; or if the difficulties and dangers of such an experiment prohibited the attempt, during the convulsions of a revolution, is it not our duty, to embrace the first moment of constitutional health and vigour to effectuate so desirable an object, and to remove from us a stigma with which our enemies will never fail to upbraid us, nor our consciences to reproach us?"

Governor Barbour, of Virginia, in his speech in the United States senate, on the Missouri question, Jan. 1820, said: "We are asked why has Virginia changed her policy in reference to slavery? That the sentiments of our most distinguished men for thirty years entirely corresponded with the course which the friends of the restriction (of slavery in Missouri) now advocated; and that the Virginia delegation, one of whom was the late president of the United States, voted for the restriction (of slavery) in the northwestern territory, and that Mr. Jefferson has delineated



a gloomy picture of the baneful effects of slavery. When it is recollected that the Notes of Mr. Jefferson were written during the progress of the revolution, it is no matter of surprise that the writer should have imbibed a large portion of that enthusiasm which such an occasion was so well calculated to produce. As to the consent of the Virginia delegation to the restriction in question, whether the result of a disposition to restrain the slave trade indirectly, or the influence of that *enthusiasm* to which I have just alluded,

it is not now important to decide. We have witnessed its effects. The liberality of Virginia, or, as the result may prove, her folly, which submitted to, or, if you will, proposed this measure, (abolition of slavery in the northwestern territory), has eventuated in effects which speak a monitory lesson. *How is the representation from this quarter on the present question?*

Mr. Inlay, in his Early History of Kentucky, p. 185, says, "We have disgraced the fair face of humanity, and trampled upon the sacred privileges of man, at the very moment that we were exclaiming against the tyranny of your (the English) ministry. But in contending for the birthright of freedom, we have learned to feel for the bondage of others, and in the libations we offer to the goddess of liberty, we contemplate an emancipation of the slaves of this country, as honourable to themselves as it will be glorious to us."

In the debate in congress, Jan. 20, 1806, on Mr. Sloan's motion to lay a tax on the importation of slaves, Mr. Clark, of Virginia, said: "He was no advocate for a system of slavery." Mr. Marion, of South Carolina, said: "He never had purchased, nor should he ever purchase a slave." Mr. Southard said: "Not revenue, but an expression of the national sentiment is the principal object." Mr. Smith—"I rejoice that the word (slave) is not in the constitution; its not being there does honour to the worthies who would not suffer it to become part of it." Mr. Alston, of North Carolina—"In two years we shall have the power to prohibit the trade altogether. Then this house will be UNANIMOUS. No one will object to our exercising our constitutional powers." *National Intelligencer*, Jan. 24, 1806.

These witnesses need no vouchers to entitle them to credit—nor their testimony comments to make it intelligible—their names are their endorsers, and their strong words their own interpreters. We waive all comments. Our readers are of age. Whosoever hath ears to hear, let him HEAR. And whosoever will not hear the fathers of the revolution—the founders of the government, its chief magistrates, judges, legislators, and sages, who dared and perilled all under the burdens, and in the heat of the day that tried men's souls—then "neither will he be persuaded though THEY rose from the dead."

Some of the points established by the testimony are—The universal expectation that the moral influence of congress, of state legislatures, of seminaries of learning, of churches, of the ministers of religion, and of public sentiment widely embodied in abolition societies,

would be exerted against slavery, calling forth by argument and appeal the moral sense of the nation, and creating a power of opinion that would abolish the system throughout the Union. In a word, that free speech and a free press would be wielded against slavery without ceasing and without restriction. Full well did the south know, not only that the national government would probably legislate against slavery whenever the constitution placed it within its reach, but she knew also that congress had already marked out the line of national policy to be pursued on the subject—had committed itself before the world to a course of action against slavery; wherever she could move upon it without encountering a conflicting jurisdiction—that the nation had established by solemn ordinance a memorable precedent for subsequent action, by abolishing slavery in the northwest territory, and by declaring that it should never thereafter exist there; and this, too, as soon as by cession of Virginia and other states, the territory came under congressional control. The south knew also that the sixth article in the ordinance prohibiting slavery, was first proposed by the largest slaveholding state in the confederacy—that the chairman of the committee that reported the ordinance was a slaveholder—that the ordinance was enacted by congress during the session of the convention that formed the United States constitution—that the provisions of the ordinance were, both while in prospect, and when under discussion, matters of universal notoriety and approval with all parties, and when finally passed, received the vote of every member of congress from each of the slaveholding states. The south also had every reason for believing that the first congress under the constitution would ratify that ordinance—as it did unanimously.

A crowd of reflections, suggested by the preceding testimony, press for utterance. The right of petition ravished and trampled by its constitutional guardians, and insult and defiance hurled in the faces of the SOVEREIGN PEOPLE, while calmly remonstrating with their SERVANTS for violence committed on the nation's charter and their own dearest rights. Added to this "the right of peaceably assembling" violently wrested—the rights of minorities, rights no longer—free speech struck dumb—free men outlawed and murdered—free presses cast into the streets, and their fragments strewed with shoutings, or flourished in triumph before the gaze of approving crowds as proud mementoes of prostrate law!

The spirit and power of our fathers, where are they?—Their deep homage always and every where rendered to FREE THOUGHT, with its inseparable signs—free speech and a free press—their reverence for justice, liberty, rights, and all-pervading law, where are they?

But we turn from these considerations—though the times on which we have fallen, and those to which we are borne with headlong haste, call for their discussion as with the voices of departing life—and proceed to topics relevant to the argument before us.

From the New York Observer.

#### VERSAILLES.

The only excursion which my short stay in the French capital allowed me to make, was to Versailles, where Louis XIII. built a hunting seat in the midst of a forest thirty miles in circumference, and which Louis XIV. enlarged into a palace, at the most enormous expense that ever was lavished in Europe upon a similar undertaking. It is acknowledged to have cost a thousand million francs, (82,000,000,000,) a sum sufficient to have built a city of eight thousand houses, at an average expense of twenty-five thousand dollars, and that at a time when money was worth more than twice as much as it is now. But for the extraordinary financial talents of Colbert, it would have beggared the kingdom, which in fact did not recover from the extreme exhaustion in a hundred years. Versailles lies twelve miles nearly west of Paris. Having taking seats in the morning diligence, we passed the barriers by the Neuilly Avenue and the grand Triumphal Arch, and found both sides of this truly "royal road" skirted for six miles, at least, by double rows of majestic trees, which, as the day was warm, added exceedingly to the pleasantness of the ride. The time not permitting us to stop at St. Cloud, we merely caught a glimpse of the palace through the thickly shaded park which surrounded it. It stands on an eminence, gently sloping down to the Seine, almost as retired as a private chateau; and that the grounds are highly enchanting I can easily believe, as well from what we could see of them in passing, as from the testimony of all who have visited them. It is well known, that St. Cloud was Napoleon's favourite residence, in the intervals of his brilliant campaigns; but why he preferred it to Versailles, it may be difficult to conjecture. Perhaps its proximity to the capital may have had some influence. Perhaps he did not like the omens of a palace, from which Louis XVI. and his devoted queen were violently torn by the most ferocious mob that ever thirsted for royal blood, and brought back in savage triumph to Paris, to await the stroke of the guillotine. Or possibly it was because, in the vastness of his ambition, the most gorgeous palaces were entirely overlooked, and he would not allow either personal accommodations or display to interfere for a moment, with the ruling passion of his soul, to establish a fifth universal monarchy.

The situation of the palace of Versailles is undoubtedly one of the finest that could have been selected any where, within the same distance of the metropolis. The ground is high, and the ascent gradual. It slopes off gracefully in every direction. But I confess, that in approaching it by the great road from Paris, I was disappointed. Perhaps it was because I had heard how much it cost, and had seen quite too flattering pictures of it in the print shops. At any rate, my expectations were not answered. The east front is quite as many hundred feet long as I had supposed; but it is not so magnificent. Leaving the diligence, you enter a vast paved court, or quadrangle, by what must once have

been a superb gateway, and you are surprised, after all you have heard of Versailles, and of Louis the Great, at the want of symmetry and architectural grandeur, in the vast central pile before you. The wings on your right and left, as you stand in the centre of the court, are lofty and in better taste. The chapel, especially, which is a large Gothic building, and connected with the palace at the extreme right, makes a venerable and even noble appearance. Turning round, as you naturally will, before you proceed any further, the prospect to the east is extensive and very fine. The village of Versailles is spread out before you, and a great part of it was evidently built as a sort of outer court, or appendage, to the palace itself. The houses, extending nearly a mile on both sides of the wide street, directly in front, present rather a showy correspondence of design and execution, and a century and a half ago must have added very much to the general effect; but every thing is now in a state of decay. Which way so ever you turn your eyes, you can see that the glory of a proud monarch has been there, but the glory has long since departed.

When you have remained long enough in the great square, which you first enter, to satisfy your curiosity, passing through a lofty arched gateway, close to the chapel, you find yourself standing upon the broad terrace which is overlooked by the west front of the palace. And here, the whole *coup d'ail* as much exceeded my expectations, as it had fallen below them on the other side. How much the first disappointment had to do, by way of contrast with the second, I cannot certainly tell; but I stood for some time in mute astonishment. Such a front—such a terrace—such flights of marble steps—such *jets d'eau* and fish ponds—such gardens—such a park—such avenues—such an artificial lake, and such a peopling of enchanted grounds with warriors and statesmen, and poets, and orators—with Venuses, and Minervas, and Apollos—with Naiades, and Dryades, and Nereides, and Tritons, I am sure I never expected to behold. Was it a reality, or a dream, after falling asleep over the Arabian Nights' Entertainments? If such was the actual state of things after a century of decay, what must it have been in all the freshness and bloom of a new creation, when Louis and his court, in the meridian of his glory, together with all the learned men he could allure from every country, were there! From what I saw, and from the descriptions which have been given of the interior of the palace, and of the voluptuousness of the long reign in which it was built, I can easily believe, that a *thousand million* of francs, incredible as the sum at first appears, may have been expended within this single enclosure of five miles in circuit.

The west front is altogether more uniform and magnificent than the east, and including the orangery is two thousand four hundred feet in length. The orangery is a garden of some hundred trees on the south wing, into which you descend from the terrace by marble steps, at least thirty feet below the level of that wide and beautiful promenade. These trees, which appeared very green and flourish-

ing, and many of which were laden with fruit, are some of them eight or ten inches in diameter, and from fifteen to twenty feet high. They are planted in large square boxes, upon low wheels, by means of which, at the approach of winter, they are easily drawn into the vast excavation, or green-house under the terrace, where they are perfectly secure from frost, and ready to be taken out again as soon as the spring opens.

In walking over these extensive grounds, you find yourself quite exhausted before you have threaded half the mazes, or discovered and examined a tenth part of the curiosities with which they are so tastefully and affluently ornamented. At every step, almost, you find something new to arrest you in your progress, either to excite your admiration, or in the moss grown decay to which it is abandoned, to remind you how "the fashion of the world passeth away." While some of the marble fountains and fish-ponds are kept in fine repair, others bear the marks of long and entire neglect. In looking at the alligators, crocodiles, and other huge and mail clad aquatic shapes, which lurk in the green slime and among the weeds and rushes of these last, I could not help thinking how much more true to nature the representation is, than it was, when, in the middle of the seventeenth century, every thing was new, and sparkled and glittered in the sunbeams.

Directly in front of the palace, and commencing just at the slope of the great terrace, is a beautiful flower garden, which is very extensive, and when I was there, was in all its glory. Some twenty or thirty yew trees, scattered at random here and there among the flowers and shrubbery, and trimmed into perfect cones of various diameters and elevations, presented a unique appearance. Through the centre of this garden is a wide gravelled walk, which, as it extends westward, becomes a noble shaded avenue, adorned with statuary, and reaching the head of an artificial lake, which covers many a broad acre, and the termination of which is almost lost in the distance. In all the principal avenues the trees and hedges are trimmed and sheared with mathematical precision, which to my eye detracts much from their beauty; and yet they are beautiful. Every where, as I have before intimated, they are richly ornamented by the hand of the sculptor. My young friend who was with me counted more than *eighty* statues, urns, vases, &c. from a single station. Upon the palace itself and all around it, there were so many of these costly decorations, that we did not attempt to count them. We *guessed* there were not less than a *thousand* in all, and as we were used to *guessing*, I hope the reader will *imagine*, or *conjecture*, or *reckon*, that we could not have been far out of the way. In one very retired and woody spot, we found a kind of marble circus, with magnificent gateways and arches; but we could not learn for what purpose it was erected. Whatever royal sports may have been enjoyed there, however loudly it may have rung with crowned and mitred and jewelled laughter, it has now been long and entirely deserted. The whispering breezes and the dancing sunlight are still

there. The little birds are as happy and jubilant as ever; but where are the princely decorations, the wit and beauty and genius that once sparkled there?

In the centre of the park, about a mile west of the palace, there are two elegant chateaux, called *trianons*, one of which was then occupied by the royal family. The other being unoccupied, we easily gained admittance, and were conducted through the apartments, which we found very richly fitted up, and magnificently, though not gaudily, decorated and furnished. The palace was at that time shut, which was of course a great disappointment. We wanted to traverse those vast halls, and look into some of the gorgeous apartments of *Louis le Grand*; and by a side door, near the chapel, one of us even ventured to the top of the first flight of stairs, but was met and hastily driven back, by an officer in gold lace. Upon further enquiry, we found that Louis Philippe himself was there. I am, however, quite disposed to pardon his majesty, for not making himself visible, as he is about to convert the palace of Versailles into a great national museum, and as he was then planning the necessary alterations.—*Humphrey's Tour.*

For "The Friend,"

#### WM. PENN'S ADVICE TO MINISTERS.

And first, as to you, my beloved and much honoured brethren in Christ who are in the exercise of the ministry; O feel life in the ministry! Let life be your commission, your well-spring and treasury on all such occasions; else you well know there can be no begetting to God, since nothing can quicken or make people alive to God, but the life of God; and it must be a ministry in and from life that enlivens any people to God.

We have seen the fruit of all other ministry by the few that are turned from the evil of their ways. It is not our parts or memory, the repetition of former openings in our own will and time, that will do God's work. A dry doctrinal ministry, however sound in words, can reach but the ear, and is but a dream at the best; there is another soundness, that is soundest of all, viz. Christ the power of God. This is the key of David that opens and none shuts; and shuts and none can open. As the oil to the lamp, and the soul to the body, so is that to the best of words—which made Christ to say, "My words, they are spirit, and they are life;" that is, they are from life, and therefore they make you alive who receive them. If the disciples who had lived with Jesus, were to stay at Jerusalem till they received it, so must we wait to receive before we minister, if we will turn people from darkness to light, and from Satan's power to God.

I fervently bow my knees to the God and Father of our Lord Jesus Christ, that you may always be likeminded, that you may ever wait reverently, for the coming and opening of the word of life, and attend upon it in your ministry and service, that you may serve God in his Spirit. And be it little, or be it much, it is well; for much is not too much, and the least is enough, if from the motion of

God's Spirit; and without it, verily, never so little is too much, because to no profit. For it is the Spirit of the Lord immediately, or through the ministry of his servants, that teacheth his people to profit; and so far as we take him along with us, so far are we profitable, and no farther. For if it be the Lord that must work all things in us, and for ourselves, much more is it the Lord, that must work in us for the conversion of others. If therefore it was once a cross to us to speak, though the Lord required it at our hands, let it never be so to be silent, when he does not. It is one of the most dreadful sayings in the Revelations, that he that adds to the words of the prophecy of this book, God will add to him the plagues written in this book. To keep back the counsel of God is as terrible; for he that takes away from the words of the prophecy of this book, God shall take away his part out of the book of life. And truly it has great caution in it to those that use the name of the Lord, to be well assured the Lord speaks, that they may not be found of the number of those, who add to the words of the testimony of prophecy which the Lord giveth them to bear; nor yet to mince or diminish the same, both being so very offensive to God.

Wherefore, brethren, let us be careful neither to outgo our guide, nor yet loiter behind him; since he that makes haste may miss his way, and he that stays behind, lose his guide. For even those who have received the word of the Lord, had need to wait for wisdom, that they may see how to divide the word aright; which plainly implieth, that it is possible for one who hath received the word of the Lord to miss in the division and application of it, which must come from impatience of spirit and self-working; which makes an unsound and dangerous mixture, and will hardly beget a right-minded living people to God. I am earnest in this above all other considerations, as to public brethren, well knowing how much it concerns the present and future state and preservation of the church of Christ Jesus, that has been gathered and built up by a living and powerful ministry; that the ministry be held and continued in the manifestations, motions, and supplies of the same life and power, from time to time.

Wherever it is observed that any one ministers more from gifts and parts than life and power, though they have an enlightened and doctrinal understanding, let them in time be advised and admonished for their preservation; because insensibly such will come to depend upon self-sufficiency, to forsake Christ the living fountain, and to hew out to themselves cisterns that will hold no living water; and by degrees draw others from waiting upon the gift of God in themselves, and to feel it in others, in order to their strength and refreshment; to wait upon them, and to turn from God to man again, and so to make shipwreck of the faith once delivered to the saints, and of a good conscience towards God; which are only kept by that divine gift of life, that beget the one, and awakened and sanctified the other in the beginning.

For "The Friend."

#### FIRST DAY OF THE WEEK.

The following is extracted from a work written by Robert Barclay in the year 1670, entitled "Truth cleared of Calumnies," being an examination of a book printed at Aberdeen, called a "Dialogue between a Quaker and stable Christian."

"Thou wouldest prove," says R. B. to his opponent, "that the Lord's people are under a tie and engagement to keep the first day of the week for a Sabbath. For the first reason, thou sayest, the fourth commandment requires the keeping holy of one day of seven."

But as it requires the observation of one day of seven, so it expressly instances that day to be the *sabbenth*, which day we do not keep.

As to the second reason, "If the command be moral and perpetual," as thou callest it, it ought to be kept in every point of it; which you do not, therein condemn yourselves. But the outward sabbath, or the keeping one day of the week for a sabbath, is not perpetual, but abolished, together with the new moons, and other feasts of the Jews. See Colloss. ii. 16, 17. "Let no man judge you in meat or drink, or in respect of an holy day, or of the new moons, or of the sabbath days; which are a shadow of things to come." See also Rom. xiv. which plainly holds forth all days under the gospel to be alike. And Paul said to the Galatians, "Ye observe days, &c.; I am afraid of you."

For a third reason thou sayest, that Jesus Christ plainly intimates the continuance of a sabbath, because, speaking of the desolation of Jerusalem, he said, pray that your flight be not in the winter, or on the sabbath day. But that sabbath day is neither here nor elsewhere said to be the first day of the week. The Jews were to flee at that time, and Christ holds forth their difficulties, that it should be grievous unto them, to be put to it to flee on their sabbath day, or be killed, for they kept it in the strictness of it. But as for any of your sabbath-keepers, they are not so strait-laced, but they will do less necessary things, than to flee from danger on that day. As the outward Jew desireth that he may not be put to flee on his outward sabbath, so the inward Jew in spirit desires much more, that he may keep his sabbath, which is his spiritual rest in Christ, that the enemy often seeks to break, to cause him to flee on his sabbath day; but this to you is a mystery, viz. what the sabbath of them who believe is; Heb. iv. 9, 10. "There remaineth therefore a sabbatism to the people of God, and he that has entered into his rest, hath ceased from his own works, as God did from his." That this sabbath or rest is not an outward day, is plain; because in the next verse, he saith, "Let us labour therefore to enter into that rest." If it were an outward day, it might easily be entered into, but this is such a rest, as none can enter into, who hearken not to the voice of the Lord by believing and obeying it.

For a fourth reason thou sayest, though you keep not the same day the Jews did, you have the same authority for keeping

your day, that they had for theirs. Hence this day that we keep, sayest thou, is called the Lord's day, Rev. i. 10.; it being set apart by the Lord for his service, and as a special memorial of his resurrection. But for all this there is no probation at all, but mere assertions; if ye have the same authority, produce it, and let us see it. John was in the spirit on the Lord's day, therefore, the first day of the week ought to be kept. How does this hang together? Prove that John meant the first day of the week. We read much in Scripture of the day of the Lord, which is the Lord's day; but no where do we find it called the first day of the week, or any other natural day, for it is spiritual; and as God called the natural light, day, so he calleth the spiritual light of his appearance, when the Sun of righteousness ariseth with healing under his wings, day; and this is the day of the Lord, wherein his people rejoice and are glad. And whereas thou sayest, it is set apart by the Lord, as a special memorial of his resurrection; this is thy naked assertion, without any shadow of proof. If thou wilt say, that therefore it is to be a holy day, because he rose on it, is not this a fair inlet to all the papist holy days? If you keep one day for his resurrection, why not one day for his conception, another for his birth, another for the annunciation of the angel, another for his being crucified, and another for his ascension, and then we shall not want holy days in good store?

Fifthly, thou sayest those who oppose the sabbath day, sin against mercy, equity, and justice. It is granted; but those who oppose your day, which ye have made or imagine to be the sabbath, do no sin against any of the aforesaid, if in other things they keep to the rule of mercy and justice. First, they sin not against mercy, if through all the days of the week they be found in that which is for the good of themselves and their neighbours; not laying too heavy burdens upon their own souls, by excessive care and labour in outward things, nor yet forcing their bodily strength beyond the rule of mercy and love; nor imposing any thing upon either servants or cattle contrary to mercy. For if the law required mercy even in these things, much more the gospel; so that we grant that times of rest are to be given unto servants, and beasts, and mercy is to be shown unto them, more than under the law. Thus the end of the sabbath is answered, which was made for man; yea, this is indeed to keep the sabbath; "to undo every burden, and to let the oppressed go free," both as to the inward and the outward. And the Lord's people have frequent times, more than once a week, wherein laying aside their outward affairs for a season, they meet together to wait upon the Lord, and be quickened, refreshed and instructed by him; and worship him in his Spirit, and be useful to one another in exhortation, admonition, or any other way, as the Lord shall furnish; and it were sad if the Lord had allowed but one day of seven to this effect.

The Lord inviteth the weary and distempered to come to him every day; and those

who abide not in a due care every day that their hearts ordered aright, but let them forth excessively in their outward occasions all the week, provoke the Lord to shut them out from access to him upon the first day. And they cannot be charged with sinning against justice, who give up to the Lord, not only one day of seven, but all the seven, even all the days of their life, to his service; for equity and justice call upon us to spend all the seven in his service, that our hearts may be continually exercised in his fear and love.

And as for the first day of the week, we meet together on that day as we do on other days, according to the practice of the primitive Christians, to wait upon the Lord and worship him; but to plead so obstinately as you do that the fourth command, bindeth to a particular observation of that day, and yet be found so slack in the observance of it, as you generally are, is such an inconsistency as the Quakers cannot own. "So it is manifest, that it is only the inventions of men that we disown, and not any of the ordinances of Jesus Christ."—*Barclay's Works, folio edit.* p. 38.

"Forasmuch as it is necessary that there be some time set apart for the saints to meet together to wait upon God; and secondly it is fit at sometimes that they be freed from their other outward affairs, and that thirdly, reason and equity doth allow that servants and beasts have some time allowed them to be eased from their continued labour; and fourthly, it appears that the apostles and primitive Christians did use the first day of the week for these purposes, we find ourselves sufficiently moved for these causes, to do so also, without superstitiously straining the Scriptures for another reason; and though we therefore meet and abstain from working upon this day, yet doth not that hinder us from having meetings also for worship at other times."—*Apology, p. 363.*

#### SCRAPS;

OR, A PAGE FROM MY PORT FOLIO.

Doubtless, we are a great and glorious people, Free, moral, wise, religious, and what not; Enjoying heartily, with other comforts, Opinions most respectful of ourselves.

Yes, doubtless, we are great, and every hour becoming greater, like a vast mushroom. "Evens rises, as if by magic, in the forest, And where, of late, a troop of tushful wolves Howled their wild wood-notes to the midnight moon, Capers the hopeful youth, and fiddles squeak."

"Our virtuous and enlightened population Rolls onward like a deluge, scattering wide, With much commendable, unsparring zeal, The lumpy, two-legged, and inferior vermin, To dens obscure, and deserts far remote, To trapper and to squatter yet unknown."

Yes, doubtless, we're a wise, a moral people. Ask ye for proof? and can ye not perceive The scent of whiskey fumes on every gale? Others may boast their floods of milk and honey, Ours may be called a whiskey-streaming land. As flows life's current through the human frame In countless rills mending, so does whiskey Flow through our country; but a copious tide, Resembling more a torrent than a rill— Marking its troubled and tumultuous course, By poverty and crime, disease and death. We kill the nation off to get the snail.

The soil produces grain, the grain the whiskey, The whiskey ruin, both to soul and body; And thus we travel the delightful round: And modern Solomons, who rule the nation, Wisely decline to tax the precious fluid, Least haply they might check the growth of grain, And raise a frown upon a voter's brow.

Yes, doubtless, we're a free, a Christian people, Holding this truth to be self-evident, That all men are by Heaven created equal, Endowed alike with right to liberty. Doubt ye the fact? and have ye ne'er beheld Upon our public ways, a group of beings, Aye, human beings, with immortal souls, Driven to the market, like a flock to slaughter, Chained, sold, lashed, mangled, at the sound discretion Of worthless judges, of superior nature, Because enveloped in a paler skin? The dearest ties the heart can know discovered,— The parent parted from her infant treasure, The fainting maiden from her lover torn, And doomed to toil and slavery for ever.

Yes, doubtless, we're a moral, Christian people. God hath commanded, thou shalt do no murder; He, at whose bidding all things rose from nothing, And, at whose frown, would sink again to nought. And lo! forth crawls the important duellist, An evanescent wren, a thing of dust, And dares his wrath, and tramples on his law. The curse of Cain is on him—his right hand, His soul, encrimsoned with a brother's blood, A friend—a boon companion—one with whom, A few short hours before, he had united, Perhaps in scenes of folly and of crime: What then? he mingles with congenial Christians, Calls himself one, no doubt, and stands prepared To enact the self-same Christian part again. Will human laws deter him? Human laws We surely not designed for men of honour: A starting wretch, in the pursuit of plunder, Commits a murder, and he shall be hanged; Not so your man of honour—he may kill, Arrange deliberately his mode of murder, Become an adept by industrious practice, And boast of his expertness at the trade; He will not do it—'tis in a man of honour— And laws, and those who ought to guard them, sleep. O yes, no doubt—we are a Christian people.

S. J. SMITH.

## THE FRIEND.

THIRD MONTH, 17, 1838.

The "Contributors to the Asylum (Friends) for the Relief of Persons deprived of the use of their Reason," held their annual meeting on the afternoon of the 14th instant, in the committee room of Friends' meeting house on Mulberry street. The following officers were chosen for the year ensuing:

Treasurer—ISAIAH HACKER.

Clerk—SAMUEL MASON, JR.

Managers—Timothy Paxson, Charles Allen, Joseph R. Jenks, Joel Woolman, George R. Smith, Isiah Hacker, William Hillis, Lindsey Nicholson, Jacob Justice, Edward Yarnall, Edward B. Garrigue, John G. Hoskins, John Richardson, Samuel B. Morris, Thomas Wood, Isaac Collins, Richard Randolph, Mordecai L. Dawson, John Farnum, George G. Williams.

The annual meeting of Friends' Reading Room Association, was held at their rooms on Apple-tree alley, on the evening of the 13th instant, at which were appointed the following officers for the ensuing year:—

JOSEPH SCATTERGOOD, Secretary.

BLAKEY SHARPLESS, Treasurer.

Managers—Philip Garrett, Samuel Mason, Jr., John G. Hoskins, Samuel F. Troth, Jeremiah Hacker, Joseph Kite, Samuel Randolph, Thomas Williamson, John Farnum, George G. Williams, John Lippincott, William Kite, Josiah H. Newbold, Wm. Biddle.

Annual reports were produced and read in each of the preceding meetings, fraught with interesting details of their proceedings respectively. Abstracts of these we propose to insert as we have opportunity.

#### WESTTOWN SCHOOL.

The committee to superintend the Boarding School at Westtown, will meet there on fifth day, the 5th of next month, at 3 o'clock P. M. The committee on teachers to meet the same afternoon at one o'clock. The visiting committee to attend at the school on seventh day, the 31st inst. THOMAS KIMBER, Clerk. Philada. 3d mo. 17, 1838.

As a general examination of the pupils of both sexes will take place at the close of the session, which it is hoped will be interesting and useful to them, it is desirable it should not be interrupted by the removal of any of the students during its continuance. The exercises of the school will terminate on fifth day, the 5th of next month, and it is expected the scholars will leave for their respective homes on sixth and seventh days. Accommodations will be provided to convey to Philadelphia, on sixth day, those whose parents or guardians may desire to meet them there; but to enable the superintendent to make suitable arrangements for this purpose, it will be necessary he should be timely informed of the wishes of parents on this subject.

#### FRIENDS' ASYLUM.

Visiting Managers for the Month.—Lindsey Nicholson, No. 24, South Twelfth street; George R. Smith, No. 457, Arch street; John G. Hoskins, No. 60, Lawrence street.

Superintendents.—John C. and Letitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201, Arch street.

Resident Physician.—Dr. Robert R. Porter.

DIED, at his residence at Censoro, Belmont county, Ohio, on the 21st of second month, after an illness of three days, of pleurisy, BENJAMIN WATSON, in the 64th year of his age. For many years he acceptably filled the station of an elder. He was assiduous, but unostentatious, in the discharge of his social and religious duties—those of the latter class receiving his attention in preference to his temporal concerns. Given to hospitality, his heart and hands were pre-eminently open to the messengers of the glad tidings of the gospel, and with a devotedness proportionate to the dignity of the work, he stood ready to lend his aid. In affluence, he was an example of moderation and humility worthy of imitation. "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." This portion of Holy Writ seems to have been remarkably realised in the life and death of this dear Friend. The night previous to his death he expressed his entire resignation to the event, and but a few moments before the solemn close, remarked to his wife, that the flow of peace, consolation, and quiet, that attended his mind throughout the whole of his illness, was beyond expression. He attended the preparative meeting of ministers and elders on fifth day; the quarterly meeting of Short Creek, on sixth and seventh; and on fourth day following, early in the morning, without apparent struggle, terminated his useful life; leaving his beloved family, and numerous relations and friends the comfortable assurance that his portion is that crown of righteousness which the Lord, the righteous Judge, will give all those who love his appearing.

# THE FRIEND.

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## AN ESSAY ON SLAVERY.

(Concluded from page 187.)

But slavery operates unfavourably upon the morals of the masters in a way still more obvious. "One of the first moral consequences," says Sismondi, "which slavery produced among the Romans, was a love of idleness. From the absence of intellectual and physical activity, and from the possession of wealth, acquired by pillage, arose an immoderate passion for sensual enjoyments. The gluttony and voracity of the great were carried to an extent, of which at this day we can form no idea. The earth was ravaged to support their extravagance, and the riches of a province were swallowed at a meal. The house of a grandee containing a great number of slaves of both sexes, the natural effects of this circumstance were soon manifested in the manners of the master. The Roman history furnishes some signal examples of the most scandalous depravity."<sup>\*</sup> "The species of depravity to which this author alludes is visible, to a greater or less extent, among all slaveholding communities. The picture of the morals prevalent a few years ago in the British West Indies, given by witnesses on the spot, affords a gloomy exhibition of the consequences of the prevailing system. Thomas Cooper, a clergyman of the established church, who went to Jamaica, in 1817, to instruct the negroes in the doctrines of Christianity, declared the general profligacy to be perfectly notorious and undisguised. The morals of nineteen white men out of twenty, according to his account, were ruined before they had been a month in the island.†

It requires but little acquaintance with our own slaveholding states to perceive that the system has introduced a depravity of morals there which would hardly be tolerated in a community of any other description of people. It is needless to be more particular. Facts which would scarcely be mentioned where slavery is unknown, appear there in open day. Does not this indicate a retrograde movement in the march of civilization?

Besides these open immoralities which are the legitimate offspring of slavery, the very possession of irresponsible authority has a powerful tendency to corrupt the heart. When men associate with their equals, they learn to curb their passions, and cultivate the milder virtues from necessity as well as choice; but when they move among a class of crouching and servile dependents, the passions are unavoidably indulged, and consequently rendered imperious. The picture drawn by one of the statesmen of the south, himself a slaveholder, and educated in the midst of a slaveholding community, is very striking, if not very faithful to the original. "There must be an unhappy influence on the manners of the people produced by the existence of slavery among us. The whole intercourse between master and slave is a perpetual exercise of the most boisterous passions; the most unremitting despotism on the one part, and degrading submission on the other. Our children see this and learn to imitate it. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circles of smaller slaves, gives loose to the worst of passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped with odious peculiarities. The man must be a prodigy who can retain his morals undrained by such circumstances."<sup>\*</sup>

In justice to the people of the south, it may be remarked that this picture is certainly overcoloured. "The whole intercourse" is not such as above described. Yet there is too much truth in it. The situation of the parties gives scope to the exercise of the boisterous passions, and the effect upon the rising generation is certainly very much as here explained. There may be, and undoubtedly are, some counteracting circumstances; yet the turbulent passions must be more generally predominant among a slaveholding community, than among people where the rights of all are equally recognised. And it will probably be denied by none, that instances of tragical results, arising from the unbridled passions of individuals, are much more frequent in slave states than in other parts of the Union.

An enquiry still remains, whether the existence of slavery does not exercise an unfavourable influence on those connected with the system by commercial or political ties? Or to give the enquiry a more practical direction, whether the morals and principles of the people in the non-slaveholding states are not likely to be deteriorated by its presence in a part of the Union?

Our judgment in relation to this question

may be founded either upon theory or upon facts. Let us first look at the theory. There is much good sense in the observation of the poet, that

"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."

We probably suppose ourselves, in the middle and eastern states, to be opposed to slavery. But do we view it in the same light as we should if it existed no where but among the semibarbarians on the Mediterranean? Do we not view the system with greater complaisance, in consequence of its being tolerated among the citizens of our own confederation? If it had been abandoned by all the civilized world, except the subjects of Great Britain at the Cape of Good Hope, would we not behold its continuance there with stronger abhorrence than we now regard it in our own southern states? Do we appreciate the slavery of the coloured race, as we should in case there were no difference of colour or feature to distinguish them from ourselves? The truth is, that we are so much accustomed to seeing them deprived of the proper rights of humanity, and treated as an inferior race, that we forget what their rights are. We insensibly imbibe the opinions and acquire the feelings of those with whom we associate. The necessity imposed upon us by the federal constitution to deliver up their fugitive slaves, seems to be the recognition of a right which our sober judgments can hardly approve. Those who sincerely believe that the slavery of the negro race is absolutely wrong, can hardly deny that the Mosaic injunction relative to the delivery of fugitive servants,<sup>\*</sup> carries a moral which is no less applicable to the people of this age and nation, than it was to the Israelites of old. Is not the existence of such an obligation unfavourable to our moral sensibility? If we refuse to deliver up a fugitive slave, when found and identified, we violate a national compact—we refuse to do what as parties to the great confederation we are pledged to perform; and if we deliver him, we give our sanction to an unrighteous institution. Has not our agreement to this provision left us merely a choice between acts of doubtful morality?

It is hard to conceive, that the frequent intercourse with slaveholding districts which our extended and diversified commerce occasions, can fail to diminish our abhorrence of the system. Is it possible that we should

<sup>\*</sup>Thou shalt not deliver unto his master the servant which is escaped unto thee: he shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates, where it liketh him best: thou shalt not oppress him. Deut. xxiii. 15.

<sup>\*</sup>African Observer, p. 231.

†Facts illustrative of the condition of slaves in Jamaica.

<sup>\*</sup>Jefferson's Notes on Virginia, 241.

habitually feel the weight of injustice which slavery involves, while our warehouses are filled with the productions of a slave cultured soil, while the manufactories from which we are clothed obtain the raw materials almost wholly from the labour of slaves, and while the choicest viands on our tables owe their excellence to the sweets extracted from a southern clime by servile drudgery? Far be it from me to denounce the interchange of friendship and commercial relations with our brethren of the south. But it certainly is our duty to place such guards upon that intercourse, as to exclude, if possible, the contamination which the near approach to what is evil is very apt to produce. As a means of escaping that contamination, would it not be advisable to encourage the production by the labour of freemen of those articles, either for the table or the manufactory, which a southern climate only can produce? There are many things which habit has incorporated among the necessities of life, and which require a tropical sun or at least a southern climate to mature; but the labours of a tropical climate do not necessarily devolve upon slaves. If the friends of liberty and the rights of man would concentrate their efforts, there is no doubt but we might in a few years free ourselves from the reproach of deifying slavery in theory, and yet supporting it in practice; and what is more, might promote the extinction of slavery, by making it the interest of the masters to abolish the system. For be it remembered that slave labour cannot long support a competition on equal ground with the labour of the free.

If we advert to the facts which a few of the last years have developed, do we not see ample cause to deplore the influence which the doctrines and principles of slavery have exercised in the non-slaveholding states? To what other cause than the contiguous existence of slavery can we attribute the cruel prejudice, so extensively prevalent in the middle and eastern states, against the coloured race? It is not the design of this essay to deal in angry invectives, or to bring up particular acts as a foundation for general charges. But we must see, and it is useless to disguise the fact, that in many parts of our country, the measures dispensed to the coloured race are not such as we should think reasonable and just, if applied to ourselves. Their efforts to improve their own condition have been unkindly and unrighteously opposed, not in the slave states only, but in several of the free. Witness the public opposition to the establishment of a seminary at New Haven for the education of coloured youth. Certainly if they cannot be educated in the seminaries established for the instruction of white persons, it would be no great stretch of Christian benevolence to permit them to establish one of their own. Yet in the autumn of 1831 it was resolved by the mayor, aldermen, common council, and freemen of the city of New Haven, to oppose, by all lawful means, the establishment of such a seminary there. And the reason alleged in the preamble is as extraordinary as the resolution itself. "That the propagation of sentiments favourable to

the immediate emancipation of slaves, in disregard of the civil institutions of the states to which they belong, and, as auxiliary thereto, the contemporaneous founding of colleges for educating coloured people, is an unwarrantable and dangerous interference with the internal concerns of other states, and ought to be discouraged." How far this proceeding was owing to the vicinity of Yale College, in which it is understood that no inconsiderable number of students from the south receive an education, is needless to enquire. But the logic of this preamble is highly redolent of slavery. Short as it is, it includes several fallacies which could hardly have escaped detection, if the eyes of its framers had not been dimmed by the murky atmosphere of slavery. The assumption that slavery is a *civil institution*, will not bear the light. We have so often heard the term applied nearly in this manner by the politicians of the slave states, that we very readily copy the expression without observing the fallacy. The *civil institutions* of society properly denote those regulations which are adopted by general consent, for adjusting the internal concerns of a community. But slavery cannot possibly be established by general consent of the parties concerned. It is the work of violence; established and supported by force. That the founding a seminary for the education of the free coloured youth of the north had any immediate connection with the promulgation of sentiments favourable to the emancipation of the slaves in the south, in disregard of their civil institutions, is too glaring an assumption to deceive any one who applies his understanding to the case. That the promulgation of opinions opposed to the maintenance of slavery is an *unwarrantable* interference with the internal concerns of any of the states, is another of the fallacies which this preamble includes.

The case of Prudence Crandall furnishes another instance of unjust and cruel opposition to the education of the coloured race. The history of this transaction is generally known, and need not be repeated in this essay. That a young woman of irreproachable life should be persecuted, imprisoned, and her house rendered untenable, for no offence, except the manufactured one of opening a school for the instruction of coloured girls, indicates a state of society which we could not believe to exist in the enlightened land of Connecticut, if the facts were not before us. If this assault had been made upon her and her fifteen or twenty coloured girls, by a few of the unauthorised and lawless inhabitants of a village, we might have enquired where were the officers of justice? why was not her property protected from injury by the ministers of the law? But when we learn that the opposition to this humble effort to improve the character and condition of an injured and neglected race, arose not from the rabble of a village, but from the upper ranks of society;\* and

\* To render the establishment of this school as odious as possible, an attempt was made to confound it with the proceedings of anti-slavery societies, and with the justification of intermarriages with the whites. Yet we might suppose these evils sufficiently obviated

when we also find these outrageous proceedings palliated, if not absolutely defended by writers of respectable character, we are compelled to admit that the moral sensibilities of the inhabitants of at least some of our free states are blunted by our intercourse with the slaveholding states. The passage of the Connecticut black act, and the judgment pronounced from the bench by Judge Dagget disfranchising the whole coloured race, manifested a sorrowful obscurity in the moral perceptions of no obscure or unimportant part of the community. An obscurity not easily explained, without admitting the existence of a northern atmosphere obscured by the fogs and vapours of slavery.

Unfortunately Connecticut does not stand alone in the contamination of her sons by the breath of slavery. Even Pennsylvania has exhibited symptoms of a moral infection from the miasmata of slavery. Judge Fox would hardly have thought that the article in the constitution of Pennsylvania, which extends the right of suffrage to the freemen of the state, did not apply to the coloured as well as the white, if his understanding had been free from the bias of slavery. A still more unequivocal evidence of the contaminating influence which the contiguity of slavery is exercising, is furnished by the recent decision of the reform convention in relation to the coloured inhabitants of the state. In the constitution adopted in 1790, when we had in the state 3737 slaves, and were nearly surrounded by slaveholding states, the provision respecting electors is in the following words: "In elections by the citizens, every freeman, of the age of twenty-one years, having resided in the state two years next before the election, and within that time paid a state or county tax which shall have been assessed at least six months before the election, shall enjoy the rights of an elector. Provided that the sons of persons qualified as aforesaid, between the ages of twenty-one and twenty-two years, shall be entitled to vote, although they shall not have paid taxes." But in this article as amended by the convention now sitting, a word is introduced which changes entirely the complexion of the whole article. The right of suffrage is made to depend, not upon any qualification of the mind, natural or acquired, not upon the possession of property, not upon industry or virtue—but upon the *colour of the skin*.\* And this change was carried by a vote of 77 to 45. Thus we find in 1838, a majority of the convention entrusted with the revision of the state constitution willing to deprive the descendants of the African race of those very rights which, in 1765, the people of these thirteen colonies judged to be unalienable. If the taxation of these then British colonies in 1765 by the British parliament, in which they were not represented, was an act of injustice and oppression, upon what principle can the taxing of coloured people now be defended, if they are to be excluded from the rights of suffrage

by the pupils being all free, all coloured, and all females.

\* A similar provision was attempted in 1790, but was rejected upon the motion of Albert Gallatin.

merely because their skins are not coloured like our own? It remains to be seen whether the people at large in the state of Pennsylvania will adopt a constitution with such a provision. The fact that a majority of the convention could agree to record their votes in favour of such an article, is evidence enough of the degradation of moral sensibility produced by contiguous slavery.

If we examine the laws of the states on the northwest of the Ohio, we find traces, too evident to be mistaken, of the operation of similar feelings there toward the coloured race. They are very generally treated, not as objects of Christian benevolence, to be raised and improved by cultivation and encouragement, but as objects of distrust and aversion, to be guarded against as enemies, and prevented from rising above their present depressed condition. It is useless to argue that their intellects are inferior to ours; for even supposing that could be proved, it has nothing to do with the question. Whatever their faculties may be, there is no reasonable excuse for preventing their improvement. If their intellects are not such as to place them on the same level with ourselves, why should we be afraid of allowing them to attain their proper level by cultivating what they have? If we do not wish those people to be enemies, why do we treat them as if they were already such?

The whole mystery, however, of these unequal laws, may be explained upon a very simple and obvious principle. The negro race were found, by those who visited their country, less improved in the arts of civilized life than the people of Europe; and were thus easily reduced to slavery. They were carried as merchandise to the western world. They were bought and held as property in nearly every section of our country. From these circumstances they were not only considered but actually kept in a degraded condition. The progress of Christianity and civilization has effected a recognition of their humanity. They are now admitted to be men. But although in the northern and middle states their slavery is disavowed, the prejudices arising from their former condition among us, strengthened and supported by their present condition in the south, assign them a station inferior to ours in the scale of creation. An aristocracy of colour has been formed; and our pride revolts at the idea of allowing the sable race to enjoy the same rights with ourselves. This pride is not unfrequently aroused by the startling declaration, that if we allow them to educate their children like the whites, and to enjoy the same civil rights with ourselves, we must admit them to marry among us, to fill the offices of government, and thus produce an amalgamation of their race with ours. How it is discovered that these consequences *must follow*, I do not profess to understand. I do not perceive that a white man will be obliged to marry a coloured girl, or a white girl to accept a coloured man for a husband, even though they should be permitted to improve those powers of mind which has been conferred upon them. Nor is it quite self-evident that persons of colour *must*

be elected to posts of honour or profit in the government, unless they should be judged better qualified than the whites, though they should be trusted to vote at elections; for the white voters must, in all probability, be always an overwhelming majority in these northern states. But our passions are easily aroused by an appeal to our pride; and our passions raise a mist which our understandings do not easily penetrate. It is pride, not prudence, which lies at the bottom of many of these unequal measures dispensed to the coloured race. And perhaps we should not be far from the truth were we to assert that this pride, and the injustice arising out of it, are most conspicuous in those of our own colour who are the least elevated, in moral and intellectual refinement, above the objects of their jealousy.

As it would swell this essay beyond its intended dimensions, were I to adduce all the facts which lie before me in testimony of the deleterious effects of contiguous slavery upon the moral sensibilities of our people, I shall refer to a single case in addition to those already advanced. The people of the north have been recently presented with an instructive lesson in regard to habits of thought engendered by the possession of irresponsible power, by the resolution of the house of representatives at Washington, to lay all petitions relating to slavery or the slave trade in the District of Columbia on the table, without being read, referred, or acted upon. Thus the people are plainly informed that how odious soever may be the conduct of the traders in human flesh, who carry on their traffic in the District, or however numerous and respectable the petitioners may be, their remonstrances shall not even be heard. If this is the treatment which the people of the non-slaveholding states receive while they compose a majority, what could we expect in case we should become a minority? But the evidence which this case supplies of the deterioration of the north, lies in the fact, that many of our delegates voted in its favour; of these, fifteen were from Pennsylvania. O shame, where is thy blush!

Conceiving that I have now fairly established the proposition that slavery is exercising an unhappy influence on the opinions and morality of the people in the free states, I shall deduce a practical inference of great importance to the present and succeeding generation.

We are frequently told that the slavery of the south is their business and not ours; and that any efforts on our part to change the condition of property there is an unwarrantable interference with their peculiar institutions. We are even threatened with a dissolution of the Union, unless we cease from such interference. Now if slavery is actually impairing our virtue, and perverting the understandings of our people, we not only have a right, but it becomes our duty to expose its evils, and endeavour to counteract its effects. We may plead the right of self-defence against the contaminating influence of slavery, as well as against any other moral or physical evil. But let not my reader mistake my meaning.

I plead only for a moral and religious defence. Let us attain proper ends by justifiable means. The slavery of the south ought to be opposed in a Christian spirit, and by the arms and armour of Christianity. If we urge the precepts of the gospel to show its utter incompatibility with the spirit and tenor of our religion; if we point out its demoralising tendency upon all who come within the sphere of its influence; if we proclaim its impolicy; if we show that it retards the march of intellect—that it perpetuates the barbarism in which it originated, and that it is continually pouring a degraded population into the free states; if, in short, we endeavour to awaken our fellow citizens to a serious consideration of the enormities of the system, and to the means of its speedy and peaceful extermination; and our brethren of the south will pronounce this an unwarrantable interference, and determine to dissolve the Union on that account, we may perhaps conclude that this is their concern and not ours. If they choose to dissolve it, unless we permit our people to be infected by the vices of slavery, without a voice being raised to warn them of their danger, let them be reminded that the dissolution will be their act and not ours. But we shall require something else than words to convince us that they are sufficiently ignorant of the tenour by which this species of property is held, to put their threats in execution. E. L.

#### RUSCHENBERGER'S VOYAGE.

A Voyage Round the World, including an Embassy to Muscat and Siam, in 1835, 1836, and 1837. By W. S. Ruschenberger, M. D., Surgeon, U. S. Navy; Hon. Member of The Philadelphia Medical Society, Philadelphia, &c. Author of "Three Years in the Pacific."

A new work entitled as above, a closely printed octavo volume of more than 550 pages, has recently been issued from the press of Carey, Lea & Blanchard, of this city. It contains a fund of information relative to countries, probably little known to many of the readers of "The Friend," and we are induced to think, that it will be contributing to their agreeable entertainment by culling some of the more interesting passages.

This voyage round the world was performed on board of the U. S. ship *Peacock*, commanded by C. K. Stribling, accompanied by the U. S. schooner *Enterprise*, lieutenant commanding A. S. Campbell; both vessels being under the command of Commandeur Edmund P. Kennedy. The former ship sailed from the port of New York on the twenty-third of the fourth month, 1835, and nothing occurred which we deem expedient to note, until their near approach to the shores of South America.

"On the 10th of June, at sunrise, we saw the coast of Brazil, stretching between Cape Frio and the harbour of Rio de Janeiro, the hills, or rather mountains, rising in broken outline in the gray of the morning. The light land wind was quickly succeeded by the gentle sea breeze. About three o'clock, P. M., we descried a large sail under the land

to the westward of the Sugar Loaf, which proved to be the United States ship Natchez, bearing the broad pendant of Commodore Renshaw. At a distance of five miles we exchanged signals; and on hauling down our broad blue pendant and substituting a red one, as is the custom when a junior meets a senior commodore, we fired a salute of thirteen guns, which was promptly returned.

"The breeze continued light, and fell almost calm, as the sun sank lower, so that we moved along at a rate not exceeding two miles an hour. The sun-set was a magnificent one, even for this tropical region. The soft tints of the sky changed from the light orange to a golden hue; from that to rosy, and then deepened to a blazing red, which last faded away into the soft gray of twilight, leaving the clouds, no longer reflected upon by the sun, in their own sombre colours. The effect of these hues on the imagination was heightened by the bold and broken outline of the mountains, cast in strong relief, by a flood of light poured upwards from behind them as the sun sank. The moon was at her full, and as she rose, poured her silvery rays over the smooth surface of the waters; and the modest stars of the Southern Coast beamed forth in the calm purity of that religion of which this beautiful constellation is an emblem. The two ships of war, now slowly approaching each other, and with three or four small vessels, were standing in for the harbour. On board of our own vessel, all hands were at their stations for bringing ship to anchor; and all were perfectly hushed, as if by a spell imparted by the quiet glories of the scene around.

"At half past five, the ships had approached so near that a boat boarded us from the Natchez, and informed us, that having been advised of our sailing from New York by a vessel which had arrived, though she had sailed four days after us, the Natchez had been cruising off the harbour in expectation of our arrival. At eight o'clock we encountered the land wind, and were obliged to anchor outside of the harbour, where we lay very comfortably all night. The next morning we got under way, and about ten o'clock reached our anchorage opposite to the city. As we passed up the bay, every one was charmed with the beauties of the scenery; indeed, several officers recently from the Mediterranean declared this bay to be incomparably more magnificent than that of Naples. In fact, nothing can be more romantic and diversified than the scenery around Rio de Janeiro; turn where you may, the eye rests upon a spot to contemplate and admire. But the sight is not the only sense that is delighted at Rio; there is a balmy sort of influence in the atmosphere which soon saps all industrious intentions, and induces a procrastinating disposition which is difficult to overcome. Every one seems rather disposed to indulge in the quiet animal enjoyments of eating, drinking, smoking, lounging and sleeping, leaving to slaves all kinds of manual labour, and hence the embonpoint amongst women, and obesity amongst men of the Creole and Portuguese residents."

The ship remained about a month at Rio de Janeiro, for the purpose of refitting, &c., during which, the voyagers seem to have partaken of much enjoyment—receiving many civilities from the inhabitants.

"On the 12th of July we put to sea, accompanied by the U. S. schooner *Enterprise*, Lieutenant Commandant Archibald S. Campbell, but soon found her to be so indifferent a sailer, that it was determined by the commodore to appoint a rendezvous and part company. In obedience to a signal, she came close along-side, and the orders, tied in a piece of canvass and loaded with lead, were thrown on board. That night we parted.

"Crossing the Southern Atlantic, attended by a common succession of fair and foul weather, we doubled the Cape of Good Hope and entered the Mozambique channel, the scene of the first exploits of Vasco de Gama in the East; but we saw nothing of the "Flying Dutchman;" seeing, however, off the cape, a huge animal whose enormous back, covered with sea-weed and barnacles, rose several feet above the water, and had it remained quiet, every one would have marked it as a rocky islet of the ocean, but it sank in a few moments after it was discovered. What contributed much to the idea of its insular nature, was the light green colour of the water, although we were too far at sea for soundings.

"The southwest monsoon was drawing to a close, and in our passage through the Mozambique channel, we encountered currents and calms; the former in our favour, the latter, of course, against us. One of these calm nights was exquisitely beautiful; the sky was cloudless, and so brilliantly starry that its deep blue colour was distinct. At the same time the surface of the ocean was tranquil, and like a polished steel mirror reflected the whole heavens, and our ship, seemingly suspended between the two, floated among the stars—

"Those friendly lamps

For ever streaming o'er the azure deep,  
To point our path and light us to our home."

"One day, while becalmed, the shaded thermometer standing at 78° F. and great piles of motionless clouds, whose rolled-up edges, silvered by the beams of a mid-day sun, were reflected from the ocean, we observed numerous little animals of the zoophyte tribes, drifting slowly past us. Amongst them were "Portuguese men-of-war," (*Holothuria physalis*, Lin.) and disks of from a half inch to two inches in diameter, belonging to the family of Medusæ (*Medusa porpita*, Lin.) Sailors are fond of observing animals of all kinds, and no sooner was their attention directed to those in our vicinity, than they began to fish for them with buckets, or tin pots attached by rope-yarns, or with tin pots seized to poles.

"The first disk caught was compared to the passion flower. These animals are perfectly round, flat, very thin and beautifully radiated. Their colour is of a yellowish white, and the edge is fringed with delicate blue threads from one to three inches long, according to the size of the disk. These

threads or tentacles are, no doubt, the members with which the animal is provided for seizing its food. The possession of one begot a desire for more, and the dingy—a small skiff—was lowered, and, accompanied by Lieutenant H—, I put off from the ship. We caught many passion flowers, and several Portuguese men-of-war. The last is a transparent bladder of air, of irregular form, two or three inches long, somewhat corrugated on the top, and armed below by numerous short tentacles and one or two slender threads, several feet in length, set with diminutive blue masses, giving them the appearance of strings of fine beads. This appears to form the instrument of attack. The animal possesses the power of stinging, as our carsman found; for his finger, after being touched by one, swelled and the pain darted to his shoulder. He compared the pain to that of a wound inflicted by a bee; it became so annoying, that we were obliged to set him on board ship, where he was speedily relieved by the application of aqua ammonia.

"The ocean is filled with small animals darting in all directions; some flashing in the sun, like rubies, and others like hairs of glass. We observed floating on the surface small white masses, about three inches long and one thick, resembling, at a short distance, froth or air bubbles. We found, on examination, they were attached to very delicate, violet-coloured shells, belonging to Lamarck's genus *Janthina*. Over the vesicular buoy of this animal, the Portuguese man-of-war manages to cast his thread, and like a spider entangling his prey in the web, separates the shell from its buoy, and feeds upon his spoil. When taken, the *Janthina* emits about a teaspoonful of a deep purple fluid, in order, perhaps, like the cuttle fish, to darken the water around, and thus elude the pursuit of his enemies. 'Here, sir,' said Jack, handing me a shell, 'Here sir, is one that a Portuguese has been foul of—he is spitting blood.\*'

"Among other forms of animal life was one resembling a shield, an inch or two long, of a deep bluish colour, and having a thin sail, transparent as glass, shaped like a Gothic arch, set diagonally and permanently across it. A slight shelly structure forms its basis, and from the under surface hang numbers of thread-like tentacles. Pieces of wood pierced by worms (*Teredo navalis*) were also picked up.

"While fishing for these various objects, remarking the millions of little animals floating, or darting about, only a few inches beneath the surface of the sea, we observed that in the course of five minutes the water became transparent, and nothing was to be seen, except here and there a stray man-of-war. Without any perceptible cause, they had all disappeared; the *Janthina* had gathered in his float, and sunk into the depths of the sea, thence to arise again by inflating his vesicular buoy, through means which are yet secret to man. I am under the impression,

\* I afterwards met with the *Janthina* on the coast of Malabar, in the China Sea, in the Gulf of Siam and at the Sandwich Islands. Those seen at the last place were very much larger than any met with before.



the animal has the power of reproducing it, when by any accident it may be lost. A fish called the porcupine fish, from the skin being covered with numerous spines, belonging to the family of gymnodontes (Cuv.) has an apparatus by which it is capable of distending itself with air until it swells almost to a globular form; when inflated, it turns upon its back and floats upon the surface, and were it not for the spines which are erected by inflation, would thus fall an easy prey to its pursuers. We caught several of the tribe. Two hours before sunset not a living thing could be seen in the water; the calm continued—

\*The broad blue ocean and the deep blue sky,  
Looking with languor in each other's face.\*

“On this occasion, Commodore Kennedy stated he had been once, for ten days, in so complete a calm, that the animalcules died, and the ocean exhaled from its bosom on all sides a most insufferable stench. Instances of this kind illustrate the utility and necessity of winds and the agitation of the seas; absolute calms continued for any considerable period, in the winds or waves, would prove equally fatal to all manner of animal life. The respiration of animals, whether the function be carried on by lungs, or gills, or other organs, is essential to their being. Those living on land breathe the atmosphere, and rob it, at each inspiration, of a portion of oxygen, which principle is necessary to existence; those inhabiting the deep derive the same principle from the waters, though by different means; and in both cases, the air, or water, thus deprived of its vital principle, must be replaced by fresh supplies, or in a very short time all the oxygen in their vicinity is exhausted, and the animals, whether of sea or land, must perish. But such catastrophes are guarded against, and we find no phenomenon of nature without its purpose; the soft zephyr, and gently undulating sea, as well as the hurricane and surging billow, equally in keeping with the great scheme of the universe, serve to prevent stagnation and consequently the death of all nature.”

(To be continued.)

Communicated for “The Friend.”

#### To Friends' Reading Room Association.

The managers, in accordance with a provision of the constitution, report:—That the rooms have been regularly opened in the evening during the past year; and, for the convenience of Friends from the country, they were opened between the sittings of the last yearly meeting. They have been under the care of the same Friend who had charge of them at the time of our last report. We have added to the library during the past year upwards of one hundred and fifty volumes, principally standard works and new publications of the best description; it now consists of about one thousand five hundred and sixty volumes, furnishing a collection of treatises on religious subjects, and all the various branches of literature, including many of the standard works on the arts and sciences. We have not added to the number of our

periodicals, owing to an unwillingness to submit to our readers the light and frivolous matter which too much abounds in many of them, although often continued with much that is valuable and desirable.

Believing that it would furnish an additional attraction to the rooms to have the proceedings and enactments of the national and state legislatures, as well as those of the convention for proposing alterations to the constitution of this state, we subscribed for papers containing them, which to many have no doubt been interesting and useful.

We have made some additions to the cabinet, but fewer than we could have wished, as we regard it as an important auxiliary to an acquaintance with the natural sciences.

We have, however, about three hundred and fifty specimens of minerals, six hundred shells, a herbarium containing a considerable number of plants, and about fifty birds; which, with a collection of insects, skulls of animals, figures of Hindoos in the costumes of the castes peculiar to that country, and a variety of other curious and interesting articles, afford useful illustrations in the various branches of the sciences to which they belong. A knowledge of the varied productions of nature, and the laws by which they are governed, are calculated to elevate the mind to a contemplation of the wisdom and goodness of the great Creator of them, as well as of practical utility in the diversified concerns of life; we would, therefore, encourage those who are paying attention to them, frequently to appeal to the specimens for illustrations of the descriptions in the books; and if opportunity offers, should be pleased if they would add to our collection, that its usefulness for reference may be increased: and this object might be promoted, if those who have made collections in the course of their investigations, which they are not at present using, would deposit them in the rooms, subject to such restrictions as they might choose to enjoin.

We have had delivered, since our last report, a series of lectures on meteorology, physiology, and natural philosophy; which have afforded satisfaction. This pleasant as well as effective method of giving instruction we should be glad to have it in our power to promote to a greater degree. To all these modes of obtaining useful information, those who are entitled to the use of the rooms have had access, and we are pleased to say, that more have availed themselves of the privilege than last year, although the number who ordinarily frequent the rooms is not as great as could be desired, considering how many there are to whom the advantages which they offer might be particularly beneficial.

The means which our books, maps, periodicals, cabinet, and lectures offer for literary and scientific instruction, though great, and much to be prized by those especially who are away from parental oversight, and those whose situation debars from access to any of them in a more private manner, are by no means the only attractions and the only medium by which this institution is calculated to promote the welfare of those for whom it was designed. We desire that the concern

which has been felt and which mainly prompted its establishment, may not diminish or be lost sight of, for we consider it to be one of the most important, and essential to its prosperity and success—we hardly need say that we mean its social and conversational object. Although we have no doubt that in this character it has done good to the young as well as those of riper years, we apprehend it has not fulfilled entirely the expectations of its founders; and principally, if not altogether, for want of a personal interest and co-operation on the part of those qualified by age and experience for the service. When it is recollected that we are social beings, that as such our children and young men will seek society and intercourse with those around them;—when we reflect how many and various are the allurements in large cities to draw them from the society of those whose staid and religious deportment would be the means of restraining them from vice, and perhaps of enticing them into the pleasant paths of virtue and religion;—when we call to mind our duty as fellow members of the “same household of faith,” it is difficult to account for our not more eminently manifesting our solicitude for their preservation, by more frequent personal intercourse and friendly familiarity. We are convinced, from the operations of this institution for the past three years, that if cherished by those who feel a religious concern for the welfare of the junior members of our society, and that they may become prepared to fill the places of those who must soon be gathered from works to rewards, that it offers a means, with the divine blessing, of promoting their best interests and drawing tighter those cords of love which should unite us as one people.

Friends, as a body, have always been concerned for the religious and guarded education of their children; and this has been, and will continue to be, an evidence of our religious progress. It is a beautiful feature in our organisation as a society, that it contemplates not only a watchfulness over ourselves, but over our brethren also; and no evidence of a sincere concern for our own welfare can be more convincing than that which is given by a true regard for that of others; for experience teaches, that when, through the operation of Divine grace, we become rightly interested for our own and our children's preservation, a desire is created that others may experience a like happy result. If this were not the case, how selfish would be our actions—how cold and languid our zeal! Christian feelings of this kind, we have no doubt, originated the select schools, as well as this institution, which we consider as a mere extension of that concern, with this difference, that one teaches the principles, or lays the foundation of an education, while the other offers the means and proposes to extend a further advancement in useful knowledge under the same parental and sheltering influence.

It is a mistaken opinion, and we fear too prevalent, that the education of a child is finished at the time his academic studies cease; so far from this being the case, the period of life which succeeds the usual termination of a boy's tuition at school, is that

period of all others in which he requires the directing and restraining hand of experience. Entering, as he does, on a new sphere of action, with buoyant hopes, lively anticipations of the future, and brilliant expectations of success, without settled principles of action—without a knowledge of the snares and allurements which beset his path, he is too often tempted to rush onward, regardless of the dangers of the road, until his moral obliquity, if not degradation, becomes such as totally to unfit him for that high career of usefulness for which religion and virtue qualify their votaries. At this critical period of his life, this institution proposes to become in some measure his guardian; it invites him, while pursuing the avocations by which he is to obtain the means of support in life, to store his mind with sound and useful knowledge, in preference to wasting his leisure time in vain and frivolous amusements, or idle and worse than useless conversation. Instead of the society of those who may lead him in the broad way to destruction, it offers him the opportunity of associating with those of the same religious profession, and who are truly concerned for his best welfare.

In holding up to view the importance of literary instruction, we do not wish to give mere human learning a higher place than it deserves, but we cannot avoid the conviction that while the prosecution of useful knowledge withdraws the mind from low and degrading occupations, it may, if rightly pursued, give a noble direction to our faculties, and become an important auxiliary in the promotion of virtue and religion. This institution, if properly cherished, may be the means of giving that right direction to its pursuit by our younger fellow members, if that guardian influence is exercised, which it is one of its objects to promote; for the example of experienced Friends, those who are entitled to and worthy of our confidence and respect, does have a very important and useful effect; and consequently, if we could mingle with each other, and the youth especially, in that freedom and love and concern for each other's true welfare which the gospel enjoins, we should find ourselves almost imperceptibly exerting an influence over one another, which, while it would be salutary to ourselves as individuals, would advance the real interests of society at large.

Our treasurer has received from annual subscribers, \$747. Donations for support of lectures, \$251. Interest on temporary loan, \$14.60, which, with the balance in his hands at the last settlement of \$349.53, makes a total of \$1363.13. He has received also from the executors of our late friend, Beulah Sanson, \$200, which we have concluded to invest, so that its interest only shall be used. He has paid, during the same period, for carpenter's work and materials in altering the rooms, \$114.60. Painting and glazing and white-washing, \$36.21. Rent, \$300. Salary of librarian, and a man to make fires, &c., \$220. Fuel, \$32.903. Oil, \$125.42. Books and periodicals, \$169.44. Binding, \$3.37. Insurance, \$4. Commissions, \$46.77. Lectures, \$200.75. Incidental expenses, \$50.43.

Making \$1303.90; and \$300 has been temporarily loaned; leaving a balance in his hands of \$59.23.

It will be perceived by this account that we have spent \$1152.19, exclusive of the amount paid for carpenter's work and painting and glazing, incident to an alteration of the rooms, which, as it will not be likely to occur again, should not enter into the calculation. And upon a careful review of the items which compose it, we are at a loss to see wherein we can economise, except in those of books, periodicals, and lectures. As these are the most important to the literary objects of the concern, we feel that by abridging them we should lessen the interest of the whole very much. But as our annual contributions are but \$747, it is obvious, unless we encroach upon the first legacy to the concern, or have our funds increased, we shall be obliged to retrench our expenditures in these respects, or run the risk of getting in debt, which we presume all would deplore.

Signed by direction and on behalf of the board of managers.

JOSEPH KITE, Clerk.

Third month, 2d, 1838.

For "The Friend."

#### THE REALITY OF RELIGION.

Friends, as you are the sons and daughters of Adam, and my brethren after the flesh, often and earnest have been my desires and prayers to God on your behalf, that you may come to know him that has made you, to be your Redeemer and Restorer to the image, that through sin you have lost, by the power and spirit of his Son Jesus Christ, whom he hath given for the light and life of the world. O that you who are called Christians, would receive him into your hearts! There it is that you want him, and at that door he stands knocking, that you should let him in, but you do not open to him. You are full of other guests, so that a manger is his lot among you now, as well as of old, yet you are full of profession, as were the Jews when he came among them, who knew him not, but rejected and evilly intreated him. So that if you come not to the possession and experience of what you profess, all your formality in religion will stand you in no stead in the day of God's judgment.

I beseech you, ponder with yourselves your eternal condition, and see what title, what ground and foundation, you have for your Christianity, if more than a profession, and an historical belief of the gospel. Have you known the baptism of fire and the Holy Ghost, and the fan of Christ, that winnows away the chaff, the carnal lusts and affections?—that divine leaven of the kingdom, that being received, leavens the whole lump of man, sanctifying him throughout, in body, soul, and spirit? If this be not the ground of your confidence, you are in a miserable estate.

You will say, perhaps, that though you are sinners, and live in the daily commission of sin, and are not sanctified, as I have been speaking, yet you have faith in Christ, who has borne the cross for you, and in him you

are complete *by faith*, his righteousness being imputed to you.

But my friends, let me intreat you not to deceive yourselves in so important a point, as is that of your immortal souls. If you have true faith in Christ, your faith will make you clean, it will sanctify you; for the saints' faith was their victory; by this they overcame sin *within*, and sinful men without. And if thou art in Christ, thou walkest not after the flesh, but after the Spirit, whose fruits are manifest. Yea thou art a new creature, new made, new fashioned after God's will and mould; old things are done away, and behold all things are become new; new love, desires, will, affections, and practices. It is not any longer thou that livest, thou disobedient, carnal, worldly one, but it is Christ liveth in thee; and to live is Christ, and to die is thy eternal gain, because thou art assured, that thy "corruptible shall put on incorruption, and thy mortal, immortality;" and that thou hast a glorious house eternal in the heavens, that will never wax old or pass away. All this follows being in Christ, as the sensation of heat follows fire, and light the sun.

Therefore have a care how you presume to rely upon such a notion, as that you are in Christ, whilst in your old fallen nature. For "what communion hath light with darkness, or Christ with Belial?" Hear what the beloved disciple tells you: "If we say we have fellowship with God, and walk in darkness, we lie, and do not the truth." That is, if we go on in a sinful way, captivated by our carnal affections, and are not converted to God, we walk in darkness, and cannot possibly have any fellowship with God. Christ clothes them with his righteousness, who receive *his grace in their hearts*, and deny themselves, take up his cross daily, and follow him. Christ's righteousness makes men inwardly holy, of holy minds, wills, and practices. It is nevertheless Christ's, though we have it; for it is ours, not by nature, but by faith and adoption; it is the gift of God. But still, though not ours as of, or from ourselves, for in that sense it is Christ's, for it is of and from him, yet it is ours and must be ours in possession, efficacy, and enjoyment, to do us any good, or Christ's righteousness will profit us nothing. It was after this manner that he was made to the primitive Christians, righteousness, sanctification, justification, and redemption; and if ever you will have the comfort, kernel, and marrow of the Christian religion, thus you must come to learn and obtain it.—*William Penn's works.*

As many as resist not this light [the light that enlighteneth every man that comes into the world] but receive the same, it becomes in them an holy, pure, and spiritual birth, bringing forth holiness, righteousness, purity, and all those other blessed fruits, which are acceptable to God. By which holy birth, to wit, Jesus Christ formed within us, and working his justice in us, as we are sanctified, so are we justified in the sight of God, according to the apostle's words: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi. 11. Therefore it is not

by our works wrought in our will, nor yet by good works considered as of themselves, but by Christ, who is both the *gift* and the *giver*, and the cause producing the effect in us; who as he hath reconciled us while we were enemies, doth also in his wisdom save and justify us after this manner, as saith the same apostle elsewhere: "According to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost." Titus, iii. 5.—*Barclay's Apology*—Prop. vii.

For "The Friend."

In the various readings of "The Friend," it is believed that much satisfaction has been derived by all such as feel an interest in the doctrines and testimonies of the Society of Friends. And some of these at the least are solicitous that its pages may continue as a barrier against all innovations, and every appearance of evil; and whilst they are aware of the difficulty attending the editorial department, they feel desirous that the managers may nevertheless be scrupulously careful to admit of no contributions at the expense of principle. And whilst an observer is fully disposed to award the purest of motives to the editor, in relation to the matter admitted to a place in his columns, yet in respect to some doctrinal strictures and assumptions, the same observer feels that he cannot easily conceal the apprehension, that one or two exceptions have escaped the notice of the managers of this truly interesting publication. In this remark, the suggester of it alludes, first, to a document commenced in No. 2, of the present volume, entitled, "The Christian Profession of the Society of Friends," in which the author, as an individual, assumes the high station of an arbiter in a disquisition of the doctrines of the early Friends and their practices. He questions the correctness of their usage of divers Scripture terms, and by a direct inference charges them with detaching passages of Scripture from their context, and thereby giving them an unfair construction; questioning also the doctrine of Barclay and others, his contemporaries, on *justification*; and finally seems disposed to exclude the *authority* of all their writings.

When we consider that most, or all of the older yearly meetings have avowedly approved of Barclay's Apology, and divers of them have republished it again and again; that if a credence should now obtain and be given to the writings which call in question Barclay's use of Scripture terms, and the doctrines which he and the body at large, both early and late, have unequivocally supported as being *clear primitive Christian doctrines*, it is a circumstance to be lamented, and its consequences dreaded.

The writer of these remarks further alludes to an article in No. 18, of the present volume, headed, "Morality and Religion," which is calculated, as he thinks, to mislead the mind of the unsuspecting reader in relation to a right understanding of the "origin" of religion, from which source alone is derived the love of God, and love to men. The foundation of God which standeth sure, is the immovable basis upon which pure religion and

perfect righteousness ever rested. And Christ Jesus, who is one with the Father, is the Rock of ages, and "other foundation can no man lay than that which is laid, which is Jesus Christ."

The writer of the document now under consideration, in advertent to the love of God, and love to man, justly declares that their "origin" is the same, but adds, "The foundation of the Christian's morality," (and consequently of his religion) "is the Christian Scriptures." That the New Testament gives an inspired and faithful description of the "origin" and "foundation" of religion and righteousness, is thankfully acknowledged, and that it contains a true and full record of the great doctrines of Christian redemption, and calls and exhorts all who read it, to believe, embrace, obey, and build on him, the Rock of ages; but the assertion that the record of such exhortation and doctrines is *itself* the "foundation," is, in the apprehension of some of the readers of "The Friend," a palpable error, and not accordant with the doctrines of Christ and his apostles, nor with those of the Society of Friends.

The object of forwarding the foregoing remarks to the editor, is to request that he would endeavour to counteract the tendency of the sentiments alluded to, either by publishing this, or some other document better adapted to the occasion; and it is believed that more extracts from Barclay's Apology might be profitably introduced to the columns of "The Friend."

AN OBSERVER.

Rhode Island, 3d mo. 7th, 1838.

For "The Friend."

William Penn's Persuasive to Charity.

The character of William Penn is a noble study. It were to be wished that all its traits were more familiar to some who quote his writings. Comprehensiveness was the leading feature of his mind. He could fasten upon details, but he delighted to be employed upon broad principles. In courts and in the wilderness, arraigned at the bar or associated with princes, the tenant of a dungeon or the law-giver of an empire, he was always looking beyond the present, and acting for the future; always in advance of his age, and always engaged in maintaining some profound truth, which posterity was sure to recognise. History affords no example of a mind more habitually elevating itself to great principles. His moral qualities were no less admirable than his intellectual endowments. Dearly did he love the truth, and deeply did he suffer for it. Not a tittle of that truth was indifferent to him, and from the unflinching adherence to its smallest requisitions, nothing could drive or allure him. Yet universal charity was not the less a predominating influence. He taught men by his example, that liberality was not conformity—that the unwavering support of the whole truth as he understood it, was perfectly compatible with a generous estimate of the actions and principles of those who widely differed from him. As a controversialist, and controversy was not his forte, he was as superior to his age as he was beyond it in his

judgment of the rights of conscience. If abuse and often refuted slanders sometimes, although rarely, tempt him to retort a harsh expression, it is usually applied to the offence, and not to the offender, and for him he seldom fails to offer his earnest petitions at the throne of grace. He is, moreover, a frank and manly opponent. He speaks to *not* at his antagonist. He had a magnanimous, I had almost said a holy aversion, to that warfare which deals in hints, innuendoes and insinuations; and which assails, while it seems but to assert the truth.

The following passages are taken from his "Address to Protestants of all Persuasions, for the Promotion of Virtue and Charity."

R—s.

"A third great cause of persecution for religion is this, that men make too many things necessary to be believed to salvation and communion. Persecution entered with creed making: for it so falls out, that those who distinguish the tree in the bulk, cannot with the like ease discern every branch or leaf that grows upon it: and to run out the necessary articles of faith to every good or true thing that the wit of man may deduce from the text, and so too, as that I ought to have a distinct *idea* or *apprehension* of every one of them, and must run them over in my mind as a child would can a lesson by heart, of which I must not miss a little upon my salvation: this I think to be a temptation upon men to fall into dispute and division; and then we are taught by long experience, that he that has most power, will oppress his opinion that is weaker: whence comes persecution: this certainly puts unity and peace too much upon the hazard. *Mary's* choice, therefore, was not of many things, but the one thing necessary, as Christ terms it; the Lord of the true divinity. And, pray what was this one needful thing, but *Jesus Christ himself, and her faith, love and obedience in and to him?* Here is no perplexed creed to subscribe, no *system of divinity* to charge the head with: *this one needful thing was Mary's choice and blessing.* May it be ours, and I should hope a quick end to controversies, and consequently to persecutions.

Another reason, and that no small one, is *self-love and impatience of men under contradiction*, be it of ignorance, that they are angry about what they cannot refute, or out of private interest, it matters not; their opinion must reign alone; they are tenacious of their own sense, and cannot endure to have it questioned, be there never so good reason for it. Men of these passions are yet to learn that they are ignorant of religion by the want they have of mortification: such persons can easily let go their hold on charity to lay violent hands on their opposers: if they have power, they rarely fail to use it so, not remembering, that when they absolved themselves from the tie of love, meekness and patience, they abandoned true religion, and contended not for the faith once delivered to the saints which stood therein, but for mere words.

It is here that proud flesh and a capricious head disputes for religion, and not an humble heart and a divine frame of spirit. Men that

are angry for God, passionate for Christ, that can call names for religion, and fling stones for faith, may tell us they are Christians if they will, but nobody would know them to be such by their fruits: to be sure, they are no Christians of Christ's making.

I would to God that the disputants of our time, did but calmly weigh the *irreligiousness* of their own *heats* for religion, and see, if what they contend for, will quit the cost; will countervail the charge of *departing* from charity and *making a sacrifice of peace to gain their point*. Upon so reasonable a reflection I am confident they would find that they rather show their love to *opinion* than *truth*, and seek victory more than concord. Could men be contented as he whom they call their Lord was, to *declare their message and not strive for proselytes, nor vex for conquest*, they would recommend all to the conscience, and if it must be so, patiently endure contradiction too, and so lay their religion, as He did his, not in violence but suffering; but I must freely profess, and in duty and conscience I do it, that I cannot call that religion which is introduced against the laws of love, meekness and friendship; *superstition, interest or faction*, I may.

"There is a zeal without knowledge, that is *superstition*: there is a zeal against knowledge, that is *interest or faction*, the true *heresy*; there is a zeal with knowledge, that is *religion*; therefore *blind obedience* may be *superstition*, it can't be religion. And if you will view the countries of cruelty you shall find them superstitious rather than religious. Religion is *gentle*, it makes men *better*, more friendly, loving and patient than before. And the success which followed *Christianity*, whilst the ancient professors of it betook themselves to no other defence, plainly proves both the force of those passive arguments above all corporal punishments, and that we must never hope for the same prosperity *till we fall into the same methods*. Are men impatient of having their conceits owned? they are then most to be suspected. Error and superstition, like cracked tiles, *only fear to be searched, and run and cry for authority and number*. Truth is plain and steadfast, without arts or tricks; will you receive her, well: if not, there is no compulsion. But, pray tell me, what is that desired uniformity that has not unity, and that unity which has not love, meekness and patience in it? I beseech you, hear me, for those men depart from the spirit of *Christianity* that seek with anger and forwardness to promote it. Let us not put so miserable a cheat upon ourselves, nor such an affront upon *Christianity*, as to think that a *most gentle and patient religion can be advanced by most ungentle and impatient ways*. I should sooner submit to an humble opposition than to the greatest zealot in the world, and rather deliver myself up to him that would modestly drop a controverted truth, than to such as seek tempestuously to carry it, for even erudite bashfully and patiently defended endangers truth in the management of impudent and hasty zeal, and gives to it that lustre which only good eyes can see from gold. Alas! it is for want of considering that men

don't see that to disorder the mind in controversy is a greater mischief than to carry the point can be a benefit, inasmuch as it is not to be religious to apprehend rightly, but to do well."

Selected for "The Friend."

### THE FLOOD.

And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered.—Gen. vii. 19.

Earth's groans are heard afar—the air's deep sleep is broken. Springs gush out and sparkle high; The silver streamlets swell and brawling leap; While swift the ocean foam invades the sky. Dark seas in fury lash the sounding shore, And hail descends to the world of men; The rains descend and swell the deafening roar That raves o'er field and forest, hill and glen; The seething waters storm in surges wide And whelm the living in their whirling tide; A shoreside ocean now enraps the globe, The roaring waves in solemn might prevail, Wild oceans are spread for nature's funeral robe, And loud winds o'er the lost creation wail.

R. S.

### EXTRACT.

I cannot choose, but marvel at the way In which we pass our lives from day to day; Learning strange lessons in the human heart; And yet, like shadows, letting them depart. It is misery so familiar, that we bring Ourselves to view it as "a usual thing;" We do too little feel each other's pain; We do too much relax the social chain; That binds us to each other: slight the care There is for grief, in which we have no share.

London, January 30th.—Lord Brougham presented a petition, with between sixteen and seventeen thousand signatures, against the continuation of the negro-apprenticeship system, and praying that slavery in that form might be abolished after August next. He gave notice that he should, on a future day, present thirteen similar petitions, and afterwards a motion for carrying the prayer of the petitions into effect. His lordship, it will be seen, entered into very elaborate details of the extent to which slavery was still carried on, and the barbarities with which it was attended.

For "The Friend."

### AN EXTRACT.

"There is no high-church doctrine in the New Testament. I do not mean by a high-churchman, one who holds to this or that particular form of church order; for as I understand the word, there are high-churchmen in every sect. By a high-churchman, I mean any man, whether episcopalian, presbyterian, or congregationalist, who believes that his form of church organization has an exclusive divine right, and that every church not formed exactly according to the pattern, which he imagines he has seen in the mount, is guilty of schism, of usurpation, and of offering strange fire before God. Such a man finds himself constrained to stand aloof from all Christian intercourse with those who are not of his ecclesiastical household, and to act as if his distinguishing principles of church order were of more importance than all the points of Christian truth which he and the

'dissenters' hold in common. It is in reference to this exclusiveness, wherever it may be found, that I say, there is no high-church doctrine in the New Testament."—Leonard Bacon.

## THE FRIEND.

THIRD MONTH, 24, 1838.

We had intended to introduce the remark, but want of room at the time prevented, that the fine strain of caustic and indignant irony inserted in our number of last week, "Scraps from my Port Folio," &c. was originally a contribution to this journal from the amiable author, since deceased, and first appeared in our Vol. I. The revival of it was in compliance with a desire expressed by an esteemed friend, on account of its peculiar applicability to the present times. It must, it would seem, have been written under feelings similar to those which oppressed the sensitive heart of the bard of Olney, when he penned the well known passage—

"Oh, for a lodge in some vast wilderness,  
Some boundless contiguity of shade," &c.

The appropriateness of the lines at this particular juncture will at once appear, in referring to the many wrong things which abound—the cruel and unjust treatment of the Indians, the oppression of the slave, the abominable internal slave trade, the late awful duel at Washington, &c. &c.

### WESTTOWN SCHOOL.

The committee to superintend the Boarding School at Westtown, will meet there on fifth day, the 5th of next month, at 3 o'clock P. M. The committee on teachers to meet the same afternoon at one o'clock. The visiting committee to attend at the school on seventh day, the 31st inst. THOMAS KIMBER, Clerk.

Philada. 3d mo. 17, 1838.

¶As a general examination of the pupils of both sexes will take place at the close of the session, which it is hoped will be interesting and useful to them, it is desirable it should not be interrupted by the removal of any of the students during its continuance. The exercises of the school will terminate on fifth day, the 5th of next month, and it is expected the scholars will leave for their respective homes on sixth and seventh days. Accommodations will be provided to convey to Philadelphia, on sixth day, those whose parents or guardians may desire to meet them there; but to enable the superintendent to make suitable arrangements for this purpose, it will be necessary he should be timely informed of the wishes of parents on this subject.

WANTED, an apprentice to the Drug Business. Apply at the office of "The Friend."

DIED, at Bolton, Mass., second month, 18th, 1838, after a few days' illness, ANEL WHEELER, aged 47 years, son of the late Asa Wheeler, and member of Bolton Monthly Meeting.

— In Berlin, Mass., of pulmonary consumption, second month, 9th, 1838, ELIZABETH FOWERS, aged 48 years, wife of Henry Powers, and member of Bolton Monthly Meeting, and daughter of the late David Southwick.

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# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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For "The Friend."

## LEGENDS OF THE WELSH INDIANS.

Perhaps more of the readers of "The Friend," than myself may have thought that the relation contained in the summary of the Royal Antiquaries of Copenhagen, of a Christian settlement having been made by natives of Ireland on some part of what is now the southern territory of the United States, long before the time of Columbus, looked rather more like fancy than fact, and detracted somewhat from the gravity of the work issued by those learned and ingenious gentlemen. It seemed improbable that a colony established at a period, comparatively, so short before the Spanish discovery, should have been so utterly annihilated as to have left no trace either monumental or traditional, or have become so completely converted into a community of red men as not to have retained any mark of European origin. I was not then aware that the question of an ante-Columbian visit to this continent by white men from a northern region—not Ireland, but Wales—had long ago been discussed by our own antiquaries, and some curious matter collected from various quarters to fortify the notion.

Moulton, in his History of New York, has brought together a number of stories derived from different sources, some of them quite respectable, which, to say the least, might have been turned to good account by our Danish investigators.

Whoever desires it, may find a good deal on the subject in the work just mentioned, as well as ample reference to other means of information.

If acceptable to the editor of "The Friend," I will state some of the testimony adduced, for the benefit of those who may not think it worth while to look farther.

The same writer, whose work was published fourteen years ago, appears to have been acquainted with some of the Icelandic histories, and he almost ventures to pitch upon Newark bay as the very spot where those ancient voyagers took up their temporary abode. He does not, however, make out quite as plausible a case as the late advocates for Mount Hope bay and the neighbourhood of Dighton rock. It is remarkable that these documents have

until recently attracted so little attention in the world. The early historian of the Swedish predecessors of William Penn in this country, T. Campanius Holme, was not ignorant of them in 1702, when he published his "Description of New Sweden," at Stockholm; a little book constructed out of materials left by his grandfather, John Campanius Holme, minister at the old Swedes' church in this town from 1642 to '48. Campanius refers to them as good authority. But the worthy preacher's reputation for acuteness and discrimination has stood rather in the back ground, perhaps because of some other pieces of information given by him, which subsequent research has not confirmed; such as the amazing rattlesnakes to be found in our woods, with a head the size of a dog's, and teeth that could amputate a man's leg as smoothly as an axe!

But to the subject in hand—the existence on the continent of North America of a tribe of "Welsh Indians." In an account of the discovery of Kentucky, by John Filson, published in 1784, certain ancient remains are ascribed to a colony of Welsh formerly inhabiting there, and afterwards expelled by the natives, and forced to take refuge up the Missouri. Numerous stories of the existence of a nation several hundred miles west of Kentucky, retaining some Christian usages, and some remains of the Welsh language, are referred to, and vouched for, by names said to be trustworthy.

John Sevier, a former governor of Tennessee, relates that in 1782, being on a campaign against the Cherokees, he noticed some traces of ancient works, and enquired about their origin of Oconostoto, who had, for thirty years, been their head chief. The reply was that tradition declared them to be the work of white people who had formerly dwelt there, but had been driven away by the Cherokees, and forced to go a very great distance up "the muddy river,"—the Missouri. "They are now," said the chief, "on some of its branches, but are no longer white people; they have become Indians, and look like the other red people of the country." "They had crossed the great water and landed near the mouth of Alabama river [not an impassable distance from Hvitmannland], and were finally driven to the heads of its waters, by the Mexican Spaniards." Oconostoto added, that an old man in his nation had some part of an old book, given her by an Indian living high up the Missouri; but, says the governor, "unfortunately, before I had an opportunity of seeing the book, her house and its contents were destroyed by fire. I have conversed with several persons who saw and examined it, but it was so worn and disfigured that nothing intelligible remained."

Sevier speaks also of a Frenchman, a great explorer of the west, who told him that he had traded with a people up the Missouri, who spoke much of the Welsh dialect, claimed a white ancestry, and had still some scraps of books, much mutilated, among them. A similar account was given in London, in 1792, by two Cherokee chiefs, one of whom called the Welsh Indians, "the Padoucas." Their books, preserved in skins, were valued as containing mysteries.—(See Williams's "Further Observations.") According to some relations noticed by Beatty, in his missionary tour, 1766, among these books there was supposed to be a Bible of great antiquity. He also mentions Capt. Stewart's captivity in 1764, his redemption by a Spaniard from Mexico, and their expedition together far west of the Mississippi, where they found a tribe whose tongue was unintelligible to a Welshman of the party. These people had written rolls in their possession. An earlier tale, is that of Morgan Jones, chaplain to Major General Bennet in South Carolina, in the year 1660, who was captured, and on the point of being put to death by the Indians, when he uttered an ejaculation of distress in his native Welsh, which was understood by a sachem of the Doeg tribe, who at once interceded for his life. Jones tells that he was carried to the town of the Doegs, at Cape Atros (Hatteras), remained among them some months, and preached to them in Welsh. "When his narrative, dated March 10th, 1685-6, was transmitted through Dr. Lloyd, of Pennsylvania" to Great Britain, Jones was residing in New York. (See Owen's "British Remains.")

Judge Toulman, of Mississippi, in 1804, published a story of a Welshman named Griffith, taken prisoner by the Shawnees, and carried up the Missouri, to a tribe of white Indians who understood his native language. This was republished by Dr. Barton, in his Medical Journal, A. D. 1805, who seems to admit the probability of the existence of such a tribe. Stoddard adds to this, two relations, one confirming Griffith's statement; the other asserting that there was a people near the head of the Missouri, not the least tawny, with beards, and many with red hair. Sir John Caldwell, who is said to have corroborated in various ways the reality of the Welsh Indians, would identify them with the *white Panis*—the *Panis Mahas* of Du Pratz, and says their country lay about the head of the Osage; and thence far westward, embracing the territory of the Padoucas, the tribe spoken of by the Cherokees in London. Documents accompanying Jefferson's message to congress in 1806, state the Padoucas had disappeared. They had resided at one time at the

head of the Kansas river. Oppressed by the Missourians, they had removed to the upper part of the Platte, a place on the northern branch of which river was still called Paducah fort. It is conjectured that being still persecuted by their oppressors, they were finally broken into small wandering bands, which have at various times been fallen in with by travellers in places wide apart. Besides these and others, there is an account, communicated to Moulton by General Morgan Lewis, of a circumstance which occurred to his father, Francis Lewis, (one of the signers of the Declaration of Independence,) who, during the French war, was captured at Oswego, and allotted with more than thirty others to the Indians, as their share of prisoners, by Montcalm, the acting French commander. Lewis, a Welshman, discovering among these Indians a chief whose language appeared to be a corrupted dialect of the Celtic, addressed him in Welsh and was understood. The chief selected him as his own captive, conveyed him to Montreal, and demanded his liberation. Lewis, during his life, often repeated this anecdote, which was the more impressive as his fellow prisoners, all of them, suffered the savage penalty of death.

Putting these and numerous other like tales together it has occurred to some writers that perhaps they might supply a solution to the enigma of Prince Madoc's disappearance. This mysterious personage has long furnished a theme for poet and chronicler, and has been esteemed fabulous and real by turns from an early period. Certain records in the abbey of Conway, in Carnarvonshire, and of Strat Flury, in South Wales, constitute the oldest written basis of all that is known or imagined of the history of this misty hero. The best copy of them dates as far back as 1480. The tradition is referred to by bards in songs composed long before any notion prevailed of the existence of a western continent, and therefore could not be a fiction got up to rob Columbus of the honour of a first discovery. What became of Madoc, indeed, is not pretended to be certainly known. That he sailed from Wales and never got back, is the most that has been verified. The story that he reached America is of subsequent date to the voyage of the famous Genoese, and altogether apocryphal. One writer concludes that he fell in with Virginia or New England. Another that he landed at the scene of Columbus' first discovery, or on some part of Florida. The Virginians and Guatemalians, according to Dr. Cabrera, worshipped from ancient times, one Madoc, as a hero. Peter Martyr is made authority to prove that he was revered under the titles of Matec Jungam and Mat Jugam—that is, Madoc the Cambrian. In short, there is scarcely an end to the witnesses which may be summoned by diligent and ingenious men in support of a favourite idea. Even free-masonry, in the present case, is dragged into court. Travellers describe masonic institutions, or something like them as they think, among some of the North American Indians. Wales was fruitful in secret societies. The Druids long reigned there secure. They gave Edward IV.

no little trouble. He persecuted them bitterly, and it was during his reign that Madoc disappeared. A masonic association, it is said, was maintained to a late period among the Iroquois. De Witt Clinton had it from "a respectable Indian preacher, who received the signs of the mystery from a Menonie chief." The order consisted of Onondas, Cayugas, Senecas, and St. Regis Indians, and assembled once in three years on "pretext of other business." Monuments also are described, in the wilderness, like ancient British forts; that is, resembling in structure and position similar remains in the islands of Great Britain.

If all these testimonies in favour of an ant-Columbian white settlement in America, be not convincing, it will not be denied that they are curious; and those who may have a mind to examine the question, will find abundant material for conjecture in the writers referred to above. Were these free-masons and Welshmen, indeed, the genuine descendants of those wonderful Hrvitmannlanders told of by the adventurous Icelandic mariners?

"I do but start a slumbering thought or two,  
And those who like may hunt them down for me."

#### RUSCHIENBERGER'S VOYAGE.

(Continued from page 197.)

"One afternoon becalmed in the Mozambique channel, in sight of the African coast, several sharks were seen in the neighbourhood of the ship; and to gratify the antipathy which Jack takes every opportunity to indulge against them, a large hook, armed with two or three pounds of salt pork, and attached to a small rope, was thrown over the stern. Presently a large fish of the tribe approached, moving gracefully only a few feet below the surface of the transparent ocean, darting now in one direction and now in another, resting for a moment to survey the space around him before changing his course. He gradually drew near, attended by the pilot fish, sailing as usual a few feet beneath him, and following all his motions. At last the bait attracted his attention, and, urging himself forward by a single effort, he supinated his body, opened wide his jaws, and closed them with a devouring but fatal avidity upon the hook. Till this moment the officers and men had silently watched their prey, but now the fisherman jerked the line, and a half dozen exclaimed, 'you've got him! you've got him!' In spite of violent struggles to escape, the fish was drawn close under the stern, and his head raised above the water. Officers and men hung over the bulwarks, exultation beaming in their countenances, to catch a sight of the animal, which rested quietly glaring his great eyes upon his enemies. The next step, in order to get him on board, was to pass a bowline or noose round his body, which required dexterity; for whenever the rope touched the shark, he struggled so violently as to endanger breaking the hook. At last he was secured and was quickly seen floundering, and lashing his powerful tail upon the deck. In an instant a dozen knives were gleaming around him; and he had been dragged scarcely to

the mainmast, before the tail was severed from his body by successive blows of an axe. His abdomen was ripped up, and his heart cut out, laid palpitating for some time upon the fluke of an anchor. Still he floundered, and so powerful were his muscular exertions that several strong men could not control them. His huge jaws, armed with five rows of sharp teeth, were removed, his brain exposed and head cut off; and in five minutes, parts of his body, still quick with life, were frying at the galley under the knife and fork of the cooks, while the fins and tail, like so many trophies, were hung up to dry.

"This fish was about ten feet long, and his jaws were capacious enough to bite off a man's leg; but it was a small one, if we may credit Blumenbach, who states that the white shark weighs sometimes as much as 10,000 lbs. and even whole horses have been found in its stomach."

"On every shark which I have seen caught, there is attached, generally under a fin, a remarkable fish, called a sucker or sucking-fish. It adheres to sharks or other bodies by a flat oval disk, having a soft skinny margin, and traversed by from twenty to thirty plates or scales, which may be elevated or depressed at the pleasure of the animal, and by which it exhauets the air and water beneath, and sticks with a firmness or power equal to the pressure of the water or air above. This disk or sucker is situated on the back of the head, and gives to the fish the appearance of being reversed. Indeed, it swims with the back downwards. It is without scales, and is of a dark lead colour. Its size varies from a few inches to a foot or more in length.

"There are shark fisheries on the eastern coast of Africa and in several parts of the Indian ocean, for the sake of the fins, which are esteemed by the Chinese and some other people as a delicate article of food. The flesh of the shark is dry and of an acid taste; indeed, I know of no deep-sea fish that is very good eating. The delight which sailors take in torturing and giving pain to the shark is surprising; and I have heard old officers say, they have never had a fair view of the fish, because it was always mutilated by the sailors the instant after being got on deck.

"As remarkable as the fact may appear at first sight, there is no class of people who eat so few fish as sailors. And the reason is, they seldom obtain them. With the exception of flying-fish and dolphin, and perhaps a very few others, fish are not found on the high seas at great distances from land. They abound most along coasts, in straits and bays, and are seldom caught in water more than forty or fifty fathoms in depth. To a certain extent this is true even of whales. Indeed, it is questionable whether fish inhabiting the profound depths of the ocean, if there be any such, ever approach the surface, for their organization must be in relation to the great pressure under which they necessarily live, and they would probably experience a similar inconvenience to that felt by persons who ascend very high mountains. Fish do not resort to the high seas, because they there meet with nothing, or at best very little, upon

which to subsist; the ocean being perfectly transparent and almost entirely free from vegetable substances and animalculæ of appreciable size; whenever these appear, we may be certain that land is not at a very great distance. On the contrary, it is in comparatively shallow water they are found, in company with the endless tribes of molluscous animals; and they are in greatest plenty within the tropics, where the climate appears to be most favourable to their production. This being true, we might suppose that sailors, on coming to port, would consume as much fish as those inhabiting the coasts; but, having been confined for many days to hard salted meats and hard bread, they find fruits and fresh beef much more to their taste than any fish, however savoury they may be to the palate of the landsman or mere coaster."

"We passed out at the northern end of the Mozambique channel, without having seen any part of the island of Madagascar, between which and the eastern coast of Africa the channel is situated. There we had a hasty glance at the Comoro islands, and met with fresher breezes, which soon wafted us to Zanzibar. The Comoro islands are four in number. The largest of the group is about ninety miles in circumference; its surface is broken into gently swelling hills and smiling valleys. It contains about thirty thousand inhabitants, originally from the African continent: they speak Arabic and profess the Mahomedan religion. They live chiefly on vegetables and milk, and are averse to labour. From their idleness they have acquired a haughty deportment, which is characterized among the higher classes by allowing the nails to grow long, which they occasionally stain of a reddish yellow by way of ornament."

"At meridian, on the first of September, contrary to our anticipations, we found ourselves a few miles to the eastward, and in the latitude of the southern extremity of Zanzibar. We had been carried to the northward by a current, fifty miles in about fifteen hours; so that, in order to reach the port, which is on the western side, we were obliged to double the north end of the island."

"Zanzibar is an island situated about twenty-three miles from the African coast. It is forty-five miles long, with an average breadth of ten or twelve. As we coasted it along, we observed the eastern side to be skirted by coral, about a half mile from the shore, and though the sea rolled and broke over the reef thus formed, in a sheet of sparkling white foam for miles, within it was a strip of tranquil water. The island is low, gently undulated, beautifully verdant, crowded by trees of various kinds, and fringed with groves of coconuts. After gazing on the blue skies and blue seas for fifty days, such a sight carries with it an exhilarating and delightful influence, which one must experience to understand."

"Late in the afternoon, we anchored about a mile from Tumbat, a small uninhabited island at the northwestern end of Zanzibar. The next morning, at half past eight o'clock, we left our anchorage and spent the whole

day beating along the island towards the town. We had a fine breeze, and the waters were as smooth as those of a river; but the haze of the atmosphere was too great to allow us a sight of the African shore."

"About four P. M. we were boarded by an Arab pilot in a crazy canoe, paddled by a negro slave, entirely naked, except a string about the waist. The Arab was rather more decently attired, wearing, in addition to the waistband, a large turban. He climbed the ship's side very agilely, and touching his breast with a finger, exclaimed, 'Me pilot,' and delivered from a corner of his turban a paper box, which, though labelled 'Lucifer matches,' contained several testimonials from English and American shipmasters, stating that 'Hassan ben Seid was a safe pilot both in and out of port.' Without pausing to replace his turban he stalked aft, and squatted upon the taffrail, in the attitude of a frog, where he remained chewing tobacco, and by gestures directing the course of the ship. From him we understood the vessel was in Muscat, and the only foreign sultan in port was an English schooner."

"At sunset we anchored off the sultan's palace at Metony, three miles from the town of Zanzibar. From our anchorage we saw two Arabian frigates and the masts of several vessels called 'daus.' A boat boarded us in the evening from one of the frigates to make the usual enquiries; the rowers, ten in number, both approaching the ship and going away, kept chorus to a song chanted by the steersman."

(To be continued.)

For "The Friend."  
THE DOCTRINE OF THE CROSS.

We could hardly find an individual who was better qualified to write upon this subject than William Penn. He came into the Society under circumstances which effectually tested his sincerity, and in which he proved that nothing was too small, or too great, to sacrifice in fulfilling his duty. It is not improbable that his father, who regarded the ancient Quakers as a narrow and contemptible sect, was wrought upon by the unflinching constancy of his son, in maintaining the Christian testimonies and principles of the Society, notwithstanding the persecution and obloquy to which it subjected him. However he might have despised them, time and conviction satisfied him, that their religion did not partake of the *changeable* and *unaccommodating* spirit of the professors of the day. If they were hated of all men, like the first disciples, and regarded as enemies of the truth while they asserted it, the Friends proved to him, that perseverance would accomplish much, and that they were not to be diverted by *flattery*, nor driven by *abuse*, to abandon their principles and the cause with which their Lord had intrusted them.

As Admiral Penn drew towards the close of life he clearly saw the emptiness of all worldly honours, and the degeneracy of many of his contemporaries; and he exclaimed "God has forsaken us; we are infatuated; we will

shut our eyes; we will not see our true interests and happiness." Convinced by heartfelt experience of the trouble produced by offending God, he gave his son this solemn admonition: "Let nothing in this world tempt you to *wrong your conscience*. I charge you do nothing *against your conscience*; so will you keep *peace at home*, which will be a feast to you in a *day of trouble*." He had marked the firmness of Friends in their steadfast opposition to the pride and lifeless religion of the day, and contrasting the simplicity and truth of the one, with the craft and pomp of the other, he gave it as his dying testimony to his son William, that "if you and your friends keep to your *plain way of praying*, and keep to your *plain way of living*, you will make an end of the priests to the end of the world."

The following selections from the works of Wm. Penn, exhibit his "plain way" of exhorting professing Christians, and may administer a salutary warning against trusting to a mere assent to the truths of the gospel:—

"Though the knowledge and obedience of the doctrine of the cross of Christ be of infinite moment to the souls of men, for that is the *only door* to true Christianity and that path the ancients even trod to blessedness; yet with extreme affliction, let me say, it is so little understood, so much neglected, and what is worse, so bitterly contradicted by the vanity, superstition and intemperance of professed Christians, that we must either renounce to believe what the Lord Jesus hath told us, that 'whosoever doth not bear his cross and come after him, cannot be his disciple;' or admitting that for truth, conclude that the generality of Christendom do miserably deceive and disappoint themselves in the great business of Christianity and their own salvation. For let us be never so tender and charitable in the survey of those nations, that entitle themselves to any interest in the holy name of Christ, if we will but be just too, we must needs acknowledge, that after all the gracious advantages of light, and obligations to fidelity, which these latter ages of the world have received, by the coming, life, doctrine, miracles, death, resurrection and ascension of Christ, with the gifts of his Holy Spirit; to which add the writings, labours, and martyrdom of his dear followers in all times, there seems *very little left of Christianity but the name*; which being now usurped by the old heathen nature and life, makes the professors of it but true heathens in disguise. For though they worship not the same idols, they worship Christ with the same heart, and they can never do otherwise, whilst they live in the same lusts. So that the *unmortified* Christian and the heathen are of the same religion. Though they have different objections to which they direct their prayers, that adoration in both is but forced and ceremonious; and the deity they truly worship is the god of the world, the great lord of lusts: to him they bow with the whole powers of soul and sense. What shall we eat, what shall we drink, what shall we wear, and how shall we pass away our time? *Which way may we gather wealth, increase our power, enlarge our*

territories, and dignify and perpetuate our names and families in the earth? which base sensuality is most pathetically expressed and comprised by the beloved apostle John in these words: 'the lust of the flesh, the lust of the eyes, and the pride of life, which,' says he, 'are not of the Father, but of the world that lieth in wickedness.'

"It is a mournful reflection, but a truth no confidence can be great enough to deny, that these worldly lusts fill up the study, care, and conversation of Christendom, and which aggravates the misery, they have grown with time. For as the world is older it is worse; and the examples of former lewd ages, and their miserable conclusions have not deterred but excited ours; so that the people of this seem improvers of the old stock of impiety, and have carried it so much further than example, that instead of advancing in virtue, upon better times, they are scandalously fallen below the life of heathens. Their highmindedness, swearing, lying, envy, backbiting, cruelty, treachery, covetousness, injustice, and oppression, are so common, and committed with such invention and excess, that they have stumbled and embittered infidels to a degree of scorning that holy religion to which their good example should have won their affections.

"Though the unrighteous latitude of their lives be matter of lamentation, as to themselves it is of destruction; yet that common apprehension, that they may be children of God while in a state of disobedience to his holy commandments, and disciples of Jesus *though they revolt from his cross*, and members of his true church, which is without spot and wrinkle, *notwithstanding their lives are full of spots and wrinkles*, is of all other deceptions upon themselves, the most pernicious to their eternal condition. For they are at peace in sin, and under a security in their transgressions. Their vain hope silences their convictions, and overlays all tender motions to repentance, so that their mistake about their duty to God is as mischievous as their rebellion against him.

"O Christendom! my soul most fervently prays, that after all thy *lofty professions* of Christ and his *meek and holy religion*, thy unsuitable or *unchrist-like* life may not cast thee at that great assize of the world, and lose thee so great salvation at last. Hear me once, I beseech thee, can Christ be thy Lord, and thou *not obey him*? Or canst thou be his servant, and never serve him? Be not deceived; such as thou sowest shalt thou reap. He is none of thy Saviour, whilst thou rejectest his *grace in thy heart*, by which he should save thee. Come, what has he saved thee from? Has he saved thee *from thy sinful lusts*, thy *worldly affections*, and *vain conversations*? If not, then *he is none of thy Saviour*. For though he be offered a Saviour to all, yet he is actually a Saviour to those only, that are saved by him; and *none are saved* by him, that live in those evils by which they are lost from God, and which he came to save them from. It is sin that Christ has come to save man from, and death and wrath as the wages of it; but those who are

not saved, that is delivered by the power of Christ in *their souls*, from the power that sin has had over them, can never be saved from the death and wrath, that are the assured wages of the sin they live in.

"So that look how far people obtain victory over these evil dispositions and fleshly lusts they have been addicted to, so far they are *truly saved*, and are *witnesses* of the redemption that comes by Jesus Christ. His name shows his work: 'and thou shalt call his name Jesus, for he shall save his people from their sins.' And lo, said John of Christ, 'the Lamb of God that takes away the sin of the world!' That is behold him, whom God hath given to enlighten people, and for salvation to as many as *receive him*, and *his light and grace in their hearts*, and *take up their daily cross and follow him*; such as rather deny themselves the pleasure of fulfilling their lusts, than sin against the knowledge he has given them of his will, or do that they know they ought not to do."

#### EPISTLE OF COUNSEL BY JOSEPH PIKE.

The annexed epistle is taken from the journal of Joseph Pike, recently published from the original MSS., and edited by John Barclay of London. Of Joseph Pike the editor remarks,—"He was cotemporary with George Fox, William Edmundson, and those who were instrumental in planting and building up the Society, and was highly valued as an elder among Friends in Ireland." And in reference to this and another epistle in the volume he further remarks,—"Outliving most of that generation, he addresses their successors, only a few years before his own death, in the two following epistles, remarkable for the plain, pertinent, and impressive character of the counsel conveyed in them, no less applicable (it is thought) to the state of things among us at the present day, than to those times for which they were primarily intended."

The epistle evinces a spirit of true Christian zeal and honest plain dealing, of which the exemplifications are too few in the present day; it may very properly be introduced by a short extract from the journal.

Not being able to travel as formerly, I have continued at home under deep exercise and travail of soul, day and night at times, for the prosperity of Zion in general; and that a stop might be put to that floating spirit, which has of late years arisen among some of our young people, and an easy and covetous spirit in some who are older, who once knew better things. Under this exercise, I was pressed in spirit to write an epistle to our national meeting, though I confess I was loth to give up to it, until Friends were gone to attend the service of that meeting, which occasions the apology I make in the beginning of it. The epistle is as follows:—

*Cork, 4th of 9th month, 1722.*  
My dearly beloved Friends and Brethren!

It has several times livingly sprung in my mind, (but more especially since our Friends

in this city went to your meeting,) to visit you with an epistle; since I am not able, through weakness, to do it in body, as I heretofore used to do; but, I confess, I could not presently give up to it, not knowing how it might be taken or looked upon by some, my presuming to write to a half-year's meeting. This indeed had almost prevailed on me to forbear, but finding I could not be easy with forbearing, I gave up to it.

Therefore, I do, in the first place, hereby send you the salutation of my most endeared love in our Lord, Jesus Christ; and particularly unto you, my beloved brethren, who have kept your habitations in the Lord's holy and eternal Truth, and have retained your zeal and integrity for his holy name. You are they that are near and dear unto me in the covenant of Light and Life. You are as bone of my bone and flesh of my flesh, in a spiritual sense; and unto you it is that my love and life flow at this time; which love, distance of place cannot separate or wear out; for surely our love to Truth and for Truth's sake does not decay or wax old as doth a garment; for though our outward man may wax old, decay, and grow weaker and weaker, yet those who retain their first love and integrity to the Lord, their love to one another, and their zeal for the Lord's holy name and Truth, increase and grow stronger and stronger. For Truth is of a growing nature, and of the increase of Christ's government in the souls of the faithful there is no end, until time ends them here.

Let us, therefore, my beloved Friends, stand fast in that love and liberty, wherewith our Lord has joined us together, and made us free; first, taking heed to ourselves, and next, using our utmost endeavours in Truth, that none may be again entangled with the yoke of bondage, especially such as have begun well and ran well for a season. Oh! saith my soul, that none of these may ever grow cold, lukewarm, or indifferent in their zeal and concern for the Lord's holy name and Truth. For surely, I believe there never was more need than now for the faithful elders to stir up and encourage one another to zeal and faithfulness to the Lord, against all those things which too visibly appear, and thereby endeavour to invade the camp of God; and more particularly by a spirit of covetousness and love of the world on one hand, and by a spirit of height, pride, and liberty on the other.

These things, I am sensible, have prevailed with too many, who yet would be accounted of the number of the spiritual Israel of God; and where any of those things appear, whether in elder or younger, I testify for the Lord that they are not of the Father, but are of this world.

And, therefore, it is in my heart to say unto you, my beloved brethren—not as a director, or one that dictates to you, who know it as well as I do, but in the love of God, and zeal for his holy name, and in much brotherly love, to the stirring up of our pure minds by way of remembrance,—let all the faithful elders, and the youth too, in whose hearts the zeal of the Lord burns against



these things, join hand in hand, and put shoulder to shoulder, as one man, and endeavour in every quarter to put a stop to the growing of these things.

Be valiant for the Lord and his Truth; bear up your testimonies against them; stand in the gap, and endeavour to make up the breach that the enemy has made. And although the stout-hearted would make you the butt and mark of their envy, be not discouraged, it is no new thing, it was so of old as well as in our day; remember your rewarder is the Holy One of Israel. And, as Truth knows no partiality, so it will lead us not to spare any guilty elders, no more than the younger—let the Lord's line of justice and judgment be stretched over the old as well as the young.

Nor will what I here say touch the faithful—no. But if, indeed, any unfaithful elders give evil examples to the leading of the flock astray, such are worthy of *double blame*; as their condemnation will be double in the day of the Lord.

Stand up, therefore, I say again, my beloved brethren, in the zeal of the Lord and in the authority of his holy Truth, over all iniquity, *thresh the mount of Esau*, yet not in an angry spirit, in the man's part, but in the zeal of the Lord, which is attended with knowledge and a good understanding, though sometimes with sharpness too. It is only in this zeal, which proceeds from the Spirit of Truth, that any of us can do acceptable service for the Lord.

My dear Friends, I may here let you know that my soul has greatly mourned, and been sorely afflicted of late, even day and night, at times, under a sense of the growing of these evils I have above mentioned, and I believe it has been so with many of you too. Are there any guilty elders, who heretofore were very zealous for the Lord, and the holy discipline of Truth, that are now growing cold and indifferent, and that see and behold the growing of these things with an easy mind? I pray the Lord it may not be so; but if it should be so with any, I shall thence conclude, that the spirit and love of this world, or some objects therein, have grown and prevailed upon them, instead of their growing in the Truth. Oh! my soul laments the case of these, not only for our sakes, but also for the evil consequences that attend it, in their being bad examples to the flock of God; and let each know, that very heavy will their account be in the day of the Lord, unless they speedily repent and do their first works.

And you well knew, my dear Friends, without my telling it, how it was with us in the beginning, when the Lord, by his mighty power, broke in upon our spirits in the day of our first espousals to the Lord. Oh! the brokenness of heart! Oh! the tenderness of our spirits in that day! The melting bowels of the love of God, and the self-denial that did attend us on that day! The living sense thereof is at this time renewed upon my soul, and brought to my remembrance by the holy remembrancer, with humble thanksgiving and praise to the holy name of the Lord,

and even with my very mouth as in the dust before Him. Then, oh! then it was, that the glory and greatness of this world were staid in our eyes; we loved the Lord above all; and the honour and prosperity of his holy Truth were nearer and dearer to us than the whole world, nay, than life itself. Then it was, that we could do nothing against the Truth, but all the little we could for it, and then we *very easily entreated to every thing that made for Truth, and the honour of it*.

Now, as Truth changes not, but is the same to-day and for ever, so let every one, who has known their beginning to be thus, who yet have come to a loss, though perhaps they are not so sensible of it as they should be, let them, I say, try and examine themselves by the light of Truth; and let this be the test and trial to such,—that as Truth is of a growing and increasing nature, so, if they have grown in the Truth, they will find an increase of love, tenderness, zeal, and concern for the honour and prosperity of Truth; then, all is well. But, if instead of this, they find coldness and indifference of spirit, and others, whose eyes are single to the Lord do see that they have let in a worldly spirit; that they love the things of the world and the covetousness thereof more than Truth; and while they *can grasp, heap up, and hold fast the stuff of this world*, though perhaps at the same time the Lord's holy Truth and the honour of it suffers by their means, they can be easy without regard to the prosperity of Truth; I say, if this be the case of any elders or leaders of the people, let their fair speeches, their plausible pretences or arguments be ever so strong and great, it is as plain to me as the sun shining at noon-day; that such have come to a great loss, and have need to repent and do their first works.

Oh! this spirit of covetousness, where it prevails it *darkens and clouds the understanding and cuts out all that is good*. The zeal of the Lord burns in my soul against it; and I believe there are few greater evils in the sight of the Lord than this, though there are few evils that have more cloaks and coverings than this hath.

For where is the man that hath the marks of covetousness ever so plain upon him that will confess he is a covetous man? Yet it is very plain to those whose eyes are single to the Lord, that there are too many such, though they will not confess it. It was, we find, a great temptation in the days of old, and therefore our blessed Lord bid them *take heed and beware of covetousness*. His holy apostles told the believers it was idolatry; the love of money was the root of all evil, and that covetousness ought not to be so much as named amongst them, with many such like expressions in scripture; all which shows, that it was a most abominable evil in the sight of the Lord then, and it is the same now.

Dear friends, I confess I have dwelt long, and have been very large upon this subject, and yet I well know that many of you want not this advice, nor is it intended for you; place it, therefore, I beseech you, to the zeal and concern that rests upon my spirit, that

wherever it appears it may be stood against, *threshed down, and judgment placed upon it*, because it is for judgment. I can, in sincerity, say it is the interest, honour, and prosperity of Truth that I aim at, and which I have at heart,—and yet I am nothing. I am mean, weak, and feeble, as liable to temptation as the very weakest; but all our strength and ability to withstand temptation are of and from the Lord alone; and our part is, as our Lord advised his disciples, *to watch and pray continually, lest we fall into temptation*.

Now, as to what I have hinted relating to a high, proud, libertine spirit, that has been prevailed upon too many, especially our youth. *We have, you know, minutes enough against such things*; but the point is, the putting them in due execution; and first, that those who are concerned to advise others, should themselves be good examples to the flock of God in all things; for otherwise, those whom they have to deal with are quick-sighted enough, and if they see a spirit of covetousness, or other things disagreeable to Truth, prevailing upon such elders, *how can the advice of such reach?* But rather, they will slight, disdain, or at least disregard their advice, and harden themselves in such things, as being less evils, if they count them evils at all, than covetousness, &c.

Though I have been thus large, yet I could have enlarged more abundantly, my mind being full of matter, but I fear I have enlarged too much already; and therefore stop myself, and conclude with humble prayers to the God of all our mercies that he will attend and be with you, by his divine presence, as heretofore.

And remain your friend and brother in the holy Truth,

JOSEPH PIKE.

Cork, 3d of 3d month, 1722.

This epistle was read in the Half-Year's Meeting, and well approved, and entered in their meeting-book, that Friends had good unity therewith, and that it should be recorded among the epistles, and directed copies to be sent to each province meeting, and thence to every monthly and particular meeting, and to be read, not only in the men's and women's meetings, but to others also, as they might see occasion.

#### *The Memorial of the Cherokee Nation,*

To the honourable the senate and house of representatives of the United States, in congress assembled, most humbly and most respectfully sheweth:

That whereas, we, the undersigned, citizens of the Cherokee Nation, have always regarded the instrument purporting to be a treaty, made in December, 1835, at New Echota, by the Rev. John F. Schermerhorn, and certain unauthorised individual Cherokees, to be a violation of the fundamental principles of justice, and an outrage on the primary rules of national intercourse, as well as the known laws and usages of the Cherokee Nation, and therefore, to be destitute of any binding force on us:

And, whereas, at a general council of the nation, held at Red Clay, in September, 1836,

our sentiments were set forth and our solemn protest entered against it:

And, whereas, at a subsequent general council of the nation, held at Red Clay, in August, 1837, a communication from the President of the United States, on the subject of said instrument, was delivered in full compliance by Col. John Mason, Special Agent of the United States:

And, whereas, after mature deliberation on the said communication, the resolutions of the preceding council, in reference to that compact, were re-affirmed, together with the memorial which accompanied the same:

And, whereas, we entertained the belief, that, through the medium of the special agent's report, the president would become correctly informed of the state of the matter, and of the real sentiments of the Cherokee people:

We, therefore, cherished the confident hope, that he would deem it right to abrogate that fraudulent instrument, and, at once, enter into arrangements with us, for the adjustment of all difficulties.

With these views, we then appointed a delegation to represent us before the government of the United States, and vested them with full powers to make final arrangements of all matters in controversy: and we were animated with the prospect of a speedy termination of our distresses; but the cup of hope is dashed from our lips; our prospects are dark with horror, and our hearts are filled with bitterness. Agonised with these emotions, language fails; your tongues falter as we approach the bar of your august assemblies, before whom we again beg leave humbly to present our grievances.

With the full details of our troubles we forbear to trespass on your indulgence. They are extensively known, and our delegation, now at Washington, will be found ready to furnish any information which may be needed.

We therefore respectfully present the following, which will show the appalling circumstances in which we are placed, by the operation of that perfidious compact.

A communication has recently issued from the United States' agency, addressed to the chiefs, head men and people of the Cherokee nation, in which we are told, that "the executive has formally declined" all intercourse or correspondence with Mr. Ross in relation to the treaty, "and" that "an end has been put to all negotiation upon the subject"—"that it is the unalterable determination of the president to execute the treaty"—"the time cannot possibly be prolonged"—"another day, beyond the time named, cannot, and will not, be allowed you." The writers say, "we will not attempt to describe the evils that may fall upon you, if you are still obstinate, and refuse to conform to the requirements of the treaty"—"we will not point the horrors that may ensue in such an event."

It will be readily conceived that declarations like these, emanating from such a source—our country already filled with troops—cannot fail to fill our minds with consternation and surprise. What have we done to merit such severe treatment? What is our crime? Have we invaded any one's rights?

Have we violated any article of our numerous treaties? Have we, in any manner, acted in bad faith? We are not even charged with any such thing. But we are accused of "labouring under a dangerous error," and of being "duped and deluded by those in whom we have placed implicit confidence." "Your pretended friends," say they, "have proved themselves to be your worst enemies." But what is our "dangerous error"? What is our "delusion"? Is it a "delusion" to be sensible of the wrongs we suffer? Is it a "dangerous error" to believe that the great nation, whose representatives we now approach, will never knowingly sanction a transaction originated in treachery and to be executed only by violence and oppression? It cannot be. Is it a "delusion" to assert that the makers of that ill-omened compact were destitute of authority? This fact we are prepared to prove by incontestible evidence. Indeed, it is virtually admitted by the parties themselves; and the very fact, that an armed force should be put in requisition to defend their persons and to compel our submission, argues, not obscurely, a defect of confidence in the validity of the compact. Is it obstinacy to refuse our assent to an act which is a flagrant violation of the first principles of free government, and which sets foot on the neck of our liberties and our dearest rights? Are we to be thus frowned into silence for attempting to utter our complaints in the ear of our lawful and covenanted protector? Is it a crime to confide in our chiefs—the men of our choice—whom we have tried and found faithful? We would humbly ask, in whom should we confide? Surely not in those who have, in the face of our solemn injunctions, and in opposition to the reiterated expression of our sentiments, conspired the ruin of our country—usurped the powers of the nation—framed the spurious compact—and by artifice and fraud, palmed it on the authorities of the United States, and procured for it the recognition of those high functionaries!

And now, in the presence of your august assemblies, and in the presence of the Supreme Judge of the Universe, most solemnly and most humbly do we ask—are we, for these causes, to be subjected to the undecidable evils which are designed to be inflicted on us? Is our country to be made the scene of the "horrors" which the commissioners "will not paint"? For adhering to the principles on which your great empire is founded, and which have advanced it to its present elevation and glory, are we to be despoiled of all we hold dear on earth? Are we to be hunted through the mountains like wild beasts, and our women, our children, our aged, our sick, to be dragged from their homes, like culprits, and packed on board loathsome boats, for transportation to a sickly clime?

Already are we thronged with armed men; forts, camps, and military posts of every grade, already occupy our whole country. With us, it is a season of alarm and apprehension. We acknowledge the power of the United States. We acknowledge our own feebleness. Our only fortress is, the justice of our cause. Our only appeal, on earth, is

to your tribunal. To you, then, we look. Before your honourable bodies—in view of the appalling circumstances with which we are surrounded—relying on the righteousness of our cause, and the justice and magnanimity of the tribunal to which we appeal—we do solemnly and earnestly protest against that spurious instrument; and we do hereby, also, respectfully re-affirm, as a part of this our memorial, the resolutions and accompanying memorials of the two last General Councils of the Nation, held at Red Clay. Our minds remain unaltered. We never can assent to that compact; nor can we believe that the United States are bound in honour or in justice, to execute on us its degrading and ruinous provisions.

It is true, we are a feeble people; and as regards physical power, we are in the hands of the United States; but we have not forfeited our rights; and if we fail to transmit to our sons the freedom we have derived from our fathers, it must not be by an act of suicide, it must not be by our own consent.

With trembling solicitude and anxiety, we most humbly and most respectfully ask, will you hear us? Will you extend to us your powerful protection? Will you shield us from the "horrors" of the threatened storm? Will you sustain the hopes we have rested on the public faith, the honour, the justice of your mighty empire? We commit our cause to your favour and protection:

And your memorialists, as in duty bound, will ever pray.

Cherokee Nation, February 22, 1838.

Signed by FIFTEEN THOUSAND SIX HUNDRED AND SIXTY-FIVE of the Cherokee people, as will appear by referring to the original submitted to the Senate by the Cherokee Delegation.

For "The Friend."

Soup House, corner of Schuylkill Sixth and Chesnut streets.

As it was expected from the great difficulty in obtaining employment during the past season, there would be an unusual degree of suffering among a class who have heretofore been comparatively comfortable, as well as those who are uniformly improvident, several individuals were induced to establish a soup house at the corner of Schuylkill! Sixth and Chesnut streets for the gratuitous distribution of soup daily, (excepting first days) which they were enabled successfully to carry into execution, by the liberal donations of their fellow citizens. Two of the number attended daily at the house from eleven till one, recording the quantity, in connection with other duties, assisted by a committee of twelve female visitors of the "Union Benevolent Association," who were divided into committees of two; whose duty was to superintend the delivery of the soup, seeing the quantity obtained was in conformity with the tickets, and also, to enquire into the situation of the applicants residing within the districts visited by them; and in case their residence was not within their limits, they were referred to the visitor of that section in which they did reside,

who would visit them, and if found to be in need, would give a certificate to that effect, which entitled them to the benefits; thereby effectually guarding against impositions. So that no instance came to the knowledge of the committee of an improper use having been made of their privilege.

It is with great satisfaction the writer bears testimony to the valuable services of this committee, who were assiduous in the discharge of their duties, not only at the house, but in visiting the abodes of sickness and poverty, endeavouring to ameliorate their distresses.

Believing that a brief statement of the result of the labours would not be uninteresting to the readers of "The Friend," it is here submitted; and for although much might be said in favour of this method of dispensing charity, and some interesting facts stated to show the benefits resulting therefrom, it is not contemplated to go into detail; but merely to mention, that in several instances the applicants were so destitute of food as necessarily to have endured much suffering but for this timely aid.

The house was opened the 20th of twelfth month last, and continued till the 17th inst. inclusive. During which time there was supplied on regular tickets 14,982 quarts, and to transient persons 648 quarts. Making the total 15,630 quarts, or 3,907½ gallons—equal to 126 barrels of 31 gallons each. The number supplied on the regular tickets was 454 adults and 600 children—making 1054 persons. There were about one thousand loaves of bread distributed during the season.

H.

Philadelphia, 3d mo. 23d, 1838.

Observing in a late number of "The Friend," some account of our worthy and much esteemed Friend, Anthony Benezet, it brought to my recollection the character given of him by Dr. Benjamin Rush, many years since, which I thought I would hand to the editor, and if it met his approbation, should be gratified to see it in print.

A SUBSCRIBER.

The state of Pennsylvania still deplores the loss of a man in whom not only reason and revelation, but many physical causes concurred to produce such attainments in moral excellency, as have seldom appeared in a human being. This amiable citizen contracted his fellow creature man as God's order from his own works, and whether this image of himself was cut out from ebony or copper, whether he spoke his own or a foreign language, whether he worshipped his Maker with ceremonies or without them, he still considered him as a brother, and equally the object of his benevolence. Poets and historians who are to live hereafter, to you I commit this panegyric, and when you hear of a law for abolishing the trade in human souls, when you hear of schools and churches, with all the arts of a civilized life, published and established among the natives of Africa, then remember and record, that this revolution in favour of human happiness was the effect of

the labours, the publications, the private letters, and the prayers of Anthony Benezet.

For "The Friend."

## ANECDOTE.

There is satisfaction in believing truth changes not, and the principles of the gospel have led in all ages to the same results. The late duel at Washington City having drawn so much public attention, it occurred to me on perusal of the January number of the Penny Magazine of this year, to offer for insertion the following characteristic trait in the life of Vincent de Paul:

"In 1613, he entered into the family of Philip Emanuel de Gondi, Count de Joigny, general of the galleys of France, for the purpose of educating the three sons of the count. This employment opened to Vincent a new sphere of life and a new field of labour. The count, one morning, preparatory to setting out to fight a duel, attended mass. Vincent having become aware of his intention, took an opportunity, when the service was finished, of seriously remonstrating with him on the nature of his undertaking. The remonstrance was effectual; the count sent to inform his adversary that he declined meeting him."

*Dreadful Ravages of the Small-pox among the Indians.*

Extract of a letter from Major Pilscher, dated  
St. Louis, Feb. 27, 1838.

Sir,—Having received authentic information from the remote region of the Upper Missouri, of a highly important character, I deem it my duty to communicate it without delay, though not entirely applicable to my own agency, having, as I conceive it does, a bearing upon Mr. Harris's letter of the 11th ult.

It appears that the effects of the small-pox among most of the Indian tribes of the Upper Missouri surpass all former scourges, and that the country through which it has passed is literally depopulated, and converted into one great graveyard. The Mandans, consisting of 1600 souls, had been reduced, by the 1st of October last, to 31 persons. The Gros Ventres, or Minnetarees, a tribe about 1000 strong, took the disease a month later than their neighbours, the Mandans. One half had perished, and the disease was still raging. They, no doubt, shared the same fate with the Mandans. The Ricaras, who had recently joined the last-named tribes, and numbered about 3000, were most of them out on a hunting excursion when the disease broke out among the Mandans, and consequently received it something later. One half of them had fallen, and the disease was raging with unabated fury, not more than one out of fifty recovering from it. Most of those that survived, subsequently committed suicide, despairing, I suppose, at the loss of friends, and the changes wrought by the disease in their persons—some by shooting—others by stabbing, and some by throwing themselves from the high precipices along the Missouri. The great band of Assiniboins, say 10,000 strong, and the Crees, numbering about 3000, have

been almost annihilated; and notwithstanding all the precaution used, by the gentlemen engaged in the trade of that remote region to prevent it, the disease had reached the Black-foot tribe of Indians of the Rocky Mountains; a band of 1000 lodges had been swept off, and the disease was rapidly spreading among the different bands of that great tribe, numbering, I think, about 60,000 souls. I have no doubt but the predictions contained in my letter of the 27th ultimo, will be fully realised, and all the Indians on the Columbia river, as far as the Pacific ocean, will share the fate of those before alluded to.

*Vegetables.*—The principal substances of which all vegetables are composed are hydrogen, oxygen, and carbon. Though the different species of vegetables that have been discovered exceed 60,000, they are all composed of the same, or nearly the same ingredients, in different proportions. In some vegetable products, indeed, which possess very different properties, these proportions vary in so trifling a degree as to be scarcely distinguished, by chemical analysis; and it is impossible to conceive how such important variations, in the characters of compounds so nearly approaching each other in their composition, can be produced. Starch, gum, and sugar, for instance, are vegetable products, of very distinct characters; yet the analysis of each, affords the same ingredients, and in proportions differing only in the most trifling degree.—*Bakewell.*

From the Farmers' Cabinet.

## INDIAN CORN.

(The following communication was read to the Philadelphia Agricultural Society, February 21, 1838, and directed to be published in the Farmers' Cabinet.)

Of all the kinds of grain raised in the United States, Indian corn is the most valuable, taking into view the quantity and the price per bushel, and it has been a subject of much solicitude for some years past, that the early frosts have done such extensive injury to it; diminishing the crops and otherwise rendering it of much less value for feeding stock. In the south, the seasons are sufficiently long and warm to mature it, but in the middle and northern states this is not the case, and consequently, our farmers have been directing their attention to other varieties than those heretofore cultivated, that will ripen earlier and bear planting at a later period. Of the kinds experimented upon with this view none has succeeded so well as the variety called the "Dutton Corn." This answers the purpose completely, as it may be planted the latter part of May, and even as late as the first of June, and cut off the first week in September July ripe. It is a hard corn, deeply yellow, grains set very close, generally twelve rows, sometimes more, and never eight. It is remarkably heavy, and believed to be more sweet and nutritious than the ordinary kinds of corn usually raised in our country. The stalk is small and it shades the ground less than other kinds, and of course admits of being planted much nearer together. A specimen of the ears has been deposited at

the office of the Farmers' Cabinet, (No. 45 north Sixth street, above Arch,) so that those who desire to see it may have an opportunity of inspecting it, and thereby prevent their being deceived; as much of the small eight rowed yellow northern corn, which also ripens early but not so soon as the Dutton, has been sold some years past for the real invaluable "Dutton corn." This in some instances has produced much disappointment and loss, but perhaps the vendors of it have themselves been deceived and no fraud intended.

Isaac Roberts, near Springmill, in Montgomery county, raised an acre and a half of it last year, which produced about seventy-five bushels without a soft ear. It was cut off the first week in September, and the ground ploughed and sowed with winter grain.

The rats and mice, which are admitted to be good judges of the qualities of grain, have displayed a very decided preference for the Dutton corn, where that and the common kind have been equally accessible to them.

A. B.

Selected for "The Friend."

**THE WORLD WE HAVE NOT SEEN.**

There is a world we have not seen,  
That time shelt never dare destroy;  
Where mortal footsteps have not been,  
Nor ear hath caught its sound of joy.

There is a region, lovelier far,  
Than egress tell or poets sing,  
Brighter than summer's beauties are,  
And softer than the tints of spring.

There is a world, and oh how blest!  
Fairer than prophets ever told;  
And never did an angel guest  
One half its blessedness unfold.

It is all holy and serene,  
The land of glory and repose;  
And there, to die the radiant scene,  
The tear of sorrow never flows.

It is not fanned by summer gale,  
'Tis not refreshed by vernal showers;  
It never needs the moon-beam pale,  
For there are known no evening hours.

No: for this world is ever bright,  
With a radiance all its own:  
The streams of uncreated light  
Flow round it from the eternal throne.

There forms that mortals may not see,  
Too glorious for the eyes to trace,  
And clad in peerless majesty,  
Move with unutterable grace.

In vain the philosophic eye  
May seek to view the fair abode,  
Or find it in the curtailed sky—  
It is the dwelling place of God!

**THE FRIEND.**

THIRD MONTH, 31, 1838.

We have inserted to-day another and perhaps a final appeal of the abused and insulted Cherokees to the mercy and the justice of congress. Eloquent and touching it certainly is, and may it prove availing; but of this we fear there is little reason to hope. The National Gazette, on introducing this memorial to its columns, thus remarks—

"We have received, from a private source, a manuscript copy of a memorial which has

already been or will be presented to congress, in the course of the week, from the Cherokee nation of Indians. It is so powerful a paper, and so feelingly depicts the crying injustice and flagrant bardship of the case in question, that we hasten to publish it for the information of our readers. The memorial is signed by fifteen thousand six hundred and sixty-five persons, comprising the entire population of the Cherokee nation. If better evidence be required of the perfidy of the government agents, in calling the instrument of New Echota a treaty, we are at a loss to conceive what kind of testimony would be deemed satisfactory. It will be recollected that immediately after the concoction of that instrument, the Cherokee nation, both individually, and through its authorised representatives, protested against its ratification. The protest alleged that it was not the act of the Cherokee community, and that they had not been consulted; but that it was the work of a very few, (about sixty or seventy,) unauthorized persons of bad character, who were assembled to partake of a feast which had been provided by Mr. Schermerhorn, the United States commissioner. In the face of this protest, which was signed by nearly fourteen thousand persons, (nearly the whole nation,) the senate, without enquiry, established the paper, by a formal vote, to be a valid contract, a binding treaty. General Wool, who afterwards visited the nation, on behalf of the United States, returned to Washington with a most perfect conviction, the expression of which he did not suppress, that the New Echota treaty had always been without, and against, the consent of the Cherokees. At the present session of congress, an effort was made to institute an enquiry into the facts connected with the execution of the New Echota instrument, but enquiry was stifled by an indefinite postponement of the whole question. The paper, therefore, to all legal purposes, subsists as a treaty, under the provisions of which the Cherokees will be driven, in June next, from a cultivated and comfortable home, to a sickly wilderness, in the midst of savage tribes. In their memorial, they make a last appeal for protection, still trusting that faith, justice, and magnanimity are virtues not utterly extinguished in the American councils. Ought not this appeal to be seconded by a memorial from Philadelphia, expressing the sorrow, humiliation, and shame which persistence in so unjust and unrighteous a policy, cannot fail to inflict and awaken? As the inheritors of the principles of William Penn, Philadelphia cannot be silent in an emergency involving all that is precious and honourable in the national character."

**WESTTOWN SCHOOL.**

The committee to superintend the Boarding School at Westtown, will meet there on fifth day, the 5th of next month, at 3 o'clock p. m. The committee on teachers to meet the same afternoon at one o'clock. The visiting committee to attend at the school on seventh day, the 31st inst. THOMAS KIMBER, Clerk. Philada. 3d mo. 17, 1838.

¶As a general examination of the pupils of both sexes will take place at the close of the session, which it is hoped will be interesting and useful to every, it is desirable it should not be interrupted by the removal of any of the students during its continuance. The exercises of the school will terminate on fifth day, the 5th of next month, and it is expected the scholars will leave for their respective homes on sixth and seventh days. Accommodations will be provided to convey to Philadelphia, on sixth day, those whose parents or guardians may desire to meet them there; but to enable the superintendent to make suitable arrangements for this purpose, it will be necessary he should be timely informed of the wishes of parents on this subject.

**FRIENDS' SELECT SCHOOL.**

A teacher is wanted to act as principal of the boys' school. Apply to

THOMAS KIMBER,

No. 8, South Fourth street,

LINDZEY NICHOLSON,

No. 24, South Twelfth street.

THOMAS EVANS,

Corner of Third and Spruce streets, or

CHARLES YARNALL,

No. 33, Market street.

Philadelphia, 3d mo. 29th, 1838.

**WANTED,** an apprentice to the Drug Business. Apply at the office of "The Friend."

DIED, on the 18th instant, SARAH H. FARRINGTON, daughter of Walter Farrington, of Flushing, state of New York. Her removal is felt to be a great bereavement by her numerous friends, to whom she was endeared by the valuable qualities of her mind. She was closely attached to the Society of Friends, and to its principles, and her loss is severely felt in the small meeting to which she belonged, and which has in the ordering of Divine Wisdom been tried by repeated strippings.

The following, copied from a Salem, N. J., paper, is inserted by request—said to be written by a member of another religious society, a neighbour of the deceased.

DIED, at his residence in Greenwich, N. J., on the morning of the 18th instant, JOHN MILLER, aged 65 years, a member of the Society of Friends. The character which the Saviour gave of Nathaniel, "a beholder an Israelite indeed in whom there is no guile," will apply to but few persons with so much truth as to our deceased friend, who was, in a remarkable degree, freed from the vices and frailties of humanity. He was a most affectionate relative and friend, a kind and attentive neighbour, particularly when sickness, or other calamities, made sympathy and kind offices peculiarly welcome; ever ready to oblige, even farther than reasonable expectations might require, charitable to the poor, yet without ostentation, always true to his word, and just in his dealings. He was very domestic in his habits, but when he did mingle in society was modest and unassuming. He gained universal good will. No one spoke evil of him. In those unhappy differences in the Society of Friends, which resulted in their division, he took part with the orthodox; yet was his course known by his associations, rather than by over excited zeal and noisy declamation. He was rigid in his adherence to the doctrines, discipline and usages of his sect, by whom he was duly appreciated, and to whom his ministrations, distinguished by earnest persuasions to piety, were peculiarly acceptable. He was the only minister in that particular branch of the Society to which he belonged, the members of which are, doubtless, looking with sad and anxious hearts for some one on whom his mantle may descend. "I heard a voice from heaven, saying unto me, woe, blessed are the dead which die in the Lord from henceforth: yea, said the Spirit, that they may rest from their labours; and their works do follow them." A. P.

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## RUSCHENBERGER'S VOYAGE.

(Continued from page 203.)

"Early on the morning after our arrival, Captain Hassanbin Ibrahim, of the Arab navy, visited the ship, and was soon followed by a boat load of fruits, fowls, and three great fat caponized goats, one of which weighed one hundred and thirty pounds, which were presented in the name of 'His Highness.' Captain Hassan, besides acting the part of superintendent of the young Prince Seid Carlid, is considered as the agent for foreign commerce, which office was given him by the sultan in 1832, and since that period he has transacted most of the American business at Zanzibar. In the afternoon he came again; indeed, during our stay he visited us daily once or twice, caring for all our wants, and bestowing on us every mark of hospitable attention.

"Captain Hassan is a native of Muscat, and is perhaps forty-five years of age. He was educated at Bombay and Calcutta, where he studied mathematics, the art of navigation and English, which he speaks like a gentleman and with but little accent. He has since made several voyages to Canton, Mauritius, the Persian gulf and the coast of Africa. The expression of his countenance is mild, thoughtful and benevolent; his manners are easy, and like his costume, eminently graceful. His conversation is characterized by promptness and intelligence.

"His turban, which he told us is like those worn by all in the service of 'His Highness,' was of cotton of a fine blue check, bordered and fringed with red. It consists of several twisted turns round the head, and the ends were left hanging, of unequal lengths, behind one shoulder. His upper garment was of a light sort of cloth, without collar or cape, perfectly plain, with wide, straight slashed sleeves; on each side of the breast, instead of buttons, hung long silk loops, by which to secure it over the chest. The colour of the 'juma,' as this coat is termed, usually worn by Captain Hassan, was dark green. It falls a little below the knees; and beneath it is worn a wrapper of pink silk, the sleeves of which are slashed and turned up with yellow satin; and when the arm was raised the white linen might be perceived. The wrap-

per was sometimes of white cotton, and sometimes of fancy coloured silk; but of whatever material, it was always secured about the waist by a girdle of cloth of silver, twisted round the body, in the folds of which he carried a handkerchief and steel snuff box of Russian manufacture. Over this girdle is worn the sword belt, and the 'klunger' or 'jambca,' a highly ornamented sort of dagger. From half way below the knee, his legs were bare, and his feet were protected only by sandals, which are thick soles of undyed leather, fashioned after the general outline of the foot, and secured by a broad strap over the instep, and another narrow one, passing from its middle, betwixt the great toe and the one next to it, to be secured to the sole. These straps are ornamented with various coloured knots and stitching; and the toe nails, as well as those of the fingers, are stained with 'hena' (henna) of a reddish yellow colour. Such sandals are adapted to the 'faith' of the wearers, for they may shuffle them on and off without inconvenience, whenever devotion calls them to the mosque. Indeed, sandals and Islamism agree well together; the inconvenience of putting on and off Christian shoes and boots would be sufficient to make even a Mussulman forego his prayers. Sandals force upon the wearers a shuffling, sliding-forward sort of gait, which is far from graceful. Such is the costume of an Arab gentleman in the present day, and it was probably very much the same in the earliest times of which we have any record. The complexion of the Arab is somewhere between that of a North American Indian and the mulatto. The beard and mustache of the individual just mentioned were long, silky, black, and carefully trimmed.

"Soon after breakfast I went on shore at Metony, the watering place, accompanied by Lieutenant G—, and found every thing new and interesting. The tropical vegetation, the wide-spreading mango trees, and lofty cocconut groves, gently moved by the breeze, and animated by numerous birds singing and hovering round their nests, perched among the branches, afforded delight to us who had been so long confined in our sea-girt home. Our men, in white frocks and trousers, were rolling red casks to and from the watering place, and offered a strange contrast to the negroes, armed with light spears six feet long, and bearing burdens upon their heads; their only garment being a piece of white or checked cotton cloth, tied above the hips and descending in folds nearly to the knee. The negroes wear over their breasts, a similar cloth wrapped round the body, which reaches from the armpit to the ankle. We met several who had young infants suspended on their backs. The ornaments worn by these fe-

males are various; some have the rim of the ear pierced by a half dozen holes, into which are inserted buttons of wood, small sticks, or silver studs; some have the lobe or pendulous part of the ear slit and distended with a piece of round wood, an inch or more in diameter; some have large silver rings through the middle of the ear; some wear rose-formed silver buttons, the size of a dime, through the ala of the nose, just where it joins the upper lip, which at first sight may be mistaken for an ulcer; others wear thick silver rings upon the wrists and thumbs, and others, large bangles upon the ankles. In some cases all these ornaments are combined; and when not of silver, they are made of tin or some similar metal. They all appeared to be very cheerful; and they are certainly a most intelligent-looking race of negroes. After we had been wandering through the cocconut groves a short time, a negro brought us cocconuts, trimmed of the outside husk, and one end opened, and, signifying that we should drink, cried 'gaima, gaima—good, good.' Each nut afforded a pint of slightly whitish fluid, which every one acknowledges, who drinks cocconut milk fresh from the tree, to be of pleasant flavour.

"We met two Arabs whose costume, to us, possessed a very picturesque appearance, particularly when viewed in connection with the scenery around us. One was a smooth-faced youth, straight as an arrow, in a skull-cap, a girdle and a pair of pure white breeches made very full, and looped up on the hips, exposing well proportioned limbs, which promised strength and agility. In other respects he was entirely naked. His companion, whose long black beard, mustaches, and square shoulders showed him to be a full-grown man, walked a short distance ahead. The costume of this individual consisted of white breeches, large white turban, a frock buttoned straight upon the chest to the throat, girded above the loins, and hanging half way to the knee, and looped up on one side. He carried a Chinese umbrella, folded, in his hand. The sandals of both were similar to those already described. They saluted us as they passed by, gracefully raising the hand to the head."

"The sultan's palace at this place, Metony, is composed of two square buildings, the walls of which are of coral rock, and pierced by square windows. They are two stories high, have flat roofs, and stand very close together; in fact, they are united by a sort of round balcony or tower, which rests upon wooden pillars, and is crowned by a peaked roof, the eaves of which are only a few feet above its floor. It is resorted to in hot weather to enjoy the breeze, and at appointed times, as some parts of it faces towards Mecca, for the

purpose of prayer. In front, is planted a flag-staff, where floats the blood-red flag of the sultan from sunrise until sunset. In the rear of the building are several offices and a small cemetery. A few lowly hovels, thatched with leaves and tenanted by slaves, are the only dwellings in sight. The whole are shaded by mango and cocoanut trees, presenting a most agreeable scene. The place is now occupied by the young prince, Seid Carlid, who is governor of the island, though no more than sixteen years old."

"The harbour of Zanzibar, or, as it was anciently called, Zenjibar, and Zanguebar, is formed by four small islands consisting of a coral basis, covered by a thin soil, which supports a growth of shrubbery. These islands are much undermined and sea-worn; and the channels between them are intricate, from numerous beds of coral and sand, which are inhabited by several species of mollusca. Among those most sought after is the barchell, which is found in the fine sand, generally enveloped in folds of the animal by which it is formed. It is this circumstance which preserves the beautiful polish of the shell, preventing other inhabitants of the deep from fixing their equally curious, but less slightly structures upon it. The same is the case with most of those shells which are admired for the highness of their polish and the brilliancy of their colours.

"About ten o'clock one morning, we landed on the beach in front of the custom-house, where a number of Arabs and negroes, from motives of curiosity, had assembled to meet us. \* \* \* The custom-house is a low shed, or rude lock-up place, for the storing of goods; and connected with it, is a wooden cage in which slaves are confined, from the time of their arrival from the coast of Africa until they are sold. A sale of the poor wretches takes place every day at sunset, in the public square, where they are knocked off to the highest bidder. The cage is about twenty feet square, and at one time during our short visit, there were no less than one hundred and fifty slaves, men, women, and children, locked up in it. The number imported yearly, is estimated at from six to seven thousand. There is an import duty levied upon them of from a half dollar to four dollars a head, depending upon the port in Africa from which they are brought. Some individuals on the island own as many as two thousand, valued at from three to ten dollars each. They work for their masters five days in the week; the other two are devoted to the cultivation of a portion of ground, allotted to them for their own maintenance. They cultivate chiefly cassada, a fusiform root known in Peru as *yuca*, which, with fish, forms their entire food.

"Under the shed of the custom-house were several fine looking men, tall and straight, and of a lighter complexion and smoother skin than the Arabs. Their costume is highly picturesque. The head is shaved back to the crown, and the hair is permitted to grow long behind, but the tress is folded on top of the head and concealed beneath a red or white turban, made high, somewhat in the shape of

a bishop's mitre; it is laid in fine transverse plaits, instead of being twisted like that of the Arab, and in the centre of the lower edge is a small knot, the form of which distinguishes the sect to which the wearer may belong. The dress consists of a white robe, which fits close about the neck like a collarless shirt, and is gathered about the hips in such wise, by the help of a girdle, as to leave the lower part of the thigh and leg bare. Behind the limb, it is folded from opposite sides, so as to form an acute angle, the points being uppermost. The sleeves are straight and large. The feet are protected by sharp-toed slippers, the points of which turn up over the top of the foot. Such is the attire of the Banyans, a race of people who are, among the mussulmans, what the Jews are among Christians, a thriving, money-making class. They are despised by the Arabs, and are obliged to submit to insult and indignity, without being able to retort, or avenge themselves, even if their religion permitted, which prohibits them the shedding of blood; their diet consisting of milk, ghee or butter, and vegetables. Captain Hassan informed me, he had never heard of a murder committed by any of them, though he had known of frequent instances of their being slain by the Arabs.

"The features of the Banyans are regular, and the expression of the countenance is placid and benevolent; their figures are straight and well-proportioned. They are the principal store-keepers on the island; there is estimated to be about three hundred and fifty of them at Zanzibar. They occupy small shops, or holes, raised a foot or two above the street, in which they may be seen, sitting on the floor with their knees drawn up, noting their accounts. Their knees serve them for a desk whereon to rest their paper; and a pointed reed and a thick black fluid, for pen and ink. They leave their families in India, and are absent from them four or five years together, at the expiration of which they return for a year or more.

"When Vasco de Gama and his followers first doubled the Cape of Good Hope, the greater part of the commercial wealth of India was in the hands of the Banyans. They were celebrated for their frankness. A very short time sufficed them to transact the most important business. They usually dealt in bazaars; the vender told the price of his goods in a subdued voice and in few words; the purchaser replied by taking his hand, and by a certain manner of doubling and extending the fingers, explained what abatement he wished in the price. The bargain was often concluded without speaking a word; and, to ratify it, the hand was again taken in token of its inviolability. If any difficulty occurred, which was rare, they preserved a decorum and politeness towards each other, which one would not readily imagine. Their sons were present at all contracts, and they were taught, from their earliest years, this peaceful mode of conducting business; scarcely had reason dawned upon them, before they were initiated into the mysteries of commerce, so that in some cases, they were capable of succeeding their fathers at the early age of ten years.

"The Banyans held some Abyssinian slaves, whom they treated with singular humanity; they educated them as their own children or relations; instructed them in business; advanced them funds; and not only allowed them to enjoy the gains, but also permitted them to dispose thereof to their descendants.

"Their expenses were not in a ratio to their wealth; compelled, by the principles of their religion, to abstain from viands and strong liquors, they lived on vegetables and fruit solely. They never departed from their economy, except when they established their sons; on which occasions, large sums were spent in feasting, music, dancing, and fireworks; and they boasted of the expensiveness of their weddings. The Banyan women had the same simple customs. All their glory was to please their husbands; they were taught, from their earliest years, to admire conjugal respect and love, and with them this was a sacred point in religion. Their reserve and austerity towards strangers, with whom they never entered into conversation, was in accordance with such principles; and they heard in astonishment of the familiarity that existed between the sexes in Europe.

"Such were the Banyans three centuries gone by, and we have reason to think they have not been entirely changed."

(To be continued.)

For "The Friend."

*Remarks on the Opinion of the Supreme Court on the Rights of Coloured Persons in relation to Suffrage.*

A question of great importance to the coloured inhabitants of Pennsylvania has been recently decided by the supreme court of this state. The question arose upon a writ of error to the judgment of the common pleas of Luzerne county, in an action by Wm. Fogg, a negro, against the inspector and judges of the election, for refusing his vote. In the court below the plaintiff recovered. The supreme court has decided that under the present constitution of Pennsylvania, a negro is not entitled to a vote, and therefore reversed the judgment.

The opinion of the court was delivered by Gibson, chief justice. This opinion I purpose to examine; and if in this examination I should not attempt a parade of legal learning by quoting a cart-load of authorities which have little or no relation to the question at issue, it is to be hoped the reader will not pay less regard to the argument on that account.

The chief justice begins with the declaration that this *same* question has now arisen the second time. That "about the year 1795, as I have it from James Gibson, Esq. of the Philadelphia bar, the very point before us was ruled by the high court of errors and appeals, against the right of negro suffrage. Mr. Gibson declined an invitation to be concerned in the argument, and therefore has no memorandum of the cause to direct us to the record. I have had the office searched for it; but the papers had fallen into such disorder as to preclude a hope of its discovery. Most

of them were imperfect, and many were lost or misplaced. But Mr. Gibson's remembrance of the decision is perfect, and entitled to full confidence. That the case was not reported, is probably owing to the fact that the judges gave no reasons, and the omission is the more to be regretted, as a report of it would have put the question at rest, and prevented much unpleasant excitement. Still the judgment is not the less authoritative as a precedent. Standing as the court of last resort, that tribunal bore the same relation to this court, that the supreme court does to the common pleas; and as its authority could not be questioned then, it cannot be questioned now. The point therefore is not open to discussion on original grounds." That is, I apprehend, the question is not open to discussion at all. It is already decided, and the judges of the supreme court are bound by the decision. The high court of errors and appeals are supposed to have given no reasons for their opinion; our present judges are therefore not convinced by their reasons, but bound by their authority. Whatever reasons the former judges may have had, whether strong or weak, the latter are not at liberty to arrive, by any arguments of their own, at a different conclusion. Having assumed this ground, they might have saved themselves the trouble of giving any arguments upon the subject. They were professedly bound to adopt a particular conclusion. Their business therefore was, according to their own principles, to find the best arguments they could in support of it. If the principles of the constitution fairly expounded were in danger of leading to the conclusion that negroes were entitled to vote, the decision of the high court of errors and appeals prohibited its adoption. Our judges may prove that decision to be right, but are not at liberty to prove that it is wrong. Could we expect a clear and candid examination under such circumstances? Whatever arguments may be advanced in support of this conclusion, we are warned, by the announcement which preceded them, to regard the whole as the effort of a special pleader labouring to make the most of his cause, not as the opinion of an independent judiciary expounding the principles of constitutional law, and adopting those conclusions only which are fairly deducible from the premises.

But let us look for a moment at this binding precedent. I confess I should hesitate to admit that such a man as Chief Justice Gibson ever gave the authority of a precedent to a decision said to have been made upwards of forty years ago, but of which no trace can now be found, not even a solitary memorandum, or newspaper record, unless I had some other testimony of the fact than the memory of a single man. Of this James Gibson, Esq. I have no design to speak with disrespect. He is to me a perfect stranger. His fame, till this opinion was given to the world, had never reached my ears. But I must consider his testimony as a very extraordinary foundation upon which to rest an important judicial decision. There are so many points which may have been connected with the case, and influenced the decision, and yet not involving

the general principle of negro suffrage, that we can form no proper judgment of the principles or extent of the decision without a knowledge of these points. We are not even told what the case was, or who were the parties. For any thing we know, a negro or mulatto may have claimed the right to vote, and yet have been unable to prove a residence in the state during the last two years. Or the payment of a tax within that time may not have been proved. James Gibson, Esq. it appears, was not engaged in the discussion; and may very possibly have supposed the decision of the court to rest on the broad principle of colour, instead of its turning upon some incidental circumstance—upon something independent of the thickness of the lips or the crisp of the hair. To make the case a binding precedent, we ought to know, not merely that the court decided that a negro had not a right to vote, but that the decision turned upon his being a negro. Imagine the case to have been similar to that now before us. That a negro had prosecuted the inspectors and judges of an election for refusing his vote, and that the cause was carried by appeal to the court in question. Is it not possible that the judges of the high court may have thought there was no criminality on the part of the defendants, and that the most which could be charged against them was an error of judgment? If upon this ground the court should have decided against the prosecution, without giving any reason, a lawyer who heard of the decision, but had taken no part in the argument, might very honestly believe, forty-five years afterwards, that the decision was against negro suffrage. A foreigner who had never been naturalized may claim the right of suffrage, but the rejection of the claim would not prove that foreigners when naturalized must be so ever excluded.

But supposing some of us should happen to remember that a different decision was made. If the memory of J. Gibson, Esq. is to be taken instead of a record, perhaps there are some others whose memories extend backwards to the year 1795, and who can perfectly remember what was then held to be law. They may possibly assert that J. Gibson has made an error of a single word in his reminiscences. The declaration that negroes have a right to vote, differs from the assertion that they have not, by a single monosyllable, which may be easily slipped into or out of the memory in forty years. I well remember that near the close of last century, but subsequent to the year 1795, I was informed by a man of veracity who was extensively conversant with the affairs of the people of colour, that William Lewis, Esq. a lawyer whose memory will not be soon lost, had a little while before established and procured the recognition of a negro's right to vote. Putting then the contributions of J. Gibson's memory and mine together, we may infer that the decision to which he refers was founded upon some incidental circumstance, and did not involve the general principle. It is obvious that one black man may have claimed the right illegally, and yet the race at large be under no disability in relation to the right of suffrage;

but if any one of them has the constitutional right to vote, the race, as a race, is not excluded.

The article in the constitution relative to the rights of suffrage is in the following words, "In elections by the citizens, every freeman of the age of twenty-one years, having resided in the state two years before the election, and within that time paid a state or county tax, which shall have been assessed at least six months before the election, shall enjoy the rights of an elector."

To show that those who are not slaves or servants are nevertheless not necessarily freemen in the sense of the constitution, the learned judge observes that "the freedom of a municipal corporation, or body politic, implies fellowship and participation of corporate rights; but an inhabitant of an incorporated place, who is neither servant nor slave, though bound by its laws, may be no freeman in respect to its government." To prove that the legal meaning of the word *freeman* is not peculiar to British corporations, he cites one of the laws for the government of Pennsylvania agreed upon in England in 1682, in which the word is used in this specific sense: "Every inhabitant of the province that is or shall be a purchaser of one hundred acres of land or upwards, his heirs and assigns, and every person who shall have paid his passage and shall have taken up one hundred acres of land, at a penny an acre, and have cultivated ten acres thereof; and every person that hath a servant or bondman, and is free by his service, that shall have taken up his fifty acres of land, and shall have cultivated twenty thereof; and every inhabitant, artificer, or other resident in the said province that pays scot and lot to the government, shall be deemed and accounted a freeman of the said province; and every such person shall be capable of electing or being elected representatives of the people in provincial council or general assembly of the said province." "Now," says Judge Gibson, "why this minute and elaborate detail? Had it been intended that all but servants and slaves should be freemen to every intent, it had been easier and more natural to say so. But it was not intended." Had it been intended that no persons of African descent should be deemed freemen in the sense in which the term was then used, it had been easy and natural to say so. The supposition that these laws, if now in force, would exclude the whole African race from the right of suffrage, is altogether gratuitous. The description here given of those who were to be accounted freemen capable of electing and being elected representatives, manifestly applies to a large part of the coloured race. They are inhabitants of the state, and many of them hold property and pay scot and lot to the government. The design of these laws, which the judge asserts was to admit no man to the freedom of the province who had not a stake in it, would not therefore exclude the coloured race; for they have an interest, as well as the whites, in the prosperity of the country. It must, indeed, be admitted that the prejudices indulged by the whites against the negro race have a powerful tendency to

alienate their affection from the land of their birth, and to make them enemies to their country. But to pronounce them aliens, destitute of interest in the country, and unfit to be trusted with the rights of suffrage, merely because we ourselves have chosen to treat them as enemies, is neither good policy nor sound law. "That the clause which relates to freedom by service was not intended for manumitted slaves, is evident from the fact that there were none;" consequently, the class which this provision designed to exclude from the freedom of the province could not have been manumitted slaves; "it regarded not slavery, but limited servitude expired by efflux of time." But that is precisely the species of servitude through which a large part of the coloured inhabitants of Pennsylvania have passed. By the law of 1780 every child born in the state after the passage of the act, who would have been a slave if that law had not been made, was declared to be the servant of such person as would have been the owner of such child, provided that law had not been made, to be held until such child should attain the age of twenty-eight years, in the manner, and on the conditions whereon servants bound by indenture for four years are retained; and to be liable to like correction, and entitled to like relief in case of evil treatment, and to like freedom dues and other privileges as servants bound by indenture for four years are entitled. But in case the owner should abandon his claim to the service of such child, the overseers of the poor are required to bind him or her as an apprentice, for a time not exceeding the age of twenty-eight years. Thus we see the act of 1780 placed the immediate descendants of slaves upon the same ground with indentured servants. Of those who are born of free parents, it is well known that a large part are bound by their parents or others, to serve for a limited time. Hence it is manifest that they are *freemen* by the very terms of the laws of 1682. As to those coloured persons who have been brought up by their parents, and never bound out by indenture, if they hold property and pay taxes, or in the terms of the law, pay scot and lot to the government, the same laws declare them to be *freemen*. "At that time, certainly, the case of a manumitted slave, or of his freeborn progeny, was not contemplated as one to be provided for in the founder's scheme of policy." No it was not, and in the liberal mind of Wm. Penn, no provision was necessary.

If we are to judge of his scheme of policy by his own declarations, both before he became a legislator and afterwards, we must conclude that he intended to allow to all the freemen of the province, who paid taxes to the government, a voice in the formation and administration of the laws. In his treatise entitled "England's Present Interest Considered," which was published in 1675, about seven years before the laws in question were framed, he lays it down as a fundamental principle that the people are parties to the laws, and have a voice in them. And in his exposition of the principles of liberty, after he became a legislator, he expresses himself

(thus: "That is liberty where the laws govern and the people are parties to the law." That his scheme of policy did not limit his justice to persons of his own colour, is manifest from his care to extend it to the Indians. The provision, that disputes which might arise, in relation to property, between the natives and the new settlers should be adjusted by six of the former and the same number of the latter, is an evidence of his liberality towards that class of his fellow men. The measures which he promoted to improve the condition of the negroes in the province, both by word and religious instruction, and by legislative acts, sufficiently prove that he had no disposition to treat them as the outcasts of society. In his description of those who were to be accounted *freemen*, according to the sense in which he used the word, there is no exception on account of colour; therefore we have no authority for supposing that any was intended. To suppose such an intention, and make that supposition the basis of a judicial decision, excluding the whole coloured race from the rights which the letter, if not the intention, of these laws secures to them, is to pay little regard to the character of W. Penn, as well as to manifest small progress in liberality of sentiment, during the hundred and fifty years which have passed since those laws were agreed on.

"I have quoted the passage, however, to show that the word *freeman* was applied in a peculiar sense to the political compact of our ancestors, resting, like a corporation, on a charter from the crown; and exactly as it was applied to bodies politic at home." And in this definition of a *freeman*, according to that peculiar sense, a great part of the people of colour now resident in Pennsylvania, are obviously included. The provisions subsequently quoted by the learned judge from the act of union, the charter of privileges, the act of settlement, and the act of naturalization, relate to foreigners; and therefore have no application to persons born in the country. The reasoning of the judge, by which he labours to establish the doctrine that up to the moment in which the article of our constitution relative to elections was penned, the word *freeman* was used in a specific sense, and implied, like the term *citizen* which supplanted it, one who had a voice in public affairs, brings him no nearer the conclusion which he is striving to attain. For there is nothing in his facts or principles to prove that negroes paying taxes to the government, had not a voice in public affairs. Indeed, the laws which he has quoted, combined with the act of 1780, prove directly that the term *freemen* in its specific sense includes them. They are exactly of the character of persons which those laws declare to be *freemen*, capable of electing or being elected representatives. Not a word is any where found intimating that an exception is to be made on account of colour or the condition of the ancestors. It is well known that a considerable number of convicts were sent from England to some of the colonies. It is not probable that the founder of Pennsylvania intended that persons of that description should take part in the administra-

tion of public affairs; yet who would now think of excluding a native white man from the rights of citizenship because his great grandfather was transported to America for some infamous crime?

(To be continued.)

#### MARTYRDOM IN MADAGASCAR.

The inhabitants of the large island of Madagascar, situated on the coast of Africa, east of the Cape of Good Hope, have been, until a recent period, in a state of heathen barbarism, and obstinately inimical to every attempt for their civilisation. During a late reign, however, a more liberal policy was pursued, and a way opened for some successful efforts to diffuse among the natives the light of Christianity. But this cheering prospect has been sadly clouded since the accession of the present sovereign; and, as a consequence, the hopeful band of Christian converts have been subjected to severe trials of their faith and patience. The following affecting account, it is believed, will prove interesting to the readers of "The Friend." It is extracted from a circular letter addressed by the secretaries of the London Missionary Society to the friends of missions, and is dated London, Jan. 17, 1838.

Rafaravavy, an early convert, an honoured female saint, has, like Antipas, proved faithful unto death, and has received the crown of life. Many of the native Christians have been called to suffer imprisonment, loss of liberty, and confiscation of property. As yet the history of this persecution is unstained by the record of a single instance of apostasy.

All public worship being forbidden by the edict of 1835, those who had professed faith in the Saviour were reduced to the alternative of meeting death by direct opposition to the mandates of the sovereign, or maintaining in private the use of the few means of religious improvement remaining among them, or created by their own zeal and affection. Thus, neither provoking the threatened displeasure of the queen, nor timidly shrinking into entire concealment, a few were in the habit of meeting on the Sabbath, on a mountain at some distance from the capital, for the purpose of reading the Scriptures, singing, and prayer. These have lately been detected; and the circumstance has led to further search. A box of Christian books, found near the residence of the eminent Christian woman already mentioned, led to her apprehension and imprisonment; her house and property were immediately given up to plunder; and she herself, after several days of suffering inflicted with a view of extorting from her a confession of the names of her companions, was sentenced to an ignominious death, by the hands of the common executioner. Fifteen others had been apprehended, and condemned to the utter and final loss of liberty, never to be redeemed by their friends; and with the further stipulation, that, if transferred to other masters, it shall be on the condition of their being compelled to labour from morning to night, to the utmost



limits of their strength. Their property has been also confiscated. Of those who were married, their wives and children, whether professing Christianity or not, have also been reduced to slavery, but with the mitigating circumstance of permission to be redeemed. The total number thus affected is said to amount to nearly one hundred.

Strong, however, as are the claims of these suffering survivors, if indeed they yet survive, the strongest interest seems to concentrate around the closing days of the honoured proto-martyr of Madagascar, Rafaravavy.

From the time of her having professed her faith in the Lord Jesus Christ, which was about seven years ago, she gave the most satisfactory evidence of the power of the gospel in its transforming influence, and in her whole deportment honourably exemplified the Christian character.

In the summer of 1836, her faith and patience were put to a severe test, endured the trial, and were found more precious than gold, though tried with fire. An accusation was laid against her before the government by some of her slaves, of her having observed the Sabbath, retained and read a copy of the Scriptures, and conversed with some of her companions on religious subjects. These were the crimes laid to her charge. She denied not, but confessed the truth of the accusation; and neither the gray hairs of a parent, a zealous idolater, could persuade, nor the frowning threats of the sovereign could terrify her into abandonment of her profession. In daily prospect of death, she then remarked to a beloved friend, to whom she was accustomed amidst mutual tears to pour out the feelings of her heart, that as to her life she felt indifferent; that if her blood were to be shed on the land, she trusted it might be the means of kindling such a feeling of interest in Madagascar as should never be extinguished. "Did not the Saviour forewarn us," said she, "that we should incur the hatred of all men for his sake? The Son of God has died in our stead, and that will shortly redeem us from all our sufferings. I know in whom I have believed; and though my blood be shed, the word of God must prosper in this country." She added with great feeling, "Pray for me, that if it be the Lord's will I should suffer now, that he would take my soul to him; but that if I am spared, I may live more than ever to his glory." Nothing grieved her, she remarked, so much as the spiritual state of those around her; and that the immediate prospect of martyrdom itself was less painful to her than seeing all her connections living in wickedness.

The queen did not, at that time, think fit to inflict on her the punishment of death. She was condemned to be "very ilany," that is, a pecuniary fine was imposed, equivalent to half the amount of her estimated value if sold into slavery; and she was severely threatened, and warned, that "though her life was spared, she should be taught a lesson not to trifle with the edict of the queen."

While many of the members of her family, indignant with her accusers, as slaves, who ill requited former kindness, threatened pun-

ishment, she assured them, on her liberation, that she cherished no resentment, but freely and fully forgave them. She sought divine mercy on their behalf, earnestly admonished them, affectionately prayed with them, sought to lead them to repentance, and endeavoured to direct them to the Saviour.

It will not create surprise to hear that the continued persecution, which has now burst forth with increased violence, should have found her among its earliest victims. Her last moments are thus described in a letter from Mr. Johns:—

"On the books being found near her house, her entire property was given up to plunder, her person secured, and her hands and feet loaded with heavy iron rings. She was menaced in vain during a period of from eight to ten days, to induce her to impeach her companions. She remained firm and perfectly composed; and was put to death by spearing on the 14th of August, 1837. She had said repeatedly, by letter, to her friend, Mrs. Johns, 'Do not fear on my account. I am ready and prepared to die for Jesus, if such be the will of God.' She was most wonderfully supported to the last moment of her life. Her age at the time of her death was thirty-eight years. Many even of the old people remarked that they had never seen any one so 'stubborn' as Rafaravavy; for although the queen forbade her to pray, she did pray even when in irons, and continued to preach Christ to the officers and to the crowd that followed her for nearly three quarters of a mile, from the place of public condemnation to the place of common execution. Here she continued to pray, and to exhort all around her to believe in Jesus Christ, even till the executioner's spear, thrust through her body, deprived her of the power of utterance."

In relation to her death, Mr. Baker justly remarks:—"Never in the annals of the Church did a Christian martyr suffer from motives more pure, simple, and unminged with earthly alloy. She had never heard of any after-glory of martyrdom on earth. No external splendour had been cast around the subject in her mind, by reading any lives of martyrs. All was to her obloquy and contempt. Her own father and relatives to the very last accused her of *stubbornness*. The people generally regarded her as *stubborn*, and worthy of punishment even on that account. She had no earthly friends to support and cheer her. She was not poor in outward circumstances, and, by recantation, and by humbling herself to beg pardon of the queen, she might very probably have saved her life. But her whole heart, as her letters testify, was filled with the love of Jesus. She endured as seeing him who is invisible. Her letters are composed principally of passages from the gospels and epistles, and these, doubtless, under the influence of the Holy Spirit, were the entire support of her mind in the last hour of trial. If 'the blood of the martyrs is the seed of the church,' we may trust that Rafaravavy will not have died in vain. She died directly and exclusively in defence of the gospel."

#### MEMORIAL IN BEHALF OF THE CHEROKEES.

To the Senate and House of Representatives of the United States, in Congress assembled.

The undersigned citizens of the state of Pennsylvania respectfully represent:

That they feel a deep interest in the present unhappy condition of the Cherokee nation of Indians; and they have cherished with much solicitude, the different efforts which have been made to induce your respective bodies, to reconsider the treaty purporting to have been made with them at New Echota in the winter of 1835.

Under a firm conviction that this instrument is unjust and cruel in its character—adverse to the best interests of the Indians—and obtained against the consent, and in opposition to the declared will of their nation,—your memorialists cannot but ardently desire, that it may not be further sanctioned by our government, and its ruinous enactments enforced upon these poor and unresisting objects of its oppression.

When we look to the ancient and indispensible title of these people to the land upon which they reside, and from which it will be the province of this alleged treaty to force them, and drive them, after fifty years of partial civilization, into the wilderness, to return to the savage state, or miserably perish by causes incident to their removal, or by the hands of their more barbarous neighbours; when we consider their former happy state—the laudable advances they have made towards civilization, and the friendly relations which have so long continued to mark the intercourse between our nation and theirs, we feel constrained, by the tenderest emotions of sympathy, to plead with you on their behalf; and to urge you by every consideration of reason and religion, by your love of justice and mercy, and by the respect you owe to the dignity and character of our common country, whose faith has been pledged again and again for their protection, to lend your ear to their cry, and give heed to the petitions which have been laid before you in their behalf.

Your memorialists would therefore most respectfully, but earnestly beg of you to consider the inconsistency of acknowledging as valid this instrument, signed at New Echota by less than a hundred obscure and unauthorized individuals, whilst the remonstrances which have been sent to you against it, have been signed not only by the acknowledged authorities, but by upwards of fifteen thousand of their people.

We do not deem it expedient to consume your time by reciting facts which have been reiterated again and again in your hearing; our object is briefly, but strenuously, to urge you to reconsider this whole transaction, and to strike from it every clause that may in any wise detract from the high profession we are making to the world, as a Christian people, acting under the benign influence of that holy gospel whose first annunciation was heard in the angelic anthems of "peace on earth and good-will towards men;" and whose divine founder has left for the government of all such nations, as well as individuals, as

profess his name, the simple code of "Do unto others as ye would that they should do unto you."

In conclusion, your memorialists deem it right to assert, that in coming before you at this time, they are actuated by no private or political motive whatever, but are moved thereto solely by a desire to serve the cause of the poor and the needy; and by a jealous fear, lest our beloved country may become involved in the crime of cruelty and oppression.

For "The Friend."

#### Faith and Imputative Righteousness.

Very few authors among Friends write with more clearness and terseness than Joseph Phipps. His essay on the original and present state of man should be in possession of every member of the Society. The latter part of the work, from which the following is taken, is controversial, and some of his positions are framed to meet the erroneous allegations of his assailant. It contains, nevertheless, views of faith and imputative righteousness which corroborate the doctrines of the Society on these points as promulgated by Fox, Barclay, Penn, and Pennington. These servants of Christ and able ministers of the Spirit, manifested a very decided aversion to every thing that would settle people in a rest short of the true rest in Christ, wherein purity and holiness are their clothing. A religion that has been got by rote and not by the operation of the fire and the hammer of God's eternal word and power, was one of those delusions which they laboured fervently to break up, and to bring the captive out from.

Joseph Phipps says, "I do not think so injuriously of my present antagonist, as to believe he really intends what the doctrine I oppose ultimately results in; but I judge this a proper opportunity to caution against such corrupt and dangerous positions as some have publicly avowed.

"1. That man, at the same time he is actually unrighteous in himself, is *righteous in Christ*—that is, he is not what he is in reality, but what he persuades himself to be, by a *false imagination* concerning the sacrifice of Christ; like that generation who are pure in their own eyes, yet are *not washed* from their filthiness.

"2. That the Supreme Essence of immutable truth looks upon man in a false light, esteeming him pure, whilst he knows him to be sinful and corrupt.

"3. That Christ the truth, is a false medium, showing the states of men, contrary to what they are in reality.

"4. That man is the servant of Christ, whilst he is under the influence of antichrist; that he is imputatively holy, whilst he is ruled by the author of pollution, the adversary of all holiness; and that he is acting in the will of God, whilst he is doing the works of the devil; notwithstanding we read, 'To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness.'

"It is a vain delusion for any to expect,

that purity in the highest perfection should unite with them, whilst they remain in the very cause of separation from him. Sin made the separation at first, and the continuance of it continues the separation. If it be queried, did not Christ die to reconcile sinners to God? I answer, yes; but not to reconcile God to sin, nor to save sin. He suffered not to purchase a license for sinners to continue such, but to open the way for them to come to repentance, through the gift of God procured by him; for saith he, 'Except ye repent, ye shall all likewise perish.' He came not to uphold, but to destroy the works of the devil, which include all manner of sin and corruption. 'Know ye not,' saith the man of God, 'that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.' The notion of imputative righteousness to such as remain in the commission of these evils, therefore, is a vain and pernicious error. We must die to sin, or we cannot live to God; and in proportion as we die to sin, we live in Christ and no farther. We must put on Christ, by true faith and obedience, which are never separate; for that is a *false faith* which abides in, or satisfies any, *without obedience*. 'Faith without works is dead,' saith the servant of Christ; and 'show me thy faith without thy works, and I will show thee my faith by my works.'

"The law saith, do, or avoid this, and live. The gospel not only forbids the outward act, but also restrains the inward desire and motion towards it. The law saith, 'Thou shalt not kill; nor commit adultery; nor forswear thyself, &c.' The gospel commands, 'Give not place to anger; thou shalt not lust; swear not at all, &c.' In this manner the gospel destroys not the moral law, but fulfils it, by taking away the ground of sinful acts, and laying the axe of the Spirit to the root of corruption.

"Can the considerate imagine that the everlasting Source of wisdom and might can be at a loss how to expel Satan's kingdom in man whilst upon earth? Or can they think him so delighted with men's offences against his purity and goodness, as to will that Satan should reign over his creatures to the last moment of their lives? Is it not more to his glory to deliver from the power of evil, and to save, both from sin here, and misery hereafter, than to save only from wretchedness in futurity? Is a part greater than the whole? Or is an incomplete deliverance preferable, or more glorious than that which is perfect?

"When doctrines opposite to purification of heart, and holiness of life, are industriously propagated, it stands every one in hand to be alarmed, lest by giving place to them in their minds, they become blinded through the deceitfulness of sin; which will centre them at last in a fool's paradise, instead of the city of God the heavenly Jerusalem, into which nothing that defileth, that worketh abomination, or maketh a lie, shall in any wise enter.

"The ability in the Scriptures, to enlarge the man of God in saving wisdom, the apostle saith, is through faith which is in Christ Jesus. S. N. resolves this saving faith into a belief of those parts of the Old Testament which relate particularly to Christ, to which he adds the like parts of the New Testament. What true gospel faith is, let us a little consider. As the entrance of the Divine word quickeneth the soul, so it first communicates a degree of faith, through which it operates; for true faith is the gift of God [not a natural faculty, or inherent principle], and the Holy Spirit is the *Spirit of faith*, which is not a bare belief of truths concerning Christ, but a faith in him. The faith in Christ is not comprised in giving credit to narrations and doctrines, and a mode of practice framed by the wisdom of men upon it, for that centres short of the essential substance of faith. Gospel faith in man *believes the truth of all that is revealed by the Spirit*, both in the heart and in the sacred writings; because it feels it, savours it, and is one with it. It not only assents to the *scriptural accounts of the incarnation and whole process of Christ in Judea*, but it also receives his *internal appearance*, consents to his operation, and concurs with it.

"That faith which stands wholly upon hearsay, tradition, reading, or imagination, is but a *distant kind of ineffectual credence*, which permits the soul to remain in the bondage of corruption. The wicked may go this length towards gospel faith, but the true faith lays hold of, and cleaves to the Spirit of truth, in its *inward manifestations*, wherein it stands, and whereby it grows, till the heart is purified, the world overcome, and salvation obtained. This faith is as a flame of pure love in the heart to God. It presseth towards him, panteth after him, resigns to him, confides and lives in him. The mystery of it is held in a *pure conscience*, and in the effective power of the everlasting gospel; whence the Christian dispensation in holy writ is often distinguished from the exterior dispensation of the Mosaic law, and the prior administration of angels in visible appearances, by the appellation of FAITH. Though the term faith is occasionally used by the penmen of Scripture in divers, yet not contrary, but consistent senses, this seems to be the one standing faith mentioned, Eph. iv. 5, which is in Christ Jesus, as it is the *fruit of his grace and good Spirit in the heart*. Through this the Scriptures become effectually instructive to the man of God, and helpful to the real Christian in the way of life and salvation. It is the faith by which the members of Christ truly live, and abide as such. It is their invincible shield, and the knowledge of Christ in them, is the proof of their possessing it. Abundance is said of the nature, power, and effects of this all-conquering faith; but I hope this will be sufficient to show, though in its complete sense, it includes a belief of all that is said of Christ and by Christ, in holy writ, it goes deeper, and ariseth not in man merely from the man, but takes its birth and receives its increase from the operation of the Holy Spirit in him, which works by it to the sanctifi-

cation of the heart, and the production of every Christian virtue."

Barclay says, The "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 [patriarchs, prophets, and apostles'] 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."

**Extracts, Doctrinal, Practical, and Devotional, from the writings of George Monro, M. A.**

(Continued from page 175.)

The happiness and perfection of human nature, and that by which man becomes a living image and representation of the Deity, consists in the luminous, operative, and intimate presence of God by his Spirit in the soul. It is true, all mankind, by their apostasy from God, and the degeneracy and corruption of their natures, have forfeited this glorious privilege; but as their capacities for it do still continue, so it is still recoverable, and the regenerate do actually recover it. And indeed all, who *through the Spirit do mortify the deeds of the body*, and crucify and extinguish the old man with his lusts, will feel and experience the power and appearances of the Divine presence, which will certainly manifest itself proportionably as purity and righteousness do advance in the inner man. A great and justly celebrated author, in his account of the beginnings and advances of a spiritual life, after having laid it down as a sacred and certain truth, which none, who have any acquaintance with the inward ways of God, can so much as question, namely, that there is a new birth, and a divine inward operation of the Spirit of God, that does constantly exert itself in the souls of his children, and more especially in their regeneration; and having also informed us, that the formal character of the new dispensation, by which it is distinguished from that of Moses, is this, that in it we shall have a *new heart*, and *new spirit put within us*; that we shall be *taught of God*, and that his *Spirit shall be poured out on all flesh*. He delivers himself yet further concerning this matter in these remarkable words. "This," saith he, "is most irreligiously restrained to the extraordinary effusion of the Holy Ghost on the day of Pentecost, or to the other miraculous gifts of the Spirit in those beginnings of Christianity. This is clearly contrary both to the promises of the Old Testament, and the *whole current of the New*, and to nothing more than to our Saviour's divine prayer, wherein he expresses, that he was not interceding for his disciples only, but for all that *should believe on his name through their word*. So that all those sublime effects of the Divine Spirit, of being *one in God*, that *Christ might be in them*, and that *the love, wherewith the Father loved the Son, might be in them*, are there profaned, if in behalf of all believers." Wherefore, if any that bear the Christian name are not animated and influenced by the Holy Ghost,

which, alas! is the case of too, too many, the reason certainly is, because they are not faithful to the offers, nor improve the advantages of the gospel, and more especially, because they do not comply with the preventing calls of this good Spirit, who, by the secret motions and influences of his grace, lovingly importunes them to turn and live; for, though he strives long with ungrateful and rebellious morals, yet at last, when they obstinately persist in their opposition to his gracious operations, and stifle all his kind motions and suggestions, choosing rather to be under the conduct and impressions of their old man and corruptions, than under his guidance and divine influences, he is justly provoked to withdraw from them, and to abandon them to their own lusts.

It is very evident, that by reason of the *extraneousness* both as to opinion and practice, which some pretending to the Holy Spirit have run into, the doctrine, which asserts the necessity of his divine operations in order to become a genuine and real Christian, is brought into disesteem with a great many. And there are others who, though they do not altogether discard the Holy Spirit, yet seem not to be sensible of any great need there is of supernatural influences and communications; and hence proceeds that excessive confidence which they have in their own wisdom, and conduct, and natural powers, and learning. It is not to be doubted, that the grand adversary of mankind uses his most vigorous endeavours to bring into contempt and disrepute a point so capital as this is, especially since he very well knows that there is nothing which more effectually contributes to advance his kingdom, or proves more fatal to the souls of men, than to take them off from depending on and desiring the good Spirit of God, who, when he is not entertained in the hearts of men, retires, and leaves them to themselves, whereupon he is infallibly succeeded by that *spirit which worketh in the children of disobedience*; so that if he can once prevail with people to become regardless of the Holy Spirit, and to despise his sacred influences, he does by that means secure for himself an habitation within them; since where the Spirit of God and of holiness is not, there of course must be the spirit of darkness and impurity. Now one of the greatest and most successful artifices that he makes use of to accomplish his design as to this, is, to push some that may have goodly outward appearances of piety and devotion, but who are really unsound at the bottom, and under the dominion of corruption and sin, and consequently under the power and management of Satan; to push them I say, under pretence of inspiration, to utter and do things that are evidently absurd, ridiculous and unreasonable; thinking thereby to make all that is taught and felt, as to the Holy Spirit, and his divine communications, to pass for illusion, fancy and mistake. And it is certain, that he gains his point with a great many. But we must warily guard against being imposed on by this device of the devil, and not suffer ourselves, either by the false reasoning of some, or the blasphemous scoffs

of others, to be diverted from aspiring after a privilege so eminent and so glorious, and so indispensably necessary for us, as is the having God's good Spirit to be the blessed inhabitant of our souls. For since we have our Lord's word for it, *That our heavenly Father will give his Holy Spirit to them that ask him*; and since to have this Holy Spirit dwelling in us, is the most essential and distinguishing mark of our being truly Christians,—the *anointing from the Holy One abiding in us*, being that which justly entitles to that worthy name; and St. Paul in plain terms telling us, *that if we have not the Spirit of Christ, we are none of his*; as both these considerations together are sufficient to convince us of the reality of the thing, so the former lets us see that we may address for it with hopes of success, because we are to address a Father, and a Father too of no ordinary character, even our heavenly Father; and the latter shows the indispensable necessity of being made partakers of the Holy Ghost; for unless we are so, we are only Christians in name and pretence, not in deed and in truth. We can neither answer the dignity, nor fulfil the obligations; and therefore can lay no just claim to the *prize of the high calling of God in Christ Jesus*.

#### CITRON PUMPKIN.

This most excellent and delicious article, known in this region as the *Valparaiso Squash*, was introduced into this country by Commodore Porter, on his return from the Pacific ocean after the late war. The commodore gave a few of the seed to the late Lieutenant Gamble, then at the navy-yard in this city, who cultivated them successfully; but owing to some cause, perhaps a prejudice existing against the squash, the name by which this article was introduced, or a combination of causes, it was not duly appreciated, and consequently not extensively cultivated. Some years since, Lieutenant Gamble was transferred to the navy-yard at New York, at which place he continued the cultivation, and it gradually spread over Long Island and along the banks of the Hudson. A gentleman of this city, Thomas L. Plowman, being on a visit two or three winters since at the city of Albany, had his attention arrested by one of the pumpkins being exposed at the bar of the hotel at which he put up. On enquiry, he learned that it was the article that had been served up at the dinner table for several previous days, and which was highly esteemed by all who had partaken of it. He procured one of the inkeeper, brought it to this city, and the following spring distributed the seed among his friends. All who paid attention to the cultivation of this most delicious vegetable production have been abundantly remunerated. We have conversed with several persons who were acquainted with it in South America, who bear testimony to its very superior qualities. From all that we can learn it is known in different sections under different names. That at the head of this article is, we presume, the most appropriate. It most probably obtained the name of Valparaiso in consequence of

being brought in the first place by Commodore Porter, from the city of that name.

We are informed that in some parts of Massachusetts, and in the wheat-growing districts of New York, it has almost entirely superseded the common pumpkin. It possesses all the good qualities of the pumpkin and squash, it is neither watery nor stringy, makes a most delicious pie, far superior to that made of the former, and goes much farther. It is also served up at table with meat, in the same manner as the squash, and if not superior it is certainly equal to the best of the species. For all culinary purposes it is a most superior article, and as it contains a vast proportion of saccharine matter, we are persuaded that it would be highly beneficial to cattle, especially milch cows. Another great and very decided advantage is that the citron pumpkin, sometimes erroneously called the Valparaiso squash, may be readily preserved throughout the whole winter, provided they are kept free from the influence of frost.

The seed may be planted at the usual time of planting the pumpkin in the spring. Wm. P. Jenny, of New Bedford, in a letter to a gentleman in this city on the subject, says, "They require a rich moist soil; I planted in beds six feet across; they require considerable room, as they are great runners as well as great bearers. I have seen the ground literally covered with them. With us they frequently grow to the weight of thirty to forty pounds, and I have no doubt that in the neighbourhood of Philadelphia, being farther south, they would with proper attention in the culture reach the weight of seventy to eighty pounds. They are in deservedly high repute with us. They ought not to be planted near any other vegetable of the same tribe." They resemble in shape a melon, have no neck, are easily cultivated, and in great demand, all brought to this market during the last fall being immediately bought up. We hope, inasmuch as many of the seeds have been distributed among our farmers during the last fall, that our market will through the coming season be abundantly supplied. Some in this vicinity the last year weighed over 40 lbs.—*Farmer's Cabinet.*

From the Koickerbocker.

#### THE SOUL'S TRUST.

"Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God."

Though troubles assail me, and dangers surround,  
Though thorns in my pathway may ever be found,  
Still let me not fear, for Thou ever wilt be  
My God and my guide while I lean upon thee.

The sweet buds of promise may fade ere they bloom,  
The hopes which are earthborn, lie low in the tomb:  
And though my life's pathway seem weary to me,  
I shall gather new strength as I lean upon thee.

Though bound to the earth, by the heart's dearest ties,  
Though earth's fairest scenes are outspread to my eyes;  
Oh! never, my Father! permit me to be  
Found trusting in reeds, let me lean upon thee.

And in that dread hour when my awed soul may stay  
No longer on earth, but is summon'd away,  
Amidst those great scenes which no mortal may see,  
Let me know naught of fear as I lean upon thee.

#### THE ROHAN POTATO.

Several statements relative to the great productiveness of the Rohan potato, a variety cultivated in France, were published in the papers some years ago. In 1835, John A. Thompson, Esq. of Catskill, N. York, who has a quantity of them for sale, procured some of the seed from France; and from his experience in cultivating them the two past seasons, he says he is perfectly satisfied of their great superiority for the table and their extraordinary productiveness. It is said that in France they have weighed as high as fourteen pounds. Judge Buel says he planted twelve pounds of these potatoes last spring. He divided the tubers into sets of two eyes, and planted one set in a hill four feet apart, in a piece of ground much shaded, and in rather low condition. On the 28th of September they were dug, and found to weigh five hundred and twenty-five pounds, and measured nine bushels. "We have hardly been able yet to decide upon the quality of this potato, having barely tasted of one; yet we deem it equal to the English white, orange or the common peach blossom variety, which are kinds commonly cultivated. Others, however, in whose opinion we place great confidence, do not hesitate to pronounce them superior for the table. They are undoubtedly the most productive variety of the potato we have ever met with."—*Genesee Farmer.*

### THE FRIEND.

FOURTH MONTH, 7, 1838.

The generous sympathies and quick sense of justice in the hearts of some of our young men, we are glad to find, have been stimulated to action by the pathetic Cherokee appeal inserted in our paper of last week. A petition to congress in support of the prayer of that oppressed portion of the human family, (a copy of which will be found on another page) has been prepared, and commendable exertions have been made and are making, to obtain signatures. We have been requested to mention that printed copies of this petition have been placed at the office of "The Friend," No. 50, North Fourth street, up stairs, where our friends from the country whose concerns may bring them to town are invited to call and subscribe their names, or procure copies for circulation in their respective neighbourhoods. It is true the case may seem nearly a hopeless one, since the action already had on the Cherokee memorial at Washington, is considered equivalent to its rejection. But this should not deter any alive to the subject from availing themselves of the present opportunity to enter their solemn protest against a course of cruelty, baseness, and high-handed injustice towards a poor, helpless, despised, and unoffending people, a parallel to which, all circumstances considered, it would be difficult to find.

#### HAVERTON SCHOOL.

The semi-annual examination of the students of this institution, which commenced

on fifth day, the 5th instant, will be continued until third day, the 10th instant. Copies of the order of examination can be had at the office of "The Friend."

#### TRACT ASSOCIATION.

The auxiliary associations will please to forward their annual reports, previous to the week of the approaching Yearly Meeting, to the corresponding clerk,

Wm. HODGSON, JR.  
Corner of Arch and Sixth streets, Philada.

#### FRIENDS' ASYLUM.

Visiting Managers for the Month.—John G. Hoskins, No. 60, Lawrence street; John Richardson, No. 76, North Tenth street; Mordecai L. Dawson, No. 332, Arch street.

Superintendents.—John C. and Lætitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201, Arch street.

Resident Physician.—Dr. Robert R. Porter.

#### Haddonfield Boarding School for Girls,

Under the care of Amy and Hannah Eastlack, will be opened for the reception of pupils the 1st of fifth month next; in which will be taught the following branches: Orthography, Reading, Writing, Grammar, Composition, Arithmetic, Algebra, Geometry, Geography, Botany, History, the Elements of Astronomy, of Natural Philosophy, and of Chemistry.

TERMS, thirty dollars per quarter, consisting of twelve weeks; payable in advance. The pupils can be supplied with school books and stationary at usual prices.

Those who wish to send their children to this school, will please to forward their names early, to

THOS. REDMAN, JR., *Haddonfield,*  
HENRY WARRINGTON, *Westfield,*  
RICHD. W. SHEPPARD, *Waterford,* } N. J.  
JOSEPH B. COOPER, *Newton,* or to  
WM. EVANS, No. 134, S. Front st., *Philad.*

MARRIED, at Friends' meeting, Downingtown, on fourth day, the 21st of third month, JACOB ESSON to ANNA, daughter of the late Robert Valentine, both of Downingtown.

DIED, at Nantucket, on the 13th of second month last, SAMUEL MACY, aged 73 years, a member, and for five years, a valued elder of Nantucket Monthly Meeting. Uniformly ever to mixing much with the world, the whole course of his life was a pattern of that even tenor which distinguishes the devoted and unobtrusive Christian. Without the aid of literary cultivation, his mind was disciplined; and an habitual cheerfulness, chastened and restrained by Christian principle, rendered his society particularly interesting. He was interred from Friends' meeting house on the 16th, after a solemn opportunity, rendered the more impressive by a pathetic and very appropriate testimony from a near relative.

On the 21st of the first month last, MARY HARVEY, a member of White Lick Monthly Meeting, Indiana, widow of Eli Harvey, deceased.

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RUSCHENBERGER'S VOYAGE.

(Continued from page 210.)

SKETCHES IN CEYLON.

Columbo is placed on the western coast of Ceylon, in six degrees and fifty-seven minutes of north latitude, and in eighty degrees of longitude east from Greenwich. It is divided into two parts; one within the fort and the other outside of it, which is called the Pettah. The town within the fort is laid out regularly; the streets are broad, Macadamized, and planted with the hibiscus, which affords a pleasant shade; the houses are generally one story high, built in the Dutch style, with a porch or corridor in front, besides a paling, which encloses a small plot of grass or flowers. The Pettah is much of the same character, except that it is but little shaded, and the dwellings are of a more humble appearance. The fort is chiefly inhabited by Europeans; the Pettah, by natives and castes, originally from India and the neighbouring islands. In 1833, the population was 31,519, consisting of Europeans, Burghers, Malabars, Singhalese, and Moors, besides a few Malays, Chinese, Parsees, Caffres, and Patnays. And we may remark of the Asiatics, what cannot be universally said of Christian nations, that wherever they go, or settle, they preserve unchanged their customs and costumes, as well as their peculiarities of physiognomy, from generation to generation. The reason of this appears to be, that their customs are more or less connected with their religious forms, to which they are in general bigoted adherents; and their costumes are typical of caste, the preservation and maintenance of which is, in their opinion, an imperative duty, admitting of no compromise; and therefore, the castes never intermarry with each other. And hence it is, that most eastern towns of note present such various and interesting groups to the passing stranger. Besides the costumes already mentioned, we meet in the streets the degenerate Portuguese of moderate means, dressed in the fashion of his early ancestors, seated in a small carriage having three low wheels; two behind, and one in the centre of the forepart of the vehicle, rigged like the fore-wheel of a velocipede, by

which it is guided in any direction at the will of the passenger, while a naked slave imparts motion, pushing behind with all his force.

Next, attention may be drawn to an Indian-skinned individual, called a "conicophy," who, instead of appearing bareheaded after the fashion of his countrymen, the horn turned up with a tortoise-shell comb *à la Grecque*, wears a blue velvet cap without vizor, having a sort of horn projecting forward from each side. A collarless surcoat of bluish cotton, with pantaloons of the same, and sharp-toed slippers, make up the costume; but he has an ornament in each ear, consisting of half a dozen circles of rings, three or four inches in diameter, of fine gold wire, closely resembling a coil, depending to the shoulder. He has an enquiring look, and carries a book or a small packet of nicely folded white papers under the arm: one might detect in him, without question on the subject, the collector of bills, the dun by profession. Almost every public office, as well as mercantile house, has its conicophy to keep a look out for the details of its fiscal affairs.

While you stop to gaze, when for the first time you meet in the street an elephant harnessed to a cart, lazily swinging his great trunk from side to side, or flapping away the flies with his monstrous ears, as he trots along, under the guidance of a naked Indian perched over his fore shoulders, you will find yourself surrounded, after the passing of the show, by a dozen Moors in cotton shirts or naked, except the kummerband, offering for sale jewelry of all sorts, gems set and not set; some genuine, and others fair sophistications in glass.

The first salutation, in short, sharp, clipped yet respectful tones, is, "Master, want buy water sapphire!—blue sapphire me got—very fine." He is interrupted by a second, "Mooney stone, master, no buy!—fine mooney stone me got." A third breaks in, "Master, stary stone, no buy!—me got cat's eye." While these are exhibiting their wares and flashing them in the sunshine before your eyes, another pulls you by the sleeve from behind, and with a look and gesture intended to enhance the importance of the communication to be made, says, "Sare, me got ruby, aqua marine, cinnamon stone;"—but he is cut short by another crying, "Topaz—carmagorin, (from the Scotch, *cain-gorum*;) no want buy, my master!" The instant, however, you manifest the slightest inclination to purchase by taking a stone in hand to examine, all except him to whom it may belong, stand back and silently await the result. You now ask the price and the jeweller answers, "Me no say master; me poor Moorman—master, see good stone—

master, know good stone, have good price—what master give."

Not feeling confidence perhaps in your knowledge of the article, you insist upon his naming a price. After some hesitation, and bestowing a good deal of superabundant praise on the stone, displaying it at the same time in the most advantageous manner, the vender of

"Gems from the mountain and pearls of the ocean,"

whispers, "Fifty dollar, very cheap." Then, unless you be what they term a "griffin" or greenhorn, you will be careful what offer you make, for "you must do as chapmen do, dispraise the thing you mean to buy," or you will probably pay dear for your whistle. Were you to offer one fourth of the price named, you would very often pay ten dollars for a jewel not worth one, the vender putting it into your hand, with an air of one sacrificing his wares, saying, "Take, master, tak." Therefore, gentle reader, should you ever visit Columbo, let me say to thee, *Apunta vnd*. But if the first stone do not please you, the same individual draws forth from the folds of his kummerband another of more brilliant aspect, and puts it into your hand, with an air which says, "There's a gem for you,"—and so on till he has displayed the whole stock. Then the others importune you to look at the contents of their kummerband folds; and there is no getting rid of them, except by offering a very trifling sum for a valuable gem; then away they go in disgust, but it is only to meet you again in an hour, at another turn of the street.

Every day, while at Columbo, several of the tribe came on board in dhonies to sell jewelry and collections of shells, mostly from Trincomalee, very nicely arranged in baskets woven of palm leaves. Some brought uncut stones; others, knife-handles and snuff-boxes, made of elephant's teeth (not tusks), which were to us novel and very pretty, from the wary alternation of the ossous strata, which are white and of a deep king's yellow; others, again, offered gold chains, resembling in their fabric those made in Panama; and rose chains, made of very pure gold, in small square chased links, after the fashion of those of Manila; but it was necessary to be always on the alert, or they would palm upon you gold ornaments—"pure gold, all same, same make copper pans." Indeed, some on board made wonderful bargains, and discovered when it was too late, that their jewels were of some base metal nicely gilded.

Among the most admired gems, were the moonstone, a fine species of feldspar; the cat's eye, which is greenish gray, traversed by an opalescent streak of light, said to

depend upon minute fibres of asbestos contained in its composition; when this ray is perfect, the stone brings a great price. Cordiner states, that they have been sold in England even as high as £150 each. But the most singular is the star-stone, a variety of sapphire of grayish blue colour, which, when subjected to a strong light, presents a star composed of six delicate white rays, turn it whatever way you may. Amethyst of every variety of hue was offered for sale.

In a ride through the Pettah, we stopped one day to witness the labours of the jewellers, or rather lapidaries. They sit under a veranda or shed, in front of the house, squatted on their heels behind a rude lathe, raised a few inches from the ground. On the end of its circle there is a round plate of iron or steel, about eight inches in diameter, placed vertically; which is made to revolve backwards and forwards by a drill-bow about four feet long, made of bamboo, and worked by the right hand, while the left applies the stone to be cut, held tightly between the finger and thumb, against the wheel. A sort of emery, or finely powdered sapphire of coarse quality, moistened with water, is the only intermediate substance used in cutting the stone. One of the lapidaries, who seemed to be indifferently honest, told me, that what are called "Ceylon diamonds," are made of a species of tourmalin which is boiled for some time in cocoanut oil, before being cut, to make it perfectly transparent. A gentleman of the ship saw one of these jewellers manufacturing water-sapphire from the fragments of a decanter and a glass fruit bowl.

Among those things which the stranger anticipates most on going to Colombo, is the pleasure of visiting what are termed the cinnamon gardens. The very name makes one think of Ceylon's "spicy breezes,"—of flowers—of beautiful walks, and of balmy airs redolent of fragrant odours; but it is all a pious imposition palmed upon us by an idle race of people, called poets. "Spicy breezes!" Such breezes never swept the olfactories of any man, any where, unless they were wafted from some grocer's shop or cook's pantry. It is a commonplace remark, by all new comers to hot countries, "that though the flowers be brilliant in colour, they are almost destitute of smell." The heat seems to be so great, that the essential oil, upon which the odour depends, is dissipated so rapidly, that it cannot accumulate in sufficient quantity to impart its peculiar fragrance to the flower; and the same is true of tropical fruits generally. I have met with nothing under the sun's track, either in the east or west, comparable in this respect to our own forests, at the season when the magnolia "may be scented afar off;" and why travellers have lent their aid and sanction to poets in upholding and spreading the idea of Ceylon's, or any other land's "spicy breezes." I am at a loss to imagine.

While turning over some gazettes at the Colombo Library, on the day of our arrival, I was addressed very politely by an elderly gentleman, who discovering me to be a stranger, introduced himself, and at the same time invited me with as many of my messmates as

would accompany me, to breakfast with him the next day at Bagatelle, the name of his garden, and, lest I should forget the direction, requested the librarian to write the address for me, saying, "However, any body can tell you where the former commissary general lives; it is about four miles from town." Circumstances prevented us from taking advantage of the invitation for that day, but we did not fail to visit several times what is considered to be the best cinnamon garden, under private cultivation, in the neighbourhood; and I am sure we shall long remember the cordial welcome, the unaffected hospitality and kind attentions extended to us on these occasions, by Mr. L——, and the ladies of his amiable and numerous family.

About ten o'clock, one morning, we mustered a party of six or eight, and hired a "bandy," sometimes termed a palanquin carriage, a long-bodied vehicle set on low wheels, capable of accommodating four passengers. The driver—a more appropriate name would be, leader—holds the head of the horse by a single rein a foot or two long, and trots along beside him the whole way. This personage is usually attired in a cotton jacket and kummerband, or only in a kummerband; he keeps his body straight, holds his shoulders back, and does not swing his arms; and it is a subject of admiration, the speed and ease at which he travels six or eight miles, apparently at the end of the journey no more fatigued than his horse. These drivers excel the same class of people one sees at Bombay.

Our party being accommodated in a bandy and a part of Mr. L——'s carriage, drove out of the fort at the Galle gate, crossed the esplanade and race-ground, a distance of about a mile, and then found the road running through forests or groves of cocoanuts, beneath the shade of which were seen the white huts of the Ceylonese, as well as the bungalows and gardens of the English residents, who were named to me by Mr. L—— as we passed along. The road is level, Macadamized, and, during the greater part of the day, completely shaded; it lies about half a mile from the sea, a glimpse of which is now and then caught through the alleys of tall-trunked trees. The natives were seen variously employed. Some were bearing water in jars, suspended from the end of a bamboo resting across the shoulders, and others were dispensing arrack from their little shops; but every where the women were the most industrious, and engaged in the most laborious employments. They wear a short, loose Spencer or gown, which falls to the waist, while the lower part of the person is clothed in numerous folds of coloured cotton, quite neatly arranged. Children, up to the age of eight or ten years, go entirely naked, and are very numerous; indeed, my companion, who has twenty-four children by his present wife, expressed the opinion that the climate is remarkably favourable to increase, both in the animal and vegetable kingdoms. Now and then we met a Boudhist priest, distinguished by his closely shorn head and eyebrows, and yellow robe cast about his person in such a manner that the right arm and shoulder are

left bare. A large banyan tree forms a sylvan arch over the road, some of its descending branches having taken root forty yards from the parent trunk, on the opposite side of the way. In short, the whole ride was so novel, so picturesque, and possessing at the same time a miniature-like neatness and regularity, that one cannot but be pleased: one of our party declared, that he had never seen any thing so Eden-like, and that he felt himself nearer paradise than he had ever done before.

We alighted at the mansion of Mr. L——, and, after paying our respects to the ladies, were led through the cinnamon grounds; but there was no odour, no "spicy breezes," nor could we perceive any thing like a cinnamon smell, not even when the very bark, still attached to the stick, however, was put under our noses. At the season of cutting, I was told by Mr. L—— the odour was any thing but agreeable, bearing none of the spicy aroma upon which poets love to dwell. The leaves, however, which are from five to eight inches long, by about three broad, and of a dark shining green, when mature, emit a strong smell of cloves, if broken or rubbed in the hands. The cinnamon (the spice) is the true bark, outside of which there is a tasteless, cellular cuticle, which the cinnamon peeler scrapes off with his knife before he removes the spicy bark. Were it not for this cuticle, the essential oil might be evaporated by the heat of the climate, and leave but an inodorous, tasteless substance, instead of the aromatic which is so highly prized.

"Garden, sir!" replied a midshipman, when asked how he liked the cinnamon garden—"garden, sir—it is nothing but a wilderness of green bushes and shrubs;" and such, in fact, it is. The cinnamon, when not interfered with, grows into a tree, twenty feet high, and eight or ten inches in diameter at the base of the trunk; but, when cultivated for the sake of its bark, it is not allowed to exceed eight or ten feet, with a diameter from one to two inches. The stalks, which shoot up in a cluster of eight or ten together, are cut once in about three years, close to the ground. On Mr. L——'s plantation the earth is accumulated around the roots, and, to retain the water, cocoanut husks are placed about them, which, in time, form an excellent compost. It is cultivated by suckers generally, and sometimes from the seed, in which case, the young plants are kept in a nursery for a year or two, and then transplanted. Besides cinnamon and cinnamon oil, the plant yields, from its dark green leaves, a clove oil, which affords a very considerable profit.

While the Dutch held the government of the island, only a fixed quantity of cinnamon was allowed to be grown, the policy being to get as large a money return for as small a quantity as possible; and it is stated, that when the crop was greater than the demand, at the established price, the surplus was burned. Private individuals were inhibited its cultivation; nor were they permitted to cut a branch of the plant, even if it grew wild upon their estates, under the barbarous penalty of losing a hand.

Not the least interesting sight at Colombo

is a very large elephant, employed every day in conveying great trees to the landing place, where he piles them carefully, by aid of his tusks and trunk, thus performing, in a day, the work of twenty men. The strength and sagacity of the animal are wonderful, every body knows; yet one cannot avoid expressing admiration when he sees him look from his small intelligent eye at a log, twenty or thirty feet long, and a foot or more in diameter, and then, taking it up in the middle, so that it will be accurately balanced across his tusks, carry it wherever directed. His driver is on an excellent terms with him, and makes him perform a variety of tricks, such as holding out a foot by which to mount, &c.

(To be continued.)

For "The Friend."

*Remarks on the Opinion of the Supreme Court on the Rights of Coloured Persons in relation to Suffrage.*

(Continued from page 212.)

"Except for the word citizen which stands in the context also as a qualification, the affirmation of the proposition that every one not a slave is to be accounted an elector, would extend the right of suffrage to aliens; and to admit of any exception to the argument, its force being derived from the supposed universality of the term, would destroy it. Once concede that there may be a freeman in one sense of it, who is not so in another, and the whole ground is surrendered." But the word *citizen* is in the constitution, and therefore the constitution explains its own limitations. The *freemen* must be *citizens*, or they are not freemen in the sense wherein the term is there used. If this section of the constitution does not define the qualification of electors, why was it introduced? To ascertain who are, and who are not, entitled to vote at elections, we have this article of the constitution for our guide. What it grants is granted, and what it excepts is constitutionally excepted. The elections are by the *citizens*, therefore foreigners, though freemen, are not entitled to the right of suffrage. Here is an exception to the universality of the term; but it is an exception which is in the constitution, and not supplied by doubtful construction. The electors must be of the age of twenty-one years. Though citizens and freemen, if under that age they are not entitled to vote. Here is another exception. The elector must have resided in the state two years next before the election, or he cannot vote. Here is another exception. He must also have paid, within that time, a state or county tax, or he is not entitled to the privilege of an elector. Here is another exception. But these exceptions are pointed out in the article which prescribes who shall and who shall not be electors. It is nugatory to claim a greater extent for the term *freeman* than the constitution assigns it. And to infer that because there are exceptions plainly set down in the constitution to the universality of the term, there must be other exceptions to be supplied by construction, is not very logical. Indeed, the expression of

these exceptions furnishes an argument of no trivial character, against the admission of others, as it proves the care of the convention to mark the limitations of the elective franchise, by unquestionable words, and not leave them to dubious construction.

The important question, in what sense the convention of 1790 used the term *freeman*, might, I think, have been fairly answered by a reference to their own work. In the first article it is prescribed that an enumeration of the taxable inhabitants shall be made, and the number of representatives and senators in the different districts be adjusted according to the number of taxable inhabitants. Nothing is said in regard to the colour of these taxable inhabitants. There can be no doubt but it was intended they should all be represented. When the manner of choosing representatives was to be settled, the principle of taxation was particularly regarded. The electors must be payers of taxes. But they must also be citizens, not foreigners; of the age of twenty-one years, not minors; freemen, not servants or slaves; and men, not women. In all these things nothing appears to indicate a distinction of rights dependent upon colour. The sense must be inferred, according to Judge Gibson, from the meaning which the word had acquired by use in public acts and legal proceedings, for the same reason that a dubious statute is to be expounded by usage. "The meaning of things spoken and written must be as hath been constantly received." But where has it been proved that the word *freeman* had, up to that time, been constantly received as denoting a white man, to the exclusion of the coloured race? "On this principle it is difficult to discover how the word *freeman*, as used in previous public acts, could have been meant to include a coloured race." To make this difficulty available, he ought to have shown that the word had been generally or frequently used in a sense wherein coloured persons who were not slaves, could not be included; and that free coloured men were designated by a different term. But in the act of 1780 we find it declared that the offences and crimes of negroes and mulattoes, as well slaves and servants, as *freemen*, shall be enquired of, &c. Here the word is evidently used to designate negroes and mulattoes, who were not slaves or servants. Again, in the same paragraph it is provided that a slave shall not be admitted to bear witness against a *freeman*. Has it ever been pretended that a slave can bear witness against a free coloured any more than against a free white man, in Pennsylvania? "As well might it be supposed that the declaration of universal and unalienable freedom in both our constitutions, was meant to comprehend it. Nothing was ever more comprehensively predicated, and a practical enforcement of it would have liberated every slave in the state, yet mitigated slavery long continued to exist among us, in utter derogation of it." Now what is the meaning of this passage? The declaration of rights, copied by the convention, substantially, but not verbatim, from the celebrated declaration of independence, proclaims the broad principle of

the universal equality of man, and the inherent right of all to the enjoyment of liberty and life. This declaration was unquestionably intended to stand as an indubitable and unchangeable truth, when the slavery of the coloured race, that lingering relict of barbarism and rapine, should be swept from our land. Will Judge Gibson risk the assertion, that our declaration of rights, or its precursor the declaration of independence, was intended to apply only to white men? What a contemptible document would the congress of 1776 have presented to the world, if they had expressly limited their declaration respecting the inherent and unalienable rights of man, to those who were white. There was no such limitation expressed or implied in either. The doctrine of inherent rights was fearlessly announced in both. But a selfish and temporizing policy prevented the full and practical application of these principles. Slavery had gained a place among us, and it was thought more safe and expedient to abolish it gradually, than to extirpate it at a blow. When our present constitution was formed, the slavery of the coloured race, that anomaly of American legislation, was melting away under the operation of the law of 1780; and if the convention did not pronounce its instantaneous extinction, they laid down a principle which must preclude its revival in Pennsylvania.

It is a remarkable circumstance, that the constitution of Massachusetts, formed simultaneously with our abolition act, contains a declaration of rights very similar to ours; and that in the first action involving the right of a master, which came before the supreme judicial court, subsequent to the adoption of the constitution, the judges declared that by virtue of the first article of the declaration of rights, slavery no longer existed in the state. In Pennsylvania, about the year 1802, the case of negro Flora against J. Graisbury her master, was brought before the high court of errors and appeals, and argued on constitutional grounds. The judges, when the argument was closed, gave their opinion, without assigning any reason for it, that Flora was a slave. Thus two legal tribunals, of high authority, having the same or similar constitutional articles to govern them, gave irreconcilable decisions. And this fact is easily explained by another. The number of slaves in Massachusetts was small, and therefore the interests and prejudices of the community did not prevent the judges there from giving a fair and candid exposition of the constitution.

To infer from the continuance of mitigated slavery in Pennsylvania, long after the adoption of our present constitution, that the declaration of rights was not designed to apply to the coloured race, appears to me a strange aberration of legal penetration. We have in this section a proposition which is simple and general. If true at all, its truth is as general as the proposition itself. It is a declaration of rights not of powers. There was then probably no one who denied the right, but the few whom a cruel system had stripped of their rights were still compelled to submit to the privation. Policy, not justice, demanded

or was supposed to demand, their suspension. But were we even to admit an exception to the generality of its application, in order to establish the constitutionality of slavery, we certainly may limit the exception to those who were slaves. Now, there were, when this declaration was made, about six thousand five hundred free coloured persons, and three thousand seven hundred slaves in the state. It is therefore apparent that the slavery of Pennsylvania, at that time, involved only about one third of its coloured population. The argument, that because one third of the coloured race in Pennsylvania were held in slavery, notwithstanding the general declaration of rights in favour of universal freedom, therefore the other two thirds who were acknowledged to be free, must not be allowed to vote, although they may possess the qualifications of electors as laid down in the constitution, is certainly not very logical. But the practical inference that a coloured man is not a freeman in the sense of the convention, although he is a freeman in law and in fact, because other coloured men were long held in slavery in utter derogation of the constitution, is worse than illogical.

The judge seems to take it for granted that in the constitution of 1776, the clause relative to electors was applicable to white men only; and hence infers that the convention of 1790, by adopting the language of the former convention, indicated a corresponding application. "Now, if the word *freeman* were not potent enough to admit a free negro to suffrage under the first constitution, it is difficult to discern a degree of magic in the intervening plan of emancipation, sufficient to give it adequate potency, in the apprehension of the convention under the second." If he has produced any evidence that the word *freeman* was not potent enough to admit a free negro to suffrage under the constitution of 1776, it is to be found, I suppose, in the disabilities to which the coloured race were subjected by the law of 1726; which law he tells us was in force till repealed by the act of 1780. The magic would therefore appear to have been in the law of 1726, and not in the plan of emancipation. But that law being repealed in 1780 the disabilities resulting from it would cease of course.

The fact that the word *white* was prefixed to *freeman* in the original draft, and expunged upon the motion of Albert Gallatin, furnishes an argument which the judge appears at a loss to answer. The observation of Gallatin, to which he alludes, appears to have been rather a stroke of wit, intended to show the ridiculousness of the thing, than a serious argument. He is said to have observed that he was not *very white* himself, and he did not know on which side of the line the judges of the elections would place him. As the judge very justly observes, we must take the sense of the convention from the consummation of the act. Now as a majority of them voted for expunging the word *white*, they must have thought it objectionable; but it is difficult to conceive any rational objection to the word, if in their opinion, the constitution would mean precisely the same thing without

it as with it. If they intended that none but white men should vote, the retention of the word would at least have prevented an ambiguity. There was therefore, upon that hypothesis, a reason for keeping it in, but none for striking it out.

Let us now look at a few well known facts and try a supposition of our own. In the first place, it is well known that the contest with the mother country arose out of an attempt to tax the people of these then British colonies, by authority of a legislative assembly in which they were not represented. It was not the amount of the tax, which was objected to, but the authority by which it was laid. They claimed the right of being taxed by their own representatives only. In the preamble to the act of 1780 the legislature of Pennsylvania expressed the following sentiments. "We conceive that it is our duty, and we rejoice that it is in our power, to extend a portion of that freedom to others which has been extended to us. Weaned by a long course of experience, from those narrow prejudices and partialities we had imbibed, we find our hearts enlarged with kindness and benevolence towards men of all conditions and nations." By the provisions of that law, no slave could be added to the number then in the state; and therefore it was obvious that slavery must in a few years become extinct in Pennsylvania.

Suppose now that the convention of 1790 having these facts before their eyes, expected the constitution to stand for ages, and were desirous to extend to the coloured race the right of being taxed, in common with white citizens, by their own representatives; what language can we, upon this supposition, imagine they would have used in fixing the character of electors? Is not the expression as it now stands in the constitution perfectly consistent with such a supposition? Would they not, on this supposition, have expunged the word *white*? Would they not, in short, have made the constitution precisely as they did? But had they, on the other hand, designed to limit the rights of suffrage to white men, is it not probable that they would have left the word *white* in the constitution, so as to remove all obscurity from their meaning?

If the word *freeman* has, in Pennsylvania, a legal definition, different from that assigned to it in common use, it must have acquired it by the laws of 1682, which clearly explain what class of inhabitants should be deemed freemen in the province. That description plainly includes the class, whom the advocates of negro suffrage consider as constitutional electors. If any disabilities have, since that time, been fixed upon the negro race, they must have been created by those laws, relative to that class of our population, which were repealed by the abolition law of 1780. Hence, according to a well established principle of law, those disabilities are become extinct and the original right revived.

"I have thought it fair to treat the question as it stands affected by our own municipal regulations, without illustration from those of other states where the condition of the race has been still less favoured. Yet it

is proper to say that the second section of the fourth article of the federal constitution presents an obstacle to the political freedom of the negro, which seems to be insuperable. It is to be remembered that citizenship, as well as freedom, is a constitutional qualification; and how it could be conferred so as to overbear the laws imposing countless disabilities on him in other states, is a problem of difficult solution. In this aspect, the question becomes one, not of intention but of power, so doubtful as to forbid the exercise of it." The article alluded to is, *The citizens of each state shall be entitled to all privileges and immunities of citizens of the several states.*

The argument of Judge Gibson, if I understand him, is this: The federal constitution guarantees to the citizens of each state, the privileges and immunities of citizens in all the states; but the laws of several states have imposed countless disabilities on the negro race, totally inconsistent with the rights of citizenship, and we have not the power of securing the coloured inhabitants of Pennsylvania, in case of their removing to other states, or travelling in them, from the operation of those unequal laws, therefore the coloured inhabitants of Pennsylvania, while they remain in the state, cannot be considered as citizens. If I have done any injustice to the argument of the learned judge, it was unintentional. And if any of my readers should be convinced by this reasoning, that negroes are not citizens, or cannot be citizens, in this state, it will be needless to disturb their belief. It is, however, rather humiliating to a Pennsylvanian, to find it announced, from the bench of the supreme court, that we are not at liberty to adjust the rights of citizenship among ourselves without being limited and restrained by the slavholding legislatures of the south; that we cannot extend to the free coloured inhabitants of our state the rights which our fathers demanded at the cannon's mouth of the British government, unless the people of the south shall choose so to modify their laws, as to secure the rights of humanity to all classes and colours among them.

It is a fortunate circumstance for Pennsylvania, that the discovery of our subserviency to southern legislation was not made sixty years ago, or it might perhaps have appeared that we had no right to abolish slavery in this state, without the consent of our sister states. The danger to which persons and property in other states would be exposed by the example, might have been urged upon us; and the inhabitants of Pennsylvania have been, at this day, staggering under the burden of a slave population; and cherishing as a right what they, in their hearts, detested as a moral and political evil.

For some time previous to the war of 1812, it was commonly understood that the British officers were in the practice of impressing native American seamen to serve in their ships of war. Now inasmuch as it was found nearly impracticable to prevent this encroachment upon the rights of American citizens, what a pity it is that congress, or the cabinet at Washington, did not take counsel of Judge Gibson, and learn that the question was not



one of right but of power so doubtful as to preclude its exercise. By gravely concluding that seamen, though white, born in the United States, and sailing under American protections, were nevertheless not citizens of the United States, because the British officers compelled some of them to serve against a nation with whom we were at peace; a very troublesome and exciting question might have been settled in a summary manner. The argument, it appears to me, would have been the same in principle as that advanced by Judge Gibson. The difference in the application would have been this. The conduct of the aggressors in the case of the seamen could not be effectually controlled without a resort to arms; but the case of the coloured citizens might probably be reached by the laws of the Union.

The doctrine which is certainly implied, if not directly expressed, in the last quotation from Judge Gibson's opinion, is one of greater extent and importance than the question of suffrage. It is probably a matter of little practical moment to the coloured race in Pennsylvania whether they are at liberty to vote at elections or not. But their rights of citizenship are of great importance. And those rights are implicitly if not explicitly denied in the opinion before us. The momentous discovery that free coloured persons are not citizens, appears to be due to Andrew T. Judson, Esq. of Connecticut. As the people of Canterbury were greatly alarmed at the prospect of having a boarding school established in their vicinity, for the education of coloured girls, they procured a law, termed the Connecticut black act, to prevent the evil; a law which was obviously unconstitutional if the negroes were citizens. The discovery was therefore required to support the measures of those who thought the people of Connecticut would be ruined, in case Prudence Crandall should be permitted to teach coloured girls, reading, writing, geography, and sacred music. It is true that Judge Dagget gave his official opinion that they were not citizens. But we need not be surprised at this, when we consider the circumstances of the case. If he could have got through the trial, as the judges of the high court of errors and appeals are supposed to have done, without giving any reasons for his opinion, he would have acted prudently to withhold them; for the world would then have given him credit for some reasons, but having submitted his reasons to the public, they turn out when examined, to be so weak, and to exhibit so little examination, as to excite surprise that nothing more plausible could be advanced on the subject. And now Judge Gibson advocates the same doctrine, because we cannot compel the people of the south to accord to the free people of colour from the north the rights which citizenship confers.

A brief historical notice of the clause in the constitution, which he thinks excludes the whole coloured race from the character of citizens, may probably illustrate the argument of the learned judge. By the fourth of the articles of confederation agreed upon in 1778, it was provided that the free inhabitants

of these states shall be entitled to all the privileges and immunities of free citizens in the several states. While these articles were under consideration, the delegates from South Carolina moved, in behalf of their state, to insert the word *white*, between free and inhabitants. The votes, being by states, were ayes, two states, nays, eight states. One state divided. At that time all the states tolerated slavery, yet the revolutionary congress decided, by an overwhelming majority, that free negroes should be entitled to all the privileges and immunities of free citizens in the several states. The present constitution was adopted between nine and ten years after this decision, and the clause was copied into it with a few verbal alterations. It is fair to presume that the meaning of this clause was not changed by its transfer from the articles of confederation to the new constitution. Its meaning in the former was settled by a vote of eight states against two. No words were introduced to exclude the free coloured race; and none were expunged by which they can be supposed to be excluded. No desire was manifested at the time to exclude them from citizenship; and in the debates respecting the adoption of the new constitution, it does not appear that their exclusion was considered as a part of its provisions. For upwards of forty years after the adoption of this constitution no apprehension was entertained that the free blacks were divested of the rights of citizenship, which they enjoyed under the confederation. The doctrine was advanced, as a kind of forlorn hope, in a desperate case. But the discovery has come too late. The cotemporary exposition of the term citizen has fixed its application.

The act of congress of 1792, for organizing the militia, provides for the enrollment of *free white male citizens*. Implying of course that there were citizens who were not white, as well as citizens who were not males. An act of congress of 1803, prohibits masters and captains of vessels from bringing into any port, &c. where the laws of the state prohibit the importation, any negro, mulatto, or other person of colour, not being a native, a *citizen* or registered seaman of the United States, &c.

The constitution of the state of New York denies the right of suffrage to men of colour unless they have been for three years citizens of the state. And the laws of New York require that a man of colour, before he is permitted to vote at elections, shall swear or affirm that he has been for three years a citizen of the state. In the convention of New York, in 1821, Rufus King closed an argument on behalf of the people of colour, with the declaration, that as certainly as the children of any white man are citizens, so certainly the children of the black man are citizens.

Impressed coloured sailors have been claimed by the national government as citizens of the United States; and coloured men, going to Europe, have received passports from the department of state, certifying that they were citizens of the United States.

The proposed constitution of Missouri required the legislature to pass such laws as

might be necessary to prevent free negroes and mulattoes from coming to settle in the state, under any pretext whatever. The legislature of New York in reference to this provision, in the autumn of 1820, "Resolved, if the provisions contained in any proposed constitution of a new state deny to any citizen of the existing states the privileges and immunities of citizens of such new state, that such proposed constitution should not be accepted or confirmed; or the same, in the opinion of the legislature, being void by the constitution of the United States." The constitution being submitted to congress, the article excluding coloured citizens was deemed, by the house of representatives, a violation of the national compact, and that body refused to receive Missouri into the Union. A compromise was at last agreed to, and congress admitted Missouri on the express condition that the offensive clause should never authorize any law by which any citizen of any of the states should be excluded from the enjoyment of any of the privileges and immunities to which such citizen is entitled by the constitution of the United States; and that the legislature of Missouri should, by a solemn act, declare their assent to this condition. The legislature passed the act required, and thereupon the state became a member of the Union.

The attempt to divest the coloured race of their citizenship, is the more alarming as it affects their title to real estate. By an estimate recently made from authentic documents, it appears that the coloured inhabitants of Philadelphia possess real estate to the value of from five to six hundred thousand dollars. In the city of New York, real estate valued at fifty thousand dollars was not long ago devised to a free coloured man. If they are now to be divested of citizenship, and rendered incapable of holding real property, may we not charge it upon their white oppressors if they should become as idle and worthless as their greatest enemies are accustomed to represent them?

The point adjudged, is that coloured men are not entitled to the elective franchise. The opinion that they are not citizens is but obscurely expressed. It is, however, expressed with sufficient clearness to enable a judge of one of our inferior courts, when a question of property dependent upon citizenship shall come before him, to infer that in the opinion of the supreme court the people of colour are not citizens, and therefore, however it is to be regretted, he is not at liberty to decide that they are. This adjudication may be considered as an evidence of the dimness of vision produced by the murky atmosphere of slavery which spreads its fogs and vapours over those who are connected with it by commercial and political ties. There is yet one hope to console us, that the time will come when the bench of the supreme court of Pennsylvania may be filled by men of more enlightened and liberal minds, who will perceive the injustice of this decision, and stamp their veto upon it. E. L.

*Errata*.—In the first portion of this essay, page 211, third column, 34th line from top, for "hath a servant," read "hath been a servant;" and in page 212, second column, 13th line, for "word," read "moral."

For "The Friend."

## FRIENDS' READING ROOMS.

The managers' report exhibits so interesting a view of the benefits which have already resulted from this institution, that some expression of sentiment regarding it appears due from the friends of the concern.

Permit me, therefore, as one who has long felt a solicitude upon the subjects entrusted to them, thus briefly to acknowledge the gratification I have derived from a perusal of their proceedings for the past year, and learning the attention and cares they have extended to the different departments. A leading feature, I understand to be (if one may so speak) providing a home for the homeless—or to say more properly, endeavouring to procure some of the comforts of a father's or a mother's fire-side for those who, by the loss of these invaluable relatives, or whose necessary vocations separate them from the home of their youth, know not where to seek a substitute, or how suitably to occupy the hours not engaged by their business. This appears happily provided for when concerned Friends devote some portion of their time to the "social and conversational objects" originally had in view, affording the courtesies and the kindnesses at all times so acceptable to those who, under their bereavement, feel themselves alone—or who, amid their engagements, find themselves among strangers. Such a design seems fitly blended with the literary character of the reading rooms. And it is encouraging to perceive the library already numbers nearly sixteen hundred volumes, that the cabinet is increasing, and to know that the series of lectures upon natural philosophy, meteorology, and physiology, have been well attended; affording a desirable place of resort to the studious, or to the scientific members of our religious society.

These results cannot but be gratifying, when we consider the period which has elapsed since forming the association, to have been one of peculiar embarrassment in the monied affairs of our community. If thus much has been accomplished under such circumstances, what may we not hope for when brighter prospects open before us? And I gladly trust the managers will not permit themselves to entertain a consideration of any necessity to curtail their appropriations for "books, periodicals, or lectures;" but rather, that they will feel themselves strengthened by a success which has attended their endeavours beyond the expectation of many of their contributors; and as, by their report, we are informed they have received a legacy from one of our most highly valued Friends, there are sufficient reasons for them to be encouraged by a confidence that, from different sources, if their rooms are interesting, they will not fail to be timely supported. S.

For "The Friend."

## CAPITAL PUNISHMENTS.

It will doubtless afford satisfaction to the readers of "The Friend" to learn that the legislature of New Jersey, by a recent law, has so amended the penal code of that state

as to abolish capital punishments, except for the crime of murder in the first degree. An interesting debate took place in the lower house on the question, and the following remarks were made in the course of it:—

Mr. MOLLESON said—This bill has been introduced, by the committee on the judiciary, in accordance with the wishes of a large and respectable number of the citizens of the state, made known to us by their petitions; and in now soliciting your attention to its provisions, I frankly confess I never before so intensely felt the responsibility incident to the station to which we have been called. We are now required to act, not merely in reference to the property, reputations, or liberty of individuals, but to determine upon the lives of our fellow-citizens.

The enlightened humanity of the community has taken away the heart-rending exhibition of public executions. Until within a few years the dreadful spectacle was deemed necessary for the welfare of society, but the open and exposed exhibition of the sacrifice has been abolished, and it now remains for us to decide, whether this relic of other and more barbarous days shall be entirely removed.

The introduction of this bill opens the question, whether capital punishment is either right or expedient? It is this question, which, we are now called upon to answer—to answer under the solemn obligations we have assumed, and in offering to your consideration a few brief and unconnected remarks, which my position seems to require me to make, my object is, (if I know myself), to contribute my mite in aiding you to arrive at a just and proper result. Life is the gift of Heaven. The Creator "breathed into man's nostrils the breath of life, and man became a living soul." That treasure no other power can rightfully destroy, but that which created it. Society has no right to take away that which it did not confer. The community may abridge the liberty of the citizen. The well-being of society may and does imperiously require the exercise of this high power; but the safety of society can be as well secured by imprisonment for life as by death. Is the authority to destroy life any where visible in nature? Is it to be found in revelation? The advocates of vindictive punishment say that the provision of the ancient code requiring blood for blood is a sufficient authority. Do they remember that to the people over whom that law was obligatory, the Author of life himself was the great law giver? He gave life and he had a right to take life. Will they contend that the other provisions of that code are equally binding? The argument drawn from one is equally applicable to all or it fails in its effect. If the blood of him who "shed-deth man's blood" is required, you must also exact "an eye for an eye and a tooth for a tooth." If the injunction referred to be binding as a part of revelation, why does not the remark "that in the mouth of two or three witnesses the truth shall be established" lead to an enactment requiring every fact to be confirmed by at least two witnesses in courts of justice? The Mosaic code was a body of

laws made to regulate a people peculiarly situated. Their government and laws emanated from the same omnipotent power which opened for them a passage through the mighty waters, and guided them by "a pillar of cloud by day and a pillar of fire by night." They were intended and designed for that age, and suited to their peculiar circumstances. "The clouds and thick darkness" which enveloped their laws, have been dissipated by the rays of the gospel dispensation revealing only in characters, so plain, that he who runs may read, the decalogue, the basis of all law, upon which is the solemn mandate "thou shall not kill"—universal in its obligation and endless in its duration. Do not those who usurp the power over life abridge that "appointed time," which has been given to man? Do not those who inflict the penalty of death "distribute the most awful dispensations of Deity, usurp his attributes, and fix by their own decree a limit to that existence which Almighty power alone can give, and which its own sentence alone should destroy?"

He said he was aware that many individuals of great worth and distinguished ability were to be found on both sides of the question of the right to take life, and their opinions were to be regarded with the greatest respect.

Those who consider the right as unquestioned, he solemnly invoked to regard this question merely as a question of expediency. In this view of the subject, he remarked that the severity of punishment did not prevent the commission of crimes. Death with all its terrors does not deter men from the perpetration of high crimes. Read the official criminal statistics of England, and you will concur with me in opinion that severity of punishment has not a controlling effect upon offenders. Numerous are the cases in which individuals have committed crimes punished with death within the sight of the gibbet, and in the crowd convened to witness the spectacle of a public execution; and, alas! in our own-favoured country, instances are not wanting, where capital offences have been committed, either near the place of execution, or by individuals before reaching their homes after witnessing this human sacrifice. Besides, this punishment does not produce any visible effect upon the individuals sentenced themselves. In the cells in which the convicts condemned to death are confined in England, you witness a degree of levity and thoughtlessness utterly inexplicable.

In your reformed and benign penitentiary system, which by the liberality and enlightened clemency of the state has been established, the great object of punishment is the reformation of the offender. Death secures the safety of society; but, alas! it also secures the destruction of the unfortunate and miserable offender for time, perhaps, for eternity. The fatal sentence it is feared, in too many cases, cuts off all hope of repentance, all hope of forgiveness, all hope of Heaven. Tell me not that the people are opposed to the humane substitution now proposed. Say not that they require the shedding of

blood. It is a slander upon the humane and kindly feelings of your fellow-citizens. The error of this objection is every where to be seen in the unwillingness of your judges to condemn, and your jurors to convict. The remark is proverbial, that it is almost impossible to obtain a verdict which will condemn a man to death.

The uncertainty of verdicts, the possibility that the innocent may be condemned, is to my mind a conclusive argument, if there were no other, for the abolition of the punishment of death. When the sentence has been pronounced and executed, there is no appeal, no review, no correction of errors and mistakes. The reports of capital cases show how clear condemnatory circumstances may appear against innocent individuals, how strong the evidence may be brought against unoffending persons. Men are arraigned for murder. Society is at once excited. Popular indignation is strong. Every circumstance is exaggerated and too often an accusation amounts to positive proof. Witnesses and jurors participate in the general feeling, and "suspicions light as air are construed into proof as strong as holy writ." A single case among many familiar, if not to you, sir, at least to every professional reader, will illustrate the difficulties connected with corrupt or deceptive testimony of the uncertainty attending human investigation, and the impossibility of always attaining true and just conclusions. A son was charged with the murder of his father. His own sister was the witness. She testified that she left home in the evening, leaving only her father and brother, and staid all night at a neighbour's house. She returned in the morning and found both missing. She immediately ran to the neighbours and returned with them. They found the father inhumanly murdered. There was snow on the ground and footsteps leading to and from the spot where the deceased was found. The brother's shoes were obtained and suited the marks in the snow. His room was then searched, and in his private drawer a hammer discovered, covered with blood and brains. The young lady could not be mistaken. The sister could have no motive for deception. The defendant was convicted and executed. In a few years the mystery was revealed. That sister confessed that she did the dreadful deed.

A death-bed repentance extorted the truth; but it came, as it generally does, too late to save the innocent. Let us, then, I entreat you, have no punishment but such as will enable you to rectify mistakes and release the innocent when proved so. These views are honestly entertained, and they have been frankly expressed. I confess I feel deeply on this subject. I have stood by once and witnessed the execution of this dread sentence. I have been called upon professionally to stand between the accused and death, and feel the deep and solemn situation of depending life. Oh! sir, this punishment is inhuman and terrible beyond description. It is hard to die. It is hard when attended by friends and surrounded with the comforts of society; but, it is truly awful, when our last

moments of agony are to be witnessed by those only who feel that it is a felon's death—when our last conscious thought will be, that we shall be borne to a lone forsaken grave—that no kindred dust shall commingle with ours for ever. This is death. This is it. Perhaps the wretched miserable convict has a wife, perhaps a child. If so, then better, far better, if prepared, that one grave contain that father, that mother, and that child. The survivors will only languish in continued suffering, and find their punishment in living and their relief only in dying. Our trust individually is immense. Remember, I beseech you, that if you refuse your assent to this bill, upon you will devolve the responsibility of the blood which is yet in this state to be judicially shed. The juror is not answerable who renders a verdict of guilty. The judge is not answerable who sentences the condemned. The legislature alone assumes the dread responsibility. I do not ask the release of the guilty. Punish them. Injure them while they live, but spare, oh! spare their lives. Do you believe that the life of the murderer is forfeited? Then, I ask you, if imprisonment for life is not a virtual death? The bill provides that the convict shall be considered civilly dead. His property is disposed of as if he were dead. He is divorced from his wife, separated from his family, and shut out from society. The places which knew him, shall know him no more for ever. Let him live then, I implore you, only to hear in his lone solitary cell the voice of divine clemency, "repent and be forgiven." We may never see the individuals upon whom our determination to be made to-day will operate—in this life. But you and I will see them, "when time shall be no more." Then, you, sir, and each member of this committee will be confronted at the bar of Heaven. Amid the sad solemnities of that most eventful day, when the prayer of our affrighted souls will be, "Lord, be merciful to us," may we be enabled to add, "as we have been merciful to others." And when the dread command will then be repeated in our ears as with the thunders of another Sinai, THOU SHALT NOT KILL—may your and our response be, in view of our responsibilities this day, "we are innocent of human blood."

For "The Friend."

#### THE DOCTRINE OF THE CROSS.

The cross of Christ is a figurative speech, borrowed from the outward tree or wooden cross, on which Christ submitted to the will of God, in permitting him to suffer death at the hands of evil men. The cross mystical, is that divine grace and power which crosses the carnal wills of men, and gives a contradiction to their corrupt affections, and constantly opposeth the inordinate and fleshly appetite of their minds, and so may be justly termed the instrument of man's body dying to the world, and being made conformable to the will of God. For nothing else can mortify sin, or make it easy for us to submit to the Divine will, in things very contrary to our own.

The preaching of the cross, therefore, in primitive times, was fitly called by Paul, that skilful apostle in spiritual things, the power of God; though to them that perish, then, as now, foolishness. That is, to those who were truly weary and heavy laden and needed a deliverer, to whom sin was burdensome and odious, the preaching of the cross, by which sin was to be mortified, was to them, the power of God, or a preaching of the Divine power, by which they were made disciples of Christ and children of God. And it wrought so powerfully upon them, that no proud or licentious mockers could put them out of love with it. But to those who walked in the broad way, in the full latitude of their lusts, and dedicated their time and care to the pleasure of their corrupt appetites, to whom all yoke was and is intolerable, the preaching of the cross was and is foolishness; to which I may add, in the name of many nowadays, and the practice ridiculous, embraced by none, if they may be believed, but half witted people of stung and singular tempers, affected by hypochondria and oppressed with melancholy; for all this, and more, is bestowed upon the life of the blessed cross of Christ, in the persons of those who truly bear it, by the very professors and pretended admirers of it.

Where does the cross appear, and must it be taken up?

In the heart and soul; for where the sin is the cross must be. All evil comes from within; this Christ taught. From within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evils come from within and defile the man. The heart of man is the seat of sin, and where he is defiled, he must be sanctified; where sin lives it must die; it must be crucified. Custom in evil hath made it natural for men to do evil; and as the soul rules the body, so this corrupt nature sways the whole man; but still it is all from within. The enemy's temptations are ever directed to the mind, which is within. If they take not the soul sin not; if they are embraced, lust is presently conceived, that is, inordinate desires; "Lust conceived brings forth sin, and sin finished, that is, acted, brings forth death." Here is both the cause and the effect, the very genealogy of sin, its rise and end. The heart of man is the devil's work-house, where he exercises his power and art. And, therefore, the redemption of the soul is aptly called the destruction of the works of the devil, and bringing in of everlasting righteousness. When the Jews would have defamed Christ's miracle of casting out devils, by a blasphemous imputation of it to the power of Belzebub, he said, "No man can enter a strong man's house, and spoil his goods, till he first bind the strong man;" which, as it shows the contrariety between Belzebub and the power by which he dispossessed him, so it teaches that the souls of the wicked are the devil's house, and that his goods, his evil works, can never be destroyed till he that wrought them and keeps the house, be first

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FOURTH MONTH, 14, 1838.

bound. All which makes it easy to know when the cross must be taken up, by which the strong man must be bound, his goods spoiled, and his temptations resisted; that is, within, in the heart of man.

How, and in what manner is the cross to be daily borne?

The way, like the cross, is spiritual. It is an inward submission of the soul to the will of God, as it is manifested by the light of Christ in the consciences of men; though it be contrary to their inclinations. When evil presents, that which shows the evil also tells them they should not yield to it; and if they close with its counsel, it gives them power to escape it. But they who look and gaze upon the temptation, at last fall in with it, and are overcome by it; the consequence of which is, guilt and judgment. Therefore, as the cross of Christ is that spirit and power in men, though not of men, but of God, which crosseth and reproveth their fleshly lusts and affections; so, the way of taking up the cross is an entire resignation of soul to the discoveries and requiremgs of it; not to consult their worldly pleasure, carnal ease, or interest, for such are captivated in a moment, but continually to watch against the very appearances of evil, and by the obedience of faith, that is, of true love and confidence in God, cheerfully to offer up, to the death of the cross, that evil part, that Judas in themselves, which not enduring the heat of the siege, and being impatient in the hour of temptation, would, by its near relation to the tempter, more easily betray their souls into his hands.

Oh, this shows to every experience how hard it is to be a true disciple of Jesus! The way is narrow indeed, and the gate very strait, where not a word, no, not a thought must slip the watch, or escape judgment; such circumspection, such caution, such patience, such constancy, such holy fear and trembling. This gives an easy interpretation to that hard saying, "Flesh and blood cannot inherit the kingdom of God," those who are captivated with fleshly lusts and affections, for they cannot bear the cross; and they who cannot endure the cross, must never have the crown. To reign it is necessary first to suffer.

William Penn.

## TRUE FRIENDSHIP.

They say this world is fraught with guile,  
They say that lips may wear a smile,  
And yet the heart be cold the while,  
As Zemble's sparkling icicle.

They say that those beloved for years,  
Will fly when adverse fate appears,  
And meet us 'midst our lonely tears,  
With eye averted scornfully.

Believe it not—oh no! oh no!  
True hearts there are, that love not so,  
But cheer twice in grief and woe,  
And love ev'n more in misery!

There may be some, perchance, whose eye  
Will only smile when sorrow is high,  
And from the couch of hope fly,  
To meet in sounds of revelry.

Yet think not all are false and fair!  
Though hearts of truth, alas! be rare,  
Some, some, at least, will surely bear  
The test of dark adversity.

E. M. CHANDLER.

The conclusion is given to-day of the article commenced in the preceding number entitled, Remarks on the Opinion of the Supreme Court on the Rights of Coloured Persons in relation to Suffrage. We commend it to our readers as an able disquisition of the subject; completely disentangling and laying bare the flimsy web of sophistry, in which Chief Justice Gibson has seen fit to invest his argument, if argument it may be called.

It affords us sincere satisfaction to announce a new and beautiful edition of an excellent, and, within the Society of Friends, a well known work, the title page of which is as follows—"The Rise and Progress of the People called Quakers. By William Penn. As unknown, and yet well known, 2 Cor. vi. 9." Philadelphia: Henry Perkins, 134 Chesnut street. Boston: Perkins & Marvin. 1838.

The volume consisting of a little over one hundred pages, handsomely printed on good paper, and neatly bound in muslin, will, we understand, be ready for sale by the beginning of next week, by Henry Perkins, No. 134 Chesnut street. The price will be made low, the object being an extensive circulation.

Much as the character and principles of our Society have been misrepresented and traduced at different periods, there is reason to believe that the disposition is becoming increasingly prevalent among serious enquirers in various parts of this country, to examine for themselves into the real truth of the case; and perhaps there is no work better calculated in small compass to meet the wishes of candid and enquiring minds, than this plain, brief, and perspicuous outline of the principles and early history of the Society.

The map of the meetings constituting Philadelphia Yearly Meeting, with an account of the times of holding those meetings, will be ready for delivery before the close of the yearly meeting. Subscribers are requested to call for their copies at the book store of Nathan Kite, Apple-tree alley, the first door above Fourth street.

An annual meeting of the Tract Association of Friends, will be held on the evening of third day, the 17th instant, at half past seven o'clock, in the committee room, Arch street.

The members of both sexes, and other Friends who feel interested in the objects of the association, are invited to attend.

JOHN CARTER, Clerk.

4 mo. 14th, 1838.

The annual meeting of "The Institute for Coloured Youth," will be held at the committee room, Arch street meeting house, on fourth day evening, the 18th instant, at half past seven o'clock.

The annual reports of the managers and treasurer, with the minutes of the board, will

be read, and officers for the ensuing year will be chosen.

Friends who feel interested in the concern are invited to attend.

SAMUEL MASON, JR., Sec'ry.

4 mo. 14th, 1838.

## WESTTOWN SCHOOL.

Three teachers are wanted in the boys' schools, viz. one to take charge of the mathematical department, one of the reading school, and the other to teach the elementary branches. Apply to

THOMAS KITE,  
No. 32, North Fifth street.  
WILLIAM EVANS,  
No. 134, South Front street.  
THOMAS KIMBER,  
No. 5, South Fourth street.

Philadelphia, 4th mo. 14th, 1838.

The duties of the summer session will commence at Westtown, on second day, the 30th instant, at which time the classes will be arranged for the term. And as no pupils are to be brought to the school or taken away on the first day of the week, it is very desirable they should all be there on seventh day, the 28th instant.

4 mo. 14th, 1838.

## FRIENDS' SELECT SCHOOL.

A teacher is wanted to act as principal of the boys' school. Apply to

THOMAS KIMBER,  
No. 8, South Fourth street,  
LINDZEY NICHOLSON,  
No. 24, South Twelfth street.  
THOMAS EVANS,  
Corner of Third and Spruce streets, or  
CHARLES YARNALL,  
No. 33, Market street.

Philadelphia, 3d mo. 29th, 1838.

## NOTICE TO CORRESPONDENTS.

It would save us much inconvenience if our correspondents would always keep the business part of their letters distinct from communications for "The Friend," which may be done on the same sheet, but so that they can be separated without copying either.

DIED, 15th of third month, 1838, at his residence near Mount Pleasant, Jefferson county, Ohio, JOHN LOVY, a member and elder of Short Creek monthly meeting, in the 74th year of his age, after an affliction and painful illness of near three months, which he bore with the fortitude and resignation becoming a Christian; earnestly desiring that he might be supported with patience to the end, which was mercifully granted; for through the whole course of his illness, he was not heard to utter one murmur or repining expression; and after the paroxysms of pain were abated, he was cheerful, and would often express his peaceful resignation to the event whatever it might be. Borne down at length by the excruciating nature of his sufferings, he passed quietly away, leaving us in the comfortable and consoling assurance that our loss is his everlasting gain.

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# THE FRIEND.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

## ANIMAL ELECTRICITY.

As the editor of "The Friend" has occasionally admitted extracts from Kirby, I send the following, taken from his Bridgewater Treatise, under the head of "Fishes."

"Amongst all the diversified faculties, powers, and organs, with which Supreme Wisdom has gifted the members of the animal kingdom to defend themselves from their enemies, or to secure for themselves a due supply of food, none are more remarkable than those by which they can give them an electric shock, and arrest them in their course, whether they are assailants or fugitives. That God should arm certain fishes, in some sense, with the lightning of the clouds, and enable them thus to employ an element so potent and irresistible, as we do gunpowder, to astound, and smite, and stupify, and kill the inhabitants of the waters, is one of those wonders of an Almighty arm which no terrestrial animal is gifted to exhibit. For though some quadrupeds, as the cat, are known, at certain times, to accumulate the electric fluid in their fur, so as to give a slight shock to the hand that strokes them, it has never been clearly ascertained that they can employ it to arrest or bewilder their prey, so as to prevent their escape. Even man himself, though he can charge his batteries with this element, and again discharge them, has not yet so subjected it to his dominion, as to use it independently of other substances, offensively and defensively, as the electric fishes do.

"The fishes hitherto ascertained to possess this power belong to the genera *Tetrodon*, *Trichiurus*, *Malapterurus*, *Gymnotus*,\* and *Raja*. The most remarkable are the three last.

"The faculty of the *Torpedo* to benumb its prey was known to Aristotle, and Pliny further states, that conscious of its power, it hides itself in the mud, and benumbs the unsuspecting fishes that swim over it. The Arabians, when they cultivated the sciences so successfully, had observed this faculty both in the

*Torpedo* and the *Malapterurus*, and perceiving an affinity between the electric fluid of the heavens and that of these fishes, called them *Raash*, a name signifying *thunder*.

"The electric organ in the *Malapterurus* extends all round the animal, immediately under the skin, and is formed of a mass of cellular tissue, so condensed and thick as, at first, to look like bacon; closely examined, it is found to consist of tendinous fibres, which are interlaced together, so as to form a network, the cells of which are filled with a gelatino-albuminous substance, the whole accompanied by a nervous system, differing from that of the *Torpedo* and *Electric-eel*, and similar to that of other fishes. This organ is divided into two portions by a longitudinal septum.

"The *Torpedo* is the most celebrated of the electric fishes. In this the organ of its power extends, on each side, from the head and gills to the abdomen, in which space it fills all the interior of the body. Each organ is attached to the parts that surround it, by a cellular membrane and by tendinous fibres. Under the skin which covers the upper part of these organs, are two bands, one above the other, the upper one consisting of longitudinal fibres, and the lower of transverse ones. The latter continues itself in the organ by means of a great number of membranous elongations, which form many-sided vertical bodies, or hollow polygonal tubes, some hexagonal, others pentagonal, and others quadrangular; each of these tubes is divided, internally, by a fine membrane into several dissepiments, connected by blood-vessels. In each of the organs, from two hundred to twelve hundred of these tubes have been counted in individuals of different age and size, some regular but others irregular, which may form electric batteries. Each organ is also traversed by arteries, veins, and nerves, in every direction, which last are remarkable for their size. The tubes, like those above mentioned, are also found in the non-electric Rays, but these terminate in pores without the skin, which are so many excretory organs of the matter contained in their interior; in the *Torpedo*, on the contrary, the tubes are completely closed, not only by the skin which is no where perforated, but further by the aponeuroses, or tendinous expansions of the muscles, which extend all over the electric organ; the gelatinous matter not being able to expand itself externally, is forced to accumulate in these tubes, from whence doubtless arises their size and their progressive numerical increase. The two surfaces of the electric organ are supposed to be one positive and the other negative. Reaumur observed that the back of the animal is rather convex, but when about to strike its

convexity diminishes, and it becomes concave, but after the stroke it resumes its convexity. These organs not only affect the animals upon which they act, by an agency imperceptible to the eye, but they are also stated to emit sparks; and they can strike at some distance, as well as by immediate contact. The author last named put a torpedo and a duck into a vessel filled with sea water, and covered it to prevent the escape of the latter, which, after about three hours, was found dead. These wonderful and complex organs, and their many-phialled batteries, the effect of which has attracted the notice of scientific men for so long a period, were doubtless given to these animals by their Creator, in lieu of the offensive and defensive arms which enable the rest of their tribe to act the part assigned to them, that they might procure the means of subsistence, and to defend themselves when in danger. Almost always concealed in the mud, like most of the rays, they can by this weapon kill the small fishes that come within the sphere of their action, or benumb the large ones; if they are in danger of attack from any voracious fish, they can disable him by invisible blows, more to be dreaded than the teeth of the shark itself.

"The *Gymnotus*, or electric eel, is a still more tremendous assailant, both of the inhabitants of its own element, and even of large quadrupeds, and of man himself if he puts himself in its way. Its force is said to be ten times greater than that of the torpedo. This animal is a native of South America. In the immense plains of the Llanos, in the province of Caracacas, is a city called Calabozo, in the vicinity of which these eels abound in small streams, insomuch that a road formerly much frequented was abandoned on account of them, it being necessary to cross a rivulet in which many mules were annually lost in consequence of their attack. They are also extremely common in every pond from the equator to the ninth degree of north latitude.

"Contrary to what takes place in the torpedo, the electric organs of the *Gymnotus* are placed under the tail, in a place removed from the vital ones. It has four of these organs, two large and two small, which occupy a third of the whole fish: each of the larger organs extends from the abdomen to the tail; they are separated from each other above by the dorsal muscles, in the middle of the body by the natatory vesicle, and below by a particular septum. The small organs lie over the great ones, finishing almost at the same point; they are pyramidal, and separated from the others by membrane. The interior of all these organs presents a great number of horizontal septa, cut at right angles by others nearly vertical. John Hunter counted

\*The trivial name of the first four of these species is *electricus*.

thirty-four in one of the great organs, and fourteen in one of the small ones, in the same individual. The vertical septa are membranous, and so close to each other that they appear to touch. It is by this vast quadruple apparatus, which sometimes in these animals is calculated to equal one hundred and twenty-three square feet of surface, that they can give such violent shocks. Mr. Nicholson thought that the *Gymnotus* could act as a battery of 1,125 square feet. Humboldt says that its galvanic electricity produces a sensation which might be called *specifically* different from that which the conductor of an electric machine, or the Leyden phial, or the pile of Volta, cause. From placing his two feet on one of these fishes just taken out of the water, he received a shock more violent and alarming than he ever experienced from the discharge of a large Leyden jar; and for the rest of the day he felt an acute pain in his knees, and almost all his joints. Such a shock, he thinks, if the animal passed over the breast and the abdomen, might be mortal. It is stated that when the animal is touched with only one hand the shock is very slight; but when two hands are applied at a sufficient distance, a shock is sometimes given so powerful as to affect the arms with a paralysis for many years. It is said that females, under the influence of a nervous fever, are not affected.

"Humboldt gives a very spirited account of the manner of taking this animal, which is done by compelling twenty or thirty wild horses and mules to take the water. The Indians surround the basin into which they are driven, armed with long canes, or harpoons; some mount the trees whose branches hang over the water, all endeavouring by their cries and instruments to keep the horses from escaping; for a long time the victory seems doubtful, or to incline to the fishes. The mules, disabled by the frequency and force of the shocks, disappear under the water; and some horses, in spite of the active vigilance of the Indians, gain the banks, and overcome by fatigue, and numbed by the shocks they have encountered, stretch themselves at their length on the ground. There could not, says Humboldt, be a finer subject for a painter: groups of Indians surrounding the basin; the horses, with their hair on end, and terror and agony in their eyes, endeavouring to escape the tempest that has overtaken them; the eels, yellowish and livid, looking like great aquatic serpents, swimming on the surface of the water in pursuit of their enemy."

"In a few minutes two horses were already drowned: the eel, more than five feet long, gliding under the belly of the horse or mule, made a discharge of its electric battery on the whole extent, attacking at the same instant the heart and the viscera. The animals, stupefied by these repeated shocks, fall into a profound lethargy, and, deprived of all sense, sink under the water, when the other horses and mules passing over their bodies, they are soon drowned. The *Gymnoti* having thus discharged their accumulation of the electric fluid, now become harmless, and are no longer dreaded: swimming half out of the water, they

flee from the horses instead of attacking them; and if they enter it the day after the battle, they are not molested, for these fishes require repose and plenty of food to enable them to accumulate a sufficient supply of their galvanic electricity. It is probable that they can act at a distance, and that their electric shock can be communicated through a thick mass of water. Mr. Williams, at Philadelphia, and Mr. Fahlberg, at Stockholm, have both seen them kill from far living fishes which they wished to devour: Lacedædes says they can do this at the distance of sixteen feet. They are said also to emit sparks.

"Of all the *Gymnoti* the electric is the only species in which the natatory vesicle extends from the head to the tail; it is in that species of the extraordinary length of two feet five inches, and one inch and two lines wide, but the diameter diminishes greatly towards the tail: it reposes upon the electric organs. It has been asserted that this fish is attracted by the loadstone, and that by contact with it it is deprived of its torporific powers.

"It is singular that in the three principal animals which Providence has signalized by this wonderful property, the organs of it should differ so much, both in their number, situation, and other circumstances; but as there appears to be little other connection between them, it was doubtless to accommodate them to the mode of life and general organization of the fishes so privileged."

*Twenty-first Annual Report on the state of the Asylum for the Relief of Persons deprived of the use of their Reason. Published by direction of the Contributors, third month, 1838.*

Pursuant to the direction of the contributors at their last annual meeting, the following account of the state of the Asylum has been prepared.

The number of patients under care at the last annual report, was sixty-two. Since that time, fifty-one have been received and sixty-four discharged. Twenty-nine were restored, three much improved, five improved, and sixteen without improvement; of those now in the Asylum, nine are restored, four much improved, ten improved, and twenty-six without apparent change. The averaged number of patients during the year, is 57  $\frac{1}{2}$ .

From the statement of the receipts and expenditures it appears that the amount accruing from the board of patients, &c. is \$13,882 43, from contributions and donations, \$759; the whole amount of expenditures for all purposes, is \$14,440 95, including interest on the loan—of the debt due by the institution, \$540 has been paid.

Upon examination it was ascertained that several repairs, involving a very considerable expenditure, were necessary. The ends of the second story floor of joist in both wings were found to be decayed; it became necessary to have new joist placed in to support the floor, in doing which, the ceilings had to be taken off and newly plastered, the wood work was repaired, and the interior wood work of the whole building painted through-

out. These items have materially increased the annual expenditure; but the board believe that true economy was consulted in the outlay.

Victor Ehrman, of this city, who has for some time manifested a kind interest in the prosperity of our institution, having proposed to convey to the contributors certain real and personal property, valued at \$5000, in consideration of an annual payment of \$300 during his life, and the offer appearing to the managers to be an eligible one, it was accepted, and a conveyance of the property was regularly made to three of our number in trust for the use of the contributors; but it not appearing desirable to the board to retain the property, it was sold, with the intention of appropriating the proceeds towards the payment of the debt of the institution. The first payment of \$1000 has been made to our treasurer; a like sum became due on the 6th instant; the balance of the purchase money is secured by mortgage.

The annual report of the treasurer shows a balance in his hands on the 1st instant of \$905,67, exclusive of \$340 75, being the amount unappropriated of the legacy of Anna Guest, deceased, and \$200 being the amount of the bequest of Beulah Sansom, deceased, both appropriated to specific objects.

The produce of the farm is as follows, viz. 46 wagon loads of hay, 80 bushels of oats, 314 of potatoes, 175 of corn, 723 of wheat, and 1985 lbs. of pork, no account having been taken of the produce of the garden, which will not differ materially from last year.

The experience of another year has confirmed the board in the opinion they have already repeatedly expressed of the great benefit which has resulted to the Asylum from the admission of patients not connected with our Society—from the annual report of the attending and resident physicians, it will appear that the means of restoration have been as successfully employed during the past as any preceding year; the classification of the patients has been much improved, and no reasonable exertion has been spared by the officers of the institution, under the direction of the managers, to embrace every opening which has occurred to introduce employment and amusement suited to the variety of cases under care—the efforts made by the physicians, in conjunction with the superintendent and matron, to perfect the system of treatment which the managers have long wished to see carried out at our Asylum, has been very satisfactory to the board; and while much has been attained, there still remains room for further improvement; and the managers, under a conviction of the responsibility which rests upon them, are desirous of availing themselves of all the means placed within their reach for perfecting the system of treatment already so successfully introduced.

A more copious supply of water for the purposes of the family being much needed, it is the intention of the board to have a new and more capacious reservoir constructed, and also additional accommodations for bathing in the men's lodge; to effect this it will be necessary to substitute increased power for

forcing up the water in place of that now in use.

The introduction of mechanical employment in the use of tools, &c. for the more convalescent male patients, particularly during that period of the year when they are deprived of the benefit of out-door exercise, together with some other improvements, are deemed very important to the interest of the institution, but owing to the state of the funds the managers have not felt warranted in making the attempt to introduce them. The great expenses of the past year have all been for objects of primary importance; and the hope is confidently indulged that the friends of the institution will never suffer it to languish for want of a liberal and generous support.

Within a short period the institution has been deprived by death of three valuable and esteemed managers, Wm. Burrough, Ephraim Haines, and Thomas Bacon, who had for a series of years faithfully served the contributors by a vigilant performance of the duties devolved upon them.

The Asylum is situated in a healthy and retired neighbourhood, about six miles north-east from Philadelphia, and one mile west from Frankford, on a farm of sixty-two acres, about one fourth of which is woodland. The buildings consist of a centre, sixty feet square, three stories high, with basement, having two wings each two stories high, and twenty-four feet wide, connecting with lodges at each end three stories high, presenting a whole front of three hundred and twenty feet, all of stone, and covered with slate. The patients' rooms are commodious, and well ventilated and warmed by means of heated air. The lodges are used for the separate confinement of the violent and noisy maniacs, and are so constructed as effectually to prevent the other patients from hearing or being disturbed with the noise.

Those patients who are so far convalescent as to be allowed the privilege, have access to the parlour, the managers' room, the principal halls, gardens and grounds of the institution.

#### Abstract from the Annual Report of the Physicians to the Asylum, for the year 1837-8.

In accordance with the custom which has obtained, the Physicians to the Asylum for Persons deprived of the use of their Reason, herewith render in their report for the present year. At the date of our last annual report sixty-two patients were remaining in the Asylum; since which time, fifty-one have been admitted; making together one hundred and thirteen persons who, during the past year, have received the care and attention of those connected with the institution. The number of admissions falls short of that during the preceding year, by six, but owing to the large number in the house at the commencement of this, several of whom had just been received, the number of those who have been under treatment, has exceeded that of any former year.

The monthly average in the institution, has been fifty-seven and seven twelfths, being one less than a similar average during 1837. Fifty-three patients have been discharged, and eleven have died during the year. Nine of these deaths occurred among the chronic cases, some of which had been in the house for a great number of years. Two of them were from consumption, and two had been long afflicted with fits. One was accidentally drowned while bathing.

In accordance with the plan adopted last year, the following table has been carefully prepared, and exhibits a correct view of the cases in the Asylum, third month, 1st, 1837, and those which have been received since.

[This table being designed principally for professional men, is omitted.]

#### Summary Statement of Patients.

Patients in the Asylum 3d mo. 1837, 62	
Received since, . . . . .	51-113
Discharged or died, . . . . .	64
Remaining in the Asylum 3d mo 1st, 1838, . . . . .	49-113
Of the sixty-four patients discharged there were	
Restored, . . . . .	29
Much improved, . . . . .	3
Improved, . . . . .	5
Stationary, . . . . .	16
Died, . . . . .	11-64
Of the forty-nine remaining in the house, there are	
Restored . . . . .	9
Much improved, . . . . .	4
Improved, . . . . .	10
Stationary, . . . . .	26-49

In the course of treatment which has been pursued toward the interesting objects of our care, endeavours have been used so to combine medical and moral agents, that each should render the other its most efficient aid, and jointly exert their remedial powers with the greatest certainty and effect. In every such institution, where the welfare and comfort of the patients are studied above all other considerations, these two are inseparable parts of the one system; and while what are strictly termed medical means are indispensable to the removal of the diseased action of the brain, moral treatment will be found no less efficient in restoring and confirming the healthy functions of that organ. When we reflect on the enfeebled and tottering state (if such an expression may be allowed) in which reason first essays to resume her seat, after an attack of acute disease; and the crowd of false and harassing impressions which urge themselves upon the attention, threatening to repel her advances and resist her control; we can readily conceive of how great consequence it is, that not only every thing which acts incidentally upon the mind, should be calculated to sooth and tranquillize the feelings; but also, that such a course of moral regimen should be established, as is calculated to call off the mind from its wanderings, and to arouse its dormant faculties into healthy activity. Hence the sanative power of discriminating moral treatment, and the necessity that every institution for the re-

ception and recovery of the insane, should be amply provided with the requisite means for interesting the feelings, and employing the faculties of its inmates. A consciousness of the powerful beneficial influence which moral treatment thus exerts on mental affections; together with an experimental knowledge of the difficulties which often embarrass its application; induced the attempt to establish such a combination for employment and amusement, as would render available in all cases the advantages to be derived therefrom. For many months past, endeavours have been used to bring the patients under the influence of a system which is calculated not only to keep their minds pleasantly and usefully occupied, but which also tends to invigorate their physical health. In order to impart strength to the plan, and to insure its success, it was considered advisable to have the patients to form themselves into a society, the government of which was chiefly to be exercised by them. The proposal met with their entire approbation. They at once perceived that it was a matter in which they were deeply interested, that it involved not only their present comfort and happiness, but on it might depend their restoration to health. With these feelings a number of them willingly organized themselves into "The Restorative Society" "for the purpose of diversifying and increasing their amusements, and employments." They elected their own officers, principally from among themselves. From the period of its organization up to the present time, the society has continued in active operation, and has both augmented and varied the occupations of the members; as well as given to them habits of industry, which cannot fail to be followed by the most beneficial results. By associating the patients thus together, it was expected, (and we have not been disappointed,) that they would act as a collective body in every employment or amusement set before them, rather than in their individual capacity as they had previously done; so that the industrious might stimulate the indolent, that the grave might check the boisterous, that the amiable might restrain the vindictive, and that the gay might cheer the sorrowful and divert their minds from any train of reflection likely to produce gloom and despondence. During the summer months, they generally spent from four to six hours, daily, at work in the garden, or on the farm; and instead of regarding it as a drudgery, they performed it willingly and cheerfully. Often from ten to fourteen members have been engaged during a great portion of the day, in the hay, wheat, and corn fields; and as exercise in the open air, not unfrequently, as is well known, promotes the speedy cure of the insane, we endeavour to extend to those under our care all its advantages, by setting apart those hours not devoted to manual labour, for fishing, promenading, throwing the quoits, playing ball, flying the kite, &c. Carriage riding, and riding upon the circular railroad, continue to be, as they have always been, sources of recreation and healthful exercise to them.

On the fifth evening of every week they have either a lecture or debate; in both of

which they manifest great interest. Experience has taught us that these moral means are well suited, not only to dispel the hallucinations of some, but that they also tend equally to arouse the slumbering energies of others, and awaken in them new hopes, desires and affections. Under their influence we have seen the most deeply distressed person forget for an hour his anguish, and enter into debate with all the ardour of one upon whom sorrow never fell.

The comfort and happiness of the female patients have also been greatly augmented by changes made in their moral management. They have been more regularly engaged in sewing, knitting, quilting, embroidering, fancy work, and other domestic employments, while many additions have been likewise made to their amusements. Although in a report such as we are called upon to present to the managers of the Asylum, it may not be thought needful to say much upon the subject of insanity abstractly, yet a few remarks cannot be deemed out of place; and the diffusion of correct views respecting its cause and character, is of so much importance, and so deeply involves the welfare of those who may suffer either directly or indirectly from its infliction, that we think we shall not have performed our present duty, without briefly expressing our views on one or two points connected with it.

In the first place, we would remark upon the false light in which insanity in all its forms, has long been regarded; and the unjust and most injurious feelings entertained respecting it, by too many in the present day. That it is one of the gravest afflictions with which Providence has visited mankind, all those who have witnessed its appalling effects must be prepared to acknowledge: but that its intrinsic miseries are greatly aggravated by adventitious circumstances, growing out of the popular ignorance and superstition respecting it, is equally undeniable.

Instead of regarding it, as it really is, the result of physical disease; than which, none of equal complication and severity can be treated with greater proportional success, provided the proper course is pursued at its commencement; the unhappy sufferer from its inroads is too often looked upon, even by his friends, with evident suspicion and distrust, while his malady is concealed, or spoken of as a visitation calculated to inflict a stigma not only upon himself, but his family. From the prevalence of this latter idea, how many, who under judicious care at the first dawn of the disease might have been rescued in a few days from its grasp, are secluded, and cut off from proper medical and moral treatment; while the disorder, which is deranging the functions of the brain, goes on from stage to stage, until some irremediable change takes place in that organ itself, and the whole fabric of rational intelligence is overthrown, without one well directed effort being made to arrest the progress of the direful invader. We must expect to see these mournful results frequently realized, so long as the opinion is prevalent, that the imputation of insanity involves degradation and contempt, and justly subjects

its unhappy victim to the loss of the common sympathies and privileges of humanity.

Another circumstance which deepens the gloom, in which those diseases deranging the manifestations of mind, are necessarily shrouded; is the erroneous opinion which is still entertained, respecting the places provided for the reception of the insane; and the course of treatment therein pursued toward them. This is not to be so much wondered at, when we reflect that it is within comparatively but a few years, that any other object than security has been deemed of much importance in institutions of this kind; the comfort and restoration of their pitiable inmates, having for ages, been almost entirely overlooked or disregarded. While insanity was considered as a mysterious affection of the immortal mind itself, resulting from some undefinable or supernatural cause, and its unhappy subjects were remorselessly consigned, hopeless of cure, to chains and a loathsome cell; there to exhaust their remaining energies in unheeded ravings; or, cut off from all the sympathies and kindness which render life desirable, to drag out a wretched existence sunk in deplorable idiocy; it is no wonder that with the thought of a mad-house were associated the feelings of horror and dismay. But now that the origin of mental derangement has been identified with disease, similar in character with the other morbid affections of the physical structure; governed by like laws, and subject to the same curative treatment; the asylums for the insane, under the influence of an enlightened philanthropy, have been radically and totally changed; and within the walls of every such institution, if properly conducted, are congregated not only the various resources of medical science and art, and every thing calculated to divert the mind from its erroneous associations, and give new vigour to its powers; but also, all that needful care, decided control, and well directed kindness, which, owing to perverted feelings, the sufferer rejects or cannot appreciate while within the sphere of his own domestic circle; but which are generally accepted with thankfulness from the hands of a stranger, and contribute powerfully to ameliorate his distress and restore his health.

With a belief of the correctness of these views, the duty becomes incumbent upon all, to endeavour whenever opportunity offers to change the tone of popular feeling respecting the insane, and the places provided for their relief, and thus subvert the cause of suffering humanity by removing a portion of the accumulated load of suffering which rests upon that afflicted portion of our fellow creatures.

CHARLES EVANS, *Visiting Physician.*  
ROBERT R. PORTER, *Resident Physician.*  
*Philadelphia, 3d mo. 1838.*

*Fine Sentence in Hooker.*—Hooker, in his *Ecclesiastical Polity*, says, the time will come when three words, uttered with charity and meekness, shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit.

*Johnson's Opinion of Economy.*—All to whom want is terrible, upon whatever principle, ought to think themselves obliged to learn the sage maxims of our parsimonious ancestors, and attain the salutary arts of contracting expense; for without economy, none can be rich, and with it, few can be poor. The mere power of saving what is already in our hands, must be of easy acquisition to every mind; and as the example of Lord Bacon may show that the highest intellect cannot safely neglect it, a thousand instances every day prove that the humblest may practise it with success.—*Rambler.*

*Supper against Dinner.*—I have often thought (says Dr. Kitchener) to draw up a memorial in the behalf of supper against dinner, setting forth, that the said dinner has made several unjustifiable encroachments on the said supper, and entered very far upon his frontiers; indeed, that he has banished him entirely out of several families, and in all has driven him from his head quarters, and forced him to make his retreat into the hours of midnight; and, in short, that he is now in danger of losing his character for ever, by being compelled, in self-defence, to make similar unreasonable encroachments upon the territories of his ancient neighbour and old friend, breakfast.

The gentleman who dines the latest  
Is, in our street, esteemed the greatest;  
But surely greater than them all  
Is he who never dines at all.

A wag, on being told that it was the fashion to dine later and later every day, said, "He supposed it would end at last in not dining till to-morrow!"

*Desire of Accumulating Possessions.*—There is not a vice which more effectually contracts and deadens the feelings, which more completely makes a man's affections centre in himself, and excludes all others from partaking in them, than the desire of accumulating possessions. When the desire has once gotten hold of the heart, it shuts out all other considerations but such as may promote its views. In its zeal for the attainment of its end, it is not delicate in the choice of means. As it closes the heart, so also it clouds the understanding. It cannot discern between right and wrong; it takes evil for good, and good for evil; it calls darkness light, and light darkness. Beware, then, of the beginning of covetousness, for you know not where it will end.—*Bishop Mant.*

*Cultivation of Cabbage by Slips.*—Slip off the sprouts from the cabbage stalks, let them lie a few hours to stop the bleeding, then plant them. After cutting the cabbages, the sprouts again afford a supply of slips for plants, and thus a regular succession of cabbages is secured throughout the whole year, preserving the quality of the parent stock unchanged, and doing away with the necessity of raising plants from seed.—*Gardener's Magazine.*



For "The Friend."

## ISAAC PENNINGTON.

The following brief account, written by this extraordinary man, of the deep mental conflicts which he passed through in the work of regeneration, furnishes a strong contrast with the flippant descriptions of religion which abound in the present day. One might suppose that religion, like most other things, had undergone a great change since Christ and his apostles described it, and that it was now attained with very little more trouble than reading, and believing what we read. Christ says: Except a man be born of water and of the spirit, he cannot enter the kingdom of heaven. Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven. Are ye able to drink of the cup that I drink of, and to be baptised with the baptism wherewithal I am baptised? If I wash thee not, thou hast no part with me. Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and done many wonderful works? yet will I profess unto them, I never knew you. If any man come to me, and hate not his father and mother, and wife and children, brethren and sisters, yea, and his own life also, he cannot be my disciple. And Peter says: If the righteous scarcely be saved, where shall the ungodly and the sinner appear? Before any begin to build, our Lord advises them to estimate the cost, lest haply, after the foundation is laid, they find themselves unable to finish; or before they go to war, to consider whether they are prepared to meet the force which may be brought against them, else they may sue for conditions of peace, and settle down again in alliance with the enemy which they had thought to vanquish. Except the Lord build the house, they labour in vain who attempt to build, and nothing can give victory over sin and Satan but his all-powerful arm. It is good for a man that he bear the yoke in his youth; he sitteth alone and keepeth silence, he putteth his mouth in the dust if so be there may be hope. And Habakkuk says: When I heard, my lips quivered, my belly trembled, rottenness entered into my bones, and I trembled in myself that I might rest in the day of trouble.

Those who forsake all and follow Christ, and are willing to become of no reputation, will not want power to do all things through Him that strengtheneth them. Greater is he that is in them, than he that is in the world, and nothing will be too hard for him to accomplish, or for them to endure, if they rely wholly on the Lord Jesus Christ.

Isaac Pennington says:—"I have been a man of sorrow and affliction from my childhood, feeling the want of the Lord, and mourning after him; separated by him from the love, nature, and spirit of this world, and turned in spirit towards him, almost ever since I could remember.

"In the sense of my lost estate, I sought

after the Lord; I read the Scriptures; I watched over mine own heart; I cried unto the Lord for what I felt the want of; I blessed his name in what he mercifully did for me, and bestowed on me, &c. Whatever I read in the Scriptures as the way of God 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. And I cannot but say that the Lord was good unto me, visited me, taught me, helped me, and testified his acceptance of me many times, to the refreshing and joy of my heart before him.

"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 enjoyment of God, as was testified in the Scriptures to have been felt in former times; for I saw plainly that there was a stop of the streams, and a great falling short of the power, life, and glory which they partook of. We had not so the spirit, nor were so in the faith, nor did so walk and live in God, as they did. They were come to Mount Zion, and the heavenly Jerusalem, &c., which we had hardly so much as the literal knowledge or apprehension what they were. So that I saw the whole course of religion among us was, for the most part, but a talk, to what they felt and lived in.

"This sense made me sick at heart, and set me upon deep crying to God, close searching the Scriptures, and waiting on God, that I might receive the pure sense and understanding of them in the light by the help of his spirit. And what the Lord bestowed on me in that state, with thankfulness I remember before him at this day; for he was then my God, who pitied and watched over me; though he did not please then to direct me how to stay my mind upon him. I was then led, I did not run of myself, into a way of separation from the worship of the world into a gathered society; for this both the Scripture and the spirit of God in me gave testimony unto; and what we then met with, the leadings and help we then felt, there is a remembrance of in my heart to this day. But something was wanting, and we mistook our way; for whereas we should have pressed forward into the spirit and power, we ran too much outward into the letter and form; and though the Lord in many things helped us, yet therein he was against us, and brought darkness, confusion, and scattering upon us. I was sorely broken and darkened, and in this darkened state sometimes lay still for a long season, secretly mourning and crying out to the Lord night and day. Sometimes I ran about, hearkening after what might appear or break forth in others; but never met with any thing to which there was the least answer in my heart, save in one people, who had a touch of truth; but I never expressed so much to any of them, nor indeed felt them at all able to reach my condition.

"At last, after all my distresses, wanderings, and sore travails, I met with some of

the writings of this people called Quakers, which I cast a slight eye upon and disdained, as falling very short of that wisdom, light, life and power, which I had been longing for, and searching after. Some time after this, I had an opportunity of meeting with some of them; and divers of them were moved by the Lord to come to me. At the very first they reached to the life of God in me, which life answered their voice, and caused a great love to spring in me to them; but still, in my reasonings with them, and disputes alone, in my mind, I was very far from owning them, as so knowing the Lord, or appearing in his life and power as my condition needed, and as my soul waited for. Yea, the more I conversed with them, the more I seemed in my understanding and reason to get over them, and to trample them under my feet, as a poor, weak, silly, contemptible generation, who had some smatterings of truth in them, and some honest desires towards God; but very far from the clear and full understanding of his way and will. This was the effect almost of every discourse with them; they still reached my heart, and I felt them in the secret of my soul; which caused the love in me always to continue, yea, sometimes to increase towards them; but daily my understanding got more and more over them, and therein I daily more and more despised them.

"After a long time I was invited to hear one of them; and there was an answer in my heart, and I went with fear and trembling, with desires to the Most High, who was over all, and knew all, that I might not receive any thing for truth which was not of him; nor withstand any thing which was of him; but might bow before the appearance of the Lord my God, and none other. When I came, I felt the presence and power of the Most High among them, and words 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 sense, said, 'This is he, this is he, there is no other; this is 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 breaking 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.

"Now what I met with after this, in my travails, in my waitings, in my spiritual exercises, is not to be uttered; only in general I may say this, I met with the very strength of hell. The cruel oppressor roared upon me, and made me feel the bitterness of his captivity, while he had any power; yea, the Lord was far from my help, and from the voice of my roaring. I also met with deep subtleties and devices to entangle me in that wisdom, which seemeth able to make wise in the things of God, but indeed is foolishness,

and a snare to the soul, bringing it back into captivity, where the enemy's gins prevail. And what I met with outwardly from my own dear father, from my kindred, from my servants, from the people and powers of the world, for no other cause but fearing my God, worshipping him as he hath required of me, and bowing to his seed, which is his Son, who is to be worshipped by men and angels for evermore, the Lord my God knoweth, before whom my heart and ways are; who preserved me in love to them, in the midst of all I suffered from them, and doth still so preserve me; blessed be his pure and holy name.

"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 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 Seed's Father, and in the Seed I have felt him my father. There I have read his nature, his love, his compassions, his tenderness, which have melted, overcome, and changed my heart before him. I have met with the Seed's faith, which hath done and doth that which the faith of man can never do. I have met with the true birth—with the birth which is heir of the kingdom, and inherits the kingdom. 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. 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.

"Now, the Lord knows, I do not utter these things in a boasting way; but would rather be speaking of my nothingness, my emptiness, my weakness, my manifold infirmities, which I feel more than ever. The Lord hath broken the man's part in me, and I am a worm, and no man before him. I have no strength to do any good or service for him; nay, I cannot watch over or preserve myself. I feel daily that I keep not alive my own soul; but am weaker before men, yea, weaker in my spirit, as in myself, than ever I have been. I cannot but utter it to the praise of my God, and I feel his arm stretched out for me; and my weakness, which I feel in myself, is not my loss, but

advantage before him. These things I write, as having no end at all therein of my own, but felt it this morning required of me; and so, in submission and subjection to my God, have I given up to do it, leaving the success and service of it with him.

"I. P.

"Aylesbury, 15th of 3d month, 1667."

For "The Friend."

*First-day Schools for the People of Colour.*

A late correspondent in "The Friend," remarks, "While sympathizing with the slave and his oppressor, should we not also consider what further we can do, for the free people of colour?" A query that commends itself to the solemn consideration of every enlightened mind. That the present day is one, in which the claims of this oppressed portion of our population to the benevolent aid and Christian sympathy of the world, are beginning to be appreciated; and wherein the amelioration of that condition, into which by refined injustice they have been brought, is becoming a subject of great and growing interest in our country, is verily a cause of rejoicing. The moral and intellectual improvement of our free people of colour, is a subject which,—whether we consider it exclusively in its immediate effects upon the happiness of this class in particular, comprising more than three hundred thousand souls; or, in its direct and powerful bearing upon the liberties of those millions of their brethren in bondage; or, in its sure and ultimate tendencies, upon the prosperity of the African race in general,—stands invested with an importance too obvious, too generally understood, to require an elucidation. It is a subject that has arrested the attention, and called into lively exercise, the benevolent energies of philanthropists, from the earliest days of this republic. But never, perhaps, has solicitude for their welfare, and a disposition to extend a helping hand for their assistance, been more prevalent than at the present time. Nor have the people of colour, at any former period, felt a deeper sense of their degradation, or evinced a thirst for knowledge and improvement, more intense. Under such circumstances, how important it is that every channel should be opened through which the rising tide of benevolence, which now swells the hearts of many, may flow forth to their aid, and through them, to the ultimate benefit of our country, and the world. The beneficial effects of first-day schools for "scriptural and literary instruction," by affording a cheap, and efficient means of acquiring much valuable knowledge, by furnishing appropriate employment for first day afternoons, and by preventing those collections of young people into parties at these times, whose unhappy tendencies have so often been deprecated, have been satisfactorily tested, wherever such schools have been properly instituted. And it is gratifying to know, that schools of this kind, under the direction of members of our religious Society, are now in successful operation, in various places. One at Mount Pleasant, Ohio, was formed in seventh month last, by some of the

pupils of Friends' Yearly Meeting School; and has since continued, attended with encouraging results. The earnestness evinced by many of these poor people for instruction, some travelling at times six miles on foot to attend; the propriety of their behaviour while in school; the interest with which they listen to the reading of biographical notices of African character, selected from Mott's Sketches, and other kindred works; the pleasure with which they receive weekly and peruse Friends' tracts; the solidity of their deportment during periods of silence; and the increased circumspection of conduct which they manifest in their general intercourse with men, are subjects of remark. The attention of a few of the young men of the boarding school, was first directed to this subject by the following incident. One of their number, who, upon a first day, had sought the secluded shades of a neighbouring wood, for retirement, was aroused in his retreat by the mingled sound of distant and discordant voices; and, upon looking, discovered that it proceeded from a group of coloured boys, who had collected from the village adjacent, to pass the day in youthful diversions. His feelings became interested. Like lambs without a shepherd, they appeared to be wandering they knew not where; and approaching them, he arrested their attention, collected them around him, read to them a chapter in the Bible, which some of them said they had never heard before; and after some conversation, in which they expressed their desire to go to school, dismissed them. On the following first day, they again came together, with wishes to hear more reading, which were complied with. Such desires for instruction were not to be disregarded. The first-day school was soon after opened; which, for a considerable part of the time, has been held in Friends' meeting house at Short Creek, attended by about forty scholars, most of whom are adults, and some far advanced in years.

Should the above be deemed suitable for insertion in "The Friend," and through it be instrumental in leading any of our young Friends, in their respective allotments within the bounds of our widely spread Society, to look around them, and see whether they have it not in their power to do a service to the cause of suffering humanity, by collecting together those victims of oppression and ignorance, that Providence has cast in their borders, and pouring into their benighted minds the light of instruction; it is believed that they will not only find the reward of peace therein, but that they will thereby contribute towards keeping in operation the great and diversified system of moral machinery now in motion, which, under the control of Providence, is destined to accelerate the dawning of that bright day, when "the earth shall be full of the knowledge of the Lord, and the waters cover the sea."<sup>5</sup>

The house of representatives of Rhode Island, have passed a bill abolishing capital punishment, and substituting imprisonment for life.

For "The Friend."

*Richard Claridge on Justification.*

The following discourse occurred in a conference between this Friend and an Antinomian.

Antinom. What is the matter of our justification before God? Was it that righteousness which Christ wrought out in his own person by his active and passive obedience?

R. C. replied that he did not divide or separate Christ without, from Christ within; for he is one, whether we consider him in his outward or inward appearance, being the same, yesterday, to-day and for ever. He quoted 1 Cor. vi. 11. "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." It is evident, by the apostles' words, that he does not lead us to an outward righteousness only for our justification; but to an inward righteousness, as being the immediate cause thereof. If we attend to the order of the apostle's testimony, we must be washed and sanctified, before we can be justified. And if we come to witness the efficacious work of the Spirit of Christ, in our cleansing and sanctification, we shall know ourselves to be in a state of justification, and not till then. For though Christ be a propitiation for the sins of the whole world, yet no man can comfortably apply him as such to his own soul, but as he first experiences the sanctifying work of the Spirit. R. C. did not by any means exclude the sufferings and death of Christ without us, from having a part in our justification; for he looked upon them as the remote procuring cause, and were by no means to be slighted or undervalued; but he placed the main stress, as to the immediate work of justification, upon the inward operation of the Spirit of Christ in our hearts, whereby we are purged from our old sins, and brought into a state of actual reconciliation, and acceptance with the Lord. He said actual, because there is a possibility of reconciliation which all mankind are under, through the mercy of God, by the sufferings and death of Christ; but none are actual partakers of the saving benefits accruing therefrom, but such as truly repent and believe. This refers to those who are not naturally or providentially incapacitated as infants, deaf persons, &c.

In a word, if justification be considered in its full and just latitude, neither Christ's work without us in the prepared body, nor his work within us, by his Holy Spirit, are to be excluded; for both have their place and service in our complete and absolute justification. By the propitiatory sacrifice of Christ without us, we, truly repenting and believing, are, through the mercy of God, justified from the 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. And all this is effected, not by a bare and naked act of faith, separate from

obedience; but in the obedience of faith, Christ being the Author of eternal salvation to none but those who obey him.

The antinomian pressed for a direct answer to his question.

R. C. replied, the matter of our justification, in the sight of God, is the righteousness of Christ alone.

The antinomian said that was true, but the expression being capable of divers interpretations, it needed to be explained.

R. C. told him, he did not understand by Christ's righteousness, wholly without us; for then men might be justified in a state of sin and transgression, which is contrary to the whole current of Scripture; but the righteousness of Christ wrought in us, not excluding that without us: his righteousness without us, being the remote procuring cause, and his righteousness wrought in us by his Spirit, the immediate formal cause of our justification: "For Christ in you," says the apostle, "is the hope of glory."

The antinomian urged the active and passive obedience of Christ as externally imputed to be the sole matter of our justification.

R. C. rejoined, that he did not deny imputation in that true sense of the word, wherein the Scriptures use it, viz. when the person or thing is really such as it is imputed, counted or reckoned to be; but in the mistaken acceptance of it, as when a person is counted righteous, by the righteousness of Christ outwardly imputed to him, not having the inward righteousness of Christ wrought in him. For such a notion as this, R. C. said there was no ground in the Scriptures of truth; but it was a speculation, that owed its original to the fallen wisdom of man.

The antinomian insisted much upon the priority of justification to sanctification, alleging that men are first justified, and then sanctified.

R. C. replied, that complete justification, denoted a being made inwardly just, by putting an end to sin, finishing transgression, and bringing in Christ's everlasting righteousness; and this being the work of the Spirit in sanctification, sanctification must of necessity precede our justification. It being impossible that a man should be made inwardly just, while he remains un sanctified, and his lusts and corruptions un mortified. 'Tis true, there is a justification begun as soon as men truly repent of their sins, and believe in the Lord Jesus Christ; for then they receive, as George Whitehead truly words it, remission, or a justifying from former sins, through the righteousness of God, declared in, and by Jesus Christ; but complete justification, is making inwardly just, through a purging out of iniquity, mortifying of corruption, and bringing in Christ's everlasting righteousness.—*Works of Richard Claridge.*

For "The Friend."

**MARRIAGE ENGAGEMENTS.**

Apprehending that attention to the wise and solid maxims contained in the following extract, would be found no less beneficial to their successors in religious profession than

our faithful predecessors proved them to be to them, it was thought a revival of them by insertion in "The Friend," might be useful.

Z. A.

John Gough, in his history of the people called Quakers, in speaking of the marriage of Thomas Camm and Anne Audland, says, "Their union being centred in religion and the fear and united service of their Maker, they lived together in the utmost harmony and nearness of affection forty years, within a few months. An union on this certain foundation of happiness, naturally revives the recollection of the comprehensive description which the evangelist (Luke) hath left on record, of a religious pair of that age: 'They were both righteous before God, walking in all the commandments of the Lord blameless.' And here I feel an inclination to lay before my young friends, (as I trust this may fall into many of their hands,) the wise and solid maxims which were adopted by our faithful predecessors, for the rule of their conduct in this very important engagement of marriage, as that on which not only our peace and happiness in this life very much depends; but that whereby our efforts in the pursuit of future happiness may frequently be very materially promoted or obstructed. It was a maxim with them, as firmly believed as the most self-evident truth, that the only sure foundation of happiness was laid in religion, and therefore their *advice* and their *practice* was, to seek for Divine counsel and approbation, in every step towards forming this indissoluble connection, and to proceed circumspectly in the fear of their Creator. Both male and female, having their eye principally to an everlasting inheritance, incorruptible, and that fadeth not away, were exceedingly circumspect in their stepping, that their growth in pure religion might not be retarded thereby; the former by fervent prayers, seeking to the Almighty to be rightly directed in his choice; and the latter, receiving the proposal with cautious reserve, pondered it in her heart, and also besought the same Divine being to direct her in her determination. Marriage thus determined in religious fear, and on religious considerations, in the Divine counsel, is doubtless ratified in heaven, and draws down a blessing upon the parties thus uniting themselves in one holy disposition, and one determined resolution to promote their own and each other's spiritual and temporal advantage. This pure religion proves a foundation of uninterrupted harmony between themselves, and a stay and a staff in the vicissitudes of this life, to which all are liable; in prosperous circumstances, a stay to the mind, when riches increase, not to set their hearts upon, nor to consume them on their lusts, after the manner of this world; but to let their moderation appear, knowing the Lord is at hand, as stewards only of the good things they possess, and accountable to the Lord of the universe, whose the earth is, and the fulness thereof; the natural benevolence of their souls, refined by religion into Christian charity, teacheth them to sympathise with, and feel deeply for the poor and

neely, and to communicate freely to their wants; in adversity and the various trials they are exposed to, they ever find it a staff to lean upon, sufficiently able to support them, and bring them safely through all their afflictions and besetments, and in the end, all things work together for their good, because they fear and serve the Lord."

**Old English Hospitality.**—In the olden time (according to Kitchener) it was customary for every family in England to have a complete code of economic laws; the most minute attention was paid to the most inconsiderable domestic expense, and the formal stated orders established with regard to many particulars, were precise in the extreme. The Northumberland household book for 1512 is a very curious specimen of such a system of ancient economics, in fifty chapters, and four hundred and sixty-four closely printed octavo pages; this curious and scarce book is one of the most singular and exact accounts of ancient manners that English antiquity affords us. The earl's family consisted of one hundred and sixty-six persons, masters and servants, and fifty-seven strangers were expected every day—in the whole, two hundred and twenty-three. Twopence halfpenny was reckoned to be the daily expense of each for meat, drink, and firing; and one thousand pounds the annual expense of housekeeping, wheat being then five shillings and eight pence per quarter. This earl's domestic concerns were managed with such extreme exactness, and such rigid economy, that the number of pieces which must be cut out of every quarter of beef, mutton, &c., are determined, and must be entered and accounted for by the clerks appointed for that purpose; so there cannot be any thing more erroneous than the magnificent ideas many people have of the unbounded liberality of "old English hospitality." It may amuse the reader to relate a specimen of the pompous, and even royal style assumed by this feudal chieftain; he does not give an order for the making of mustard, of which it is stated that the annual allowance was one hundred and sixty-six gallons, but it is introduced with the following formal preamble: "It seemeth Good to Us, and our Council," &c.—*Kitchener's Household Ledger.*

The new invention for supplying the boilers of steam engines with distilled water, has just been applied to the Rouennais steamer, intended for the towing service between Rouen and Havre. The engines are of fifty horse power each, high pressure, and were made by M. Panvels, of Paris. This new apparatus, by avoiding the formation of an earthy deposit in the interior of the boilers, will, if successful, be of immense importance in river navigation.

Age sits with decent grace upon his visage,  
And worthily becomes his silver locks;  
He wears the marks of many years well spent,  
Of virtue, truth well tried, and wise experience.

Rowe.

## THE FRIEND.

FOURTH MONTH, 21, 1838.

The present being the week of our annual solemnity, or Yearly Meeting for Pennsylvania, New Jersey, &c., some account of it will be looked for by our distant subscribers; but as this paper necessarily must go to press before the close of the session, we shall at present confine ourselves to a very brief notice, reserving for a future number a more minute detail of circumstances. The number in attendance is large, and not exceeded, perhaps, on any similar occasion of latter time; and the weighty deliberations on the various interesting and important subjects which have claimed attention, have been accompanied, as we have thought, in an eminent degree, with a spirit and demeanour in accordance with the apostolic injunction—"Let brotherly love continue." The subject which, with most intense interest engaged the attention and incited the feelings of all present, was that relating to the aggravated wrongs and the present pitiable condition of the aborigines within the boundaries of our government,—introduced by reading the report of the committee on Indian affairs. This report, replete with information calculated to touch the sensibility and awaken the sympathies of every heart not rendered callous to all sense of justice, honour, and humanity, was directed to be printed for more general diffusion, and of course a place in our columns will be assigned to it as soon as we obtain a copy. Divers brethren and sisters, ministers, elders, and others, from different yearly meetings on this continent, were present; as was likewise our friend Joseph John Gurney, from England.

We are desired to mention, that those having charge of memorials in behalf of the Cherokees for the purpose of obtaining signatures, are requested to return them to George W. Taylor, at the office of "The Friend," on or before third day, the 24th instant.

The annual meeting of Haverford School Association, will take place on second day, the 14th of next month, at four o'clock P. M. to be held in the committee room of Friends' meeting house on Arch street.

CHARLES EVANS, Sec'y.

Philadelphia, 4th mo. 21st, 1838.

### FRIENDS' SELECT SCHOOL.

A teacher is wanted to act as principal of the boys' school. Apply to

THOMAS KIMBER,

No. 8, South Fourth street,

LINDZEY NICHOLSON,

No. 24, South Twelfth street.

THOMAS EVANS,

Corner of Third and Spruce streets, or

CHARLES YARNALL,

No. 39, Market street.

Philadelphia, 3d mo. 29th, 1838.

### WESTTOWN SCHOOL.

Three teachers are wanted in the boys' schools, viz. one to take charge of the mathematical department, one of the reading school, and the other to teach the elementary branches. Apply to

THOMAS KITE,

No. 32, North Fifth street.

WILLIAM EVANS,

No. 134, South Front street.

THOMAS KIMBER,

No. 8, South Fourth street.

Philadelphia, 4th mo. 14th, 1838.

The duties of the summer session will commence at Westtown, on second day, the 30th instant, at which time the classes will be arranged for the term. And as no pupils are to be brought to the school or taken away on the first day of the week, it is very desirable they should all be there on seventh day, the 28th instant.

4 mo. 14th, 1838.

Suitable conveyances will be provided for the return of the scholars to Westtown school with their trunks and baggage, to leave the stage office in Sixth below Arch street, on seventh day, the 28th instant, at eight o'clock in the morning, and also on second day morning the 30th, at eight o'clock.

The annual meeting of the Liberia School Association, will be held in the lecture room of the First Presbyterian meeting house, (Washington Square) on third day evening, the 1st of fifth month, at eight o'clock.

### Agent Appointed.

For Nine Partners Quarter.—James Congdon, Poughkeepsie, N. Y.

MARRIED, at Friends' meeting of Bart, REBECCA ANN KIRKWOOD, daughter of William and Rebecca Kirkwood, to MIFFLIN COOPER, son of Furman and Elizabeth Cooper, all of Sadsbury Monthly Meeting, Lancaster county, Pennsylvania.

— at Friends' meeting house in Rollin, Lenawee county, Michigan, on fifth day, the 15th of third month, 1838, SANDS BROWNELL, to HANNAH M., daughter of David Steer.

DIED, on the 25th day of the third month last, in the 61st year of her age, FIEBE ROBERTS, wife of Isaac Roberts, an elder of Chester Monthly Meeting, New Jersey. This our dear friend was educated under the restraining influence of pious parents; the salutary effects of which, combined with her obedience to the manifestations and teachings of Divine grace, guided her feet in the path of rectitude through life: sound in principle, consistent in practice, exemplary in appearance, and prompt in the performance of known duty. By the event, has been removed an attentive and affectionate companion from her bereft husband, a helpful friend from her neighbourhood, and a useful member from religious society.

— at Greenwich, Cumberland county, N. J., on the 9th instant, GRACK LEFFERTSON, aged near 55 years, an exemplary member and elder of Greenwich Monthly Meeting.

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# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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PHILADELPHIA.

## INDIAN WRONGS.

We perceive with pleasure, that much of the last number of the New York Observer (Presbyterian) is occupied with the affecting case of the greatly injured Cherokees. Besides quoting a large portion of the letter of John Ross, principal chief of that nation, to Job R. Tyson of this city, which letter was inserted in full in this journal some weeks past, there are two original communications on the oppression of the Cherokees, which we are induced to copy. The intimation relative to "a day of fasting and humiliation," in our apprehension, is less in accordance with the feeling becoming the exigency, than the subsequent hint in regard to secret, individual, fervent intercession. In truth, action is what is needed, in conformity with the sacred admonition "cease to do evil, learn to do well: seek judgment, relieve the oppressed; judge the fatherless; plead for the widow."—and we cannot but think, that had the different Christian denominations been duly exertive in remonstrating, on Christian principles, against the cruel acts of injustice practised towards the aborigines, the hand of oppression might have been arrested, and the annals of our beloved country saved from a dark and indelible stain.

The assertion that "the northern states have treated the tribes within their territories with justice and humanity," admits of sorrowful exceptions, in proof of which we shall shortly have occasion "a tale to unfold," which, was it not sustained by incontestible testimony, would seem totally incredible.

From the same paper we subjoin a melancholy account concerning a miserably destitute remnant of the Creek nation of Indians, who had taken refuge among the hospitable Cherokees, at the time the mass of their people was removed beyond the Mississippi.

From the New York Observer.

## OPPRESSION OF THE CHEROKEES.

Messrs. Editors.—Are the people of God fully awake to the fact that our country is about to become the scene of one of the most enormous and heaven-daring acts of injustice and oppression that the history of the world has recorded? I mean the removal of the Che-

rokees (on the 25th May next) by *fraud and force*, from their own soil and that of their forefathers; a soil which they hold by as just and sacred a tenure as any man in this state holds his house or his farm; a soil endeared to them by the scenes of their infancy, and the graves of their ancestors; which we have taught them to cultivate and love. And now that it has been rendered valuable by their labour, and that they have been taught to prize and love it, and to feel the sweet and sacred attractions of *home*, the savage rapacity of the white man is about to despoil them of it, and to cast them homeless and portless into the western wilderness! What is to become of their aged? What is to become of their infants? What is to become of the weak and sickly of their tribe! Let us imagine their condition on the arrival of the fatal day, when troops of savage Georgians shall appear "with authority and commission" to sweep them into exile! Some will doubtless be stretched on the bed of disease; some will be in the agonies of death; some hearts will be bleeding from recent bereavements. Who can estimate the amount of human suffering that must attend the execution of this unrighteous and cruel decision!

And will the wrongs and tears and blood of the oppressed find no avenger? Who is He that has said, "*Remove not the ancient landmark, neither enter into the fields of the fatherless—for their Redeemer is mighty! He shall plead their cause with thee.*"

This act is to be perpetrated too under the sanction of the supreme legislature and executive of our nation, on the ground of a treaty which they must know to have been fraudulently obtained. It is, therefore, the act of the nation; and the nation will feel its consequences. Let us not forget that all Israel "*suffered famine three years, year by year*, because of Saul and his bloody house, because he slew the Gideonites," who had the protection of an *ancient treaty*; though a treaty obtained by deception. (See 2 Sam. xvi. 1, and Josh. ix.) Nor was the wrath of a just God turned away till that cruel family in one of its branches had been exterminated; and three years of national calamity had been endured before the cause of the visitation was discovered.

Have the Christians of this nation then done all in their power to prevent the perpetration of this unjust and inhuman act? Or are they "*sighing and crying over an abomination*," which it is out of their power to prevent? I am in favour of observing a day of fasting and humiliation on this occasion—and that too without delay. Never in my opinion was there an emergency in the history of our nation which more loudly called for such an

observance. If this outrage were to be committed on one of the powerful nations of Europe, and threatened to involve us in an extensive and protracted war, we should think it well worth while to fast and pray that our rulers might be preserved from such infatuation. But shall we not find it much harder to contend with the AVENGER OF THE OPPRESSED? It is possible that God may even yet be entreated to turn away this crime and calamity from our land. Let every Christian at least improve him in secret to do so. Let us be sure, if we cannot prevent the crime, that we are acquitted of all participation in it. I trust it may prove so in the day of inquisition. The northern states have, as far as my knowledge extends, treated the tribes within their territories with justice and humanity. They have testified and remonstrated against the outrages upon the Cherokees. To Georgia alone belongs the infamy of having plotted and achieved this outrage. And if she persists in her unrighteous course, may she possess alone the reward of her injustice, and feel alone the tremendous penalties which will follow and punish it!

From the New York Observer.

Mr. Morse.—Last Monday evening at the monthly concert, the assembly were much moved, at a statement of a few facts, in regard to the Cherokees, who are about to be removed to the west by our government. How is it possible, that in the nineteenth century, and in a land enlightened by the meridian splendour of the gospel, and where freedom and the rights of man *scem* sacred, there should be men who can violate with impunity the laws of God and man, and their own most solemn engagements, and scarcely any thing be said or done to prevent it. Scarcely a note of regret or remonstrance raised? All things go on as quietly as if it was a small everyday occurrence!

When the poor Poles were conquered, and driven into captivity, how much was said and felt for their sufferings! What abhorrence of despotic power, and injustice! How many tears were poured forth for the poor Greeks! How many prayers ascended for their deliverance! What efforts for their relief! The whole country seemed moved with pity for them, and execration against their oppressors.

\* Georgia undoubtedly is the instigator of the outrage, and it is for her benefit chiefly that it is to be perpetrated; but as it is the government of the United States which made and threatens to enforce the iniquitous treaty of the New Echota, the people of the whole country must bear the guilt of aiding and abetting Georgia, and all who do not lift up their voice in remonstrance must expect to share in her reward.—Eds. Obs.

But now, when it is ourselves that are the oppressors, and because we are a free people, we think we may act wickedly with impunity; and that we can, after driving the Indians to the west, possess their houses and lands, and enrich ourselves with their spoil. All this iniquity is established by law, in view of high heaven, and the civilized world.

In view of such high-handed national wickedness, we should expect that Christians would be alarmed for themselves and for their country, and would listen to the voice of God by his prophet, saying: "Turn ye even to me with all your heart, with fasting, and weeping, and mourning. And let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach." But what do we hear from our public journals, and periodicals, and pulpits, on the subject? And what would our closest testify if they could speak? "If thou forbearest to deliver thy brother when drawn to death, and ready to be slain, doth not HE that pondereth the heart consider it; and HE that keepeth thy soul, doth HE not know it? And shall not HE render to every man according to his work?"

"God is righteous, and sin is that abominable thing that his soul hateth." He says to us, "O house of David, thus saith the Lord; execute judgment; deliver him that is spoiled out of the hand of the oppressor, lest my fury go forth like fire, and burn that none can quench it because of the evil of your doings."

We must prepare ourselves for the judgments of heaven. They will as certainly fall on us for this iniquity as the Holy one of Israel cannot lie.\* Look at Spain! degraded, debased, and miserable. Have not her crimes in oppressing the poor natives of South America, come up in remembrance before God? And is he not now giving her the reward of her deeds "because of the fierceness of the oppressor, and because of his fierce anger?" I tremble for myself, and my children, and my country, when I think of our crimes against the poor Indians. I hear a voice from his word saying, "Shall I not visit for these things?" Shall not my soul be avenged on such a nation as this? Will not every Christian who reads this, pray for the suffering people, and that God will in mercy to them and us avert the threatening evil, and give us repentance as individuals for our apathy, and want of compassionate interest for them in their sufferings? E.

From the same.

#### THE CRY OF THE CREEK REFUGEES.

Our readers are aware, that, for several years past, the Creeks, under the operation of the cruel laws of Georgia, and of treaties forced upon them by the United States government, have been removing to the country west of the Mississippi. Some of these poor men, it seems, were so averse to removal, that they fled for refuge to their brethren the Cherokees. As an exhibition of the feelings of the different parties now in contact with

\* Jer. xviii. 7-12.

each other in the Cherokee country, we give below the correspondence which followed a call upon the Cherokee authorities to deliver up the refugees. The call was made by Col. Lindsay, an officer of the United States army, last autumn. The following is the colonel's letter.

HEAD QUARTERS, ARMY, AUG. 3, 1837.

To the Council of the Cherokee Nation:

It is represented to me by Lieutenant Deas, United States army, and superintendent of Creek emigration, that a number of Creek Indians have taken refuge within the limits of the Cherokee nation; and that a party of these people, which was actually being transported, and which escaped on their way from that officer, is now there. It is my duty, to retake these people and send them off, and I have ample means to effect that object; but it is respectfully submitted to the council of the Cherokee nation whether the interests of humanity would not be best consulted by collecting these people peaceably, through the agency of the Cherokee authorities, instead of hunting them down with a military force, which, however strictly instructed, might, in the eagerness of pursuit, whether through accident or mistake, commit outrages not only upon them, but even on innocent and unoffending individuals of the Cherokee nation. I trust the council of the Cherokee nation will not understand me as asking the performance of any act which is revolting to the feelings of humanity; and I therefore distinctly state that I do not wish or intend that they shall cause to be delivered up any Creek Indian who may be connected with the Cherokees by marriage or parentage, or that sort of domiciliation which, according to their usages, constitutes citizenship; but all others, I trust, will be peaceably surrendered to Lieutenant Deas, or his agent, by such means as the council may, in their wisdom, adopt.

Very respectfully

WM. LINDSAY,  
Colonel 2d artillery, commanding army, C. N.

RED CLAY COUNCIL GROUND, AUG. 7, 1837.

Sir: I herewith transmit to you a copy of the proceedings of the general council on the subject of your letter in reference to certain Creek Indians. So soon as I may be fully informed of the views and determination of the United States government on the subject, I will take steps for communicating them to these people, agreeably to the resolution of the council.

JNO. ROSS,

Principal Chief Cherokee Nation.  
To COL. WILLIAM LINDSAY,  
Commanding U. S. army, Cherokee Nation.

This letter was transmitted by Mr. Ross, the principal chief of the Cherokees, to the general council of the nation, then in session at Red Clay Council Ground; and the following is their answer, with the letter of Mr. Ross to Mr. Lindsay accompanying it.

RESOLUTION, &c. OF THE GENERAL COUNCIL.

The general council of the Cherokee nation have had the subject matter of Colonel William Lindsay's communication, respecting certain Creek Indians, under consideration.

The authorities of the Cherokee nation have every disposition to communicate to these people the views and determination of the United States government respecting them; but cannot take any steps to lend their aid to any compulsory measure for removing the Creeks out of the limits of the Cherokee nation. The long established intercourse between them, the usages and laws under which they came into this nation, together with the feelings of humanity, when their unfortunate situation is considered, in connection with the peculiar condition of our own affairs, all forbid it: Therefore,

Resolved, That the principal chief be, and he is hereby, requested to ascertain fully the views and determination of the United States government, from their agents, respecting the Creeks in this nation; and to take steps for communicating the same for their information as early as practicable; also, to inform them that the Cherokee nation cannot protect them in their residence here should the power of the United States government be exerted against them; and such other friendly talk as may be proper and just on the occasion.

R. TAYLOR, President, National Council.

Concluded:

GOING SNAKE, Speaker National Council.  
S. FURMAN, Clerk National Committee.

JESSE BUSHYHEAD, Clerk National Council.

RED CLAY, CHEROKEE NATION, AUG. 6, 1837.

We give now the appeal of the poor Creeks to Mr. Ross and their Cherokee brothers. A copy of it was furnished to Col. Lindsay, for the information of the United States government. We see not how any man can read it with dry eyes.

The Creeks residing in the Cherokee Nation to John Ross, Esq., Principal Chief.

SIR:—We have listened to your talk. You say the officer of the United States wishes us to go to the west. We are sorry to hear this talk. Our minds are troubled. We do not want to go to the west, unless the Cherokees go there too.

We speak to you as the chief of the Cherokee nation. It has been the custom of our fathers and our forefathers to go freely into each other's country. With this knowledge we came into the Cherokee country. We came here to escape from the evil of war. In time of trouble we came to the Cherokees as to the home of a brother. When we came, we were treated kindly. Our red brethren made no objection. They did not tell us to leave the country. But we have been pursued by the white man and treated harshly, without knowing that we were guilty of any crime. While living here we planted corn in the season, but the white man destroyed it, and took away much of our other property. In this bad treatment two of our men were killed, one man shot through the thigh and arm, and three children lost in the flight of their mothers, and have not been found. We do not want to be put into the hands of these men. We ask the favour of you to permit us to reside with you. We ask your pity and protection. We put ourselves into your hands. We ask you to speak for us to the president,

our father, that he may order his men not to hunt us through the country. We hope you will pity us; we hope the president will pity us. We want to live with you. We are willing to obey your laws.

Again we speak to the principal chief of the Cherokees.

Most of our number are connected with the Cherokees by blood or marriage, and those who are not themselves connected in this manner are nearly related to those who are. We hope the Cherokee chief will take hold of us and help us before our father the president. Will you tell the president that the son and brother of Chinnahee, the Creek warrior, who was the strong friend of the whites in peace and war, are here with us, and join with us in this petition? We hope the chief will obtain help for his own people, and that we may share in that benefit; but, if not, we are willing to share in the afflictions of the Cherokees.

You will discover our desires, and we hope you will be able to help us.

Signed at Red Clay, August 12th, 1837, by your friends and brothers.

Chagaldsee,	Tsoofagana,
Dicky,	Lawana,
Chanagwe,	Dakehege,
Tseesse,	Wateesa,
Chulatsky,	Yaha,
Taskeketechee,	Soometsa,
Tsoofee,	Tsalee,
Toowahaetsa,	Aweoundena,
John,	Atsee,
Kanawastesky,	Leedeefator,
Tsetokoseo,	Isfaaneyoolooha,
Gawoholosky,	Soeqqa,
Atsatee,	Gatsawegesegoo,
Yaha,	Weelee,
Ayamakee,	Halakyyahoola,
Delagaquala,	Oosanaice,
Tawetsee,	Asaleedsee.

### RUSCHENBERGER'S VOYAGE.

(Continued from page 219.)

#### SKETCHES IN CHINA.

On the 5th of June, I determined to accompany a gentleman in a "fast boat," to Kumsing-moon, where the Peacock was lying at anchor, to join there a party going to Canton. At the place of embarkation, we were interrupted by a surly young mandarin, who, according to usage, demanded a dollar of each of us previous to going afloat; a tax levied on all foreigners who have not their own, or as the Chinese express it, "Europe boat," to carry them off. The mandarin treated us with an air of contemptuous condescension, and examined our dollars very carefully, first rejecting one and then another, because he found some point or figure more worn than pleased his fancy. At last we cut short his examination, by leaving him the sum in hand, putting the rest into our pockets.

While we were thus engaged, the tindal or commander of the "fast-boat," engaged by our comrador, Hardfacey, had called for a sampan, a short, flat boat with a bamboo cover. Sampans here are navigated exclusively by women, and are used as passage

boats from the shore to ships in the roads. Their shape is not unlike the half of a water-melon. Each one is usually managed by three Tartar women, who are short, stout, ugly, viragos, and live in their boat, which they keep remarkably clean; the wood being daily scoured with sand, wears the cleanly appearance of a well kept milk-pail. An oar, made of two pieces, one end lapping the other in the centre, resting at this point upon the round head of an iron pin in the stern, extends into the water: one end is constantly beneath its surface, while the other is connected by a long rattan to the bottom of the boat. The chief of the women stands on one side of the oar, and pushes it backwards and forwards, or rather from side to side; which, from the mode of the contrivance, causes the oar-blade to turn so as to offer itself diagonally to the water, and produce the effects of a scull. A second oar is pulled by a woman, sitting on a low stool near the bow. Their costume consists of a pair of broad pantaloons, of a black stuff which turns water, worn under a long blue Nankin frock or jacket, fitting closely round the neck, and a handkerchief, folded diagonally, is worn over the head and tied under the chin. The passengers are accommodated with stools in the centre of the boat.

The call for a sampan brought half a dozen to the beach, from their place of anchorage, a short distance off; all, eager for employment, plying their skill to reach the shore first, and at the same time calling out, "my boat, good boat; me know you, sir." Some of these water nymphs had very white teeth, which they displayed, wreathed in smiles, in order to obtain our custom. One was at last selected, and we were soon alongside of the "fast-boat," our women shouting triumph over their competitors, who retorted most lustily, until we were beyond ear-shot; but, fortunately for us, perhaps, in a language we did not comprehend.

One might imagine that the fast-boat obtained its name from its qualities of swiftness. This one was a rude vessel of ten or eleven tons, with a single mast of bamboo, on which a coarse mat sail was hoisted. The interior was comfortable in the last degree, offering no other accommodation than some rush mats spread in the hold, to which we were invited to descend. No sooner was she under way, and her side offered to a stiff breeze, than she began to careen fearfully, and dance merrily over the waves. A small box of large pebbles stood in the stern, by way of moveable ballast, or arms and ammunition to fight their way, in the event of being opposed.

On reaching the roads, we were rejoiced to find the Enterprise just about to sail for Kumsing-moon, and got quickly on board without regretting the exchange of quarters. In a few minutes she was put before the wind, and, passing several vessels in the track, anchored close to the Peacock, about 4 o'clock, P. M.

Kumsing-moon is the anchorage of vessels trading to Canton, during the S. W. monsoon, the season of typhoons, and is considered more safe than that at Lintin, which is at no great distance. Either at one or at the other,

one or two vessels remain throughout the year, used as depots for the opium of India, whence it is smuggled into China, in very large amounts, affording those who engage in the trade ample profits; and, if they be not too frequently unsuccessful in their smuggling expeditions, large fortunes are speedily acquired. The use, or rather, the intemperate abuse of opium among the Chinese is not less baleful in its effects than are those of alcoholic spirits among Christians. Strong edicts are frequently issued by the emperor against its introduction, and occasionally boats are caught and the opium confiscated. The inferior officers of the customs, employed to prevent this trade, find their interest in conniving at it, and now and then only, assuming a virtue they have not, making a seizure to keep up an appearance of vigilant honesty.

The India opium, from Patna, Benares, and Malwa, finds its way from the deposit ships to all parts of China. Its price varies, according to the quality, from \$500 to \$800 the chest, of 133½ pounds, the old being considered most profitable. The quantity consumed, and its estimated value for nine years, is stated in the following table, from which we may conjecture the number of opium eaters in the celestial empire.

#### Estimate of the Quantity and Value of India Opium, consumed in China for nine years.

Season.	Chests.	Value in dollars.
1827-28	11,111	10,425,075
1828-29	11,409	12,533,105
1829-30	15,643	12,057,157
1830-31	20,108	12,904,263
1831-32	15,823	11,501,584
1832-33	21,279	15,352,429
1833-34	20,318½	11,006,605
1834-35	21,653	11,755,779
1835-36	26,300	17,106,903

About six o'clock, P. M. our party got on board of a pilot boat schooner, comfortably arranged for passengers, being one of several which form a packet line between Macao and Canton. One leaves each place daily, according to the newspaper, but there is no regularity in their departure. They are all manned by Hindoos or Bombaymen, who conduct their vessels with skill and propriety.

We got under way in a heavy rain, and it speedily became dark, leaving us to pass the time in the cabin, either in conversation or sleep. At seven o'clock the next morning we anchored; the tide was against us, and it had fallen calm. We were in sight of the Boea-Tigris, or Bogue, which the Chinese consider to be the mouth of Pearl river, on the north bank of which is seated the commercial capital of the celestial empire.

The Bogue is defended by two forts, built without those precautions which are indicative of military science and skill. It is the site of most of the wars waged between foreign navies and the Chinese.

The continued calm did not accord with our impatience to reach Canton. For several hours we had nothing better to do than occupy ourselves looking at the Bogue and the forts. The scenery is mountainous and varied.

Several sampans approached, sculling and

rowing. Their navigators were talking loudly, and, when not bickering among themselves, they levelled their abuse at us, the tone of which was alone comprehensible. The youngest of the crew was always in the bows; and, when there were children on board, they held out their hands, crying, "Cunshaw—present."

About three o'clock in the afternoon, the tide being favourable, we got under way with a very light breeze, and slowly passed the Bogue. By ten o'clock we had reached the anchorage at Whampoa, forty le or twelve miles from Canton, where we were again obliged to anchor.

The flood tide, at two o'clock the next morning, brought with it a light wind, and we again made sail. Daylight came gradually on, and discovered, on our right, low meadow land, verdant with rice plants, and fringed to the water's edge with shrubbery. In the back ground, where not concealed by their vapoury clouds floating between us and their summits, the mountains rose in broken and undulating outline against the sky. The stream was pressed by numerous sampans, and cargo or chop boats of large size, moving in different directions. As the sun rose, the scene grew more animated, and his increasing beams seemed to infuse new life into those labouring at the oar. Two chop boats of not less than a hundred tons, propelled by three large sculls over the stern, each managed by one or two men, were side by side, trying their speed. They glided swiftly along, and the rowers were in high spirits, who, for the sake of coolness, wore nothing but a pair of loose short drawers. One of them rushed across the deck of his vessel, always tossing a leg in the air behind him, as he gave a sudden and strong impulse to his oar in pushing it from him, before applying his force in the opposite direction. The race was pretty equal for some time, until a more than ordinarily energetic push broke my man's oar: there was a boisterous laugh, and the other boat glided ahead.

We were now in sight of two tall towers, divided into several stories by corridors or roofs, turning up in points. They are white, but in many places have patches of green vegetation upon them, imparting the appearance of considerable age. They are usually termed pagodas by foreigners, though they are not resorted to as places of worship, but appear to have been originally designed for watch towers. "The one called *Hua-ta*, was built more than thirteen hundred years ago; it has nine stories, is octagonal, and 170 feet in height. The other, called *Kwang-ta*, was built in the time of the Tang dynasty, which closed, A. D. 906. It is broad at the base and slender towards the top. Its height is 160 feet. Anciently it was surmounted by "a golden cock, which turned every way with the wind;" but that was broken down and carried off to the capital, and its place afterwards supplied by a wooden one, which long since disappeared."

We advanced slowly. Every step of our progress was marked by increasing numbers of boats, plying in different directions. Large

junks, either riding at anchor or sculling with the tide, became more frequent. As we drew nearer to the city, vessels with oval or arched decks, curiously carved, were anchored along the shores. These are the permanent abodes of many people, and some of them are employed as salt stores. We had passed a fort, called Howqua's, and were not far from another, named Dutch Folly. The flags flying in front of the several factories were now in sight, but the tide was running so strongly against us, we got into one of the many sampans that had been some time hovering round us, soliciting our custom. We moved along very comfortably, and soon entered a narrow passage, between a line of junks, moored head and stern, close to the shore, and another line at anchor at no great distance. This seemed a perfect labyrinth of sampans, moving and turning in every direction, and the confusion was not a little increased, in our minds, by the hum of voices and rushing of the tide. Yet on we moved, turning now to the right and now to the left, to avoid sampans passing within a few inches of us, keeping me in constant apprehension that we should come in contact and capsize; but the admirable skill of our river nymphs saved us from all reconferences.

We saw our way, in the galleries of the junks, or in light flat boats beautifully fitted and ornamented, Chinese females gaily dressed, seated in the cabins or apartments, which are tastefully arranged. Some of them we passed very closely and attracted their attention. We observed that the hair was prettily disposed on the back part of the head, being formed in an oval braid round a centre knot, through which a broad skewer of metal—gold, silver, or brass—passes to secure the whole. It was nicely oiled, shining, black, and comparable to a duck's back. The hair was combed backwards from the forehead, and, in some instances, a small flower was so placed as to give a pleasing finish to the head-dress. It was very perceptible, that they were indebted to the toilet for the roses of their cheeks; and, in some, the centre of the lower lip was coloured of a bright pink. In spite of their exquisitely long finger nails and ample dresses, these *demoiselles* possess nothing to attract one from the countries of the west.

After a pull of about two miles through an indescribable scene—reader, imagine 84,000 boats, either at rest, or moving in all directions, inhabited by men, women, and children, the infants having gourds tied to their backs to buoy them in the event of falling overboard, making up a floating population of not less than one hundred and fifty thousand; imagine this, and you will then have a very faint idea of Pearl river, where it passes Canton. We landed, in the midst of a heavy shower, in front of the factories, and soon entered the dwellings of our respective friends. The area before the factories was occupied, in part, by several huge umbrellas, used as tents to shelter fruit, &c., offered for sale, under some of which were huddled together, some more than half naked Chinamen, and all dripping with rain, while others were hurrying in opposite directions in search of shelter.

(To be continued.)

### THE REPENTANT GAINSAYER.

The following was handed to the editor in the belief that its republication in "The Friend," would be seasonable. It forms part of Tract No. 47 of The Manchester and Stockport Tract Depository and Association.

*Saul Smitten to the Ground: being a brief but faithful narrative of the dying remorse of Matthew Hide, attested by eye and ear witnesses, whereof his widow is one. With an Appendix.* By William Penn.

"Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded."—Jer. xxxi.

Whereas after near twenty years public opposition, made by Matthew Hide, against the people called Quakers, and their principle of the light within, in their public assemblies, chiefly in and about London, it hath pleased the Lord immediately and secretly to smite and awaken him in his conscience, and to bring the burden of his iniquity upon him a few days before his death, (though he was not the worst of open opposers and disturbers,) so that he was necessitated to make a solemn confession thereof, and unto the truth, in the presence of Almighty God, and several of the said people, his wife, and some others, before he could quietly or with satisfaction depart this life: this is given out as a true and faithful narrative of his last and dying words, as a testimony for God's truth and people, against all apostates, gainsayers and opposers thereof, that such may take warning, for whom there yet remains a place of repentance.

### NARRATIVE.

On the 19th of the twelfth month, 1675, Cotton Oades, hearing that Matthew Hide was willing to speak to some of our Friends, called Quakers, went to him, and told him, if he had any thing to say to clear himself, he might speak; seeing he had opposed Friends in their declarations and prayers.

M. Hide signified thus much, "That he was sorry for what he had done; for they were the people of God."

C. Oades asked him, if he had any thing in his mind to any particular Friends; nominating Geo. Whitehead, and W. Gibson, or any other; and whether he would be willing any of them should be sent for?

M. Hide replied, "As many as please may come."

Whereupon Cotton Oades presently sent for George Whitehead, who accordingly went with the messenger to visit Matthew Hide after the ninth hour in the night. So the said George Whitehead, Cotton Oades, and John Ball, near the tenth hour in the night, visited Matthew Hide on his sick bed, though so weak, that it was very hard for him to utter words, yet these were understood from him, when spoken to, as followeth: C. O. told him, "Here is George Whitehead come to see thee, Matthew."

G. W. "I am come in love and tenderness to see thee."

M. Hide. I am glad to see you.

G. W. "If thou hast any thing on thy



conscience to speak, I would have thee to clear thy conscience.

M. Hide. What I have to say, I speak in the presence of God. As Paul was a persecutor of the people of the Lord, so have I been a persecutor of you, his people, as the world are, who persecute the children of God; (with more words, which then could not be understood.)

G. W. Thy understanding being darkened, when darkness was over thee, thou hast gansayed the truth and people of the Lord; and I knew that that light which thou opposedst, would rise up in judgment against thee: I have often, with others, laboured with thee, to bring thee to a right understanding.

M. Hide. This I declare, in the presence of God, and of you here, I have done evil in persecuting you, who are the children of God; and I am sorry for it: the Lord Jesus Christ show mercy unto me, and the Lord increase your number, and be with you!

G. W. (after some pause.) I would have thee, if thou art able to speak, to ease thy conscience as fully as thou canst: my soul is affected to hear thee thus confess thy evil, as the Lord hath given thee a sense of it. In repentance there is mercy and forgiveness; in confessing and forsaking sin, there is mercy to be found with the Lord; who in the midst of judgment remembers mercy, that he may be feared. (The said M. H. being then much oppressed, striving for breath, and lying on his back, so that it was very hard for him to speak, G. W. got John Ball to turn him on one side, that he might the better speak.)

M. Hide. I have done evil in opposing you in thy prayers: the Lord be merciful unto me! and as I have been an instrument to turn many from God, the Lord raise up many instruments to turn many to him!

G. W. (after some silence) I desire thou mayst find mercy and forgiveness at the hand of the Lord. How is it with thy soul? Dost not thou find some ease?

M. Hide. I hope I do; and if the Lord should lengthen my days, I should be willing to bear a testimony for you, as publicly as I have appeared against you.

(His wife then said, "It is enough; what can be desired more?")

G. W. If the Lord should not lengthen out thy days, dost thou desire what thou sayest should be signified to others?

M. H. Yes, I do; you may; I have said as much as I can say.

G. W. (after some silence) If this company be wearisome unto thee, I think we may withdraw.

M. H. You may use your freedom.

G. W. I shall leave thee to the Lord, desiring he may show mercy and forgiveness unto thee, as I hope he will.

M. Hide. The Lord be with your spirits.

These things were expressed about two hours before his death, in the presence of G. Whitehead, John Ball, Cotton Oades, George Browne, and the wife of Matthew Hide, and some others.

It is to be observed, before some of the

people called Quakers came to him, I, perceiving him to be much troubled in his mind, asked him, "If he would speak with any of those people?" He smote his hand upon his breast, and said, "With all my heart." I asked him again, "If he would speak with some of the Quakers." And he smote his hand upon his breast, and said, "with all my soul;" so some were invited to come. Again, after they had been with him, he did oftentimes desire, "that he might live till morning; it being the first day of the week; and that he might bear, on that day, a testimony for the truth, he had on that day so often opposed." He also said, "He had since found some ease to his spirit." And I being a silver-spinster, and he understanding that I wrought to people that were great in the world, he took me by the hand, and did press it much upon me, that I should use the plain language, as thee, and thou; and if they would not receive it, I should let my trade go. And after some more words to this purpose spoken by him, in a good understanding, he stretched himself out, and died very quietly.

To the substance of this relation concerning my husband's expressions, on his death-bed, concerning the people called Quakers, I was an ear-witness, and Mary Fooks too.

ELIZABETH HYDE,  
MARY FOOKS.

*Appendix, addressed to the contentious Opposers of the Universal Light of Jesus in the Conscience.*

Behold, read, ponder, and meditate on the latter end of this poor man! let his case be both a warning and visitation, to all that oppose the light of Christ within, and the children of it, that you may consider your latter end, find mercy, and be saved. When I read the narrative of his dying condition, oh my heart was much broken before the Lord; and I could not but reverently magnify his glorious power, mercy, and truth, that had wrought so strange, so great, and so blessed a work for his name's defence, his people's vindication, and, I hope, for the poor man's soul too! Oh, let him have the glory for ever; for who is like unto him, in heaven or in earth, whose goings are in the deep, and whose ways are past finding out, but in his own time!

And truly, pity rose in my soul towards all you whose day is not over, and a secret strong groan to God, that you might all see your folly, and repent before you go hence, and be no more seen.

This man I have known many years, I being one whom he hath often opposed in public meetings. His main stroke was against the doctrine of "Christ, the true light, enlightening every man that comes into the world, with a divine and saving light;" the sufficiency and universality of this to salvation, he constantly and resolutely withstood; not furiously, madly, and frothily, like outrageous mockers; as some still too evidently and frequently show themselves against us; but with great external sobriety and gravity, as well as zeal; reasoning, after his manner,

and not hawling against us. Nor was his conversation scandalous, but honest and exemplary in worldly things towards men, for aught that I ever heard upon enquiry. So that his present convictions, as they were not the effect of any affrighting discourse, insinuations, or besetments of ours in his sickness, neither could they be interpreted to be any trouble for a dissolute life, in which he might be thought to condemn himself generally and confusedly: nor yet did his remorse only arise from the way of his opposing us, as if he still retained his judgment; but the very ground of the whole trouble and exercise of spirit, for which he was willing to see any of us, and utter the foregoing pathetic expressions, *'was his gansaying us, the people called Quakers, in the way of our faith and worship,'* and so much his own words testify. Let all take heed of the reviling thief's state upon the cross, lest they enter not into the paradise of God for ever.

And now, my dearly beloved friends and brethren, who have hearkened to the holy reproofs of this instructing light of Jesus in the conscience, and by it been redeemed from the wickedness of this world, and taught in deep and heavenly things, and made, through your cheerful obedience, to partake in measure of the great salvation of God, though it hath been through very many bitter exercises, and deep tribulations of body and spirit; O! what cause have you to keep covenant with the Lord, to abide in your heavenly habitation, in a living faith, steadfast hope, and constant patience to the end; casting your care upon him; and committing your cause and concerns to him, who is not only able, but willing and ready to succour you, and maintain the glory of his own famous and honourable name, deeply concerned in you. O! let us dwell with him for ever, t'at his Holy Spirit may more and more enliven us, his power strengthen us, and his great wisdom conduct us through the work of our day: it is true, "that many are the troubles of the righteous," but blessed be our God for ever, "he will as certainly deliver out of them all."

And though we want not the evidence of his Holy Spirit, that his own right arm gathered us, and that we are his people, bought by his blood, redeemed by his power, and made partakers of his divine life; yet it ought to be no small evidence of the Lord's goodness, and therefore both matter of comfort and confirmation to us, that he hath constrained a testimony to his own blessed light within, and us his poor despised people, (that have believed in it, and, above all the families of the earth, contended and suffered for it,) out of the mouth of an old and constant opposer of both, and that upon his dying bed too, when no fears nor fatteries, no gains nor temptations from men, justly can be thought to have prevailed upon him, but the powerful workings only of that very light he had so long resisted: this smote him in secret; this made his dying bed uneasy, and proved its own sufficiency upon him, awakening his conscience, opening his understanding, breaking his heart, and drawing a very plain, tender, and sincere confession from his mouth! O

blesed be the name of our God for ever, who is a God glorious in holiness, fearful in praises, working wonders for them that commit their cause to him.

And whatever were his provocations to us, I can say it in the fear of God, my heart was much more filled with pity than displeasure towards him; and this very repentance is both an effectual answer of my prayers, and a plain accomplishment of my prophecy, with some more of my brethren: for as I often earnestly, and more than ordinarily of late, desired of the Lord this poor man's conviction and repentance, and that with an unusual tenderness of spirit, even when he was strong in his gainsayings; so have I frequently told him, in the name of God, and presence of many people, at our meetings, (when he came on purpose to withstand us,) that God would plead with him, by his righteous judgments; and that the time would come, wherein he should be forced to confess the sufficiency of that light he then opposed; and to acknowledge that God was with us, of a truth. All which, blessed be the name of the Lord, is fulfilled by the foregoing narrative; where he confesseth himself a Saul, desires forgiveness, testifies to us that we are the Lord's people, and prays for our increase. Thus hath our God vindicated our glorious name.

Nor do I insist on this so much, as if we had been hitherto barren of the like instances that might encourage us; for a great volume would not contain what we could say, of the living and dying testimonies given by great and harsh opposers to this blessed way of God we are turned unto: but forasmuch as this man was so lately, and so publicly, a gainsayer, and so generally known of those that frequent our meetings to have been such; and for that it was his own desire, as well as that the case is extraordinary, and that the Lord's honour, and many men's souls are concerned, therefore is this published. And I pray God, with my whole soul and spirit, that it may be a warning to all opposers, of what sort soever, that they gainsay not themselves into eternal destruction; (for none of their weapons shall ever prosper; the Lord hath said it;) but that they may turn unto the light of Jesus in their own hearts, and follow the reproofs and instructions of it, "whose ways are ways of purity, and all his paths are peace;" for he visits the creature to lead out of sin, which is the only cause of trouble: and my desire further is, that who have believed therein, may keep covenant, stand our ground, and not again turn into folly. O! have a care of a slothful mind; that which can sit at home and censure, but is not diligent in the work of the Lord: let us go on, and press forward, towards the glorious recompense. This keeps in the universal spirit, out of murmurings and grudgings; and herein shall we prosper, and be preserved for ever: and let this be the godly use we make of this great obligation which the Lord hath now eminently laid upon us, to watch and persevere, that we may hold out to the end, and give no just occasion to any to speak evil of this blessed way of the Lord, that hath so signally been borne witness to, even by such

as have spoken evil of it, when they came to die; for this narrative, though briefly, yet fully, proves.

You know, my brethren, in whom you have believed, and have good experience of his power and faithfulness: call to mind his noble acts, and valiant deeds, his great salvation in all ages; how sure, how ready, how willing, and how able he hath been to deliver our ancestors; and you know he is the same now at this day: trust there for ever; for "he is greater that is in you, than he that is in the world;" and I know assuredly that all these things shall work together for good, to them that keep in the faith, the royal faith, the victorious faith, that faith that stands all trials, and surmounts all temptations, and, through patient sufferings, triumphs over rage, darkness, and the grave; it is this exceeding precious faith that makes the good Christian, the good man, the good subject, and keeps man's conscience void of offence towards God and all men; and as we keep it, of right may we say, "The Lord is our light, whom should we fear? The Lord is the strength of our life, of whom should we be afraid?"

"Blessed are they whose God is the Lord, and whose trust is in him, for ever, for they shall never be moved." Into his blessed care and protection, with myself, do I commit you all; and the Lord of heaven and earth preserve us all in his holy fear, love, and patience, to the end. Amen.

WILLIAM PENN.

For "The Friend."

### Exposition of the Faith of Friends.

In this time of great and increasing enquiry on the subject of religion, when a deep and lively interest seems to be awakening in many minds with respect to its important truths, I have thought it might serve as a salutary guide to the inexperienced, to have at hand, in a condensed form, some of those clear and forcible passages from the writings of the early and experienced members of our religious Society, in which they set forth the soundness of their Christian belief in the doctrines of the gospel.

With this view I have taken up a work published in 1828, under the authority, and with the approbation, of the Meeting for Sufferings of Philadelphia, entitled *An Exposition of the Faith of the Religious Society of Friends*, commonly called Quakers, in the fundamental doctrines of the Christian religion, &c. In the minute respecting this publication that meeting says, "The committee to whose consideration was referred the preparing or collecting into one view, such a brief exposition of the fundamental principles held by us, as might evince to candid, unprejudiced minds, that they are the genuine doctrines of the Christian religion promulgated by our blessed Saviour, Jesus Christ, and his apostles, having examined a compilation from the writings of our primitive Friends, illustrative of those principles which they held and laboured to spread in the world, and which we as a religious body have always professed and most surely be-

lieved; the work, after careful attention, was approved; and the author, Thomas Evans, is at liberty to publish it: it being hoped that it will be beneficial, not only to the members of our own Society, but to such others as are desirous of correct information, and a clear understanding of the coincidence of sentiment and unity of faith, which has continually subsisted in and among our worthy predecessors, and the faithful members of our religious Society, down to the present day."

A second edition was printed about a year after, when the meeting again renewed the expression of its unity with the work, by another minute, which closes in these words, "As this work contains much valuable information and solid religious instruction, it is desired that Friends generally may so encourage it, that each family may be duly supplied with it."

From this work I propose to give a few extracts, on most of the fundamental articles of Christian faith, and commence with the section which stands first in the book, viz.

*Of the One Only True God, and the Three that bear record in Heaven.*

The Society of Friends have uniformly declared their belief in One Only Wise, Omnipotent, and Eternal Being, the Creator and Preserver of all things; infinite in all glorious attributes and perfections; the inexhaustible source of all good as well as of all happiness, and the holy object of adoration, worship, and praise, from angels and from men.

When expressing their views relative to the awful and mysterious doctrine of "the Three who bear record in heaven," they have carefully avoided entangling themselves by the use of unscriptural terms, invented to define Him who is undefinable, scrupulously adhering to the safe and simple language of the Holy Scriptures, as contained in Matt. xxviii. 18, 19, and 1 John v. 7. Although the authenticity of the latter text has been questioned, yet this is entirely unimportant, both as to the doctrine itself, which is clearly and sufficiently enforced in other passages, and also as relates to the faith of the Society, inasmuch as they have uniformly selected it to convey their belief on the subject. The following extracts will corroborate these views:

GEORGE FOX.

In his "Answer to all such as falsely say the Quakers are no Christians," he has these words, viz.

"And we own the Father, the Son and the Holy Ghost, as the apostles have declared."

"And 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; and there are three which bear record in earth, &c. *which we own*, 1 John v. 6, 7. 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 Christian, who did not give the Father, Word, and Holy Ghost, these names.

"We believe concerning the God the Father, Son, and Spirit, according to the testimony of the Holy Scripture, which we receive and embrace as the most authentic and perfect declaration of Christian faith, being indited by the Holy Spirit of God, that never errs: 1st, That there is one God and Father, of whom are all things; 2dly, That there is one Lord Jesus Christ, by whom all things were made, John i. and xvii. and Rom. ix. who was glorified with the Father before the world began, who is God over all, blessed for ever, John xiv. That there is one Holy Spirit, the promise of the Father and the Son, and leader, and sanctifier, and comforter of his people, 1 John v. And we further believe, as the Holy Scriptures soundly and sufficiently express, that these three are one, even the Father, the Word, and Spirit."—Page 26, 27.—1682.

WILLIAM PENN.

From his "Serious Apology," &c. I extract the following, viz.—

"To conclude this brief account, I am constrained, for the sake of the simple hearted, to publish to the world, of our faith in God, Christ, and the Holy Spirit.

"We do believe, in one, only, holy God Almighty, who is an Eternal Spirit, the Creator of all things.

"And in one Lord Jesus Christ, his only Son, and express image of his substance; who took upon him flesh, and was in the world; and in life, doctrine, miracles, death, resurrection, ascension and mediation, perfectly did, and does continue to do, the will of God; to whose holy life, power, mediation, and blood, we only ascribe our sanctification, justification, redemption, and perfect salvation.

"And we believe in one Holy Spirit, that proceeds and breathes from the Father and the Son, as the life and virtue of both the Father and the Son; a measure of which is given to all to profit with; and he that has one has all, for these three are one, who is the Alpha and Omega—the First and the Last, God over all, blessed for ever. Amen." Vol. ii. pages 66, 67.—1671.

In his "Key," &c. he thus speaks, viz.—

"Perversion 9th.—The Quakers deny the Trinity.

"Principle.—Nothing less. They believe in the holy three, or Trinity of Father, Word, and Spirit, according to Scripture; and that these three are truly and properly one—of one nature as well as will. But they are very tender of quitting Scripture terms and phrases, for schoolmen's; such as distinct and separate persons and substances, &c. are; from whence people are apt to entertain gross ideas, and notions of the Father, Son, and Holy Ghost."—Works, vol. ii. p. 783.—1692.

And again—

"Reader, thou plainly seest that they believe the light to be divine, and the Scriptures to be of divine authority; that they own the Scripture Trinity, or Holy Three, of Father, Word, and Spirit, to be truly and properly one. That Christ is God, and that Christ is man; that he came in the flesh, died, rose again, ascended and sits on God's right hand, the only sacrifice and mediator for man's happiness."—Works, vol. ii. p. 789.—1692.

In his "Testimony to the Truth, as held by the people called Quakers," written in 1698, he has these declarations:—

"Concerning the Father, the Word, and the Spirit. Because we have been very cautious in expressing our faith concerning that great mystery, especially in such school terms, and philosophical distinctions as are unscriptural, if not unsound, (the tendency whereof hath been, to raise frivolous controversies and animosities amongst men,) we have, by those that desire to lessen our Christian reputation, been represented as deniers of the Trinity at large: whereas we ever believed, and as constantly maintained, the truth of that blessed Holy Scripture Three that bear record in heaven, the Father, the Word, and the Spirit, and that these three are one; which we both sincerely and reverently believe according to 1 John v. 7. And this is sufficient for us to believe, and know, and hath a tendency to edification and holiness; when the contrary centres only in imaginations, and strife, and persecution, where it runs high and to parties, as may be read in bloody characters in the ecclesiastical histories."—Vol. ii. p. 879.

GEORGE WHITEHEAD.

George Whitehead being questioned by a priest as to his belief in the Trinity, gives this reply:—

"I answered him in terms of Holy Scripture, viz. that I really own and believe the Father, the Son, and the Holy Ghost, are the three which bear record in heaven; the Father, the Word, and the Holy Ghost: and these three are one, according to the doctrine of 1 John the evangelist, 1 John v. 7."—Works, p. 168.—1659.

"The Holy Scripture Trinity, or three thereby meant, we never questioned, but believed; as also the unity of essence; that they are one substance, one Divine Infinite Being, and also we question not, but sincerely believe, the relative properties of Father, Son, and Holy Ghost, according to Holy Scripture testimony, Matt. xxviii. 19, and that these three are one, 1 John v. 7."—P. 195.—1659.

In order that the different denominations of protestants might avail themselves of the benefit of the act of toleration, they were obliged to subscribe to a declaration of their Christian belief. The form required by the committee of parliament, not being agreeable to Friends, they proposed a substitute: Geo. Whitehead, speaking of the subject, says—

"Yet to prevent any such from being stumbled or ensnared, by some expressions in the aforesaid profession or creed, (which appeared

unscriptural,) in the said bill, we, instead thereof, did propose and humbly offer, as our own real belief of the Deity, of the Father, Son, and Holy Ghost, viz. 'I profess faith in God the Father, and in Jesus Christ, his Eternal Son, the true God, and in the Holy Spirit, one God blessed for ever: and do acknowledge the Holy Scriptures of the Old and New Testament, to be given by Divine inspiration.'

"Which declaration, John Vaughtan and I delivered to Sir Thomas Clergis, who, with some others, were desirous we should give in such confession of our Christian belief, that we might not lie under the unjust imputation of being no Christians, nor thereby be deprived of the benefit of the intended law for our religious liberty. We were therefore of necessity, put upon offering the said confession, it being also our known, professed principle, sincerely to confess Christ, the Son of the living God, his divinity, and as he is the eternal Word, and that the three which bear record in heaven, the Father, the Word, and the Holy Ghost, are one; one Divine Being, one God, blessed for ever."—P. 635.—1689.

ISAAC PENNINGTON.

In a work entitled "An Examination of the Grounds and Causes," &c. says—

"Concerning the Sacred Trinity. They (the Quakers) generally, both in their speakings and in their writings, set their seal to the truth of that Scripture, 1 John v. 7. That 'there are three that bear record in heaven, the Father, the Word, and the Holy Spirit.' That these three are distinct, as three several beings, or persons; this they read not; but in the same place, they read, that 'they are one.' And thus they believe, their being to be one, their life one, their light one, their wisdom one, their power one; and he that knoweth and seeth any one of them, knoweth and seeth them all, according to that saying of Christ's to Philip, 'He that hath seen me, hath seen the Father.' John xiv. 9. Three there are, and yet one; thus they have read in the Scriptures, and this, they testify, they have had truly opened to them by that very Spirit which gave forth the Scriptures, inasmuch that they certainly know it to be true, and own the thing from their very hearts."

In "An Epistle to all Serious Professors," he has these remarks:—

"The first is concerning the Godhead, which we own as the Scriptures express it, and as we have the sensible, experimental knowledge of it: in which there are three that bear record in heaven, the Father, the Word, and the Holy Spirit, and these three are one, 1 John v. 7. This I believe from my heart, and have infallible demonstrations of; for I know three, and feel three in Spirit, even an Eternal Father, Son, and Holy Spirit, which are but one Eternal God. And I feel them also one, and have fellowship with them, through the tender mercy of the Lord, in their life, and in their redeeming power. And here I lie low before the Lord in the sensible life, not desiring to know and comprehend notionally; but to feel the thing inwardly, truly, sensibly, and effectually; yea, indeed,

this is to me far beyond what I formerly knew notionally concerning them, and I cannot but invite others hither.

"Now consider seriously, if a man from his heart believe thus concerning the eternal power and Godhead; that the Father is God, the Word God, the Holy Spirit God; and that these are one Eternal God, waiting so to know God, and to be subject to him accordingly; is not this man in a right frame of heart towards the Lord, in this respect? Indeed, friends, we do know God sensibly and experimentally, to be a Father, Word, and Spirit, and we worship the Father, in the Son, by his own Spirit, and here meet with the seal of acceptance with him."—Vol. iv. p. 450.—1668.

(To be continued.)

From the Newark Daily Advertiser.

#### ABOLITION OF CAPITAL PUNISHMENTS.

Whether in itself right or wrong, we regard it as certain that sanguinary punishments will yet be abolished in this country; and the time is probably not distant. Public feeling is setting strongly that way, and it is even now highly problematical whether, in any given case, an individual can be convicted of murder: and thus the unsteady and irregular administration of the law deprives society of the advantages to be derived from an intelligent, humane, and strict administration of public justice. When popular opinion does not sanction the infliction of punishment which the laws enjoin, they may as well be repealed.

The subject is now before the New York legislature. Mr. David B. Ogden, chairman of the committee of the house to whom it had been referred, reported against the abolition on Wednesday. Mr. G. W. Patterson strenuously opposed the adoption of the report. We quote from the debate—

"He believed the time had gone by in which such bloody and revengeful punishments were necessary. He considered the pretence of necessity for taking life a falsehood, and the execution of a human being a murder by the community. He would change the punishment of murder to imprisonment for life, taking away the power of pardon from the governor. Let there be no release, unless the condemned shall be proved innocent."

Mr. Ogden thought the right to take life by the community clearly established by Revelation.—"Whoso sheddeth man's blood by man shall his blood be shed," was one of the Divine laws; and he knew no abrogation of it. It was right. It was eminently necessary. He did not doubt that the effect of this punishment was most salutary. The fear of the gallows had deterred many a scoundrel from murder. Take it away, and murder would be far more common than now.

A long debate ensued, in which Messrs. Lewis, Culver, Denniston, Wardwell, Carhart, Hulbert, Gibbs, G. W. Patterson, Mann, and Head, opposed the report, and Messrs. Sibley, Barnard, Hudson, Lawrence, and Hoard, supported it.

The report was finally *disagreed* to 50 to 48, and the subject was laid on the table.

The house then adjourned.

#### THE STAR OF BETHLEHEM.

By HENRY K. WHITE.

When marshal'd on the nightly plain,  
The glittering host bestud the sky,  
One star alone, of all the train,  
Can fix the sinner's wandering eye.  
Hark! hark! to God the chorus breaks  
From every host, from every gem;  
But one alone the Saviour speaks,  
It is the star of Bethlehem.  
Once on the raging seas I rode,  
The storm was loud,—the night was dark,  
The ocean yawn'd,—and rudely blow'd  
The wind that toss'd my foundering bark.  
Deep roar then my vital force,  
Death-struck I ceased the tide to stem;  
When suddenly a star arose,  
It was the star of Bethlehem.  
It was my guide, my light, my all,  
It bade my dark forebodings cease,  
And through the storm and dangers' thrall  
It led me to the port of peace.  
Now safely moor'd—my perils o'er—  
I'll sing, first in night's diadem,  
For ever and for evermore,  
The star, the star of Bethlehem.

#### THE FRIEND.

FOURTH MONTH, 28, 1838.

Our yearly meeting concluded on the afternoon of sixth day, the 20th instant, after reading the remainder of the epistles respectively addressed to our brethren of the different yearly meetings on this continent, and those of London and Dublin; several of them having been read in the morning sitting. On reading the minute of adjournment, a remarkable feeling of solemnity overspread the assembly, the clear and consoling evidence that the gracious Head of the church was yet disposed to own and to bless this portion of his heritage.

We have received a communication on the subject of the yearly meeting, which it was our intention to insert to-day, but for want of room it must be deferred to next week.

The anniversary of three of the benevolent and charitable institutions exclusively under the management of members of our religious Society, took place in the course of last week. The annual meeting of the Bible Association of Friends, was held on the evening of second day, the 16th, and was numerously attended. The Tract Association convened on the following evening, and "The Institute for Coloured Youth," on the evening of fourth day. Annual reports of the proceedings of these institutions were respectively produced and read, each of which, it is probable, we shall insert in due time.

#### TEACHER WANTED.

A teacher of a school for colored boys on the Lancasterian system in this city is wanted. Application may be made to either of the subscribers.

SAMUEL MASON, JR. }  
BENJ. H. WARDER, } *Committee.*  
JOSEPH KITE, }  
4th mo. 28th.

A stated meeting of the "Female Branch" of the Auxiliary Bible Association of Friends

in Philadelphia Quarterly Meeting, will be held on the 3d of fifth month, at 4 o'clock p. m. 4th mo. 28th.

The annual meeting of Haverford School Association, will take place on second day, the 14th of next month, at four o'clock p. m. to be held in the committee room of Friends' meeting house on Arch street.

CHARLES EVANS, *Sec'ry.*

Philadelphia, 4th mo. 21st, 1838.

#### FRIENDS' SELECT SCHOOL.

A teacher is wanted to act as principal of the boys' school. Apply to

THOMAS KIMBER,

No. 8, South Fourth street,

LINDSEY NICHOLSON,

No. 24, South Twelfth street.

THOMAS EVANS,

Corner of Third and Spruce streets, or

CHARLES YARNALL,

No. 39, Market street.

Philadelphia, 3d mo. 29th, 1838.

#### WESTTOWN SCHOOL.

Three teachers are wanted in the boys' schools, viz. one to take charge of the mathematical department, one of the reading school, and the other to teach the elementary branches. Apply to

THOMAS KITE,

No. 32, North Fifth street.

WILLIAM EVANS,

No. 134, South Front street.

THOMAS KIMBER,

No. 8, South Fourth street.

Philadelphia, 4th mo. 14th, 1838.

↪ The duties of the summer session will commence at Westtown, on second day, the 30th instant, at which time the classes will be arranged for the term. And as no pupils are to be brought to the school or taken away on the first day of the week, it is very desirable they should all be there on seventh day, the 28th instant.

4 mo. 14th, 1838.

Suitable conveyances will be provided for the return of the scholars to Westtown school with their trunks and baggage, to leave the stage office in Sixth below Arch street, on seventh day, the 28th instant, at eight o'clock in the morning, and also on second day morning the 30th, at eight o'clock.

The annual meeting of the Liberia School Association, will be held in the lecture room of the First Presbyterian meeting house, (Washington Square) on third day evening, the 1st of fifth month, at eight o'clock.

Agent Appointed.

Chas. Field, Sawpit, West Chester county, New York.

MARRIED, at Friends' meeting, Woodbury, N. J., the 6th instant, WILLIAM R. TATUM, to SARAH, daughter of George Nickle.

PRINTED BY ADAM WALDIE,

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PHILADELPHIA.

## RUSCHENBERGER'S VOYAGE.

(Continued from page 236.)

SKETCHES IN CHINA.

Canton, or as it is written on the native maps, Kwang-tung Sang-ching, that is, "the capital of the province of Kwang-tung," is built on the northern bank of the Choo-keang or Pearl river, sixty miles inland from the "great sea," and about eighty from Macao. The foreign factories, already alluded to, are situated a short distance from the southwest corner of the city walls, in 23° 7' 11" north latitude, and in 113° 14' 30" east longitude from Greenwich.

The scenery in the neighbourhood of the city is rich and diversified, but does not present any thing bold or grand. The numerous rivers and canals abound with fish, and are covered with an almost endless variety of boats, which are continually passing to and from the neighbouring towns and villages. Southward from the city, as far as the eye can see, the waters cover a considerable portion, perhaps one third, of the whole surface. Rice fields and gardens occupy the lowlands, with only here and there a few little hills and small groves of trees, rising up to diversify the otherwise unbroken landscape. The city itself, including the suburbs, is not of very great extent; and though very populous, derives its chief importance from its extensive domestic and foreign trade.

The city of Canton is among the oldest in this part of the empire. It is not easy, and perhaps not possible, to determine its original site and name, or to ascertain at what period it was built, though the historians date its foundation about 2,000 years ago.

That part of the city which is within the walls, is built nearly in the form of a square, and is divided by a wall, running east and west, into what are termed the old and new city. The streets are numerous, and very crooked, varying in breadth from two to sixteen feet; but are generally six or eight feet wide, and every where flagged with large stones, chiefly granite. The entire circuit of the walls, which are built of sand-stone and bricks, varying in height from twenty-five to forty feet, and in thickness, from twenty to

twenty-five, is estimated at about six miles. The walls are pierced by sixteen small gates, which foreigners are never permitted to pass, except in case of fire, when their aid is eagerly sought. The suburbs, taken collectively, are scarcely less populous or less extensive than the city itself, and in their general features are alike.

The foreign factories, or buildings occupied by foreign factors, or merchants, cover a plot of ground extending about two hundred yards from east to west, fronting on the river, and a hundred and thirty yards north and south. They are either of granite or brick, two stories high, and present a substantial front, which has a veranda, supported by pillars, the spaces between which are closed by Venetian shutters. They form, with the American and several foreign flags in front of them, a striking contrast with the scene around. They face upon an open area, equal to their length, and perhaps fifty yards wide, which is crossed in front of the buildings, by a broad pavement, which is stated to be the limits allotted to foreigners for taking exercise, though they may be seen pulling on the river in their own boats, occasionally visiting Honan, and the Pa-ti gardens, besides perambulating the streets of the suburbs, and the grounds about the walls of the city.

The factories are the property of the Hong merchants, a company of twelve Chinese, through whose medium all intercourse between foreign residents and the Chinese government must take place. The factories are thirteen in number, and are styled the "Thirteen Factories;" besides, each has a name intended to be indicative of good fortune. The first on the east, is the factory of "Justice and Peace," but known to foreigners as the "Creek Factory." The second, or Dutch, is the "Factory of collected Justice;" the third, the British, or "Factory that ensures Tranquillity." This is separated from the fourth, or "The great and affluent Factory," by a narrow street; the fifth, is the "Old English Factory;" the sixth, the "Swedish Factory;" the seventh, the "Imperial Factory;" the eighth, the "Precious and prosperous Factory;" the ninth, the American, or the "Factory of wide Fountains;" China street separates this from the tenth, which is occupied by a Hong merchant, Mingqua. The eleventh, is the French; the twelfth the Spanish, and the thirteenth, separated from the last by New China street, is the Danish.

Each of these factories, or, as they are commonly spoken of in Canton, Hongs, is divided into five or more houses, by narrow courts. A broad arched way leads through the middle of each Hong, from front to rear,

by which the several houses or factories are accessible.

On landing, I entered the "Imperial Hong," and was met at the entrance of the thoroughfare by a number of Chinese servants, in clean white garments, wooden-soled shoes, and hair nicely braided, and almost sweeping the ground. An old man, with a pencil in his hand, quickly appeared from an office on his left, and gave some directions to those around who were accustomed to obey, and we were led up stairs to receive the welcome of an old acquaintance. A servant was appointed for each of us, and in a few minutes we were comfortably disposed of so long as we might remain in "the provincial city of the flowery land," as the Chinese, in their grandiloquence, delight to distinguish it.

Though "ladies, great guns, and other military weapons," are not permitted to be brought to Canton by foreigners, they manage to obtain all the luxuries of the table, and a large share of domestic comfort. The system of the establishment is similar to that of India, except that the steward, there called a dabash, is here a comprador, and the host is entirely dependent upon him for every thing connected with the household. The comprador has a special license for his vocation; he engages his servants, supplies the table, and controls every thing connected with house-keeping. Besides, he is a banker, and, on the order of his employer, pays for all purchases, so that one may live in Canton for years and never have occasion to defile his fingers with cash. To us visitors this was very convenient; for, instead of carrying a weight of money in our pockets, for the purchase of trifles, we made a deposit with the worthy comprador, and drew occasional drafts on him, which, with the shopmen, was as current as cash.

The foreign society is limited; the number of residents, including clerks, does not, probably, exceed one hundred and fifty. Social visiting and dining are frequent, but we are not certain that the society is bound more closely by the bonds of viands and wine. The "Union Club" is established for the purpose of bringing together, more frequently, the foreigners, when they efface any unpleasant feelings which may be excited in the rivalry of business. The older residents, generally, abstain from wine, on account of its unfavourable effects upon the health; and, in lieu thereof, drink tea, which appears on the table in such guise that the eye uninitiated may readily mistake it. Almost any tea-drinking old lady, by a visit to Canton, would be rendered miserable for the rest of her life; the flavour and bouquet of the China herb loses so much in crossing the broad seas. Besides

other good things of the table, we see here the famous China capon and delicious broad-tail mutton, from the Cape of Good Hope.

Our first intercourse with the children of the "flowery land," was held with a tailor and a shoemaker. They speedily answered, in person, to our summons. The tailor came first. He was a small, round-shouldered man, in white costume, bearing a bundle under his arm, tied in a handkerchief. He bowed as he entered, or, rather, quickly ducked his head, saying, "Chin, chin,"—your most obedient.

"Are you a tailor?"

"Yes, sir; you have got make some pigeon with me? Me glad see you—me make all true pigeon. What thing you suppose you wantsy?"

"Grass-cloth jackets and pongee pantaloon."

"Have got—have got—suppose you wantsy looky muster?" at the same time untying his bundle, and producing a variety of patterns of grass-cloth and silk pongee; he displayed the first, saying, "This grass-cloth good thing,—number one, first chop—wantsy?"

"How much for a dozen jackets?"

"One dozen piece jacket," looking thoughtfully for a moment, and then adding, "one dollar one make twelve dollar—can do?"

"How soon will they be finished?"

"When he wantsy?"

"Very soon."

"Suppose next day to-morrow?"

"Yes!"

"Can do—can do—me make measure," which he did in the usual way, and took an old jacket as a guide by which to fashion the new ones. This done, he went on;—"No wantsy pantalon pongee,"—at the same time displaying the article—"one good thing—number one good thing, first chop—can do—me no speakey two tongue." In this way he despatched business, taking each article separately, and deciding all in relation to it before proceeding to enquire whether other garments were wanting.

The above is a specimen of Anglo-Chinese, as it is spoken and understood, not only by the Chinese shopmen and merchants, but by the foreign residents holding intercourse with them. This strange mongrel is regularly taught in the Chinese elementary schools, as a branch of education, and it would be difficult, perhaps, to exchange ideas with them in any other.

The shoemaker next appeared, and began with the salutation, "Chin, chin," and was soon despatched. In both instances, these men were prompt, and gave satisfaction in their respective contracts. Indeed, such is the general character of this class of people; but all hold it a point of honour to get as much in a bargain as possible, but, when that is made, the terms are rigidly adhered to in most instances.

The imitiveness of the Chinese is proverbial, and it is stated, that some years since, tailors would imitate an old garment even to the patches and darns; but such instances are at present rare. Something of the kind occurred to me. I directed an ivory-

dealer to have two seals cut, and told him in what manner I wished them executed. When these were finished, I ordered a third, and with a pencil, carelessly wrote the letters to be engraved thereon, directing that it should be executed like the others.

"Very well—he wantsy all same, same."

"Yes."

When presented, it was a fac simile of my careless writing, and when I explained the mistake, he defended himself, saying that I had ordered it to be "all the same, same."

After dinner, we adjourned to the veranda, from which we had a bird's eye view in front. The shower had passed, and several groups of Chinese were standing together. One group held birds, in cages, which they bring out every day for the sake of an airing. Another party were squatted in a circle, seemingly in idle conversation, where they remained for a half hour, and then went their respective ways.

Here and there was seen a Chinaman, in blue, seated on a pyramidal red stool with several drawers below the top, and near to him a small bucket with a long staff fixed to one side of it. These are barbers; a class of artists, which number in Canton no less than 7,300, and, as in other countries, it is asserted, their success in business depends upon their talent for talk and gossip. At this hour few were employed; but in the early part of the day, they are all busy shaving the heads and dressing the long cues of their countrymen. A Chinaman will defend this appendage till the last, its loss being a disgrace which cannot be readily washed away. If he lose it when absent from the empire, he never returns until it has acquired a legitimate length. I have watched the barbers at mid-day when the sun was shining in full blaze, to see them follow the long shade of the flag-staff in front of the factory, as the advance of the sun caused the shadow to change its position, thus securing the advantages of an airing. Towards sunset, the chest of drawers and bucket were secured to a shoulder stick, and they moved off shop and all.

Along the pavement, foreign clerks were promeneing up and down for the sake of exercise; while here and there, a pair of Parsees, the finest looking people in the East, were sauntering to and fro. The river was alive with boats, and one or two trim-built wherries were seen gliding in the throng, pulled by English gentlemen, for the sake of health.

The morning after arrival, we set out to see whatever was to be seen of the "flowery land." We were met at the door by a Chinaman, with a basket of ivory toys, who, with a smiling face, solicited our patronage. The barbers were busy all over the area, and people were hurrying in every direction in pursuit of trade. Some with umbrellas, and others content to shelter the head from the sun, by holding up a fan. Along the wall near China street, a number of old women, miserably clad, their little feet bandaged and protruded into notice, sat busily sewing with a bag of rags beside them. The corner of

the street was covered with placards, containing edicts in Chinese characters, reminding one of the vicinity of a theatre at home. At this spot, too, sat several people with coops and cages, which we found, on examination, to contain cats and dogs, fattened for the table, which were in their respective ways testifying their desire to be enlarged from prison. The purchasers were always particular to look closely to puss's eyes, the state of which is considered to be the criterion of the healthful condition of the animal. Eat cats and dogs! Whether delicious or not I am not prepared to say; but I know of no good reason against eating them. Education and habit have decided the matter for most of us. If we be disgusted with these as articles of diet, I am sure few of us will turn from the fattened capon, the duck, the goose, or the turkey, the dressing of which the Chinese cooks understand as well as any people living. Indeed, if the state of the art of cooking in a nation were to be received as a criterion of its civilization, I should vote the Chinese the most civilized people on earth. Birds'-nest soups and jellies, bichos de mar, sharks' fins, and sea-weed, are made palatable; fruits and vegetables of all sorts are converted into sweetmeats of all kinds; among which ginger, oranges, and bamboo, are not the leastapid.

Before entering China street, several shopmen had put their respective cards into our hands, assuring us in a confidential tone, "You come my house, you find all true pigeon; me no speakey two tongue." China street, the widest in the suburbs, is twelve feet wide, well paved, and, perhaps, three hundred feet long. It is lined on each side by narrow stores, two stories high, having verandas in front, and all painted green and black. In these shops are chiefly kept samples of goods, where you may purchase a yard or a cargo at nearly the same rate. They are very damp, at least at this season, and the shelves upon which the silks, &c. are placed, are made in gratings, and their front is usually closed by wooden shutters. Two or three times a week charcoal fires are set beneath, and the heated air penetrates the goods, and corrects the dampness of the atmosphere. Neat laquered signs hang at the doors, done in simple English, as "Washing, Dealer in Silks," &c.

On entering one of these shops, you are welcomed with "Chin, chin," and a door which separates the shop from a small vestibule in front, is closed to shut out intruders, and prevent the gathering of a curious crowd in the street. Besides, beggars are wont to take this opportunity to enter, and it is against the custom to send them away empty-handed; nor can they be persuaded to move without some trifle, but remain, stunning the ears by striking together two pieces of bamboo, until bribed to depart.

(To be continued.)

Much will always wanting be,  
To him who much desires. Thrice happy he,  
To whom the wise indulgency of heaven,  
With sparing hand, but just enough has given.

COWLEY.

## CULTURE OF THE BEET ROOT.

PHILADELPHIA, March 12, 1838.

To the Editor of the *Farmer and Gardener*.

The advantages of the Beet Root, as valuable food for farm live stock of all kinds, and that our climate and soils are so favourable to growing it to great perfection, are discoveries of yesterday, and are facts known to very few, so that as yet we have but little theoretical knowledge, only isolated experience, and but few publications on the best modes of conducting the cultivation and preservation of this root as a branch of field farming and economy.

In the present state of limited information it is presumed the enclosed paper, containing an account of the practices of the French farmers in the cultivation of the beet root for sugar may be useful to the agricultural interest of the United States.

It is from an intelligent gentleman in France, who takes an interest in the prosperity of this country, and in every thing that is calculated to benefit society.

It has been submitted to a well instructed American farmer, who, in transcribing it, has made a few alterations in the text, and who has also appended a few notes.

Believing that the climate and circumstances of Maryland, we may say the whole of the United States, are eminently favourable to the culture of the beet root, and knowing no better way in which this paper can be seen by the intelligent and enterprising farmers of the country than by placing it in the columns of your valuable publication, I have concluded that it was discreet to send it to you, with a request that you will lay it before your readers.

With sentiments of great respect,  
I am, most sincerely, yours,

JAMES RONALDSON.

Edw. P. Roberts, Esq.

## CULTIVATION OF THE BEET ROOT.

The beet is a biennial plant, growing to seed the second year. Its seed stalk grows to the height of from one to five feet.

**Choice of ground.**—The beet root grows wherever the potato grows, viz., in all sorts of soil; that which is somewhat sandy and mixed with vegetable earth is peculiarly suitable. Land essentially sandy should, however, be avoided, as then the beets do not rise well, and do not come to a great size. It is true that the juice of small beets gives a greater proportion of sugar than the juice of large ones; but the smallness of the volume ought to be considered by the farmer. Sandy soils may no doubt be improved by dressings of *marl* and *clay*. But should clay be originally in too great a proportion, the ground ought also to be rejected, because the seed germinates badly, and the root finding difficulty in penetrating the soil, and imbedding itself, becomes forked, and pushing itself to the surface, is there exposed to injury. One of the evils of forking is, that stones become enveloped in the interstices, which deteriorate the instrument used in reducing the beet to a

pulp for the purpose of making sugar. Clay soil may be improved by manure and by deep ploughing. In France the farmers plough to the depth of eight or ten inches, and for such soils repeated harrowings are useful. Calcareous soils are not well suited to the beet root, and cannot easily be improved. But soils may vary greatly as to suitableness, even in the same immediate neighbourhood. For instance, in France there are soils which yield a million of pounds of beets per hectare (about two acres) but the average product is from thirty to forty thousand the acre.

**Preparation of the ground.**—This varies according to the nature of the soil, but in general three ploughings are necessary; two before or during winter, and the third at the beginning of spring. Many farmers content themselves with two deep ploughings, and find that enough. It is useless ploughing very deep if the soil be sandy; but if clayey, the deeper the better. As to the manure, it is well to use that in which the process of putrefaction is not far advanced, inasmuch as it divides the soil and suffers the roots to expand themselves. Farmers who do not feed much live stock allow the stocks and leaves of the beets to remain in the ground after harvest, and they form an excellent manure. After the last ploughing in the beginning of spring, the ground is harrowed, rolled, and harrowed again. Some farmers go so far as to pass the harrow and roller three times over very clayey ground. What is necessary and desirable is, that the surface of the soil be well pulverised, and that there be not too much drought at the time of planting. A slight degree of dampness at seed time is favourable to the beet.

**Choice of seed.**—This is of great importance, as on the colour of the future roots will often depend the whiteness of the raw sugar, and the price it will command in market. The quality of the seed is not to be discovered from its external appearance, but it is always possible to prove it, by sowing a sample of it in a pot of vegetable earth, and exposing it to a temperature of from 20 to 30° of the centigrade thermometer, (viz. 68 to 86 of Fahrenheit) taking care from time to time to have the earth properly watered. In ten or twelve days each seed will have sent up two small leaves, which, after being somewhat developed, are to be rubbed between the fingers. If the sap which escapes should tinge with red, the seed must be absolutely rejected, because the root will also be red, and it has been proved that the sugar made of the red root is of a higher colour than that made from white, and that it is also much more difficult to refine it. Should the small leaves be of a greenish colour, with yellow or reddish rays, the indication is not sufficiently positive without rubbing them with the fingers. Besides, in a large quantity of seed, sold as the produce of white beet, there may be some which will produce roots tinged with red or yellow, but from thence it is not to be inferred that they should all be rejected, since the colour is not constantly reproduced. The general rule is to sow nothing but the seed of the white Silesian beet.

**Mode of sowing.**—There are four ways of sowing beets:—1st, in beds, as in a nursery; 2d, scattered by hand, as in sowing wheat (broadcast); 3d, in rolls or drills; and 4th, by means of the sowing machine.

According to the first method, the whole of the seed is sown in the seventh or tenth part of the space which the plants are afterwards to occupy. After it has germinated, that is a month or six weeks after sowing, the beds are thinned and transplanted by means of a dibble. This method is attended with several inconveniences, requiring a great deal of manual labour, and exposing the beets to injury in the process of transportation; the development of the root is also injured—hence, instead of having the form of a cone, it divides itself into several branches, and so increases the difficulty of cleaning. In putting the young plant into the hole formed by the dibble, the fibres are liable to be turned up so as to increase the evil. This mode of sowing should therefore be abandoned; although it may be well to have such a bed as a reserve in order to fill up any vacancies arising from failures.

The manner of scattering by hand like wheat is simple. When the seed is sown, the ground can only be harrowed. This mode requires a great deal of seed, which is sometimes dear. In Germany it has been known to rise to five times its ordinary price. Sown in this way, it is found that seven pounds an acre are necessary instead of two pounds, the average of other methods. It is true that nearly the whole soil is covered, and in the thinning the most vigorous plants are left, which ensure a good crop.

When sown in rows or drills, a harrow is passed over the ground, armed with fine teeth, sixteen or seventeen inches apart. In France the business of sowing is managed by women, who follow the harrow, and put the seed one by one into the furrow the harrow has traced, taking care to place them about twelve or thirteen inches apart. The furrow is then filled up by cross harrowing with a closer harrow; by this mode there is a great saving of seed, and the plants are perfectly placed. Four women will sow an acre a day, and one horse with his guide will suffice. This method is at once simple and economical.

By the sowing machine the seed is also sown in drills. The drill consists of a sort of case, in the form of a hopper, in which the seed is put; the bottom is in the form of a cylinder of wood, in the surface of which there are cavities for receiving the seed, these cavities at sixteen or seventeen inches apart. This machine is placed on two wheels, which, by means of teeth, transfer their own motion to the cylinder, which, as it revolves, receives the seed in its cavities, and drops it uniformly into the furrows at intervals of sixteen or seventeen inches, these furrows being formed by means of corresponding shares fixed in front. These shares in the machine are three in number, and should not go farther than half an inch deep. Behind the moving machine three small wheels are fastened, which serve the purpose of rollers, covering up the furrows as they are sown. This manner of sowing the beet is also simplest and most economical

of all. Drawn by one horse, the machine will sow a number of acres in a day, and may be guided by a young lad. The guide must, however, take care to observe, from time to time, that the hopper is not empty, and that its holes are not stopped.

Some French farmers place their rows of beet root twenty-four, and others twenty-six inches apart. The best average is sixteen or seventeen, with twelve or thirteen inches of interval in rows. However sown, the seed should be put in while the ground is still fresh and damp, and should not be buried more than an inch, or half an inch, for experience has proved at a greater depth it is not exposed to the action of air, heat and moisture, without which it does not germinate.

*Time of sowing.*—This must always depend on the place; but the best rule is, the sooner the better, because the roots arrive sooner at maturity, and the fabrication of sugar may be earlier begun. Practical men are aware that sugar made in September or October, for instance, is finer and more easily obtained than when the process is spread over the whole winter season. Resides, at the early period at least two per cent more sugar is to be had. Sow in March, if frosty days do not forbid, and if the ground be not too damp, by which the seed might be liable to rot. All April, and the beginning of May, are favourable, and some even sow in June. On the other hand, if the ground be too dry, the seed will not germinate.

*Care to be taken during vegetation.*—Few plants suffer more than the beet from the neighbourhood of weeds; the ground must, therefore, be kept clean and fine during the whole period of its development. Three hoeings are necessary, the first when four or five leaves have appeared, the second a month after the first, and the third a month or more after the second. Some farmers have the first weeding done by hand, but most make use of a hand-hoe. This instrument (the hoe, or cultivator) is very expeditious in its operation. There are two advantages attending its operation, that of removing the weeds, and that of loosening the earth around the roots, which would be necessary if there were no weeds. It should not be attempted after rain or heavy dews, but if done properly, the produce will be doubled. During the progress of vegetation, all unhealthy plants should be removed; and the tops of the stalks cut, of such as seem going to seed, as in flowering a portion of the saccharine qualities of the root is lost. Some farmers remove a portion of the leaves of the growing plant with which to feed cattle, but imprudently, as a loss of sugar is thereby also sustained.

*Harvest.*—The time for digging up the beets is when the roots are fully developed. This will arrive sooner or later, according to the time of sowing. In France, the usual time is the end of September or the beginning of October. Beets are known to have reached maturity when the leaves, which have been firm, and of a bright green colour, begin to sink (droop) and turn brown and yellow. If left longer in the ground, the sugar is daily lost and is replaced by saltpetre. The instru-

ment used in harvesting is a common spade, with which a deep cut is made in the ground in front of each plant, by which a labourer removes it by hand, shaking off the earth, but taking care not to knock one root against another. He lays each beet carefully on the ground, with the stalks all turned in the same direction. A labourer with a sharp cutting spade follows, and at a single blow separates the stalk from the root. If this were not done, vegetation would continue, and sugar would be lost. The pitch-fork (queer, dung-fork,) is used by some instead of the spade in digging up the beet, when the soil is loose and sandy. If contusions are produced by knocking the roots against each other, or otherwise, fermentation ensues, and sugar is lost. Rainy weather is not suitable for digging up beets that are to be put in heaps, because heat might be generated, and fermentation ensue. Time to dry, if possible, should be allowed them before heaping them up.

(Conclusion next week.)

For "The Friend."

#### "OUR YEARLY MEETING."

"With one accord in one place."

On second day, the 16th instant, our yearly meeting commenced. The number of Friends in attendance was greater than at any former time since the separation; and several members of other yearly meetings, with and without certificates, were present.

It appeared from the minutes of the Meeting for Sufferings, that since our last annual assembly, they have been engaged in several matters with which the interests of Society were connected; their correspondence with the London Meeting for Sufferings exhibited the good understanding and harmonious exercise of the two bodies for the maintenance of our testimonies on original grounds; and their memorial to the convention for altering the constitution of the state of Pennsylvania, setting forth our Christian opposition to war and bloodshed, was timely and appropriate. It also appeared that a member of the Meeting for Sufferings had written an essay on oaths, which was approved by that body, and will shortly be published. The subject is one to which the reflecting part of the community have been much turned by the able writings of Jonathan Dymond; this production is well timed, and will no doubt be widely distributed. Our Meeting for Sufferings have on many occasions been favoured to see the right period for putting forth works explanatory of our views, and have stood indeed as faithful watchmen on the walls of Zion. The present time in a peculiar manner calls upon them not to slumber at their posts.

On considering the state of Society,—and on various other times during the meeting,—a spirit of mourning was the covering of many minds, though occasionally the burthen-bearers were enabled to lift up their heads in hope. Though remissness in the attendance of meetings was mentioned in all the reports, yet there was some consolation ministered by the very large collection of young persons present, whose solid deportment, and for the most part plain appearance gave hope that

they were upon the wheel to be made vessels meet for the Lord's use. To this interesting class of our members frequent allusions were made, and the word of consolation and encouragement handed forth. They were desired to be careful as to the reading of works of a professedly religious character, written by persons whose views were known to be adverse to those held by our religious Society. Desires were expressed that they might increasingly value the Holy Scriptures and the writings of our early Friends. The reciprocal duties of parent and children were feelingly adverted to.

The exposed situation of young men placed with a promiscuous assemblage at boarding houses, and of those whose avocations lead them frequently to taverns, called forth sympathy and caution.

The strict enforcement of the discipline was a subject of concern. Church government was founded upon scriptural rule: "Brethren, 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." Restoration was the object in treating with offenders; and it was only the spiritually minded that could restore. Those whose conduct showed that their affections were primarily to worldly things, were not prepared for government in the church of Christ.

An interesting and detailed report of the proceedings of the Indian committee was read; which awakened the tender sympathies of the meeting towards this deeply injured people. Any outline of the praiseworthy exertions of the committee we omit sketching, expecting that the account will shortly be published entire in the columns of "The Friend."

The report of the boarding school (West-town) committee exhibited a satisfactory account of that valuable institution, and at their suggestion the price of tuition was raised to \$80 per annum.

The detailed statements from the quarters in respect to spirituous liquors, showed an encouraging progress in that concern. The yearly meeting, three or four years ago, directed specific accounts to be sent up of the number who use this article as drink, and of the labour for restoring them from the practice; since which, the number who are contaminated by it in our Society, has diminished more than one half; and a hope was expressed that in a little time we should be altogether clear of this stain upon the Christian community, and that this desirable end will have been accomplished by affectionate labour alone.

The state of education among us called forth much remark; and Friends were encouraged to find other means of education than mixed schools, where their children were much exposed to contamination, and to the temptation to swerve from our peculiar testimonies, especially in regard to simplicity in dress and address. To throw them at this early period into such associations, was to invite them to cast off their connection with the Society. Some parents saw no other way to give their children education than at the common mixed



schools,—such were to be felt for, and Friends having much of this world's goods were invited to spare of their abundance for so good a cause, that facilities might be afforded for giving all our children a guarded religious education.

Though conscious of many short-comings, and bowed down under a sense of manifold departures from the straight and narrow path our forefathers trod in—yet mercifully favoured at times to feel help from His sanctuary, who is the healer of breaches, and the restorer of paths to dwell in—the members separated for their respective abodes, many of them, perhaps, to meet no more in the militant church.

3.

For "The Friend."

## EXPOSITION OF THE FAITH OF FRIENDS.

*Of the One Only True God, and the Three that bear record in Heaven.*

(Continued from page 240).

RICHARD FARNSWORTH.

In the year 1658, about ten years after the commencement of George Fox's public ministry, Richard Farnsworth, who had been convinced under his preaching at Balby in 1651, wrote and published "A Confession and Profession of Faith in God, &c." He addresses it "to all true Christians," and "to all faithful moderate people," with these words—

"Know ye hereby assuredly, that we, who of the world are slanderously reported, as the people of God were in former ages, and who are reproachfully called Quakers, do profess, and confess, testify, own, believe, and declare as followeth:—

"That we profess and confess faith in God the Father, and in Jesus Christ his eternal Son, the true God, and in the Holy Spirit. And we do acknowledge the Holy Scriptures of the Old and New Testament to be the words of God: this we testify; and we are not ashamed to confess and profess faith in God the Father, and in Christ Jesus his eternal Son, and in the Holy Spirit, as the Scriptures saith; but we do believe in them, and acknowledge subjection and dutiful obedience unto them, viz. the Father, Son, and Holy Spirit. And moreover, we do hereby declare and testify to all true Christians, God's elect, what God we do own, and profess faith in, even in that God that appeared unto Abraham, the father of the faithful, when Abraham was ninety-nine years old, and said unto him, I am the Almighty God, walk before me and be thou perfect, Gen. xvii. The everlasting God, the God of heaven and earth," &c. He then proceeds to enumerate a large collection of Scripture passages, illustrative of the majesty and glorious attributes of the great Jehovah; after which he thus proceeds: "And this is God the Father, which we own and profess faith in, and in Christ Jesus his eternal Son, who said, I and my Father are one, John x. 30. upon which saying the Jews took up stones to stone him; yet, notwithstanding, the same Christ that the Jews hated, we love, believe in, and own; who was de-

livered up to be crucified for our offences, and was raised again for our justification, Rom. iv. 25. who is the true God; and him we own and profess faith in, and in the Holy Spirit, God, together equal with the Father and the Son, one God over all, God blessed for ever."—P. 3, 4.—1658.

JOHN BURNLEY AND JOHN WATSON,

In an essay entitled "The Holy Truth and its Professors Defended," make the following declarations, viz.—

"He [an opposer] charges us with denying the Trinity as he terms it.

"Answer.—We do really own the three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one, 1 John v. 7. And we also own the three that bear witness in earth, the spirit, the water, and the blood, and these three agree in one, as verse 8, and so we do, and always did believe, according to the Holy Scriptures."—P. 224.—1688.

WILLIAM CHANDLER, ALEXANDER PYOTT, JOSEPH HODGES, AND OTHERS,

In "A brief Apology on behalf of the people in derision called Quakers," &c. use the following expressions:—

"We believe in that great omnipotent God, that made and created all things, and gave us our being, whom in sincerity of heart we fear, reverence, and worship, being seriously concerned for our souls' welfare to eternity. We believe that great mystery, that there are three that bear record in heaven, the Father, Son, and Holy Ghost, and that these three are one being and substance."—P. 7.—1693.

BENJAMIN COOLE.

About the year 1696, this Friend wrote and published a work, entitled "The Quakers cleared from being Apostates," &c. in reply to a certain Samuel Young, who had proved himself a bitter opponent of the Society. From this work we take the following declaration of faith:—

"We believe in one God, the Father Almighty, maker of all things, visible and invisible; and in one Lord Jesus Christ, the Son of God, the only begotten Son of the Father, that is of the substance of the Father, by whom all things were made, both the things in heaven and the things in earth: who for us men, and for our salvation, came down and was incarnate; he was made man; he suffered, and rose the third day; he ascended into the heavens; he shall come to judge both the quick and the dead. And we believe in the Holy Ghost."—Page 59.

"And for the Trinity, as he calls it, we as much believe it as the Scripture declares it, viz. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."—P. 63.

RICHARD CLARIDGE,

In his "Treatise on the Doctrine of the Trinity," makes the following observations, viz.—

"Is it not better and safer to speak of the mysterious Trinity in the language of the

Holy Ghost, than in their invented terms and phrases? By keeping to Scripture revelation, we shall declare our faith in a form of sound and safe words; but if we go beyond those sacred records for our creed, there may quickly be as many symbols of faith, as there are fond and ambitious innovators.

"Therefore in this, and all other articles of faith and doctrines of religion, in common to be believed, in order to eternal salvation, let not the opinions, explications, or conceptions of men, which are often dubious, various, or erroneous, be esteemed as a rule or standard, but let every one rely upon the divine testimony of the Holy Scriptures, which declare that 'God is one, and there is none other besides him; and that the one God is Father, Son, and Holy Spirit': or, as it is expressed 1 John v. 7.—'The Father, the Word, and the Holy Ghost.'—Works, p. 114.

In his essay on the doctrine of "Christ's Satisfaction," he says:—

"And as we distinguish between a Scripture Trinity, Father, Son, and Holy Ghost, which we unfeignedly believe; and that humanly devised Trinity of three distinct and separate persons, which we receive not, because the Holy Scriptures make no mention of it: so we distinguish between Scripture redemption and the vulgar doctrine of satisfaction. The first we receive, the second we reject."—Page 423.

THOMAS BEAVEN.

From a Confession of Faith, published on behalf of the Society of Friends, we extract the following, viz.—

"To give them the true sense of that people (the Quakers) I say, that as I, so they believe in the Father, the Son, and the Holy Ghost, Almighty, All-seeing, Omnipresent, one God, the Creator of all things, both in heaven and earth: That the Son, in the fullness of time, came down from heaven, and took upon him, not the nature of angels, but the seed of Abraham; was born of the Virgin Mary; suffered under Pontius Pilate, the cruel and shameful death of the cross, to be a propitiation and atonement for the sins of the whole world; he rose again the third day from the dead, and ascended into heaven, and is the Intercessor, Advocate, and Mediator, between God and man; the King, Priest, and Prophet of his church, the only Author of salvation, unto all that obey him, true God and perfect man.

"That the Holy Ghost proceedeth from the Father and the Son, the Lord and giver of light to the minds and consciences of men; the sanctifier of the heart; the inward Comforter of good men, and condemner of evil men, the safe leader into all necessary truth; the guide sent us from heaven to lead us thither. That God hath always had a church or people in the world, consisting of believing and obedient souls, according to the best light and knowledge received from him, of whatsoever nation or different profession.

DECLARATIONS OF THE SOCIETY OF FRIENDS

The following is extracted from a tract, entitled "The Christianity of the Quakers

asserted against the unjust charge of their being no Christians, wherein is a plain confession of the faith of the Quakers, in the form of a catechism, printed the first year after the revolution, 1689, and given in to parliament."

Q. "What's your belief concerning the blessed Trinity, as our term is?"

"Answer. Our belief is, that in the unity of the Godhead there is Father, Son, and Holy Ghost, being those three divine witnesses that bear record in heaven, the Father, the Word, and the Holy Spirit, and that these three are one, according to Holy Scripture testimony."

In the year 1693, the Society of Friends were greatly misrepresented and traduced, as denying the doctrines of the Christian religion, particularly the divinity of our Lord Jesus Christ, and his propitiatory sacrifice for the sins of the whole world. In order to clear themselves from these false accusations, they drew up a full declaration of their Christian belief, from which I extract the following—the remainder will be inserted under the next section. After stating the causes which led to the publication of it, they proceed, viz.

"We sincerely profess faith in God by his only begotten Son Jesus Christ, as being our light and life, our only way to the Father, and also our only Mediator and Advocate with the Father.

"That God created all things, he made the worlds, by his Son Jesus Christ, he being that powerful and living Word of God by whom all things were made; and that the Father, the Word, and Holy Spirit are one, in Divine Being inseparable; one true, living and eternal God, blessed for ever."

## SECTION II.

### *On the Divinity and Offices of our Lord and Saviour Jesus Christ.*

There is scarcely any article of Christian doctrine, in which the Society of Friends have more fully or repeatedly declared their sincere belief, than in the proper divinity of our blessed Lord and Saviour Jesus Christ. They have uniformly testified that he was the Word of God, spoken of by the Evangelist John, by whom the world and all things else were made; who was with God in the beginning, and who was, and is, over all, God blessed for ever, Amen. They believe that in the fulness of time, this eternal "Word was made flesh," and dwelt among men in the person of our Lord Jesus Christ, who was conceived by the Holy Ghost and born of the Virgin Mary, at "Bethlehem of Judea, in the days of Herod the king;" concerning whom the angels declared to the shepherds who "were keeping watch over their flocks by night," "unto you is born this day in the city of David, a Saviour which is Christ the Lord." That he went about doing good to the bodies and souls of men; preaching the gospel of salvation, and giving eternal life to as many as believed on him—that he wrought many mighty miracles, and gave other infallible proofs that he was the promised Messiah, the true Christ, the Son and sent of

God, the Redeemer and Saviour of the world, one with the Father, agreeably to his own blessed declarations. They also believe that this same Lord Jesus Christ was betrayed into the hands of his cruel enemies by Judas Iscariot; falsely accused by the Jews; condemned and crucified under Pontius Pilate, and his body laid in the sepulchre of Joseph of Arimathea. That he rose from the dead on the third day, in conformity with his previous declaration—"destroy this temple, and in three days I will raise it up"—tried with his disciples many days after his resurrection, and finally ascended up into heaven in their sight; where he now sitteth at the right hand of God the Father, in a glorified body; our Mediator, Advocate and Intercessor with the Father; from whence he shall come in power and great glory, and all the holy angels with him, to judge both quick and dead, in that great day when all nations shall be gathered before him, and he shall separate them one from another, as a shepherd divideth his sheep from the goats, and render to every man according to his deeds; to them who by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doth evil; everlasting destruction from the presence of the Lord, and from the glory of his power; where their worm dieth not, and the fire is not quenched.

The Society of Friends also believe that he laid down his precious life, and offered himself up to the ignominious death of the cross, a voluntary sacrifice for sin; thereby becoming the propitiation for our sins, and not for ours only, but also for the sins of the whole world. That while we were yet sinners, in due time, Christ died for the ungodly: who his own self bare our sins in his own body on the tree; that we being dead to sin, should live unto righteousness; by whose stripes we are healed; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

They also believe him to be the Lord from heaven, the quickening Spirit, who is now come the second time without sin unto salvation, by his own Holy Spirit; the manifestation of which is given to every man to profit withal. He is the true light, which lighteth every man that cometh into the world, and as many as receive him, to them giveth he power to become the sons of God, even to them that believe on his name. And it is only as his holy light, spirit, or grace in the soul is sincerely believed in and obeyed, that the blessed end and benefits of the coming of the dear Son of God in the flesh, and of his propitiatory sufferings and death on the cross for our sins, can be savingly known and experienced.

The Society of Friends have never believed in, nor preached, any other Lord Jesus Christ, than him who thus appeared at Jerusalem,

and freely laid down his life for a fallen world; but have ever owned and confessed him to be their foundation, and the Rock of eternal salvation to all those who believe in him. He is the only wise God our Saviour, King of kings and Lord of lords—the Lamb slain from the foundation of the world, who hath loved us and washed us from our sins in his own blood; and concerning whom the apostle John in the Revelations, bears this exalted testimony:—"And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; and every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. And the four beasts said Amen."

(To be continued.)

Communicated for "The Friend."

### ADULT COLOURED SCHOOLS.

At a stated meeting of "The Association of Friends for the free instruction of Adult Coloured Persons," held fourth month 5th, 1888, the executive committee made the following report:

*To the Association of Friends for the free instruction of Coloured Persons.*

On the 2d of tenth month last, a school was opened for coloured men in the school-house on Willing's alley, the use of which was gratuitously obtained; and continued until the 23d of second month last, when it closed. The whole number that entered their names for attendance was one hundred and thirty; the average attendance was about forty-one.

It may not be improper to remark that this average is considerably greater than either of the averages of the preceding winters. Compared with that of the winter immediately preceding, it is nearly double. This circumstance furnishes evidence of what the committee have reason to believe to be the fact, that there is an increasing desire upon the part of the coloured people to avail themselves of the advantages thus held out to them.

The teacher, remarking upon the progress of the scholars, says, of one, that he attended school five weeks last winter; at that time he scarcely knew his letters; he has attended about half his time the present winter and now can read very well in the Testament, and knows his multiplication table. Another went to school two weeks, winter before last, at which time he did not know his letters. After coming to school four weeks this winter he was placed in the Testament class. A third had been a few times to first-day school before he commenced with us this winter; he passed through the first and second classes

into the Testament class. A fourth is mentioned as having made nearly the same progress. A number of others are spoken of whose advancement was very creditable. Most of the class of readers in the Testament were of this description. In writing, the improvement of many was remarkable. In many there was a manifest improvement in arithmetic.

At the close of the school for the season, the executive committee attended, and took the opportunity to distribute some tracts, and to make such remarks as were deemed pertinent to the occasion. A number of the coloured men expressed their thankfulness for the kindness shown them, and we believe they parted with feelings of grateful regard towards those who have thus laboured for their benefit. Not the least interesting of the features of this concern, is its tendency to promote feelings of brotherly kindness between those who are the promoters and those who are the objects of it.

The following report from "The Association of Friends for the free instruction of Coloured Women," gives an account of their efforts during the year. The Association report—

That they have had two schools in operation during the past season, which were opened the 3d of tenth month; one held in Willing's alley, the other at No. 276, Market street; and the latter of which closed the 23d ult., and the former the 2d of the present (11th) month. The number of scholars on the list at the southern school was two hundred and ten, and the average number in attendance forty-five. At the western, the entire number admitted was ninety-six, and the average twenty-seven. Attention has been given to spelling, reading, writing and arithmetic; and although from the irregular attendance of some, but little improvement has been manifested in them, yet there are others whose constant attention, desire for instruction, and consequent improvement, have encouraged us to believe that our efforts in this way, though not productive of any great or striking effects, will not be without their use; believing as we do, that in proportion as this class of the community become more enlightened, and in some degree released from the gross intellectual darkness, under the benumbing influence of which, most of them have been so long borne down, they will be able to appreciate the advantages and importance of education, and be proportionally desirous of conferring its benefits on their children.

And if our efforts in this way may, under the Divine blessing, be a means not only of thus improving the condition of these, but also of hastening in any degree the day, when those of this much injured race, who have so long suffered under the galling yoke of slavery, shall be released from their bonds, the satisfaction of having been at all instrumental in this work, will be a rich reward.

Mystery is not the character of Christianity; but sublime piety and chaste morality.—*Watson's Tylor.*

From the Franklin Farmer.

As the season for planting watermelons is approaching, I think you ought to give your readers something on that subject. Failures in raising this delicious fruit are very common, much more so, in my opinion, than need be; if I may judge from my own experience, and I have a good deal on this particular branch of horticulture, any one may easily raise a sufficiency for their own consumption. I have no recollection of ever having failed but once, and that was from sheer neglect, having over-cropped myself with more important articles. The method which I pursue you shall have, and if any of your readers know of a better, I hope they will communicate it, and they shall have the thanks of one at least.

I first select a piece of rich friable loam, that has been in grass, if possible; I plough it very deeply, and pulverize it as thoroughly as if for hemp; I then lay it off into rows six feet apart, upon which I make the hills also six feet asunder; wherever the hill is to be, a deep hole, not less than twelve inches, dug and filled with well rotted manure, the earth is then drawn over it, and a flat hill is made, about four inches high; when you are ready to plant, soak the seed for eight or ten hours in water, and then, having loosened well with a rake the top of the hill, draw a drill about an inch deep directly across the hill, in the direction that the rows were laid off, and deposit the seed two inches apart, the number of ten or twelve, then cover them with the hand, taking care to remove any clods that may be on them; when you think they have had nearly time to come up, replant in a parallel line across the hill. The object of putting so many seed is to prevent total destruction by the little striped bug; they are fonder of the young plants than older ones, and if they can be prevented from destroying the first before the replanted come up, they will desert the older ones. I have tried every remedy which I have seen presented for these pests, but affirm that not one will succeed. My plan is to go with several small boys every morning before the dew is off, and kill every bug that can be found, but some will escape the utmost vigilance, hence the necessity of having a plenty of plants, and a young set coming directly after the first. So soon as the plants put out the third leaf, I commence working them by scraping the earth away from the vines with a sharp hoe, and loosening the crust over the whole hill, and as soon as the plants are large enough, I run a plough, with the bar to them, as close as possible, and then plough out the ground between the rows, the hoes then follow and scrape away most carefully any earth which may have been thrown to the vines, and not one particle is ever permitted to be drawn about the vines during their whole cultivation; killing them up is certain destruction if the season should be wet, and will do no good if dry. Here I conceive lies the secret of their cultivation, and if they are afterwards kept clean with the cultivator and hoe, you may confidently expect a good return. So soon as the vines begin to run, draw out all

except three of the healthiest, which should be six or eight inches apart. After the vines have covered the ground so that they cannot readily be worked, they should be kept free from weeds with the hand—pursley is particularly troublesome, and cannot be destroyed but by drawing it up by the roots, and throwing it in heaps, where the sun will quickly cause it to wither.

From Sigourney's Letters.

#### NEW ENGLAND INDUSTRY.

I have seen no class of people, among whom a more efficient system of industry and economy of time was established, than the agricultural population of New England. Their possessions are not sufficiently large to allow waste of any description. Hence, every article seems to be carefully estimated, and applied to its best use. Their mode of life is as favourable to cheerfulness and health, as it is eminent in industry.

The farmer, rising with the dawn, attends to those employments which are necessary for the comfort of the family, and proceeds early with his sons or assistants to their department of daily labour. The birds enliven them with their song, and the lambs gambol, while the patient ox marks the deep furrow, or the grain is committed to the earth, or the tall grass humbled beneath the scythe, or the stately corn freed from the intrusion of weeds. Fitting tasks are proportioned to the youngest ones, that no hand may be idle.

In the interior of the house an equal diligence prevails. The elder daughters take willing part with the mother in every domestic toil. No servant is there to create suspicious feeling, or divided interest. No key grates on the lock, for all are as brethren. The children, who are too small to be useful, proceed to school, kindly leading the little one, who can scarcely walk. Perhaps the aged grandmother, a welcome and honoured inmate, amuses the ruddy infant, that she may release a stronger hand for toil. The sound of the wheel and the vigorous strokes of the loom are heard. The fleece of the sheep is wrought up, amid the cheerful song of sisters. Remembering that the fabrics which they produce, will guard those whom they love from the blast of winter, the bloom deepens on their cheek with the pleasing consciousness of useful industry.

In the simple and abundant supply of a table, from their own resources, which shall refresh those who return weary from the field, all are interested. The boy, who brings his mother the fresh vegetables, selects a salad which his own hand had cultivated, with some portion of the pride with which Dioclesian pointed to the cabbages which he had reared. The daughter, who gathers treasures from the nests of the poultry that she feeds, delights to tell their history, and to number her young ducks as they swim forth boldly on the pond. The bees, whose hives range near the door, add a dessert to their repast, and the cows feeding quietly on rich pastures, yield pure nutriment for the little ones. For their bread they have "sown, and reaped, and

gathered into barns; the flesh is from their own flocks—the fruit and nuts from their own trees. The children know when the first berries ripen, and when the chestnut will be in its thorny sheath in the forest. The happy farmer, at his independent table, need not envy the luxury of kings.

The active man strives to lessen the expenses of her husband, and to increase his gains. She sends to market the wealth of her dairy, and the surplus produce of her loom. She instructs her daughters by their diligence to have a purse of their own, from which to furnish the more delicate parts of their wardrobe, and to relieve the poor. In the long evenings of winter, she plies the needle, or knits stockings with them, or maintains the quiet music of the flax-wheel, from whence linen is prepared for the family. She incites them never to eat the bread of idleness, and as they have been trained, so will they train others again; for the seeds of industry are perennial.

The father and brothers, having recess from their toils of busier seasons, read aloud such books as are procured from the public library, and knowledge thus entering in with industry, and domestic order, forms a hallowed alliance. The most sheltered corner by the ample fire-side, is reserved for the hoary grand-parents, who in plenty and pious content pass the eye of a well-spent life.

From the Colonization Herald.

#### EARTH'S DELUSIONS.

Build'st thou on wealth? its wings are ever spread  
Its dazzled votaries to elude and foil;  
On science? Lo! the lofty sage hath fled,  
Like the pale lamp that lit his midnight toil,  
Forgotten as the flower that deck'd the vernal soil.  
Build'st thou on love? the trusting heart it cheers  
While youth and hope entwine their garlands gay,  
Yet hath it still an heritage of tears.  
Build'st thou on fame? the dancing meteor's ray  
Glides not on swifter wing, to deeper night away.  
Why, on such sands, thy spirit's temple rear?  
How shall its base the wrecking billows shun?  
Go, seek the Eternal Rock, with humble fear,  
And on the tablet of each setting sun  
Grave, with a diamond pen, some deed of duty done.  
Young art thou? then the words of wisdom weigh,  
Mistake? the gathering ill of life beware,  
Aged? O, make His name thy arm thy stay  
Who saves the weakest suppliant from despair,  
And bids the darken'd tomb, a robe of glory wear.  
L. H. S.

### THE FRIEND.

FIFTH MONTH, 5, 1838.

Either as regards the saccharine juices which it contains, or its value as food for stock, the importance of cultivating the white Silesian, or sugar beet, can scarcely be overrated by our agriculturists. For the benefit of our country subscribers, we transfer to our columns, from a late number of "The Farmer and Gardener," published at Baltimore, a communication from James Ronaldson, of this city, accompanied by an interesting paper, detailing the practices of the French farmers, in the culture of this root. In reference to the valuable information comprised in the paper alluded to, the editor of "The Farmer and Gardener" thus pertinently remarks:—

"It is important to all, whether their views be to cultivate the beet for the purpose of making sugar, or for feeding stock, as there is not the least doubt of its being one of the most valuable roots grown for the latter purpose. For yield and nutrition, the acreable product being considered, it is exceeded by none; nor are there any in the whole range of root culture more acceptable to the palates of stock, generally, or more productive of the secretion of milk when fed to milk-cows. With respect to its yield, we have no hesitation in saying, that if properly cultivated on good soil, well manured, a thousand bushels may be raised on an acre. This will not be considered an extravagant calculation, when it is recollected, that if planted two feet in the rows and one foot apart, an acre is capable of producing 1089 bushels, the beets averaging each three pounds. This will not be considered a large average, when the fact is known, that the beets frequently grow to the weight of ten pounds, and have attained that of twenty-two pounds, under peculiarly favourable circumstances of cultivation and soil.

"If, then, a thousand bushels to the acre can be grown, we would ask, in what can an acre of ground be so advantageously cultivated? And having asked the question, will leave the cultivator to draw his own conclusions."

#### Notice to Subscribers and Agents.

Subscribers and agents to "The Friend," and the "Friends' Library," are respectfully requested for the present, to comply with the following directions, viz. Those residing in New England, New York, New Jersey, and Delaware, would oblige us by making payments in the notes of good banks in their own states, or of our own city if they prefer it; but not on banks in the interior of this state, if it can be avoided. Those residing in Maryland and Virginia may pay in notes of those states when Philadelphia notes cannot be readily procured. But our western agents are requested to suspend payment for the present unless they can make remittances in better money than Ohio, Indiana, Illinois, or Michigan bank notes. North Carolina and South Carolina notes are also too much depreciated at present, especially of small denomination. When drafts on Philadelphia can be procured at an expense not exceeding three per cent. or on New York, not exceeding five per cent., it would oblige us to have remittances from the west and south in that form. When bank notes are sent by mail the sum should be made up with as few notes as possible. I lately received a letter containing two dollars in two notes, charged triple postage.

Respectfully,

G. W. TAYLOR, Agent.

A stated meeting of the "Concord Auxiliary Bible Association of Friends," will be held at Friends' meeting house, Concord, on second day, the 14th instant, at 11 o'clock A. M. The female members are particularly invited.

JESSE J. MARIS, Sec<sup>ry</sup>.

5th mo. 5th, 1838.

The annual meeting of Haverford School Association, will take place on second day, the 14th of next month, at four o'clock P. M. to be held in the committee room of Friends' meeting house on Arch street.

CHARLES EVANS, Sec<sup>ry</sup>.

Philadelphia, 4th mo. 21st, 1838.

#### TEACHER WANTED.

A teacher of a school for coloured boys on the Lancasterian system in this city is wanted. Application may be made to either of the subscribers.

SAMUEL MASON, JR.,  
BENJ. H. WARDER, } Committee.  
JOSEPH KITE,  
4th mo. 28th.

#### FRIENDS' SELECT SCHOOL.

A teacher is wanted to act as principal of the boys' school. Apply to

THOMAS KIMBER,  
No. 8, South Fourth street,  
LINDZEY NICHOLSON,  
No. 24, South Twelfth street.  
THOMAS EVANS,  
Corner of Third and Spruce streets, or  
CHARLES YARNALL,  
No. 39, Market street.

Philadelphia, 3d mo. 29th, 1838.

#### WESTWTON SCHOOL.

Three teachers are wanted in the boys' schools, viz. one to take charge of the mathematical department, one of the reading school, and the other to teach the elementary branches. Apply to

THOMAS KITE,  
No. 32, North Fifth street.  
WILLIAM EVANS,  
No. 134, South Front street.  
THOMAS KIMBER,  
No. 8, South Fourth street.

Philadelphia, 4th mo. 14th, 1838.

DIED, at her residence, in Darin, Connecticut, on the 11th of 4th month, DEBORAH ROBERTS, in the 78th year of her age.

As a Friend, she was justly esteemed—filling her station with that dignity which becomes the religion of a blessed and crucified Lord, and has left an example of patience, resignation, and love to our Heavenly Father. As a mother, she was careful to watch over, and instruct her children in the fear of the Lord, and to keep them in plainness, agreeably to our Christian profession.

A short time previous to her death, she was suddenly attacked with inflammation of the lungs, which soon reduced her to a helpless situation—and utterance became very difficult—soon after which, she remarked with much tenderness, that she believed her work was nearly finished, that she enjoyed sweet peace, and desired that all might be kept quiet about her. The next morning she revived considerably, and said, "Oh how many sweet hours have I passed in my Saviour's company; my communion with him has surpassed every thing else—I cannot describe it—none, none can know, but those who have experienced the same." It was remarked to her, that she appeared rather better, and a wish was expressed that it might last—to which she quickly but sweetly replied—"Why dost thou wish it to last, I wish the Lord's will alone to be done. Death by no means, future prospects are pleasant—it is a great comfort to me, to feel the Lord's support."

A few days after, when her physician was seated beside her, she remarked to him, that physicians had great opportunity for doing good—that she wanted to tell him, that even death could be made to appear pleasant, when on a bed of sickness. On its being observed by her children, that they felt much for her, but that could not relieve—she replied—"It cannot ease my pain, but it does do good." A few days before she expired, her bodily sufferings were so extreme, that those around her bed could not restrain their feelings. She looking at them, said very expressively—"don't complain"—and a short time before her voice became quite unintelligible—"I hope my patience will continue to the end"—and her request was mercifully granted.

# THE FRIEND.

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## FLOWERS.

### THEIR FORM, COLOUR, AND FRAGRANCE.

We may now indulge the hope, that the chill northeast rains and untimely frosts, in the train of an unusually protracted winter, have at length yielded to the milder sway of genial spring, with her balmy airs and warm prolific showers; so that field, and meadow, and grove are fast assuming the refreshing livery of green, the vine beginning to put forth its tendrils, and the fruit trees their bloom and their fragrance. It was probably at a similar protracted approach of the season of "ethereal mildness," that an admired female author, in the moment of enthusiastic exultation, indited the beautiful personification—

"I come! I come! Ye have called me long,  
I come o'er the mountains with light and song!  
Ye may trace my steps in the wakening earth,  
By the winds which tell of the violet's birth,  
By the primrose stars in the shadowy grass,  
By the green leaves opening as I pass."

As appropriate to the occasion, we shall offer to the readers of "The Friend," a short chapter from an English work of recent publication, by Henry Duncan of Ruthwell, entitled, "Sacred Philosophy of the Seasons; illustrating the Perfections of God in the Phenomena of the Year."

The variety which exists in the vegetable world is an example of a quality which pervades all nature, and stands forth in each of its departments as a very conspicuous feature in the character of creation. There is a continued chain of existence, commencing with the most crude materials, and passing from earth, rocks, and metals, to the more subtle elements which compose water, air, and light; and thence again to vegetable productions, rising through the various tribes of mosses and fungi, to grasses, shrubs, and trees, till nature combines all that is beautiful and delightful in this department of her works, in the formation of flowers. These, though comparatively minute productions, yet contain in their construction, both as regards its appearance and its uses, so many proofs of beneficent intention, that there seems no part

of the vegetable world which presents, in so concentrated a form, such varied evidences of a Divine Hand.

"Flowers may be regarded not only as the last, but the most elaborated organs of the vegetable system. Whether we contemplate the beauty of their forms, the splendour of their colours, or the delicious fragrance they every where breathe around us; or whether, with a physiological eye, we survey the delicacy of their structure, and investigate the peculiar functions they perform, we cannot but feel the greatest admiration of the skill with which, in a compass so small, and by means apparently so simple, such a series of actions, terminating in results so varied and important, can at once be combined and regulated."<sup>\*</sup> In this short but comprehensive description, two intentions of Creative Intelligence are indicated, the object of the one being to afford a source of innocent gratification to the senses, and that of the other, to contribute to some useful purpose, either in the economy of the plant itself, or as respects the animal creation. To the first of these objects, the attention of the reader shall be at present directed.

As a mere source of innocent gratification to the senses, flowers seem to be formed almost exclusively for the benefit of man. He alone, of all sentient beings, seems peculiarly formed to derive pleasure from a sense of the graceful and beautiful, or from the perception of a delicious perfume. The eyes of other animals are often even more acute than those of the human species, in distinguishing between what is hurtful or nutritious in their food, or in discerning between friends and foes, and in other means of self-preservation; while, to the same objects, their olfactory nerves are remarkably alive; and, doubtless, with the exercise of these instinctive or acquired feelings, much of the enjoyment of their lives is connected; but those delicate sensations, connected, in some degree, with the mental faculties, and heightened by agreeable associations, which arise from the brilliancy and harmony of colours, from elegance of form, and from sweetness of odour, seem to be almost exclusively reserved by the Creator, as the privilege of the highest of his terrestrial creatures. That there may, however, be a slight degree of enjoyment in some of the lower animals, arising from a bright colour, or a pungent smell, independent of the feelings already mentioned, I am not inclined to deny; but, in extent, and probably also in kind, it is very inferior to the enjoyment derived by the human race from these

\* Supplement Encyclopædia Britannica, Art. Vegetable Physiology.

sources; while, of the faculty which discerns the beauty of form and proportions, they seem to be wholly destitute.

On what principles in the human frame, either bodily or mental, these sensations depend, I shall not stop to enquire. Some very elaborate and ingenious treatises on taste, and the perception of beauty, are in the possession of the public; but it is sufficient for us at present to know the fact, that such sensations exist, and that they contribute, in no trifling degree, to the elegant enjoyments of human life, increasing and becoming more exalted, in proportion to the advancement of mental refinement. Assuming, therefore, the existence of these pleasurable feelings, of which every person must be sensible from his own experience, I am entitled to adduce the form, colour, and fragrance of flowers, as an instance of benevolent adjustment of a very remarkable, and, at the same time, a very satisfactory kind. The mind of man being made capable of deriving pleasure from certain forms and proportions in objects of vision, we find the very forms and proportions best calculated to excite this pleasure, impressed in great variety on the multitudinous races of flowers. Their stalks, their leaves, the shape of their petals, are, in the vast majority of instances, such as to afford an agreeable sensation to the beholder, by gratifying that peculiar faculty which is known by the name of taste. A similar observation may be made with regard to the colour of flowers. The delicacy or brilliancy of their hue, the softness of their shades, the variety of their tints, sometimes contrasted, sometimes harmonizing, but almost always agreeable, prove, in the most satisfactory manner, design and adjustment between these appearances, and the susceptibility of pleasure in the human mind. It cannot be said, with regard either to form or colour, that they afford indiscriminating gratification; for the mind is as capable of disgust from certain forms, and certain combinations of colours, as of enjoyment from others. There is, in the case of flowers, therefore, an obvious selection of the agreeable, and rejection of the unpleasant, in both these particulars, which can only have proceeded from a desire in the Creator to communicate enjoyment.

A precisely similar mode of reasoning will prove benevolent design in adding fragrance to the other delightful properties of flowers. There seems no reason, in the nature of their constituent parts, why flowers should emit any smell at all; or, if they did, why that smell should be a sweet and grateful odour, rather than the reverse; but, in reference to the intention of an Intelligent Creator, the reason is obvious. It is one of the means by

which Divine benevolence heightens and enlarges the sphere of enjoyment to his rational creatures.

Nor must we forget, that the very union of all these agreeable properties in a whole class of vegetable productions, is itself an additional proof of kind intention in the Creator. Had only one of such qualities belonged to an individual species, while, in other respects, its properties were repulsive;—had symmetry of form, for example, in one class, been accompanied with an unsightly colour, or a disagreeable scent;—and, in another, had beauty of tints, or sweetness of fragrance, been united with deformity of figure,—the pleasure would have been greatly diminished, if not totally counteracted. But the opposite of this usually occurs; and, in such grouping of various agreeable properties, not naturally combined, we once more perceive an evidence of paternal care. This, again, is rendered still more palpable by the bountiful profusion, and inexhaustible variety, with which flowers are scattered on the green lap of spring. Wherever we wander,—in lawn, or field, or wood, or glade,—over swelling hill, or lowly meadow, these gems of vegetation, in all their diversified loveliness, from the sweet daisy, “wee, modest, crimson-tippit flower,” to the fair lily of the valley, arrayed in chaster beauty than Solomon in all his glory, springing up beneath our feet, arrest our gaze, and excite our admiration.

I persuade myself that it is not possible for any candid mind to resist the conclusion which flows from these combined particulars, that there is a Being of matchless skill, and condescending goodness, whose hand may be traced even in the wild flowers of the desert; and whose perfections are not the less admirable, that He has lavished them on objects so minute and insignificant, and has cared, even in such comparatively unimportant matters as appearance and perfume, for the innocent gratification of his rational offspring. It was not without reason that Mungo Park, in an hour of despair, was reassured, by the sight of a little flower, looking forth in its loveliness from the soil of the wilderness; and that he received energy to effect his deliverance, by reflecting on that beautiful and comforting sentiment uttered by the divine Saviour, “If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?”

For “The Friend.”

### Bancroft's History of the United States.

In looking over the second volume of Bancroft's History of the United States, my attention was attracted by a chapter [the 16th] having as its caption, “The people called Quakers in the United States.” I was struck with the strange mixture of truth and error contained in it, and after reading it twice through, with no inconsiderable attention, felt at a loss to decide whether the writer designed it as a eulogy or burlesque. That it contains some pretty passages and just encomiums, I readily admit, but the religious principles of

the Society are so distorted and misrepresented, confounded with pagan philosophy and the libertinism of the French revolution, robbed of their simple but solid foundation on the precepts of the Lord Jesus and his apostles, confirmed by the concurrent testimony of the Holy Spirit, and ascribed to sources and motives merely human or political, that it would not be difficult to suppose the author designed to class us with the wildest enthusiasts, and the most specious but not less dangerous sceptics.

To give an idea of the picture he has drawn of Quakerism, I propose to make a few extracts from the work; and to contrast them with the thing itself, in its native simplicity and dignity.

Speaking of George Fox he says, “His boyish spirit yearned after excellence; and he was *hunted* by a *vague* desire of an unknown, *illimitable* good. In the most stormy period of the English democratic revolution, just as the Independents were beginning to make head successfully against the presbyterians, when the impending ruin of royalty and the hierarchy made republicanism the doctrine of a party, and *inspiration* the *faith of fanatics*, the mind of Fox, as it revolved the question of human destiny, was agitated even to despair. The melancholy natural to youth heightened his anguish; abandoning his flocks and his shoemaker's bench, he nourished his inexplicable grief by retired meditations, and often walking solitary in the chase, sought in the gloom of the forest for a vision of God.”

This is very different from the plain and sober account of himself, given by that eminent man. His sorrow was for sin—in his own heart and sin in the world—and instead of being “haunted by vague desires of an unknown and illimitable good,” he was quickened by the grace of God in earnest desire after the pardon of his sins, and reconciliation to his Maker, through the Lord Jesus Christ.

Again the historian says, “One morning as Fox sat silently by the fire a cloud came over his mind; a *baser* INSTINCT seemed to say ‘all things come by nature,’ and the elements and stars oppressed his imagination with a vision of pantheism. But as he continued musing, a true voice arose within him, and said ‘There is a living God.’ At once the clouds of scepticism rolled away—*mind triumphed over matter*, and the *depths of conscience* were cheered and irradiated by a light from heaven.”

A little further on,

“Such was the *spontaneous wisdom* by which he was guided. It was the *clear light of REASON*, dawning as through a cloud.”

“The principle contained a moral revolution. If it *flattered self-love* and *fed enthusiasm*, it also established *absolute freedom of mind*, and trod every idolatry under foot, and entered the strongest protest against the forms of a hierarchy. It was the *principle for which Socrates died* and *Plato suffered*; and now that Fox went forth to proclaim it among the people, he was every where resisted with angry vehemence, and priests and

professors, magistrates and people, swelled like the raging waves of the sea.”

The “divine light,” or “light of Christ,” which George Fox preached, was not “the light of reason.”—It is the light of the Holy Spirit, which the Lord Jesus promised his disciples, the Father should send them as a Comforter, and who, when he was come, should lead them into all truth. It is the anointing, of which the apostle John speaks when he says “Ye have an unction from the Holy One.” And again, “But the anointing ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him.” The insinuation that the divine light which George Fox preached “flattered self-love and fed enthusiasm,” is groundless—no such consequences can possibly flow from the Spirit of Truth; and the assertion proves that the writer has missed the mark, and mistakes the Spirit of Christ, of which George Fox speaks, for something else. Nor is it less inconsistent to say in the same sentence that *it*, viz. the phantasm, which he substitutes “for the Spirit of Christ, also established absolute freedom of mind and trod every idolatry under foot;” for what *slavery* is more absolute than that of *self-love*, or what *idolatry* more gross and impious?

Nor did George Fox go forth to proclaim the principles of Socrates or Plato—but to preach Jesus Christ and him crucified, the Light and the Atonement for the whole world. He drew his lessons, not from heathen writers, but from the immediate teachings of his Divine Master, and from the sacred pages of the inspired penmen.

In another place the historian says:—

“The voice in the breast of George Fox as he kept sheep on the hills of Nottingham, was the spirit which had been the *good genius* and guide of Socrates.”

“The blameless *enthusiast*, well aware of the narrow powers and natural infirmities of man, yet aims at perfection from sin, and tolerating no compromise, demands the harmonious development of man's higher powers, with the entire subjection of the base to the nobler instincts.”

“The *supremacy of mind*, forbidding the exercise of tyranny as a means of government, attempted a reformation of society, but only by means addressed to conscience.”

“The *supremacy of mind* abrogated ceremonies.”

“Believing in the *supremacy of mind* over matter, he sought no control over government except by intelligence.”

Further on, speaking of a vision of George Fox, he observes, he believed “that his followers would in time become as numerous as motes in the sunbeams, and that the *party of humanity* would gather the whole human race in one sheepfold.”

“George Fox declares that he saw his doctrine in the pure openings of light without the help of any man. But the *Spirit that made to him the revelation*, was the *invisible spirit of the age*, rendered wise by tradition,

and in a season of revolution, excited by the enthusiasm of liberty and religion."

"The elements of humanity are always the same; the inner light dawns upon every nation, and is the same in every age; and the French revolution was the result of the same principles as those of George Fox, gaining dominion over the mind of Europe. They are expressed in the burning, and often profound eloquence of Rousseau; they reappear in the masculine philosophy of Kant."

The only inference I can draw from this confused jargon is, that the historian confounds the Scripture doctrine of the light of Christ in the soul, or which is the same thing, the immediate and perceptible guidance of the Holy Spirit, a doctrine always held and plainly asserted by the Society of Friends, with "the nobler instincts" of man, with the "good genius" of the heathen philosophers—with "the invisible spirit of the age," with "the instinct of a deity," to use another of his phrases, and with "the light of reason;" making it an element of the human mind, and the principles of the Society of Friends the natural results of its uncontrolled exercise.

This is diametrically opposed to the doctrine of Quakerism. Its most esteemed and accredited writers hold forth the doctrine of the fall and depravity of man as declared in the Holy Scriptures—that he is naturally prone to evil, degenerate, corrupt, and spiritually dead; and that he possesses no inherent power to extricate himself from this lost condition. That the light of Christ, or manifestation of the Spirit of Truth, is no inherent part, or accident, of his nature; does not belong to him as an element of his intellectual constitution, but is the free gift of God, through Jesus Christ our Lord; who came into the world, and suffered and died for his sins, and sends forth the Spirit, as the great agent in redeeming man from the thralldom of sin, and restoring him from the ruin of his fall.

So far from believing that there was in man's nature any "instinct," or "light of reason," or "good genius," capable of effecting his redemption, or the purification of his heart, the whole tendency of their principles is the very reverse. Their entire belief in the absence of every such capacity in man, and their abiding sense of the depth and hopelessness of his corruption when left to himself, taught them to look for a higher, even a Divine power, a messenger from on high, the Holy Ghost, or Spirit of Truth, as the only efficient agent in beginning, carrying forward, and completing, the great work of salvation. And while they acknowledged with reverence and gratitude, all that the Lord Jesus did and suffered for lost man, while he was personally on earth, and that universal atonement for sin which he made by the voluntary sacrifice of himself on the cross; they as steadfastly declared that it was the office of the Holy Spirit to work that repentance for sin, that abhorrence of its sinfulness, and to impart ability to forsake its wicked way and walk in the paths of righteousness, which constitute the unalterable terms, on which only the bene-

fits of that atonement are conveyed through the Spirit to the penitent sinner.

It was neither the "excitement of enthusiasm," "the invisible spirit of the age," the "dominion of mind over matter," the "philosophy of Kant," nor "the light of reason," which taught George Fox these truths. He was taught by Him who came "to teach his people himself," and being instructed in the things pertaining to life and salvation, as they are set forth by the inspired penmen in the Holy Scriptures, he embraced them in the simplicity and reliance of a child, and preached them with boldness and energy amid scorn and persecution. But he claimed not the revelation of any new doctrine or new gospel; on the contrary he and his companions, as Barclay declares, freely subscribed to that saying of the eminent apostle to the gentiles, "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." This is the gospel promulgated by our Lord and his apostles, the record of which, through the mercy and providence of God, is preserved to us in the Holy Scriptures, and the Society of Friends never believed in nor preached any other.

While they read with delight and instruction the pages of the sacred volume, and were deeply versed in their contents, they were fully persuaded that even with respect to them, "the natural man receiveth not the things of the Spirit; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Hence they believed that the unassisted reason of man, being naturally corrupt and inclining to evil, could not savingly understand the precious truth of Holy Scripture, without the enlightening and assistance of a measure of the same eternal Spirit by which they were written; and as they humbly and earnestly sought for this, they could in their measures adopt the language of the primitive believers. "Now we have received, not the spirit of the world," not "the invisible spirit of the age," "the light of reason," "the nobler instinct," nor "philosophy summoned from the cloister, the college, and the saloon," "but the Spirit which is of God, that we might know the things that are freely given to us of God."

Nor were the early Friends "enthusiasts," but plain, sober, practical Christians—renouncing the world with its pomps and vanities, its wickedness and fallen wisdom, and following the Lord Jesus in the way of the cross, regardless alike of sneers and frowns.

To speak of "the supremacy of the mind" attempting "a reformation of society," is inverting the order of things. The supremacy of the human mind, in its unregenerate state, is a grand means of producing those evils which so loudly demand "a reformation of society;" and to begin this work aright, the mind must be deprived of its supremacy, and subjected to the yoke and cross of Christ.

The historian, with equal perversion of the true order of things, talks of "the complete enfranchisement of mind," by the same process. "He is a free man whom the Truth makes free, and all are slaves beside." Christ

Jesus, the Son of God, is the Truth, and if "the Son make us free, then, and then only, are we free indeed." But this freedom is only obtained by the surrender of the will, the affections, nay, the whole heart, to the government of the Prince of Peace, as our absolute Lord and Sovereign. Without this the mind, while boasting of its enfranchisement, is the slave of fierce and tyrannical passions, and subject to the basest and most degrading despotism.

It is no less absurd to say that "the supremacy of mind abrogated ceremonies." Friends never took such a false position in support of their disuse of those ceremonies observed by most professors of Christianity. They believe that Christ Jesus abrogated them—that when he bowed his holy head on the cross and said "It is finished," he put an end to all those rites which had previously been practised by Divine approbation; and having "blotted out the handwriting of ordinances, nailing them to his cross," he introduced a spiritual dispensation, and we are not now "to be made perfect by the deeds of the law," but to "walk in newness of life in Christ Jesus."

George Fox no where says that "the party of humanity would gather the whole human race in one sheepfold." Such a misty and sceptical notion never entered his mind. The great object of his ministry and labours was to bring people to Christ Jesus the true Shepherd. He and his blessed offices and work for man's salvation, were the burden of his preaching, the object of his delightful meditation. He looked to him alone, as the everlasting Shepherd and Bishop of Souls, who is to gather the true believers, every where, into his peaceful fold of rest and safety.

There could not be a stronger evidence of the total misapprehension of the writer of this history, than his attempt to father the atrocities, the misrule, the anarchy and bloodshed of the French revolution, upon the benign and peaceful principles of George Fox. With equal truth and justice he might assert that "the French revolution was the result" of the New Testament, since the principles of Fox and of the Society of Friends are those of that inestimable book.

It would extend this essay to an unreasonable length were I to go through the criticisms which might justly be made on other parts of his distorted account of Friends. The wrong he has done them, by the utter perversion and prostitution of their religious principles, far outweighs all the expressions of kindness with which his dreamy speculations are interlarded, and inflict an injury upon the Society, which is the more to be regretted, as the wide circulation and popular character of the work will be likely to give it extensive currency.

G. R.

The Lockport Balance records the feat of a dog, who, a couple of weeks since, went over the falls of Niagara, and came out of the boiling abyss below, landing on terra firma alive, and not much the worse for his terrific adventure.—Late paper.

## CULTURE OF THE BEET ROOT.

(Concluded from page 244.)

**Preservation.**—The root must not be left long on the ground, exposed to the air and moisture. Heat and cold are both formidable enemies. If exposed to 12° or 15° of centigrade, or 55° or 60° of Fahrenheit, especially in damp weather, the vinous fermentation with loss of sugar will ensue. On the other hand the beet root freezes very readily. So much so that enormous masses have been frozen with the thermometer only one degree below the freezing point. So hard do the beets freeze as to injure the instrument employed in expressing the juice, and if to avoid the evil you attempt to thaw the root, all that was frozen of them will become black and rotten, which is so much loss. The best aired cellar is not nearly so good as a pit dug in the field where they grew, for preserving the roots. The dimensions of the pit may vary according to circumstances of any length and breadth, from two feet to ten, and in depth two and a half to three feet. The most convenient form is twelve feet long, and three feet wide at the bottom, and thirty inches deep. This will contain from two to three thousand weight of beets. In digging, the earth is thrown out on both sides, the roots are then filled in and heaped up above the level of the surface, and then covered up with the earth that was thrown out. In the temperate zones, three inches of earth over head is sufficient for their protection whatever the size of the pit. The place chosen must be where the water will neither come nor remain. The pit must be opened from time to time to see the state of the roots, and such as are unsound may be removed. A single spoiled root may spoil all the rest. The roots ought not to be covered with straw under the earth, as that serves to rot and spoil them. Clayey or other sandy ground is best for the pit, as being more impenetrable to damp.

**Of growing Seed.**—As the beet is a biennial plant, it is only the second year that it produces seed. It is at the season of harvest that the roots are chosen which are next year to be transplanted for seed. They must be 1st, healthy, 2d, of medium size, length and thickness, 3d, not forked, that is most important; and 4th, perfectly white. The leaves and a part of the stalk are cut off, taking care not to cut down to the collar or neck. The roots are then kept in sand until spring. At the end of March, or the first fortnight in April, they are replanted up to the neck two or three feet apart; at this distance, having abundant nourishment, they will be fully developed; the stalks will rise from three to five feet, and must therefore be propped. When the seed is ripe, which will be about the middle of September, the stalks are cut, gathered and tied in bundles, and hung up in an airy place. When dry the seed is removed by hand, taking care to leave those at the end of the stalk, they being generally not quite ripe. Some thrash the middle like corn, but this is not so well. The gathered seed is laid out on a cloth exposed to the sun, or may be dried by a stove. When dried it is win-

nowed, put into sacks, and kept in a dry place secure from mice, &c. Each root should give from five to six ounces good seed.

**Advice to Beet growers.**—Do not sow beets in fresh cleared lands, where wood has grown for two years at least; such ground has been proven to be unsuitable. Do not raise beets on the same ground for two years in succession, although otherwise suitable; many farmers in France pursue the following rotation: the first year wheat, the second year beets, the third clover, and so on, wheat, beets and clover—in succession. When beets are to follow wheat, the ground should have two deep ploughings, as it must be so hard as to require it. Some plant potatoes the first year, beets the second, and clover the third. In this case two ploughings are not so necessary—some again sow beets the first year, beets the second, oats or wheat the third, and clover the fourth. There is, however, a sugar maker at Arras, who has grown beets on the same ground for fifteen successive years, taking care only every year to change the manure or dressing; this, however, is not a practice to be followed—certain growers have been ruined by it.

It is known that the beet may degenerate, and that the seed of the white plant may produce red or yellow roots; this tendency may be checked by changing the soil from clayey to sandy, and the contrary.

Let your seed be not more than four or five years old.

Sow and reap as early as possible.

## NOTES BY AN AMERICAN FARMER.

By "calcareous soils" is meant soils with a substratum of chalk, and having a visible portion of it intermixed with the surface soil. The writer of these notes, although familiar with such soils in Europe, has never seen or heard of them in any portion of the United States. What are here called limestone soils are not supposed to be unfavourable to the beet root, but the contrary.

The first manner of sowing is most certainly not worthy of imitation.

The second or broad-cast manner is objectionable, inasmuch as it is impossible, without an immense deal of labour, to keep the ground free from weeds, and it is nearly impracticable to keep it in good till, both of which are essential to a good crop of beets.

The third plan, that of depositing the seed one by one, by hand, in the places they ought to occupy, although recommended as at once simple and economical, is objectionable, because if any of the seed should fail to germinate, there will be vacancies of plants which will cause a loss of crop much greater than the value of the extra seed, which is required when the fourth manner is adopted. If more seed were used, and that distributed in the rows so as to ensure an even planting, this plan would be a good one for those who have not a machine for drilling.

The plan of drilling is decidedly preferable to all others: by it a uniform planting may, in most cases, be obtained; the weeds may be kept down, and the soil maintained in good till (open) with the least possible manual

labour, and the process of harvesting is much facilitated.

In the original is an imperfect description of a kind of horse-hoe, which is used for cultivating the intervals to within about one and a half to two inches of the plants. The most improved cultivators of the present day, would answer remarkably well for this purpose in our climate; if arranged in such a manner as that the outside hoes should not throw the soil on the plants, but rather from them.

In harvesting, a good plan is to run along the rows with a plough, without coulter or mould board, but with a sharp share. Let the plough go so near the rows, and at such a depth as to cut only the smallest part of the tap-roots, and slightly loosen the plants, when they may readily be pulled by hand, and, whilst in the hand, the tops and dirt may be removed with a heavy knife in a much more workmanlike manner than they can be chopped off with a spade whilst laying on the ground. (This is an economical manner of taking up ruta бага, and not liable to any objections that the writer is aware of; he has seen it in practice.)

The caution against bruising the beet roots, ought to be observed. Care in taking them up tends much to their safe keeping.

A friend has mentioned a plan of growing beet roots that has been adopted by a distinguished farmer in Chester county, Pa., which is said to have been very successful. They are grown in alternate rows with corn; the corn being planted in rows six feet apart, a row of beets intervenes—the corn crop is very little if at all diminished—the labour is not much increased, and a very good crop of beets is obtained: the shade of the corn is supposed to be favourable to the beet. This plan is worthy of a trial by those who have not prepared a piece of ground for roots, and who are anxious to have good winter food for their cattle, and not disposed to enter upon the manufacture of sugar.

For "The Friend."

## EXPOSITION OF THE FAITH OF FRIENDS.

*On the Divinity and Offices of our Lord and Saviour Jesus Christ.*

(Continued from page 246.)

GEORGE FOX.

Among the many early writers in the Society of Friends, there are few who appear to have entertained more clear and scriptural views of the coming and offices of our Lord Jesus Christ; who evinced a more sincere faith in him, or greater reverence for his divine attributes and character, than George Fox.

These characteristics of that great man were obvious to his cotemporaries. George Whitehead, in a testimony concerning him, says:—

"This our deceased friend and servant of Jesus Christ, truly testified of him in all respects, both as come in the flesh, and in the Spirit; both as Christ was and is our only



Mediator and Advocate, and as he was and is, God over all, blessed for ever; whom he so dearly loved and honoured, that he often offered up his life, and deeply suffered for him, and that in dear and constant love to his seed, that a holy generation might be raised, strengthened, and increased in the earth, among the children of men. And his knowledge and ministry of our Lord Jesus Christ, being after the Spirit in life and power, did no ways imply any lessening of the dignity or glory of Christ; nor any defect of faith or love to Christ, as he came and suffered in the flesh for mankind, as some adversaries have injuriously misrepresented and aspersed him; for he highly esteemed Christ's sufferings, death, resurrection, and glory; and powerfully testified of the virtue, power, blessed and spiritual design, fruit, and effects thereof, as revealed and witnessed by his Holy Spirit."

The subsequent quotations from his journal and other writings, will confirm the sentiments expressed by George Whitehead.

"This priest Stevens asked me, 'Why Christ cried out upon the cross, 'My God, my God, why hast thou forsaken me?' and why he said, 'If it be possible, let this cup pass from me, yet not my will but thine be done?' I told him, at that time the sins of all mankind were upon him, and their iniquities and transgressions, with which he was wounded; which he was to bear, and to be an offering for, as he was man, but died not as he was God; so in that he died for all men, tasting death for every man, he was an offering for the sins of the whole world. This I spoke, being at that time, in a measure, sensible of Christ's sufferings.'"—Journal, p. 86.—1644.

"In his 'Great Mystery,' replying to one who asserted 'that every man in the world should not have his sins pardoned,' he replies:—

"Christ gave himself, his body, for the life of the whole world; he was the offering for the sins of the whole world; and paid the debt, and made satisfaction; and doth enlighten every man that comes into the world, that all, through him, might believe; and he that doth not believe in the offering, is condemned already."—P. 63.—1659.

In his "Answer to all such as falsely say, the Quakers are no Christians," written from Worcester prison, and printed in the year 1682, he has the following declaration, viz.

"And Christ hath purchased his church with his own blood, Acts xx. 28. 'And we give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, that is, the forgiveness of sins; who is the image of the invisible God, the first begotten of every creature; for by him were all things created, which are in heaven, and which are in earth, things visible and invisible, whether they be thrones, dominions, principalities, or powers, all things were created by him and for him; and he is before all things; and in him, and by him, all things consist; and

he is the Head of the body, (the church,) who is the beginning, and the first begotten from the dead, that in all things he might have the pre-eminence; for it pleased the Father, that in him should all fulness dwell,' Col. i. And many other scriptures we might bring, which do prove that Christ is the Head of the church.

"And Christ saith, all power in heaven and in earth is given to me, Mat. xxviii. 18. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ; this is the true God, and eternal life, 1 John v. 20. And Christ and the apostles in their days, did not set up one man to be pope (nor set a triple crown on his head) to be Christ's vicar and vice-gerent upon earth, nor set him above the apostles, &c.: but on the contrary, Christ said, it was the gentiles that exercised lordship, and are called gracious lords; but said Christ, he that will be the greatest among you, let him be servant unto all: not pope or lord over all, but servant unto all. And Christ gave the keys and power to others of his disciples, as well as Peter, to bind and loose, Matt. xviii. 19. And so Christ prayed for all his disciples and followers, that God had given him, that he would keep them from the evil of the world; and not only for Peter, as may be seen in John xvii. 9. And we own the Father, the Son, and the Holy Ghost, as the apostles have declared.

"When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, that he might redeem them that were under the law, that we might receive the adoption of sons, Gal. iv. 4, 5. And by the grace of God, Christ tasted death for every man, Heb. ii. 9. And how that Christ died for our sins, according to the Scriptures; and that he was buried, and rose again, according to the Scriptures, 1 Cor. xv. 3, 4. For other foundation can no man lay than that is laid, Jesus Christ, 1 Cor. iii. 11. And so we believe those things which God before hath showed, by the mouth of all his prophets, that Christ should suffer; and he hath thus fulfilled it, and is risen from the dead, and is at the right hand of God, who is alive again, and lives for evermore; and will reward every man according to his deeds, and is the Judge both of the quick and dead, and his sheep now hear his voice, and follow him, as in the apostles' days, Acts iii. Rev. i. 18. Neither is there salvation in any other than in the name of Jesus; for there is none other name given under heaven among men, whereby we must be saved, Acts iv. 12. And without controversy, great is the mystery of godliness, God manifested in the flesh, justified in the spirit, seen of angels, preached unto the gentiles, believed on in the world, and received up into glory, 1 Tim. iii. 16."

"And in the fulness of time, according to the promise of the Father, Christ was manifested in the flesh, and by the grace of God tasted death for every man, as before; is risen, and ascended, and sits on the right hand of God in heaven, and is the only Mediator between God and man; and that he

exercises his prophetic, kingly, and priestly office, now in his church, and also his offices, as a Counsellor and Leader, Bishop, Shepherd and Mediator; he (to wit) the Son of God, he exercises these offices, in his household of faith, whose house we are, that are believers in the light, and by faith engrafted into Christ, the Word, by whom all things were made; and so are heirs of eternal life, being elected in him before the world began. And we do not matter if this Jewish spirit saith now of us, as it did formerly of the followers of Christ, that none but accursed people followed him, that knew not the law: and if you say as Nathaniel said, John i. 46, can there any good thing come out of Nazareth? We say with Philip, come and see.'"—Pages 26, 27, 28.—1682.

ROBERT BARCLAY,

In his Catechism, after reciting several passages of Scripture, which testify to the appearance of Christ in the flesh, and his pre-existence, proceeds:—

"Question.—These are very clear, that even the world was created by Christ; but what Scriptures prove the divinity of Christ against such as falsely deny the same?

"Answer.—And the Word was God. Whose are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen. Who being in the form of God, thought it no robbery to be equal with God. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ: this is the true God and eternal life."—Page 8.

"Question.—After what manner doth the Scripture assert the conjunction and unity of the eternal Son of God, in and with the man Christ Jesus?

"Answer.—And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. For he whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure unto him. How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him. For it pleased the Father that in him should all fulness dwell. For in him dwelleth all the fulness of the Godhead bodily. In him are hid all the treasures of wisdom and knowledge."—Page 10.—1673.

In his Confession of Faith, he has the following:—

"Article 4th.—Concerning the Divinity of Christ, and his being from the beginning.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. Whose goings forth have been from of old, from everlasting. For God created all things by Jesus Christ. Who being in the form of God, thought it no robbery to be equal with God. And his name is called Wonderful,

Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Who is the image of the invisible God, the First-Born of every creature. The Brightness of the Father's glory, and the express Image of his substance. Who was clothed with a vesture dipped in blood, and his name is called the Word of God. In him dwells all the fulness of the Godhead bodily, and in him are all the treasures of wisdom and knowledge.

"Article 5th.—Concerning his appearance in the flesh.

"The Word was made flesh. For he took on him the nature of angels, but he took on him the seed of Abraham, being in all things made like unto his brethren. Touched with a feeling of our infirmities, and in all things tempted like as we are, yet without sin." He died for our sins, according to the Scriptures, and he was buried, and he rose again the third day, according to the Scriptures.

"Article 6th.—Concerning the end and use of that appearance.

"God sent his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. For this purpose the Son of God was manifested, that he might destroy the works of the devil; being manifested to take away our sins. For he gave himself for us, an offering and a sacrifice to God for a sweet smelling savour, having obtained eternal redemption for us. And through the eternal Spirit, offered up himself without spot unto God, to purge our consciences from dead works, to serve the living God. He was the Lamb that was slain from the foundation of the world, of whom the fathers did all drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ. Christ also suffered for us, leaving us an example, that we should follow his steps. For we are to bear about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body; being always delivered unto death for Jesus' sake, that the life also of Jesus may be made manifest in our flesh. That we may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death."—P. 106, &c.—1873.

"From his 'Apology for the true Christian Divinity,' I extract the following, viz.—

After speaking at large of the Holy Spirit of Christ, wherewith all men are enlightened for their salvation and redemption, he adds—

"But by this as we do not at all intend to equal ourselves to that Holy Man, the Lord Jesus Christ, who was born of the Virgin Mary, in whom all the fulness of the Godhead dwelt bodily; so neither do we destroy the reality of his present existence, as some have falsely calumniated us. For though we affirm that Christ dwells in us, yet not immediately, but mediately, as he is in that seed which is in us; whereas he, to wit, the Eternal Word, which was with God, and was God, dwelt immediately in that holy Man. He then is as the head, and we as the members, he the vine, and we the branches. Now as the soul of man dwells otherwise, and in a far more immediate manner in the head and in

the heart, than in the hands or legs; and as the sap, virtue and life of the vine, lodgeth far otherwise in the stock and root, than in the branches, so God dwelleth otherwise in the man Jesus, than in us. We also freely reject the heresy of Apollinarius, who denied him to have any soul, but said the body was only actuated by the Godhead. As also the error of Eutyches, who made the manhood to be wholly swallowed up of the Godhead. Wherefore, as we believe he was a true and real man, so we also believe that he continues so to be glorified in the heavens, in soul and body, by whom God shall judge the world, in the great and general day of judgment."—Apology, p. 139.

After largely enforcing the sufficiency of the Holy Spirit of Christ, and the necessity of obedience thereto in order to salvation, he writes thus, viz.—

"§ XV. Fourthly.—We do not hereby intend, any ways, to lessen or derogate from the atonement and sacrifice of Jesus Christ; but on the contrary, do magnify and exalt it. For as we believe all those things to have been certainly transacted, which are recorded in the Holy Scriptures, concerning the birth, life, miracles, sufferings, resurrection, and ascension of Christ; so we do also believe, that it is the duty of every one to believe it, to whom it pleases God to reveal the same, and to bring to them the knowledge of it; yea, we believe it were damnable unbelief, not to believe it, when so declared; but to resist that holy seed, which as minded world lead and incline every one to believe it, as it is offered unto them; though it revealeth not in every one, the outward and explicit knowledge of it, nevertheless it always assenteth to it, where it is declared. Nevertheless, as we firmly believe it was necessary, that Christ should come, that by his death and sufferings, he might offer up himself a sacrifice to God for our sins, who his own self bare our sins in his own body on the tree, so we believe that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise. For it is by the obedience of that one, that the free gift is come upon all, to justification. For we affirm, that as all men partake of the fruit of Adam's fall, in that, by reason of that evil seed, which, through him, is communicated unto them, they are prone and inclined unto evil, though thousands of thousands be ignorant of Adam's fall, neither ever knew of the eating of the forbidden fruit; so also many may come to feel the influence of this holy and divine seed and light, and be turned from evil to good by it, though they knew nothing of Christ's coming in the flesh, though whose obedience and sufferings it is purchased unto them. And as we affirm it is absolutely needful, that those do believe the history of Christ's outward appearance, whom it pleased God to bring to the knowledge of it; so we do freely confess, that even that outward knowledge is very comfortable to such as are subject to, and led by, the inward seed and light. For not only doth the sense of Christ's love and sufferings tend to humble them, but they are thereby also strengthened in their faith, and

encouraged to follow that excellent pattern, which he hath left us, who suffered for us, as saith the apostle Peter, 1 Pet. ii. 21, leaving us an example that we should follow his steps: and many times we are greatly edified and refreshed, with the gracious sayings which proceed out of his mouth. The history then is profitable and comfortable with the mystery, and never without it; but the mystery is, and may be profitable, without the explicit and outward knowledge of the history."—Pages 155, 156.

"First then, as by the explanation of the former thesis appears, 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 then, Forasmuch as all men who have come to man's estate, (the man Jesus only excepted,) have sinned, therefore all have need of this Saviour, to remove the wrath of God from them, due to their offences: in this respect he is truly said to have borne the iniquities of us all, in his body on the tree, and therefore is the only Mediator, having qualified the wrath of God towards us; so that our former sins stand not in our way, 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 whatsoever, though, as has been said formerly, they may come to partake of this remission, that are ignorant of the history. So these, 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, treats them in Christ's stead to be reconciled to God; intimating that 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 not 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 no less properly is 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 counterbalance, overcome and root out the evil seed, wherewith we are naturally, as in the fall, leavened.

"The second is that, whereby we witness and know this pure and perfect redemption in ourselves, purifying, cleansing, and redeeming us, from the power of corruption, and bringing us into unity, favour and friendship with God. By the first of these two, we that were lost in Adam, plunged into the bitter and corrupt seed, unable of ourselves to do any good thing, but naturally joined and united to evil, forward and propense to all iniquity, servants and slaves to the power and spirit of darkness, are, notwithstanding all this, so far reconciled to God, by the death of his Son, while enemies, that we are put into a capacity of salvation, having the glad tidings of the gospel of peace offered unto us, and God is reconciled unto us, in Christ; calls and invites us to himself; in which respect we understand these scriptures, 'He slew the enmity in himself. He loved us first; seeing us in our blood, he said unto us, live; He who did not sin, his own self bare our sins in his own body on the tree; and he died for our sins, the just for the unjust.'"—P. 202, and seq.—1676.

## INSTITUTE FOR COLOURED YOUTH.

### ANNUAL REPORT.

In presenting to "The Institute for Coloured Youth" their first annual report, the managers feel sensible, that although the chief object of their appointment a year ago has not been realised, and the plan then proposed for improving the condition of our coloured youth has not been carried into operation, yet they have the satisfaction to believe that it has not been owing to any want of exertion on their part, but to difficulties and embarrassments which require time and perseverance to remove. They hope however that the foundation is laid, and that operations have been commenced which will result in the establishment of an institution, calculated to fulfil the wishes of its founders, and to be of lasting benefit to the rising generation of our coloured people.

Soon after the meeting of contributors in the fourth month last, the managers then chosen met, organised themselves, and prepared to enter on the duties of their appointment.

Two leading objects presented to their minds as of primary importance, and accordingly claimed their serious consideration. The first of these, was the procuring of funds

sufficient to enable the Board to commence operations, on a plan in accordance with the design of the contributors: and the second, was the selection and purchase of a farm adapted to their purposes, and within a suitable distance from this city. With these views impressed on their minds, and for the purpose of calling the attention of Friends generally to this interesting subject, and preparing them for any call which might be made for their aid, the Board adopted a circular, setting forth the nature and advantages of such an institution, as was designed to be established, and caused it to be distributed through the different preparative meetings. In connection with these proceedings the following minute was also adopted, viz.

"The managers, desirous of losing no time in carrying into effect the operation the benevolent design of this institution, and with the view of obtaining funds sufficient to purchase a suitable farm for the location of the institute, formed themselves into committees to solicit subscriptions."

At the same meeting in the fifth month, with the view of obtaining a proper location, as early as possible, the Board appointed six of its number a committee to look out for a suitable farm, with directions to report their proceedings to a future meeting; this committee having visited a number of places, and not being able to fix on a site adapted to our purposes, was encouraged to continue its exertions.

The managers having thus taken early measures for the accomplishment of these important purposes, awaited with interest the result of the exertions of these committees; thus far, however, they have experienced delay in regard to both of these objects.

The pecuniary difficulties which for the last eighteen months have harassed this community are probably known to you all, and the committee who were appointed to solicit subscriptions, with a knowledge of these difficulties, concluded to defer making any general effort in relation to the duties confided to them, until a more favourable period, and they are still waiting for more propitious times to carry out the objects of their appointment. In the mean time several generous benefactions have been received from benevolent individuals, and the legacy bequeathed by our esteemed friend Richard Humphreys, amounting, with the interest thereon, to thirteen thousand three hundred and eleven dollars and ninety-eight cents, has been paid over by the trustees to the treasurer of this institute. This sum, with the subscriptions and donations which have been received, amounts to sixteen thousand, four hundred and nine dollars, and eighteen cents, (\$16,409 18) which is the whole amount of funds belonging to the institution. These monies are all placed out, it is believed, on good and sufficient security, as will be seen by a reference to the statement of our treasurer herewith submitted.

The managers here deem it proper to state, that they do not feel discouraged at the difficulties which have been thus presented, but are firmer in the opinion, that an institution,

as designed by the contributors in the constitution, which they have adopted, for the instruction of coloured youth, will be an interesting and useful means of good to our coloured population; and they feel desirous that the zeal of the friends of this oppressed class of our fellow citizens may not be allowed to grow cold; on the contrary, they hope as the disadvantages of their situation in this community increase, the efforts of their friends may increase also, and that all those who are actuated by feelings of Christian sympathy towards these persecuted people, may look upon them as men and brethren, and embrace every suitable opportunity of extending to them the hand of help and encouragement.

Of all the various plans which have been proposed for the improvement of this class of our fellow men, that of imparting to them moral and religious instruction, and educating their youth in letters, and agricultural and mechanic arts, and thus opening new fields for the exertion of their powers, and offering to them new opportunities for the extension of their skill and industry, none seems more free from objection, and so likely to obtain the good opinion of all, as the one before us. We hope that all our friends, whatever may be their views and feelings in relation to these people, will look with a friendly eye upon this attempt to improve their condition, and not only contribute towards our funds, but also feel an interest in the concern, and aid those who have the more immediate charge of the undertaking by their counsel and assistance.

The most desirable object in this stage of our progress, seems to be the selection of a suitable farm, and we believe on this point much assistance might be derived from our country friends, in different neighbourhoods. A proper farm once obtained, with a judicious superintendent, the establishment might be opened, under the control of the Board, and as our means increase, the plan might be extended to meet the views of all concerned.

A few small boys might be taken in the first instance, and brought up in a way very similar to what they would be in a private farmer's family. The manual labour system of instruction should be introduced in the commencement, and continued through the whole course of their pupillage, and thus it is believed that after a few years of successful operation, the institute would so recommend itself to the friends of the coloured people, that others of a similar character would be set on foot in different parts of our country.

As members of the religious Society of Friends, this institution seems to open a field of labour in strict accordance with our peculiar principles and habits; and under feelings of renewed zeal, the managers would call on the contributors and their friends generally, to take courage, and not give way to feelings of dismay, at the gloom which seems to be thickening around the cause of the coloured people of this country. The storms of prejudice and persecution, it is true, are now beating against this deeply injured race, and it seems at times as though their enemies would overwhelm them, yet let us not be

discouraged, but cheerfully remember that it was in the darkest day of Israelitish bondage that their help was the nearest. And may we not hope, that the time is not far distant, when this long oppressed and downtrodden people, will be restored to their natural and civil rights, and take their station among us as men and brethren.

Signed by direction of the Managers,

CASPAR WISTAR, *Secretary.*

Philad. 4th. mo. 10, 1838.

Selected for "The Friend."

#### MENTAL SUPERIORITY.

Much has been said of the comparative mental powers of man and woman; but it is a poor resort for discussion, a useless disturbance of the mind, to attempt to decide which is superior. Shall we condemn the oak because it has not fragrance, or the rose because it has not strength? Man and woman are not formed as rivals; their powers are different as are their employments, and they neither clash with nor oppose each other. Man excels in strength, as woman in gentleness; man is daring, woman enduring. Both are alike capable of the highest emotions of the mind; both especially adapted for their particular pursuits, and each possesses endowments, which the beneficent Creator has made in their kind.

There appears an indelicacy in drawing aside the veil of seclusion, which ages have concurred in casting around woman; from this, let us not endeavour to allure her, nor disturb the charm of calmness and repose with which her name is associated. Who that is engaged in the bustle and turmoil of the world, can desire to leave any part of the sad struggle to the woman? Who can point to any one of his pursuits which is so un-mixed with base matter as really to be willing that his mother, sister, or wife, should leave her domestic duties to share it? The court, the senate, and the mart, were never intended for woman. Desire not to find in her, a rival instead of a companion, nor even wish that a few solitary females should signalize themselves for qualities which are not feminine; think of them rather as retiring from the contest for superiority; think of them indeed as they are—to pure to fear the light, though too modest to dare it.

E.

## THE FRIEND.

FIFTH MONTH, 12, 1838.

The past three or four weeks have been prolific of distressing and disastrous events, two of which, in a summary way, we shall notice, not having space for minute details. A conflagration of most awful and destructive character occurred in the city of Charleston, South Carolina. It commenced in the evening of the 27th ult., the wind blowing fresh from the southwest, the fire continuing to

rage all night and part of next day. One account says—"Unfortunately a long period of drought, producing a scarcity of water and a more than usual portion of combustible material for the devouring element, gave it an intensity, that it spread over at least one fourth of our city with electrical rapidity.

House after house, square after square were demolished with a speed that seemed to concentrate all the worst horrors of a conflagration that defied contrivance and paralysed energy in its extinguishing." The number of dwellings and stores destroyed, is estimated at 560. The number of nut-buildings at about 598, making a total of 1158. By the blowing up of houses to arrest the flames several persons lost their lives, and others were injured. Several places of worship were included in the devastation. The amount of property destroyed is supposed to be 3,000,000. A numerous meeting of the citizens of the city and county of Philadelphia convened on the 5th instant, for the purpose of expressing their sympathy and condolence with the citizens of Charleston, and committees for the different wards and districts were appointed to collect funds for the relief of the sufferers.

But affecting as is the preceding, a disaster of a still more shocking and terrible kind took place on the Ohio near Cincinnati, on the 25th ult. A splendid new steam boat, the Moselle, left the wharf of that city full of passengers for Louisville and St. Louis; but first proceeded a short distance up the river to take in a family. This accomplished, she again started; but at the moment her wheels made the first revolution, her boilers burst with an awful and astounding noise, equal (the account says) to the most violent clap of thunder. The effect was tremendous. The boat was rendered at once a mere wreck, and the bodies and limbs of men, women, and children, were scattered in all directions. The number of lives destroyed, including many that were drowned, is variously stated, but probably could not have been less than two hundred. The captain was among the number, thus dearly paying the forfeit of his fool-hardy temerity and ambition. It is mentioned, that during the whole time of the detention in taking the family on board, he held on to all the steam he could create, with an intention of showing off to the best advantage the great speed of the boat as she passed down the whole length of the city. Surely it is high time for the effectual interposition of government in some way, to prevent this prodigal waste of human life through the carelessness or defect of skill in the management of steam boats.

The first five numbers of Vol. II. of Friends' Library, have been packed and forwarded, except a few packages to go by sea, which await an opportunity. The last of No. 5 was mailed a week ago. It would be kind in subscribers, who have not received their numbers before reading this, to give immediate information, *post paid*, if by mail.

G. W. TAYLOR, *Agent.*

A stated meeting of the "Concord Auxiliary Bible Association of Friends," will be held at Friends' meeting house, Concord, on second day, the 14th instant, at 11 o'clock A. M. The female members are particularly invited.

JESSE J. MARIS, *Sec'ry.*

5th mo. 5th, 1838.

The annual meeting of Haverford School Association, will take place on second day, the 14th of next month, at four o'clock P. M. to be held in the committee room of Friends' meeting house on Arch street.

CHARLES EVANS, *Sec'ry.*

Philadelphia, 4th mo. 21st, 1838.

#### FRIENDS' SELECT SCHOOL.

A teacher is wanted to act as principal of the boys' school. Apply to

THOMAS KIMBER,

No. 8, North Fourth street,

LINDEZE NICHOLSON,

No. 24, South Twelfth street.

THOMAS EVANS,

Corner of Third and Spruce streets, or

CHARLES YARNALL,

No. 39, Market street.

Philadelphia, 3d mo. 29th, 1838.

#### WESTTOWN SCHOOL.

Three teachers are wanted in the boys' schools, viz. one to take charge of the mathematical department, one of the reading school, and the other to teach the elementary branches. Apply to

THOMAS KITE,

No. 32, North Fifth street.

WILLIAM EVANS,

No. 134, South Front street.

THOMAS KIMBER,

No. 8, South Fourth street.

Philadelphia, 4th mo. 14th, 1838.

#### FRIENDS' ASYLUM.

*Visiting Managers for the Month.*—John Richardson, No. 76, North Tenth street; Mordecai L. Dawson, No. 232, Arch street; Timothy Paxson, No. 158, North Front st. *Superintendents.*—John C. and Lætitia Redmond.

*Attending Physician.*—Dr. Charles Evans, No. 201, Arch street.

*Resident Physician.*—Dr. Edw. M. Moore.

DIED, at the residence of his father, New Castle county, Delaware, on the 24th of third month last, JAMES M. son of Evan and Phoebe Phillips, in the 26th year of his age. In the freshness of youth and in the fullness of his hopes, he was made to bow to the chastening power of slow disease, and as link after link in the chain of his existence became loosened, through Divine mercy he was enabled to seek after that which fadeeth not away; and although loved and deeply lamented by a large circle of relatives and acquaintances, yet they have left them a sweet satisfactory assurance of his acceptance with the Father, through the merits and mediation of a crucified and risen Lord.

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# THE FRIEND.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

## ABOLITION OF CAPITAL PUNISHMENTS.

I have observed in the "Friend" frequent notices of the proceedings of different state legislatures ameliorating their respective penal codes. This course has been peculiarly gratifying. It seems to me to be highly useful and important—useful, by diffusing a knowledge of local legislation on a subject which is now engaging the attention of philanthropists, the world over; important, because the opinions of a great part of every community are based upon the opinions and practices of others. It is also calling the attention of the public to the subject. It is making it the object of thought and attention, and when it becomes generally so, there can be no doubt that capital and all corporeal punishments will be abolished, not only as inexpedient, but as unlawful in Christian communities. That this kind of punishment has been engrafed into the penal code of every nation from the earliest times, is the first argument, if argument it may be called, in favour of their continuance. True, the argument is most decidedly against him who urges it, if their inefficiency during the whole time be also borne in mind. But the very semblance of soundness in the argument is gradually diminished by every step taken by any state or country toward their abolition. In this point of view, the dissemination of information on this subject is very important. States may be induced from expanded views of expediency to adopt the principle of the invariability of human life, when every argument founded on principle would be insufficient to produce the result. Though I fully recognise it as one of the distinguishing characteristics of Christianity, still, if I cannot induce the general belief in it, I am willing, nay more than willing, to remove the positive evils that society suffers under the contrary practice, by arguments drawn from expediency.

I am led to these remarks, by not observing in the "Friend" any notice of the late legislative movements in Rhode Island on this subject. In the statute book of this state, pecuniary fines, imprisonment, pillory, whipping, cropping, branding, and death, are the prescribed punishments for crimes. In

no case, however, it is believed, has any person been sentenced to capital or corporeal punishment by any court in the state for many years, unless in cases where it is imperative by statute, and in those cases they have most generally been commuted to fine and imprisonment by the general assembly, with whom alone is the pardoning power. The erection of a state penitentiary, on the plan of the Eastern Penitentiary in Pennsylvania, was hailed by the friends of humanity as an omen of good. Whether such an establishment should be made in the state was submitted to the freemen in their primary assemblies, and decided in the affirmative by a very great majority, when there was coupled with it a proposal to raise the necessary funds by direct taxation. The building being nearly completed, a revision of the penal code became necessary, and a committee was appointed by the general assembly for that purpose. In January last they made their report. It seems that they were unanimous in rejecting corporeal punishments, and equally divided with respect to capital punishments. With a view of bringing the latter directly before the assembly, the bill they reported did not provide for the infliction of capital punishment for any crime. After a long debate, the house of representatives, by a majority of four, made murder in all cases, and arson, at the discretion of the court, punishable capitally. This code goes into operation the 15th of May next. The advocates of the abolition of capital punishments in Rhode Island, are not disheartened at this result. They came nearer succeeding than they had any reason to hope. Some extracts from the reports of the Hon. Mr. Livingston to the legislature of Louisiana, were seasonably published in pamphlet form, and circulated among the members of the general assembly. The unanswerable arguments contained in those reports, produced a great effect on the members, the influence of which is extending throughout the state. Two of the committee appointed to revise the code, submitted a concise statement of their views in relation to the abolition of capital punishments, a copy of which I have taken the liberty to send you.

Pray keep the subject before the people, induce them to think and reflect on it, and it will not be long before the laws of the land will cease to participate with the assassin and the murderer in the destruction of human life.

S.

### Report of the Committee on the Abolishment of Capital Punishments.

To the honourable the General Assembly, January session, A. D. 1838, the sub-

scribers, two of the Committee appointed to revise the Penal Code, respectfully present,—

That it will appear by the report of said committee, which accompanies the bill presented by them, that they were divided equally on the abolition of capital punishments, and that it was agreed to report a bill which should not provide for their infliction in any case, that the point might be brought directly before the legislature. In the report afore referred to, the committee have given their reasons for many of the alterations which they propose in the laws now in force, but it does not and could not rightfully contain a single word for or against the abolition of capital punishments: hence the subscribers, in this separate report, propose to lay before the assembly some of the reasons why they think such punishments ought to be abolished in this state.

The severity of such punishments favours the escape of the guilty. There are many persons in our community who will not complain or prosecute for a crime punishable with death. No man willingly takes a part in a capital trial against the prisoner. Many men summoned as jurors in such cases refuse to appear, and some who do appear, resort to unwarrantable expedients to create a bias in their minds for or against the prisoner, that they may be challenged for a cause. When a jury is empanelled in such a case, how often is it, that having reference to the consequences of a verdict of guilty, they adopt a bare, naked possibility of innocence as the legal reasonable doubt of guilt, and so acquit the prisoner. But if a verdict of guilty be rendered, and judgment of death passed, it is the settled practice to postpone the day of execution until after one, if not two sessions of the assembly, that the convict may petition for pardon or commutation of sentence. How readily such petitions are granted the records of the assembly will show. When the life of any individual rests solely on the votes of the members of this assembly, they can tell with what reluctance they pronounce the irrevocable doom, and how readily and gladly they seize upon every circumstance which seems to justify them in showing mercy. He who proposes to commit a capital crime is as well aware of these circumstances as we are. They enter into his calculation of chances of escape. He takes every means to escape detection. If detected, he leans on the mercy of a jury; and if convicted, relies with almost perfect security on the exercise of the pardoning power in his favour. The severity of the punishment which the law has affixed to his crime, is outweighed in his mind by the greater chances

of escape from that punishment which that very severity creates. It is not the severity, but the certainty of punishment which deters men from the commission of crime.

Such punishments are unequal. The crimes punishable with death by our law are murder, rape, robbery, arson, burglary, and petit treason. Some of these remotely affect property, some endanger life, and some are the destruction of life. Yet the same punishment awaits them all. He who willfully and maliciously poisons a whole family or assassinate his father, and he who raises a window in a dwelling-house in the night and puts in a finger with intent to steal, though he steals nothing, are hung on the same gallows. They are also unequal as regards the criminals themselves. Can it be pretended that he to whom life has become a burden, who has outlived friends and connections, and even hope itself, suffers equally with him who is surrounded with every thing to make life desirable? Does he who looks on death as the end of his existence, or as the end of all suffering, and he who has learned from reason and revelation a future existence of rewards and punishments, suffer equally? But the inequality of such punishments is conclusively shown from the fact, that they are frequently remitted, from the peculiar circumstances that attend either the crime or the criminal, or both. Nothing but a sense of their injustice, in certain cases, can justify the granting of a pardon, or even the commutation of the punishment.

Such punishments are considered peculiarly appropriate for murder and petit treason. This we apprehend arises from a mistaken idea of the design of punishments. Society has no revenge to seek against its delinquent members. The state deals out no vengeance to those who offend against its laws. Penal laws always look to the future. The state requires obedience to its laws by the sanction of punishments for the good of the whole. The end in view is the prevention of crime. The sole object of punishment is to deter others from offending against the laws. Admit that death is the appropriate and the only appropriate punishment for murder; that life should be taken for life, and the law of retaliation ought to be re-established. An eye for an eye and a tooth for a tooth, would constitute our whole penal code.

Capital punishments ought to be abolished, because they are irremediable. By false witness, and by wrong conclusions from testimony that is true, the innocent have been oftentimes condemned; nor will this cease to be the case, so long as man possesses such limited, finite means of ascertaining truth. Until he can unerringly decide, he should inflict no punishment that is in its nature irremediable.

Murder, with which we include petit treason, is readily admitted to be the most heinous offence that can be committed. All savage as well as civilised nations have so considered it. It is placed at the head of all penal codes, because it inflicts an irreparable injury on man. The life of a man

is taken. Society is deprived of his services. His wife, his children, his parents are deprived of a companion, a guide, and a support. The image of the Almighty is defaced, and the scene of his probation closed, by a fellow-being. Capital punishment produces the same results, and inflicts the same irreparable injury. The services of the most depraved may be useful to society. The most abandoned profligacy cannot alienate the affections of a wife—a mother's heart still owns the felon for a son—a child regards him with reverence as a father. He stands the image of his God, though debased and dishonoured, the object of the mercy of the indulgent Father of all men.

But it will be said, in the one case the evil is maliciously inflicted, in the other necessarily for the safety of society. We deny that necessity. We ask, we demand, that it be proved. He who claims the right thus to trample under foot the holy ties of nature—to set a bound to human life—to send unbidden his fellow-man to the presence of his Maker—to arraign the long-suffering of Heaven—and to impugn the justice of God, ought to be ready to show that he acts from necessity. Have capital punishments been demonstrated to be necessary? If it could be shown that they had eradicated crime, that would not prove them necessary. Other means might have produced the same result. It will not follow that imprisonment or some other punishment would not also have done it. This result not only would not prove the necessity of capital punishments, it would not even raise a probability of such a necessity. But such has not been the result. They have formed a part of the penal code of every nation under heaven, yet the golden age has existed only in the imagination of poets. Crimes have ever existed, and history bears witness that in those nations whose codes have been the most bloody, there crimes have most increased and multiplied. They have been fully tried, and found insufficient to produce the desired result. When once a milder system has been fairly and fully tried, and found equally insufficient, then may the advocates of capital punishments contend that they have proved such punishments to be probably necessary.

The strongest argument against the abolition of such punishment, and the one most frequently resorted to, is, that it is a great innovation in criminal jurisprudence. To this it might be answered, if those punishments have been in use ever since society has been formed, and have not been found sufficient to repress crime, it is time some other system was tried. What possible evil can result from trying the experiment in this state? It will always be in the power of the general assembly to repeal it, and it will become a Rhode-Island man to yield to an argument of innovation. Up to the settlement of this colony, civil government had ever claimed the right to regulate the religious faith of its citizens. Only a single voice had been raised against it in the whole human family. That was the voice of the founder of this state. The cry of innovation

was raised against him. Dreadful scenes of anarchy and confusion, irreligion and immorality, were conjured up as the inevitable consequences of religious liberty. Yet, being convinced that “a most flourishing civil state may stand and best be maintained with a full liberty in religious concerns,” against the concurrent practice of the whole world, the experiment was commenced. Two hundred years have passed, and the experiment has succeeded—gloriously succeeded.

We appeal now to the legislature of Rhode-Island to try another experiment—one which is approved by the philosophy of a Franklin, the philanthropy of a Rush, and the research of a Livingston. By adopting it before any of her sister states, Rhode-Island will show that she still possesses that independence of feeling, sentiment, and action, which characterised her first settlers, and will regain that proud pre-eminence among them, which she only lost by their imitating her example.

W. R. STAPLES,  
SAMUEL Y. ATWELL.

From Buckingham's Lectures.

#### DAMASCUS.

This city is undoubtedly the oldest in the world existing at the present day. We find mention made of it in the early chapters of Genesis, where Eliezer, the steward of Abraham, is spoken of as “Eliezer of Damascus,” implying that, even at that early period, Damascus was a city of some note. While all the other cities which existed contemporaneously with this are levelled with the earth, their edifices crumbled with the dust; and in some cases not even the site which they once occupied now to be traced out, Damascus still remains in about the same situation as it has been from the earliest times, having undergone scarce any alteration, and having continued to support about the same number of inhabitants. In New Testament times, we read that Paul the apostle was taken to Damascus, after he had met with that miraculous visitation from on high, while upon a journey thither to persecute the church; and we find, moreover, that he abode “in the street which is called Straight.” This street still exists, and its name, carved in letters upon the stone, meets the eye of the passer by at the present day. In the times of the crusades, Damascus was an important station in the eyes of the Mahomedans; and we find Richard *Cœur de Lion*, and Saladin, the Saracen emperor, alternately gaining possession of the city. Perhaps in no place upon the globe can the traveller find so much to call to his mind the incidents and manners and customs of past ages as here at Damascus—for the people may be seen habited in the long flowing garments of scripture days, with luxuriant beards, and carrying the staff in their hands. One may, in imagination, easily transport himself back to the days of the apostles, and fancy that he beholds them, as they then travelled from city to city, habited as we have described.

As to the picturesque beauty of Damascus

and its surrounding regions, all attempt at description would fall so far short of conveying any adequate idea, that it will be the prudent plan only to enumerate some of those elements which enter into its composition. The face of the country is not of that perfect level character, which presents the idea of monotonous sameness, but of a waving or undulating surface, giving ease and gracefulness to the aspect, and affording those lovely alternations of light and shade which serve so greatly to enrich the landscape.

The valley in which Damascus is situated is of an irregularly circular form, about sixty miles in circumference, the city standing in the centre, and consequently encircled at a distance of ten miles on every side with the hills which form a strongly marked outline against the blue sky beyond, where pure streams, and a rich variety of forest trees, present to the eye of the traveller the cheering prospect of water and shade, so peculiarly acceptable to the way-worn man. Interspersed amid the foliage may be distinctly marked out the deep green shades of the cypress, beautifully contrasting with the lighter hues of the willow. And here and there may be viewed marble fountains with the playful waters sporting in the air. In addition to this, the uninterrupted plains, having no intersecting hedges to cut them into parts, and supporting a luxuriant pasture, with the herds of cattle grazing around, add to the general beauty of the scene, which becomes especially lively and imposing when the preparations are making to fit out the caravan of pilgrims to the holy shrine at Mecca,—when a hundred thousand head of cattle, dromedaries, camels, and Arabian horses, may be seen feeding upon these plains. From the surrounding hills the city of Damascus presents the most lovely appearance that the mind may well imagine. The light and airy style of its architecture, with its towering minarets, and swelling and graceful domes, richly gilded and interspersed with blue enamel, calls to mind the fairy scenes pictured to our fancy in the glowing language of oriental romance. Here, too, the hanging gardens, and the thousands of artificial streams, serve to enhance the beauty of the scene; and as the rays of the morning sun glance over the city, the whole appears lighted up with a flood of golden glory. Damascus is built entirely in the Saracenic order of architecture, closely resembling the Gothic in its grouped pillars and pointed arches, but varying in many of the nicer minutie which serve to exhibit airiness and grace; but that which greatly adds to the beauty of the scene is the two rivers, the Abana and the Phaphar, which flow around Damascus, and give birth to the thousand rills that irrigate the gardens of the city. Milton, the most learned of poets, has given to those streams the only epithet which, in our language, could convey the correct idea of their beauty, when he says,—“Ye Phaphar and Abana, lucid streams.” They first flow around the city, and then meet at the foot, when they again separate, and meander through the level plain. Thus these crystal streams follow their ser-

pentine course, uniting in each other's embrace, and then again dividing into separate channels, apparently unwilling to quit the society of each other, and the lovely valley through which they meander. These two streams are connected with the history of Naaman, the Syrian, who, when commanded by the prophet Elisha to wash in the Jordan and become clean, turned away in scorn, and asked—“Are not Abana and Phaphar, rivers of Damascus, better than all the waters of Israel? may I not wash in these and be clean?” He imagined that these rivers were superior to the turbid waters of the Jordan in their healing qualities, as they were in their beauty, and therefore was indignant that after his journey to visit the prophet, he should only be told to wash in a stream so inferior in loveliness to those which watered his native city. Damascus may be viewed from the surrounding hills on every side, and to give some enchantment to the scene, the following incident will serve. There is a monument erected upon one of the heights, whereon it is written, that many years ago, an Arabian prince, who had travelled extensively throughout Palestine and Syria, and the adjacent countries, came to visit Damascus; but arriving at the summit of this hill, which overlooks the distant city, he stopped; and as his eye wandered in a transport of delight over the glittering domes and minarets, the lovely gardens and waving plains, the richly variegated foliage, and the clear waters of the thousand streams, which like silver threads follow their serpentine courses over the plains, he raised his hands and exclaimed, “It is written that there is but one paradise for man, and I will not run the risk of losing that which is to come by entering upon this now.”

From these combined elements some faint idea only of the enchanting loveliness of this city and its surrounding regions may be imagined. Mr. Buckingham remarked, that so deep and lasting were the impressions made upon his mind by this scene, that he was even now wont to reflect, whenever any incident occurred which might perhaps serve to ruffle his temper, upon the fairy recollections of his prospect, and dissipate the evil by the fancied presence of a scene so enchantingly lovely.

#### SUBTERRANEAN GARDEN.

The following beautiful description of the submarine wonders in the Straits of Sunda, is extracted from the embassy to the Eastern courts, by Edmund Roberts, lately published by Carey, Lea, and Blanchard, of Philadelphia:—

“In reconnoitring between Forsaken and Crokatoa islands, we were struck with admiration at the great variety, both in form and colour, of an extensive and highly beautiful submarine garden over which the boat was smoothly gliding. Corals of every shape and hue were there—some resembling sunflowers and mushrooms; others, cabbages from an inch to three feet in diameter, while a third bore a striking likeness to the rose.

“Some present Large growth of what may seem the sparkling trees, And shrubs of fairy land; while others shine Conspicuous, and, in light apparel clad, And hedged with snowy feathery, not superb.”

“The water was clear as crystal; not the slightest breeze ruffled its glassy surface; yet the morning sun, having just freed the noble peak of Crokatoa from its misty covering, shone forth with unusual splendour; the sides of the hills, to their lofty summits, were clothed with all the variety of fruit, forest, and flowering trees, common to intertropical climates; large flocks of parrots, shaking the dew of night from their downy pinions, were seen wending their way towards the palm trees in search of daily food; and monkeys in great variety were commencing their lively gambols amid the wild mango and orange groves; again, gazing in delighted wonder beneath us, we viewed the superb scene of plants and flowers of every description, glowing in vivid tints of purple, red, blue, brown, and green—equalling in richness and variety the gayest pasture.

“A variety of small fish, spotted, striped, and ringed, possessing every colour and shade, were sporting in these regions of unsurpassed brilliancy and beauty. It was, apparently, a great gala day; for they were revelling in great ease and luxury, playing all sorts of gambols in their bright sea-homes, unconsciously of danger, and taking a full measure of enjoyment in their unrivalled retreats. That nothing might be wanting to complete this gay scene of Nature's own choosing, shells of great variety, and shelves of coral possessing every variety of colour, studded the bottom. The superb Harpa, with its ribbed sides and straw-coloured dress, slightly fringed with red and black; the Cypra or Cowry of almost every variety, covered with an epidermis or thin membrane to protect its highly polished surface; and many others, which might rival the most delicate porcelain in whiteness and smoothness; there lay the warlike Chiton, encased in his black coat of mail, ready for battle, or adhering to the shell of a large Triton—the latter having closed the entrance to his castle by a thick marble valve, which nature had provided as a protection against an enemy, or a barrier against the rough beatings of a boisterous sea. Above, beneath, around us—all was in harmony.

“A solemn stillness—broken only occasionally by the diving of a huge turtle, the harsh note of the wild sea-bird, the song of locusts, or the shrill cry of the tiger-cat—reigned every where in the narrow strait which separates the two islands. Disappointed in receiving the so much needed supply of water and provisions, we weighed anchor the same evening for Angier, in Java, and before day-break came to in its roadstead.”

INTERPRENACE.—Take heed, therefore, that such a worthless canker does pass not thy youth, nor such a beastly infection thy old age; for then shall all thy life be but as the life of a beast, and after thy death thou shalt only leave a shameful infamy to thy posterity, who shall study to forget that such a one was their father.—Sir Walter Raleigh.

From "Duncan on the Seasons."

### Reproduction of Insects—Their Eggs.

I have already taken some notice of the eggs of insects, in reference to the qualities with which they are endowed for resisting the rigours of winter. It may now be proper to say a few words regarding their general properties and peculiarities, as well as the instincts belonging to the female, which secure their deposition in the most proper situations.

It has been remarked by some naturalists, that the eggs of insects, which are of very various shapes and colours, have, at least in many instances, expansible shells, which enable them to increase in size, according to the progressive development of the enclosed larva. The younger Huber discovered this quality in the eggs of ants, and others have observed the same gradual enlargement, along with change of shape, in those of other insects. The design of the Creator in this expansible property, is sufficiently obvious, and there are some natural contrivances in certain eggs, the final cause of which we can also distinctly trace. The eggs of the ephemera, for example, are smooth and oblong, resembling caraway cufits, a form, which Swammerdam mentions as admirably adapted for diffusing them through the water, where they are dropt by the mother insect. To prove this, he placed a few of them on the point of a knife, and letting them fall gently into the water, they immediately separated of themselves, in a very curious manner. The same accurate observer describes a very remarkable appendage in the egg of the water scorpion. This egg is furnished with a coronet of seven bristles, disposed like down on the seed of the blessed-thistle. These bristles closely embrace the egg next to them in the ovary of the mother insect. As these eggs are deposited in the stems of aquatic plants, the bristles, which are partly left on the outside, are probably intended to prevent the aperture from being closed by the rapid growth of the plant. Reaumur gives an interesting description of similar eggs deposited by a common dung fly. These eggs are furnished at the upper end with two diverging pegs, which prevent them from sinking into the dung, where they are placed by the parent, while they are permitted to enter sufficiently far to preserve them moist. Both circumstances are indispensable to their hatching; for when Reaumur took them out of the dung, they shrivelled up in a few hours, and when he immersed them farther than the pegs, they were suffocated, and could not afterward be hatched.

A still more remarkable appendage belonging to some insects' eggs, is that of a foot-stalk, evidently intended to place them out of the reach of grubs, which might devour them. The eggs of the lace-winged fly are of this description. They consist of a small oval greenish-white head, similar to apple mould, with a white transparent stem, more than an inch high, and not thicker than a human hair, but smaller, and more stiff and rigid. About a dozen of these eggs are deposited by the fly in a single, and sometimes in a double, line, upon the leaves or branches of the elder, and

of other trees and plants, abounding with aphides, upon which the grubs feed when hatched. The foot-stalks of these eggs are formed by the mother fly attaching a drop of gluten to the branch, and drawing it out to the requisite length, before the egg is deposited on its summit. As she uses her body for a measure, the foot-stalks are all of one length. They are so smooth and slender, that the grubs could not climb upon them.

Many eggs are immersed in a glutinous liquor, by which they are made to adhere to trees, or other substances on which they are deposited, or united together in various forms, and for various purposes of safety. In the "Winter" volume, I noticed the remarkable instance of the gipsy moth, which, by means of this gluten, not only fixes her eggs to the tree and to each other, but covers them over with down taken from her own body, to preserve them from the inclemency of the weather. A still more admirable use of this glutinous fluid is made by the common gnat, which is too curious to be passed over. It is described by Reaumur, who, by repairing to a pond, or bucket of standing water, before five, or at latest six, in the morning, frequently witnessed the remarkable operation; and it has also been seen and described by other naturalists.

The problem of the gnat is to construct a boat-shaped raft which shall float, of eggs heavy enough to sink in water, if dropt into it one by one. The eggs are nearly of the pyramidal form of a pocket gunpowder-flask, rather pointed at the upper, and broad at the under end, with a projection like the mouth of a bottle. The first operation of the mother-gnat is to fix herself by the fore-legs (four in number) to the edge of the pond, or on a floating leaf, with her body level with, and resting upon, the surface of the water, excepting the last ring of the tail, which is a little raised. She then crosses her two hind legs in the form of an X, the inner opening of which is intended to form the scaffolding of her structure. She accordingly brings the inner angle of her crossed legs close to the raised part of her body, and places in it an egg covered with gluten. On each side of this egg she places another, all of which adhere firmly together by means of their glue, and form a triangular figure, which is the stem of the raft. She proceeds in the same manner to add egg after egg, in a vertical (not horizontal) position, carefully regulating the shape by her crossed legs. As her boat increases in magnitude, she pushes the whole gradually to a greater distance, and when she has about half finished, she uncrosses her legs and places them parallel, the angle being no longer necessary for giving the proper shape. Each raft consists of from 250 to 350 eggs, which, when all laid, float on the water secure from sinking, and are finally abandoned by the mother. They are hatched in a few days, the grubs issuing from the lower end; but the boat, now composed of the empty shells, continues to float till it is destroyed by the weather. Kirby describes this little vessel as resembling a London wherry, being sharp and high, as sailors say, fore and aft, convex below, and con-

cave above, and always floating on its keel. "The most violent agitation of the water," he adds, "cannot sink it, and, what is more extraordinary, and a property still a desideratum in our life-boats, though hollow, it never becomes filled with water, even when exposed."

The sequel of this remarkable mode of reproduction is not less curious. The larvæ, when hatched, drop to the bottom of the water, and are there transformed into pupæ. About eight or ten days after this transformation, the pupa prepares, generally about noon, for emerging into the air, raising itself up to the surface, so as to elevate its shoulders just above the level of the water. It has scarcely got into this position for an instant, when, by swelling the part of its body above the water, the skin cracks between the two breathing tubes, and immediately the head of the gnat makes its appearance through the rent. The shoulders instantly follow, enlarging the breach. The most important, and indeed indispensable, part of the process, is the maintaining of its upright position, so as not to get wetted, which would spoil its wings, and prevent it from flying. Its chief support is the envelope which it is throwing off, and which now serves it as a life-boat, till it gets its limbs set at liberty and trimmed for flight. The body of the insect serves this little boat for a mast. When it has extricated itself all but the tail, it first stretches out its two fore-legs, and then the middle pair, bending them down to feel for the water, upon which it is able to walk as upon dry land,—the only aquatic faculty which it retains after having winged its way above the element where it spent the first stages of its existence.

This is but one instance, though a very striking one, selected out of cases almost innumerable, in which astonishing and unexpected means are made use of for the preservation of animals, and especially of insects, in their earliest state. In contemplating such cases, imagination seems scarcely to keep pace with the reality. Here is a creature, committed, in its embryo form, to the surface of the water, in a life-boat constructed and launched by a parent to whom submersion is death; sinking, when developed, to the bottom of these waters, to which its life is fitted, where alone, indeed, it can live, and where it passes from one stage of existence to another; then, at the appointed time, rearing its head above its watery habitation,—becoming all at once an inhabitant of another element, spurning both the water and the land, and floating aloft on transparent wings in the balmy air. The transformation of insects, itself a miracle, is familiar to us; but the circumstances attending the changes of this little gnat, seem to have been contrived for the express purpose of exhibiting, in peculiarly interesting and remarkable combinations, the various properties of creative skill, contrivance, adaptation, and forethought. So that, were there no other proof of these attributes in the universe, it would be impossible to mistake them here, or to withhold from the Creator the tribute of admiration.



## TRACT ASSOCIATION OF FRIENDS.

## REPORT.

At the annual meeting of the Tract Association of Friends, held fourth month 17th, 1838, the report of the proceedings of the managers for the past year was received and read, which is as follows:

*To the Tract Association of Friends.*

The managers, in presenting the twenty-second annual report to the Association, may acknowledge the satisfaction they feel in the assurance that the usefulness of our institution has been materially increased during the past year. We had on hand at the time of our last report, 53,389 tracts; we have printed during the past year 82,799, and there have been taken from the depository 81,523, being a larger number by 11,693, than ever circulated in any previous year; and, with the exception of last year, nearly double the number ever distributed in the same length of time. We have on hand 54,662. Of those taken from the depository, 37,857 were by auxiliaries, and an Association of Friends at Providence, R. I. Nearly 5000 Almanacs have been distributed and sold. This work has met with approbation; and the necessity for some such publication seems now very generally admitted.

The managers have been desirous of embracing every suitable opportunity for distributing our tracts, where it was believed they might be useful. To facilitate this purpose, soon after their organization, they divided themselves into committees; and have, in the course of the year, placed or had placed 171 in Moyamensing prison, 452 in the Eastern penitentiary, 335 in the alms-house, 1876 in schools for coloured persons, 246 in first-day schools, 1340 in steam and canal boats, and rail-road cars, 950 for the South sea expedition, 310 in the house of industry, 255 at the soup houses, 480 in the public schools near Chester, Pennsylvania, 375 were given to a German minister to promote the principles of peace, 2021 to the seamen in the port of Philadelphia, and 5794 have been circulated in the various states of the Union, as appears from the reports of the distributing committee, which is exclusive of a large number put up in a permanent form. By these means, and with the aid of our fifteen auxiliaries, they have had a wide and extended circulation. As our tracts average ten pages each, it will be perceived that the large number of 815,260 pages has been disseminated and read by many thousands of our fellow candidates for eternity.

Although we have not the opportunity of knowing how much good these gentle messengers of truth have silently and unobtrusively effected—yet when we consider the varied states and conditions of those who have perused them, we can have no hesitation in believing that their instructive and interesting contents have produced on many deep and profitable effects.

We have reason to believe that the tracts which so ably exhibit the anti-christian character of all wars and fightings, and the inconsistency of oaths with the precepts of our

Saviour and his apostles, have been extensively useful.

Those of the former description, with others, have been placed on board ships of war, and have served, we doubt not, in the leisure moments which the numerous company belonging to such vessels often have, to admonish them of the wickedness of their avocations, while they have held up prominently to view, the peaceable nature of the kingdom of the Messiah.

That on oaths, we have heard, has produced an entire change of opinion in some individuals respecting the lawfulness and efficiency of any form of oath—and in others, awakened doubts as to their propriety. That on profane swearing, which has been prepared since our last report, we hope may have a salutary influence in checking that revolting and wide-spread practice.

We have published four new tracts the past year, under the following titles:

On Profane Swearing, as No. 18.

A Brief Account of William Dewsbury, No. 32.

Isabella Campbell, of Rosneath, Scotland, No. 59.

On Baptism, No. 60.

The latter is principally made up of selections from the approved writings of Friends on the subject, which we thought it would be proper at this time to publish, with a view to spread, in a brief form, our reasons for believing in the spiritual nature of the one saving baptism. Tracts Nos. 7 and 41, the one on the Use of Ardent Spirits, and the other an Account of Thomas Lurting, have been discontinued, in consequence of a belief that a more suitable essay on the first subject might be prepared, and the other from an apprehension that entire dependence on heavenly help in a time of trial was not exemplified by it to that extent to which the principles of Christianity would lead. Our series now consists of fifty-eight tracts, embracing a great variety of useful and interesting matter, all of a religious and moral tendency.

They hold up to view, in an especial manner, the well-known belief of our Society in the Divinity and Atonement of our Lord and Saviour Jesus Christ, and the necessity of living faith in Him. They, by example and precept, set forth the sensible guidance and influence of his Holy Spirit, that universal saving Light, the manifestations of which, if obeyed, will lead into union and communion with our Heavenly Father. They moreover advocate the Divine authority of the Holy Scriptures, and hold up to view the practical application, under all circumstances, of the principles which they inculcate, and to the truth and efficacy of which the faithful members of the Society of Friends have borne so conspicuous a testimony.

When we recollect the wide extent over which the inhabitants of this country are dispersed—the scarcity in many remote settlements of any kind of books, and in others, the dissemination of those of a corrupting influence;—when we call to mind the efforts which are made to spread principles calculated to destroy a belief in the doctrines of

Christianity, we are called upon, we think, to exert ourselves more actively than hitherto in distributing our tracts.

While we acknowledge that all our efforts to spread the doctrines and precepts contained in them, without the Divine blessing, must be of very little avail, we are nevertheless encouraged to continue the circulation of them, by the persuasion that the great Dispenser of good is pleased to operate through instrumental means. That they have, in many cases, been received with thankfulness, and read with eagerness, we are prepared to testify; and if the facts which they exhibit have tended to awaken reflection—if the precepts they convey have instructed, or the doctrines which they inculcate, produced conviction in but a few individuals, the small expenditure of time and money which have thus been occasioned, will be amply repaid. And when we consider the cheapness with which this means of usefulness is accomplished, we may well call upon all to participate in an extension of it. For two dollars, the amount of the annual subscription, thirty-two hundred pages may be circulated on fifty-eight different subjects, fraught with matter which, while it is calculated to instruct all classes, is of such a character that none can reasonably be offended.

We have recognised but one auxiliary the past year. We would encourage Friends, especially in the remote settlements, to associate for the purpose of aiding in this interesting and useful work, believing that the occupation of their leisure in so good an undertaking, would be found profitable to themselves and others.

On behalf of the managers,

JOSEPH SCATTERGOOD, Clerk.

Reports were received from several auxiliary associations, affording satisfactory evidence of the interest taken in the concern by Friends in various parts of country.

*Emancipation in the West Indies.*

From a six months' Tour in Antigua, Barbadoes, and Jamaica, in the year 1837, by James A. Thome, and J. Horace Kimball.

## ANTIGUA.

Antigua is about eighteen miles long and fifteen broad; the interior is low and undulating, the coast mountainous. From the heights on the coast the whole island may be seen at one view, and in a clear day the ocean may be seen entirely around the land, with the exception of a few miles of cliff in one quarter. The population of Antigua is about thirty-seven thousand, of whom thirty thousand are negroes—lately slaves,—forty-five hundred are free people of colour, and twenty-five hundred are whites.

The cultivation of the island is principally in sugar, of which the average annual crop is fifteen hundred hogsheds. Antigua is one of the oldest colonies, and ranks high in importance and influence. Owing to the proportion of proprietors resident in the island, there is an accumulation of talent, intelligence and refinement, greater perhaps, than in any English colony, excepting Jamaica. Few in

our country have an adequate conception of its rank and resources; consequently they undervalue the importance of the experiment of immediate emancipation now in progress there.

Our solicitude on entering the Island of Antigua will readily be imagined. Charged with a mission so nearly concerning the political and domestic institutions of the colony, we might well be doubtful as to the manner of our reception. We knew indeed that slavery was abolished, that Antigua had rejected the apprenticeship, and adopted entire emancipation. We knew also, that the free system had more than realized the hopes of its advocates. But we were amongst a people whose habits and sentiments had been formed under the influences of slavery, whose prejudices might still cling to it, and consequently lead them to regard our visit with indifference at least, if not with jealousy. On the whole, we dared not hope for aid from men who, not three years before, were slaveholders, and who, as a body, strenuously resisted the abolition measure, finally yielding to it only because they found resistance vain.

Mingled with the depressing anxieties already referred to, were emotions of pleasure and exultation, when we first stepped upon the shores of an unfettered isle. We trod a soil from which the last vestige of slavery had been swept away! To us, accustomed as we were to infer the existence of slavery from the presence of a particular hue, the numbers of negroes passing to and fro, engaged in their several employments, denoted a land of oppression; but the erect form, the active movements and the sprightly countenances bespoke that spirit of disenthralment which had gone abroad through Antigua.

On the day of our arrival we had an interview with James Cox, the superintendent of the Wesleyan mission in the island. He assured us that we need not apprehend the least difficulty in procuring information, adding, "We are all free here now, and every man can speak his own sentiments unawed. We have nothing to conceal in our present system; had you come here as the *advocates of slavery*, you might have met with a very different reception."

At the same time we met with N. Gilbert, a clergyman of the English church, and proprietor of an estate. Mr. G. expressed the hope that we might gather such facts during our stay in the island, as would tend effectually to remove the curse of slavery from the United States. He said that the failure of the crops, from the extraordinary drought which was still prevailing, would, he feared, be charged by persons abroad to the new system. "The enemies of freedom," said he, "will not ascribe the failure to the proper cause. It will be in vain that we solemnly declare, that for more than thirty years the island has not experienced such a drought; we should not be believed. Our enemies will persist in laying all to the charge of our free system; men will look only at the amount of sugar exported, which will be less than half the average. They will run away with this fact, and without stopping to enquire into the

cause, will triumph over it as the disastrous consequence of abolition."

On the same day we were introduced to Bennet Harvey, the principal of the Moravian mission, to a merchant, an agent for several estates, and also to an intelligent manager. Each of these gentlemen gave us the most cordial welcome, and expressed a warm sympathy in the objects of our visit. On the following day we dined, by invitation, with the superintendent of the Wesleyan mission, in company with several missionaries. We were deeply interested in the description, given by these gentlemen, of the first of August, 1834. *Freedom in Antigua* was the engrossing and delightful topic. They rejoiced in the glorious change, not merely from sympathy with the disenthralled negroes, but because that change had emancipated them from a discouraging surveillance, and opened new fields of usefulness. They hailed the star of freedom "with exceeding great joy," because it heralded the speedy dawning of the Sun of Righteousness.

We took an early opportunity to call on the governor, whom we found affable and courteous. On learning that we were from the United States, he remarked that he entertained a high respect for our country, but that he regarded its slavery as a stain upon the whole nation. He was particularly shocked with the accounts of the pro-slavery mobs which prevailed in our northern states; expressed his conviction that the instigators of northern mobs must be implicated in some way, pecuniary or otherwise, with slavery. The governor spoke unreservedly of the past and present condition of Antigua, and stated various particulars in which the colony had been greatly improved by emancipation. He said, the planters all conceded that emancipation had been a great blessing to the island, and he did not know of a single individual who wished to return to the old system.

His excellency proffered us every assistance in his power,—and requested his secretary—a *coloured gentleman*—to furnish us with certain documents which he thought would be of service to us. When we rose to leave, the governor followed us to the door, repeating the advice that we should "see with our own eyes, and hear with our own ears." The interest which his excellency manifested in our enterprise, satisfied us that the prevalent feeling in the island was opposed to slavery, since it was a matter well understood that the governor's partialities, if he had any, were on the side of the planters rather than the people.

On the same day we were introduced to a barrister, a member of the assembly and proprietor of an estate. He was in the assembly at the time the abolition act was under discussion. He said that it was violently opposed, until it was seen to be inevitable. Many were the predictions made respecting the ruin which would be brought upon the colony; but these predictions had failed, and abolition was now regarded as the salvation of the island.

#### SABBATH.

The morning of our first Sabbath in Antigua

came with that hushed stillness which marks the Sabbath dawn in the retired villages of New England. The arrangements of the family were conducted with a studied silence. The sober demeanour of the adults, and the tidy dress of the children, indicated an habitual respect for the Lord's day. At ten o'clock the streets were filled with the church-going throng. The rich rolled along in their splendid vehicles of every description, attended by their liveried outriders and postillions. The poor moved in lowlier procession, yet they were neatly dressed, and bore the serious air of Christian worshippers. We attended the Moravian service, which commenced an hour later than the services in the other churches. A friend, belonging to that denomination, called and accompanied us. In going to the chapel, which is situated on the border of the town, we passed through and across the most frequented streets. We cast our eyes along them, but no persons were to be seen, excepting those whose course was toward some place of worship. The shops were all shut; the fruit sellers had abandoned their posts at the corners of the streets, and the voices of business and amusement were hushed. The market place, which yesterday was full of swarming life, and sent forth a confused uproar, was deserted and dumb—not a straggler was to be seen of all the multitude. Our friend informed us that he knew of no stores or shops in the town which were now kept open on the Sabbath.

On approaching the Moravian chapel we observed the negroes vending their way churchward, from the surrounding estates, along the roads leading into town, some of the females with their umbrellas spread, and others protected from the hot sun merely by a turban.

When we entered the chapel the service had begun, and the people were standing, and repeating their liturgy. The house, which was capable of holding about a thousand persons, was well filled, and presented to us a spectacle at once novel and delightful. The audience were all black and coloured, mostly of the deepest Ethiopian hue, and had come up thither from the estates, where once they toiled as slaves but now as freemen, to present their thank-offerings unto Him whose truth and spirit had made them free. They were seated on benches, constructed without backs, and placed on a level, extending in several long rows from the pulpit to the foot of the chapel. The males occupied one side of the house, and the females the other. In the simplicity and tidiness of their attire, in its uniformity and freedom from ornament, it resembled the dress of the Friends. The females were clad in plain white gowns, with neat turbans of cambric or muslin on their heads. The males were dressed in spencers, vests, and pantaloons, all of simple white. All were quiet and serious in their demeanour, and although the services continued over two hours, they gave a wakeful attention to the end. Their responses in the litany were solemn and regular.

We noticed that great respect was paid to the aged and infirm. A poor blind man came

*Boston, 29th April, 1838.*

Dear Sir,—I have your favour of the 21st, accompanied with the volume containing the account of the tour of Messrs. Thome & Kimball in the West Indies, for which you will be pleased to accept my thanks. I have perused this highly interesting narrative with the greatest satisfaction. From the moment of the passage of the law, making provision for the immediate or prospective abolition of slavery in the British colonial possessions, I have looked with the deepest solicitude for tidings of its operation. The success of the measure, as it seemed to me, would afford a better hope than had before existed, that a like blessing might be enjoyed by those portions of the United States where slavery prevails. The only ground on which I had been accustomed to hear the continuance of slavery defended at the South, was that of necessity, and the impossibility of abolishing it without producing consequences of the most disastrous character to both parties. The passage of a law providing for the emancipation of nearly a million of slaves in the British colonies, seemed to afford full opportunity of bringing this momentous question to the decisive test of experience. If the result proved satisfactory, I have never doubted that it would seal the fate of slavery throughout the civilised world. As far as the observations of Messrs. Thome & Kimball extended, the result is of the most gratifying character. It appears to place beyond a doubt that the experiment of immediate emancipation, adopted by the colonial legislature of Antigua, has fully succeeded in that island; and the plan of apprenticeship in other portions of the West Indies, as well as could have been expected from the obvious inherent vices of that measure. It has given me new views of the practicability of emancipation. It has been effected in Antigua, as appears from unquestionable authorities contained in the work of Messrs. Thome & Kimball, not merely without danger to the master, but without any sacrifice of his interest. I cannot but think that the information collected in the volume will have a powerful effect on public opinion, not only in the northern states but in the slaveholding states.

I see repeated references in this volume to the mission of Messrs. Sturge & Harvey. I am not aware that any publication has been made by those gentlemen. If the fact is otherwise, and you have the volume in your possession, you will greatly oblige me by the loan of it for a few days.

I am, dear sir, with much regard, your friend and servant,

EDWARD EVERETT.

*Edmund Quincy, Esq.*

From Isaac Pennington's Works.

#### THE LIGHT OF CHRIST.

"This light is of the nature of him from whom it comes; of the nature of God, and of his Christ, for whom it appears; but it is not of the nature of corrupt Adam, whom it always reproveth, and against whom it still stands a witness, and condemns all corruption.

groping his way, and was kindly conducted to a seat in an airy place. A lame man also came wearily up to the door, when one within the house rose and led him to the seat he himself had just occupied. As we sat near the pulpit, with our faces turned toward the congregation, we looked around upon the audience of freedmen before us, to find the marks of those demoniac passions which are to strew carnage through our own country when its bondmen shall be made free. The countenances gathered there, bore the traces of benevolence, of humility, of meekness, of docility, and reverence; and we felt, while looking on them, that the doers of justice to a wronged people "shall surely dwell in safety and be quiet from fear of evil."

After the service, we were introduced into the Moravian Sabbath school. The superintendent was an interesting young coloured man. We attended the recitation of a Testament class of children of both sexes from eight to twelve. They read, and answered numerous questions with great sprightliness.

In the afternoon, we went to the Episcopal church, of which Robert Holberton is rector. We here saw a specimen of the aristocracy of the island. A considerable number present were whites,—rich proprietors with their families, managers of estates, officers of government, and merchants. The greater proportion of the auditory, however, were coloured people and blacks. It might be expected that distinctions of colour would be found here, if any where;—however, the actual distinction, even in this the most fashionable church in Antigua, amounted only to this, that the body pews on each side of the broad aisle were occupied by the whites, the side pews by the coloured people, and the broad aisle in the middle by the negroes. The gallery on one side was also appropriated to the coloured people, and on the other to the blacks. The richness of dress displayed in this congregation is rarely exceeded (it is to be hoped) by any city congregation in the United States. The finery of the negroes was in sad contrast with the simplicity we had just seen at the Moravian chapel. Their dresses were of every colour and style; their hats were of all shapes and sizes, and fillagreed with the most tawdry superfluity of ribbons. Beneath these gaudy bonnets were glossy ringlets, false and real, clustering in tropical luxuriance. This fantastic display was evidently a rude attempt to follow the example set them by the white aristocracy.

The choir was chiefly composed of about thirty-five boys, who were placed on the right side of the organ in the end gallery, and an equal number of coloured girls on the left. In front of the organ were eight or ten white children. The music of this coloured, or rather "amalgamated" choir, directed by a coloured chorister, and accompanied by a coloured organist, was in good taste.

In the evening, we accompanied a friend to the Wesleyan chapel, of which James Cox is pastor. The minister invited us to a seat within the altar, where we could have a full view of the congregation. The chapel was full to overflowing. Nearly twelve hundred

persons were present. We were struck with the *real* freedom here exhibited. All sat promiscuously in respect of colour. In one pew sat a family of whites, next a family of coloured persons, and behind that perhaps might be seen, side by side, the ebony hue of the negro, the mixed tint of the mulatto, and the unbleached whiteness of the European. Thus they sat in crowded contact, seemingly unconscious that they were outraging good taste, violating natural laws, and "confounding distinctions of divine appointment!" In whatever direction we turned there was the same commixture of colours. What to one of our own countrymen, whose contempt for the oppressed has defended itself with the plea of *prejudice against colour*, would have been a combination absolutely shocking, was to us a scene as gratifying as it was new.

On both sides, the gallery presented the same unconscious blending of colours. But the most interesting spectacle was exhibited by the choir, which was composed of a large number, mostly coloured, of all ages, and completely filling up the end of the gallery. Whilst singing, the whole choir stood up. The front seats were made up of children of various ages—the rear, of adults, rising above these tiny choristers, and softening the shrillness of their notes by the deeper tones of mature age.

The style of the preaching which we heard on the different occasions above described, so far as it is any index to the intelligence of the several congregations, certainly gives a very flattering representation. The topics treated of, and the language used, were such as certainly would not offend the taste of any congregation however refined.

On the other hand, the fixed attention of the people of every complexion, showed that the truths delivered were understood and appreciated.

We observed, that in the last two services the subject of the present drought was particularly remembered in prayer.

The account here given is only a fair specimen of the solemnity and decorum of an Antigua sabbath.

From the Emancipator.

#### GOV. EVERETT'S LETTER.

The following is the letter of Governor Everett which we spoke of in our last, in reference to the book on Emancipation in the West Indies. As Gov. Everett's character is the property of the world, and he would be little likely to be carried beyond the evidence in favour of a publication of the Anti-Slavery Society, we regard this letter as proof that the book will carry the nation, just as fast and as far as they can be induced to read it.

From the Boston Daily Advertiser.

#### Letter of Governor Everett.

The annexed letter from Governor Everett, to Edmund Quincy, of this city, on the subject of Messrs. Thome & Kimball's work, though not intended, when written, for publication, is appended by his excellency's permission.

Man is darkness; and when Christ comes to redeem him, he finds him darkness. Christ finds no light in him to help him to discover sin in him; and all the discoveries of sin that are made in the heart, are by the light of Christ, and not by any light of man's nature. The Lord is the Searcher of the heart, and he searcheth it with his own candle, and not any left in man's nature. Man fell into darkness, and knew not where he was; but the Lord cometh after him with his candle, and discovereth his state to him. It is the light from which man fell, and against which he sins, that is alone able to make his disobedience manifest to him."

To the objection that it makes the Scriptures void and useless, Pennington answers—

"It came from the Spirit that gave forth the Scriptures; it is of the same nature with the light that shone in them who gave forth the Scriptures. It speaks the same thing with the Scriptures, it leads to the same thing, and it opens and witnesses to the words which the Scriptures speak; and so it brings the Scriptures, which have been long abused, into their true use. Indeed, it puts an end to the corrupt use of Scripture, to man's inventing things out of them, and brings them into their true service. It takes the Scriptures out of man's hand, who hath slain the life by them, and puts them into the hands of the Spirit, who makes the words again quick and living, purging away man's defiled and dead interpretations of them. A man must know the Spirit, come to the Spirit, be joined to and in union with it, before he can have the true understanding of the Scriptures. The Scriptures of Truth are the words of God, or various expressions of his mind, which he that searcheth into before he hath his Spirit cannot know; and so man, in this state, can only guess and imagine at things, but cannot see the truth. And from hence it is, that so many sects have sprung up in the world, according to the variety of their imaginations."

"I do not altogether deny the reading of Scripture, even in this state, if a man will read with fear; not setting up his own understanding, or that of any one else, but waiting for the Spirit, which can alone give him an understanding to receive the true knowledge."

"That light which comes from the 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 them 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 agreeeth 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 but despise, as hath not been in any age since the apostasy until now."

Selected for "The Friend."

### CHRISTIAN UNION AND LOVE.

Jesus, Lord, we look to thee,  
Let us in thy name agree;  
Show thyself the Prince of peace,  
Bid our jars for ever cease.

By thy reconciling love,  
Every stumbling-block remove,  
Each to each unite, and ear;  
Come and spread thy banner here.

Make us of one heart and mind,  
Courteous, pitiful, and kind;  
Lowly, meek in thought and word,  
Altogether like our Lord.

Let us each for other care,  
Each his brother's burden bear;  
To thy church the pattern give,  
Show how true believers live.

Free from anger and from pride,  
Let us thus in God abide;  
All the depth of love express,  
All the height of holiness.

Let us then with joy remove  
To thy family above;  
On the wings of angels fly,  
Show how true believers die.  
4th mo. 13th, 1838.

## THE FRIEND.

FIFTH MONTH, 19, 1838.

An obliging friend has placed at our disposal a new publication from the Boston press, possessing a very high degree of interest, the title of which is,—“*Emancipation in the West Indies. A Six Months' Tour in Antigua, Barbadoes, and Jamaica, in the year 1837. By James A. Thome, and J. Horace Kimball.*”

Our time has not admitted of more than a cursory examination, but the impression on our minds is strong, that no work has appeared for many years, calculated to produce a more powerful effect in favour of the safety and expediency of the abolition of slavery in this country and elsewhere; and we should do wrong to our feelings were we to suppress a desire that all our friends, without delay, should become acquainted with its contents. We may further venture the opinion, that every generous, liberal-minded Southerner, who may condescend to read the volume, will rise from the perusal disencumbered of many of his preconceived opinions. In another column will be found a letter on the subject from Governor Everett, of Massachusetts. His testimony is valuable, both in regard to his high standing as a statesman and a scholar, and to the fact that he had previously delivered opinions deemed adverse to abolition doctrines. That which forms a striking and important feature in the work, is that it is replete with direct and unquestionably authentic testimonials from eye and ear witnesses to the truth of the statements it contains.

In reference to a choice of passages for quotation we have found some difficulty, so much of interest pervades the whole. The portion given to-day is the commencing chapter, and we shall follow that up with other extracts in subsequent numbers.

The leading article of our present Number, “*Abolition of Capital Punishments;*” is from the pen of a highly respectable citizen of Rhode Island, to whom we have been before indebted in the same line. The subject of it possesses peculiar interest to members of our religious Society, and although the praiseworthy effort which it details was but partially successful, yet the ability, intelligence, and philanthropic spirit with which it was conducted, are honourable to the individuals engaged in it. An apology is due our correspondent for the delay of insertion, and the circumstance we hope will not discourage him from forwarding other communications, with which he may be inclined to favour us. Thanks are also due to our friend, Dr. S. B. Tobe, of Providence, for his kindness in forwarding the extracts from Livingston's Report on Capital Punishments. His suggestion respecting the use of them will be attended to.

While engaged in penning the above paragraphs, (nine o'clock Fifth day evening), an alarm of fire arrested attention. On going into the street, a light as of a great conflagration, appeared in an eastern direction. The fears in respect to its location were soon confirmed. It proved to be the new, handsome, and spacious edifice on Sixth, below Sassafras street, denominated the Pennsylvania Hall. It was the work of an infuriated mob, and the destruction was complete. The occasion of the excitement which terminated thus wickedly and disgracefully, was, that the hall had been occupied for several days with meetings connected with anti-slavery operations. Space will not admit of saying more at present.

We are requested to mention, that the annual meeting of the “*Infant School Society of Philadelphia;*” and public examination of the schools, will be held in the Presbyterian meeting house, corner of Walnut and Twelfth streets, on Second day next the 21st inst. at half past ten o'clock, A. M. The annual report will be read, and managers elected for the ensuing year. A collection will be taken up. We understand that a much larger number of children will be examined than has ever yet been done, and that the arrangements are such, as Friends may attend without impropriety.

MARRIED, at Friends' Meeting, Lick Creek, Orange county, Indiana, the 21st of Third month last, LEVI WOOLEY, son of Lewis Wooley, of Washington county, to GUELIEMA LINDLEY, daughter of the late Jonathan Lindley, of the former place.

DIED, of a short illness, which he bore with much Christian patience, JONATHAN STALKER, in the 72d year of his age, a member of Blue River Monthly Meeting, in Washington county, Indiana; he was much esteemed, not only by the members of the society of Friends, but by all that knew him, for his very exemplary walk and conversation; and no doubt he has entered into the rest prepared for the righteous.

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# THE FRIEND.

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## Emancipation in the West Indies.

From a six months' Tour in Antigua, Barbadoes, and Jamaica, in the year 1837, by James A. Thome, and J. Horace Kimball.

### ANTIGUA.

(Continued from page 263.)

#### VISIT TO MILLAR'S ESTATE.

Early in the week after our arrival, by the special invitation of the manager, we visited this estate. It is situated about four miles from the town of St. John's.

The smooth MacAdamized road extending three fourths of the way over the rolling plains and gently sloping hill sides, covered with waving cane, and interspersed with provision grounds of potatoes, yams, eddoes, and other esculents, contributed with the fresh bracing air of the morning to make the drive pleasant and animating.

At short intervals were seen the buildings of the different estates thrown together in small groups, consisting of the manager's mansion and out-houses, the negro huts, boiling house, cooling houses, distillery, and windmill. The mansion is generally a commodious building, pleasantly situated on an elevated spot, and commanding a view of the estate and surrounding country. The cane fields presented a very novel appearance—being without fences of any description. Even those fields which lie bordering on the highways, are wholly unprotected by hedge, ditch, or rails. This is not from choice, but of necessity. Wooden fences they cannot have, for lack of timber. Hedges are not used, because they are found to withdraw the moisture from the canes. To prevent deprivations, there are watchmen on every estate constantly employed both day and night, whose business it is to arrest any one who may be seen stealing cane. There are also stock keepers regularly employed by day in watching the cattle, hogs, sheep, &c., and in keeping them within proper grazing limits, not suffering them to encroach upon the provision grounds or the uncult cane. As each estate guards its own stock by day and folds them by night, the fields are in little danger.

We passed great numbers of negroes on the road, both men and women. They were loaded with every kind of commodity for the town market. *The head is the beast of bur-*

*then* here, as indeed it is among the negroes throughout the West Indies. Whatever the load, whether it be wood, grass, yams, potatoes, bottles, or pitchers; whether it be trifling or valuable, strong or frail, it is consigned to the head, both for safe keeping and for transportation. While the head is thus taxed, the hands hang useless by the side, or are busied in gesticulating, as the people chat together along the way. The negroes we passed were all decently clad, especially the women. They uniformly stopped as they came opposite to us, to pay us the usual civilities. This the men did by touching their hats and bowing, and the women, by making a low courtesy, and adding, sometimes, "howdye, massa," or "mornin' (good morning) massa." We were much affected with the simple and hearty politeness which was uniformly exhibited by the negroes. We passed several loaded wagons, drawn by three, four, or five yoke of oxen, and in every instance the driver, so far from manifesting any disposition "insolently" to crowd us off the road, or to contend for his part of it, turned his team aside, leaving us double room to go by, and sometimes stopping until we had passed.

We were kindly received at Millar's by Mr. Bourne, the manager, at whose invitation we made the visit. Millar's is one of the first estates in Antigua. The last year it made the largest sugar crop that was made on the island. Mr. B. took us before breakfast to view the estate. On the way, he remarked that we had visited the island at a very unfavorable time for seeing the cultivation of it, as every thing was suffering greatly from the drought. There had not been a single copious rain, such as would "make the water run," as he expressed it, since the first of March previous. As we approached the labourers, the manager pointed out one company of ten, who were at work with their hoes by the side of the road, while a larger one of thirty were in the middle of the field. The former were weeding up "*Devil's grass*;" a sort of running weed which spreads very rapidly, and is difficult to eradicate. It is regarded as the greatest scourge of the island—since the abolition of slavery. Men and women were at work together. They greeted us in the most friendly manner. The manager spoke kindly to them, encouraging them to be industrious. He stopped a moment to explain to us the process of cane-holing. The field is first ploughed\* in one

\* In those cases where the plough is used at all. It is not yet generally introduced throughout the West Indies. Where the plough is not used, the whole process of holding is done with the hoe, and is extremely laborious.

direction, and the ground thrown up in ridges of about a foot high. Then the negroes draw the loose soil from the furrows, with their hoes, and form similar ridges crosswise, making regular squares of two-feet-sides over the field. By raising the soil, a clear space of six inches square is left at the bottom. In this space the *plant* (from which the cane grows) is placed horizontally, and slightly covered with earth. The ridges are left about the plant, for the purpose of conducting the rain to the roots of the cane, and also to retain the moisture. When we came up to the large company, they all stopped their work, which they were plying most diligently, and with a hearty salutation, which ran all along the line, bade us "good mornin'," and immediately resumed their labour. The men and women were intermingled; the latter kept pace with the former, wielding their hoes with energy and effect. The manager addressed them for a few moments, telling them who we were, and the object of our visit; that we had travelled many hundreds of miles to see emancipated slaves work, that we might be able to judge about setting the slaves free in our country. He told them of the great number of slaves in America, and appealed to them to know whether they would not be sober, industrious, and diligent, so as to prove to American slaveholders the benefit of freeing all their slaves. At the close of each sentence, they all responded, "Yes, massa," or "God bless de massas," and at the conclusion, they paused for a moment, and answered the appeal with much feeling, "Yes, massa; please God, massa, we will all do so." When we turned to leave, they wished to know what we thought of their industry. We assured them that we were much pleased, for which they returned their "thankee, massa." These "hands" were working at a *job*. The manager had given them a piece of ground "to hole," engaging to pay them sixteen dollars when they had finished it. This, no doubt, excited them to more than ordinary activity. The manager remarked that he had found it a good plan to give *jobs*. He obtained more work in this way than he did by giving the ordinary wages, which is about eleven cents per day. It looked very much like slavery to see the females working in the field; but the manager said they chose it generally "*for the sake of the wages*." Mr. B. returned with us to the house, which was half a mile distant, leaving the gangs in the field, with only an aged negro in charge of the work, as *superintendent*. Such now is the name of the overseer. The very terms, *driver* and *overseer*, are banished from Antigua; and the *whip* is buried beneath the soil of freedom.

When we reached the house we were introduced to Mr. Watkins, a coloured planter, whom Mr. B. had invited to breakfast with us, for the double purpose, as he said, of giving us a specimen of *Antigua* prejudice and of affording an opportunity of comparing the views of two different persons. Mr. Watkins was very communicative, and from him and Mr. B., who was equally free, we obtained information on a great variety of points, most of which we reserve for the different heads to which they appropriately belong. Mr. B. alluded to a great improvement in the new system, i. e. if a labourer does not like his employer, he is not obliged to stay with him. He is only required to give notice a month beforehand of his intention to leave. The negroes fared much better now than during slavery in regard to food; they had a much greater variety, as they could go to the market and select for themselves. The gentleman spoke of the natural effect of education upon slavery in every country—it tended gradually to undermine it by *unfitting the people to be slaves*. In allusion to slavery in America, Mr. B. frequently reiterated the sentiment that “the impression should first be made on the minds of Americans that the slaves are MEN! If they admit that, they cannot avoid the conclusion that they ought to be free.” This sentiment seemed deeply impressed upon Mr. B.’s mind.

#### FITCH’S CREEK ESTATE.

From Millar’s we proceeded to Fitch’s Creek Estate, where we had been invited to dine by the intelligent and enterprising manager, Mr. H. Armstrong. We there met several Wesleyan missionaries. Mr. A. is himself a local preacher in the Wesleyan connection. Almost the first thing, when a stranger visits an estate in the West Indies, is an offer from the manager to accompany him through the sugar works. Mr. A. conducted us first to a new boiling house, which he was building after a plan of his own devising. The house is of brick, on a very extensive scale. It has been built entirely by negroes—chiefly those belonging to the estate who were emancipated in 1834. Fitch’s Creek Estate is one of the largest on the Island, consisting of 500 acres, of which 300 are under cultivation. The number of people employed and living on the property is 260. The improvements which the enterprising manager is making on this estate indicate any thing else than an apprehension of approaching ruin. They presented the appearance far more of a *resurrection* from the grave. In addition to his improved sugar and boiling establishment, he has projected a plan for a new village (as the collection of negro houses is called) and has already selected the ground and begun to build. The houses are to be larger than those at present in use, they are to be built of stone instead of mud and sticks, and to be neatly roofed. Instead of being huddled together in a confused and crowded manner in some hole or by place, as has mostly been the case, they are to be built on an elevated site, and ranged at regular intervals around three sides of an extended square,

which is to open towards the mansion house, in the centre of which a building for a chapel and school house is to be erected. To each house is to be attached a small plot of land for a garden. This and similar improvements are now in prosecution with the view of adding to the comforts of the labourers and attaching them to the estate. It has become the interest of the planter to make it the *interest of the people* to remain on his estate. Who can doubt, that this *mutual interest* is the proper and the only sure basis of prosperity on the one hand and of industry on the other.

Mr. A. manifested much solicitude to give us full and accurate information. The missionaries who were present participated in the same feelings. They joined in the conversation; contributing facts, expressing their opinions, and occasionally engaging in a lively discussion on some branch of the subject. Of one thing the whole company heartily joined in assuring us, viz. that a knowledge of the actual working of abolition in Antigua, would be altogether favourable to the cause of freedom, and that the *more thorough our knowledge of the facts in the case, the more perfect would be our confidence in the safety of IMMEDIATE emancipation*.

Mr. A. said that the spirit of enterprise, before dormant, had been roused since emancipation, and planters were now beginning to enquire as to the best modes of cultivation, and to propose measures of general improvement. One of these measures was the establishing of *free villages*, in which the labourers from all the neighbouring estates might dwell by paying a small rent. When the adjacent planters desired labour done, they could here apply for as many hands as they needed for the occasion. This plan would relieve the labourers from some of that dependence which they must feel so long as they live on the estates and in the houses of the planters. Many advantages of such a system were specified. But we allude to it here only as an illustration of that spirit of enquiry, which freedom has kindled in the minds of the planters.

No little desire was manifested by the company to know the state of the slavery question in this country. They all, planters and missionaries, spoke in terms of abhorrence of our slavery, our mobs, our prejudice, and our Christianity. One of the missionaries said it would never do for him to go to America, for he should certainly be excommunicated by his Methodist brethren, and lynched by the advocates of slavery. He insisted that slaveholding professors, and ministers, ought to be cut off from the communion of the Church.

As we were about to take leave, the proprietor of the estate rode up, accompanied by the governor, whom he had brought to see the new boiling house, and the other improvements, which were in progress. The proprietor is a gentleman of large fortune, a member of the assembly, and resides in St. John’s. He said he would be happy to aid us in any way—but added, that in all details of a practical kind, and in all matters of fact,

the planters were the best witnesses, for they were the conductors of the present system. We were glad to obtain the endorsement of a wealthy proprietor to the testimony of practical planters; and we value it the more because it was given spontaneously, and unasked on our part.

#### DINNER AT THE GOVERNOR’S.

On the following day, having received a very courteous invitation\* from the governor, to dine at the government house, we made our arrangements to do so. The Hon. Paul Horsford, a member of the council, was introduced to us during the day by a member of the assembly, and one of the first merchants of St. John’s. Mr. H.’s object in calling was to say, that he expected to dine with us at the government house, and that he would be happy to call for us at the appointed hour and conduct us thither. At six o’clock Mr. H.’s carriage drove up to our door, and we accompanied him to the governor’s, where we were introduced to Col. Jarvis, a member of the privy council, and proprietor of several estates in the island, Col. Edwards, a member of the assembly and a barrister, Dr. Musgrave, a member of the assembly, and Mr. Shiel, attorney general. A dinner of state, at a governor’s house, attended by a company of high-toned politicians, professional gentlemen, and proprietors, could hardly be expected to furnish large accessions to our stock of information, relating to the object of our visit. Dinner being announced, we were hardly seated at the table when his excellency politely offered to drink a glass of Madeira with us. We begged leave to decline the honour. In a short time he proposed a glass of champagne—again we declined. “Why, surely, gentlemen,” exclaimed the governor, “you must belong to the temperance society.” “Yes, sir, we do.” “Is it possible? but you will surely take a glass of liqueur?” “Your excellency must pardon us if we again decline the honour; we drink no wines.” This announcement of the ultra temperance principles excited no little surprise in the governor and his guests. Finding that our allegiance to cold water was not to be shaken, the governor condescended at last to meet us on middle ground, and drink his wine to our water.

The conversation on the subject of emancipation served to show that the prevailing sentiment was decidedly favourable to the free system. Colonel Jarvis, who is the proprietor of three estates, said that he happened to be in England at the time the bill for immediate emancipation passed the legislature. Had he been in the island he should have opposed it; but now he was glad it had prevailed. The evil consequences which he apprehended

\* We venture to publish the note in which the governor conveyed his invitation, simply because, though a trifle in itself, it will serve to show the estimation in which our mission was held.

“If Messrs. Kimball and Thome are not engaged Tuesday next, the Lt. Governor will be happy to see them at dinner, at six o’clock, when he will endeavour to facilitate their philanthropic enquiries, by inviting two or three proprietors to meet them.

“Government House, St. John’s, Dec. 18th, 1836.”

had not been realized, and he was now confident that they never would be.

As to prejudice against the black and coloured people, these gentlemen thought it was rapidly decreasing—indeed, they could scarcely say there was now any such thing at all. To be sure there was a strong aversion among the higher classes of the whites, and especially among *females*, to associating in parties with coloured people; but it was not on account of their *colour*, but chiefly because of their *illegitimacy*. This was to us a new source of prejudice; but subsequent information fully explained its bearings. The whites of the West Indies are themselves the authors of that *illegitimacy*, out of which their aversion springs. It is not to be wondered at that they should be unwilling to invite the coloured people to their social parties, seeing they might not unfrequently be subjected to the embarrassment of introducing to their white wives a coloured mistress or an *illegitimate* daughter. This also explains the special prejudice which the *ladies* of the higher classes feel toward those among whom are their guilty rivals in a husband's affections, and those whose every feature tells the story of a husband's unfaithfulness!

A few days after our dinner with the governor and his friends, we took breakfast by invitation, with Mr. Watkins, the coloured planter whom we had the pleasure of meeting at Millar's, on a previous occasion. Mr. W. politely sent in his chaise for us, a distance of five miles. At an early hour we reached Donovan's, the estate of which he is manager. We found the sugar works in active operation: the broad wings of the windmill were wheeling their stately revolutions, and the smoke was issuing in dense volumes from the chimney of the boiling house. Some of the negroes were employed in carrying cane to the mill, others in carrying away the *trash*, or *megass*, as the cane is called after the juice is expressed from it. Others, chiefly the old men and women, were tearing the megass apart, and strewing it on the ground, in order that it might become dry and fit for fuel. It is the only fuel used for boiling the sugar.

On entering the house we found three planters whom Mr. W. had invited to breakfast with us. The meeting of a number of intelligent practical planters afforded a good opportunity for comparing their views. On all the main points, touching the working of freedom, there was a strong coincidence. With regard to matters of speculation, such as the free village system, the utility of rural constables, &c., there was a difference of opinion, and considerable discussion.

When breakfast was ready, Mrs. W. entered the room, and after our introduction to her, took her place at the head of the table. Her conversation was intelligent, her manners highly polished, and she presided at the table with admirable grace and dignity.

On the following day, Dr. Ferguson of St. John's called on us. Dr. Ferguson is a member of the assembly, and one of the first physicians in the island. The doctor said he had anticipated beneficial results from the

abolition of slavery, but the reality even exceeded his expectations. Freedom had wrought like a magician in the island, and had it not been for the unprecedented drought, the island would now be in a state of prosperity unequalled in any period of its history. Dr. F. remarked that a general spirit of improvement was pervading the island. The moral condition of the whites was rapidly brightening. There had been a great alteration as to the observance of the Sabbath; formerly more business was done in St. John's on Sunday, by the merchants, than on all the other days of the week together. The mercantile business of the town had increased astonishingly; he thought that the stores and shops had multiplied in a *ratio of ten to one*. Mechanical pursuits were likewise in a flourishing condition. Dr. F. said that a greater number of buildings had been erected since emancipation, than had been put up for twenty years before. Great improvements had also been made in the streets and roads in town and country.

*Extracts from the Letters of James Backhouse, now engaged in a religious visit to Van Dieman's Land, and New South Wales. Accompanied by George Washington Walker.*

The first part of the printed extracts from the letters of James Backhouse contains an outline of the proceedings of himself and his companion, George Washington Walker, up to the date of 9th of ninth month, 1833; at which time they were just arrived at Hobartton, after a journey into other parts of the colony.

*Continuation of Extracts from the Journal.*

22d 9th mo. 1833. (First day.) There were twenty persons present at our meeting this morning, and the same number in the afternoon. In both I had some labour in the line of the ministry. We spent the evening at government-house, where also I had an opportunity of religious labour. The lieutenant-governor is very solicitous to promote the spreading of religion in the colony, and of temperance as conducing to this object.

27th 9th mo. Robert King died to-day in the hospital, to which he returned two days ago. We have reason to believe that he was prepared for the change. Disease, for a short time, had somewhat beclouded his mental perceptions: he entertained very humble views of himself, and expressed some fear that his love to God was not sincere: but the fruits meet for repentance, that he had for a considerable time brought forth, leave ground to believe, that it was rather an increased sense of the natural depravity of the human heart, than a want of sincerity, that oppressed him. He was the son of persons of respectable circumstances, who gave him a good education. At an early age, he fell under the influence of bad company, and became exceedingly intemperate and otherwise immoral. At length his conduct was unbearable to his relations, and he became an "outcast." At this juncture he joined himself to a gang of thieves in Tothill fields, Loudon, till ar-

rested by the strong arm of the law, and sent to Van Dieman's Land. He had long entertained infidel principles, because, said he, "I wished to be an infidel, and hoped there was no future state; for I knew if there was I had no prospect of happiness in it." On arriving in Van Dieman's Land, he saw several whom he had known in England such as himself; but who had come under the power of religion; and the change in them was so great that he began to think there was more in religion than he had been willing to admit. His master and mistress were pious simple-hearted Wesleyans; and their example tended to confirm these impressions, which at length brought him under deep convictions of the sinfulness of sin; and keeping under the chastening hand of the Lord, and becoming deeply humbled, he repented, abhorring himself; his understanding at length became opened to look upon Jesus as the sacrifice for sin; and he was enabled to lay hold on hope, through faith in the blood of "the Lamb of God which taketh away the sins of the world;" and was strengthened through much tribulation to hold out to the end.

1th 10th mo. This day I read, "Three Months in Jamaica," by Henry Whiteley. What a picture does it present of colonial slavery, and human depravity! Severe as is the discipline of the prisoners in this colony, it is not to be compared with the tyrannical barbarity exercised upon the poor negroes; yet I think the vengeful part of it both degrading and demoralizing. Dr. Officer, of New Norfolk, formerly thought the flagellation of prisoners necessary; but he said a short time ago, when conversing with us on the subject, that he was now convinced it was an ineffectual punishment, universally degrading in its consequences. This is an increasing conviction among men who have gained some degree of victory over themselves: those who are in bondage to their own evil passions are attached to a system by which a man may receive far beyond "forty stripes save one,"—upon complaint before a magistrate. It may however generally be observed, that those who plead for flogging, practise swearing, whether magistrates or others; and their own bullying manner is often the exciting cause of the insolence in the prisoner which occasions him to be brought before a magistrate and to receive flagellation.

5th 10th mo. Had justice toward offenders been more duly considered, it would probably, long ere this, have induced the legislature to enquire more seriously than it has done into the causes of crime with a view to remedying them. This consideration is especially due to prisoners, when it appears that the use of ardent spirits is the chief cause of crime, and that by legalizing the sale of this article, and by the countenance given to its use by the community, they and the government are the chief patrons of crime.

Want of education being another fertile source of vice, consideration ought to be had to those who are ignorant, and through this cause go astray. It is not generally with themselves that the fault of want of better

education lies. Again, the immoral examples of persons of the upper and middle classes, and often of the professed teachers of religion, has, beyond a doubt, a great place in the encouragement of crime. By far the greater proportion of prisoners is from the lower classes; and it will be found that most of the crimes they have committed, were committed under the excitement of ardent spirits; and that, apart from this excitement, the criminals are not more depraved than the generality of their countrymen. Also, that most of the robberies were to enable them to indulge in vices, which money was necessary to enable them to indulge in; and that the example of indulgence in these, by those above them, (and who, to the shame of Christians, were too often counted respectable, because they possessed property to enable them to indulge,) was a great means of destroying in their minds the barrier of moral principle, that would have made them fear such indulgence. Those who expect the punishment of crime to prevent its commission, whilst such fertile sources of its propagation remain, will certainly be disappointed. The removal of those who have become contaminated, and their reformation, will no doubt prevent crime increasing as it would have done, had their influence continued to be exerted on the British population; but unless the incentives to crime be removed, punishing it will only be like trying to pump out a river that threatens inundation to a country, whilst the remedy of turning the course of the springs that supply it is neglected.

11th 10th mo. A portion of time was occupied in preparing parcels of tracts and books to send into the country. We have been greatly interested in learning, that a young woman belonging to the independent congregation, has refused taking an oath, as an evidence in the supreme court. She was called on to state her reasons for this refusal, which she did in a clear and concise manner, urging the command of Christ as the ground of her objection. As, according to existing regulations, the judge must have committed her to prison for contempt of court, had the matter been pressed, the counsel withdrew her as an evidence.

13th 10th mo. (First day.) The afternoon meeting was omitted, the inhabitants having been invited to meet us in the supreme court room, which has been kindly granted to us by the sheriff, Thomas Bannister. This meeting, at half past six o'clock, was well attended. George W. Walker, Thomas Squire and Francis Cotton were seated with me on the platform. I went to it, feeling a perfect blank as to any thing to communicate; but calmly trusting in the Lord, in whose counsel, as I apprehended, I appointed it. My mind was soon impressed with a belief, that it was my place to stand up and quote the passage, "It is a fearful thing to fall into the hands of the living God," and to comment upon the cause of this fearfulness, and upon the plan of salvation by Jesus Christ. Also to invite all to come unto God by him, and to abide in him, proving this abiding by walking "as he also walked." The congregation

was very attentive, and there was a precious solemnity at the close of the meeting, in which prayer was put up for an increase of the knowledge and practice of the things that belong to salvation. In the retrospect there is much cause for thankfulness, and for the acknowledgment, that all the glory belongs to the Lord.

14th 10th mo. Was occupied in preparing a report to the lieutenant-governor on the state of the chain-gangs and road-parties.

16th 10th mo. Engaged in transcribing the copy of "A Concise Apology for the Peculiarities of the Society of Friends, commonly called Quakers, in their Language, Costume, and Manners," which we are satisfied it is now best to publish as a tract, for the use of those attached to our Society in the colony, and for the information of others.

In the evening we accompanied John Hutchinson to the hulk chain-gang, and had a religious interview with them in a long shed, in which they regularly assemble on first and fourth days, for worship; at which times John Hutchinson reads and preaches to them. The men were very attentive. The discipline of this gang is very strict: from its local situation the men are effectually kept from strong drink. The hulks, on board which they sleep, are moored close alongside of the yard in which they muster. They are kept clean, and are well ventilated. The men are employed in public works of improvement on the side of Sullivan's Cove, and are constantly under a military guard; they sleep three in a berth. This gang is an important link in the chain of prison discipline in the colony.

21st 10th mo. We completed a report on the state of the chain-gangs and road-parties, and presented it to the lieutenant-governor, along with answers to questions put to Ronald C. Gunn, on the state of the penitentiaries at Launceston and George Town.

22d 10th mo. My mind has been brought under a great exercise respecting the practice of judicial swearing, and this has been so much increased by learning that the discourse delivered in the independent chapel was an attempt to defend it, that I have believed it will conduce most to my peace to throw something before the public on the subject. I have therefore commenced an essay, to be entitled, "The Question, are Judicial Oaths Lawful, answered; with some Observations on the Moral Influence of Oaths."

25th 10th mo. We this day accomplished the ascent of Mount Wellington. At the base there are sandstone and limestone, forming low hills; further up, compact argillaceous rock, rising into higher hills; these abound in marine fossils. The height of the mountain is nearly four thousand feet. Near the upper part the basalt in some places shows itself in columnar cliffs. The trees, for two thirds of its height, are stringy bark, white and blue gum, the peppermint-tree, &c. A species of gum-eucalyptus is frequent at an elevation of three thousand feet. Another species is found on the top of the mountain. The different species of eucalyptus are very common, and form at least seven eighths of the vast forests of Van Dieman's Land. In

the gullies of Mount Wellington the Australian sassafras is abundant: this handsome tree is accompanied by tree ferns, some of them fifteen feet high. A white gum measured thirty feet in circumference: some stringy barks exceeded this size. In the middle region of the mount the climate and soil are humid. The Australian myrtle here forms trees of moderate size. The Australian pepper-tree was also frequent, the broad-leaved grass-tree forms a striking object; it is very abundant, and, on an average, is from ten to fifteen feet high; it is much branched, has broad grassy foliage arranged round the branches, which are terminated by spikes of white flowers, intermingled with broad bract-leaves, tinged with pink. We ascended the highest portions of the mountain on the west and south, from which the view was extremely fine and interesting. It commands the whole of the southeast portion of Van Dieman's Land, with its numerous bays, peninsulas, and adjacent small islands, the singular outlines of which may be seen upon a map. The ocean forms the horizon from the westward of the mouth of D'Entree-casteaux Channel to the southward, and as far to the northeast as about Patriarch's Head. The atmosphere was rather milky, so as not to leave the northern horizon very distinct. To the westward we thought we could recognise the Peak of Teneriffe, and some mountains near Macquarie Harbour, Port Davey, and the South Cape. Hobart Town, Sorell Town, and the cultivated lands, with the houses of settlers about Richmond, New Norfolk, and Hamilton, with the courses of the river Derwent and Huron, for a considerable distance, were striking objects; and the green patches of cultivated land on Brown's river, and in various places in the recesses of the "Bush" proved interestingly the powers of industry in subduing the forest.

26th 10th mo. I omitted to notice that a young Irishman called upon me on fifth day, who came to this colony a few months ago with a small sum of money, and soon after his arrival got into a situation; but giving way to dissipated habits, and making a mock, he said, of temperance, he found many of his own stamp, who were willing to seek his friendship whilst his money lasted; this was not long, and he had incapacitated himself frequently, from intemperance, so as to have lost his situation. When his money was quite gone, his friends were gone also; and some that he had helped were unwilling to help him in return, and he was at his wit's end to know what to do. Many young men, who come out with fair prospects, ruin themselves in this way, and then find fault with the colony. Without persons have capital, and conduct to take care of it, and employ it to advantage, they should not come out to a colony like this; unless indeed they have a capital in their physical powers, combined with ability to employ them in useful mechanical business, or in agricultural labour.

29th 10th mo. Was chiefly spent in revising the tract on Judicial Oaths. In the evening we again visited the penitentiary, in which there are now a great many prisoners.



9th 11th mo. I had an interview with the lieutenant-governor, who is very desirous we should again visit the aboriginal establishment in Flinder's Island. Some differences have arisen between the missionary there and the officers, which the governor and W. J. Darling (the commandant) think we might be instrumental in settling. I have the matter under serious consideration. I would wish to go if it were a duty, but on no other consideration. Most of the day was spent in writing.

11th 11th mo. We have considered it best for us to accept the invitation to visit Flinder's Island. We are to sail this day week, and to have in company a party of aborigines from the west coast, who are going to reside on the establishment. On our return we are to be landed on the east coast, probably at Oyster Bay. By this arrangement, our projected visit into the interior is not likely to be much impeded.

15th 11th mo. We took tea with G. A. Robinson, and were introduced by him to the party of aborigines who are to go with us to Flinder's; they were smeared from head to foot with red ochre and grease, (ball de winny); and to add to their adornment, some of them had blackened a space, about a laud's breadth, on each side of their faces, having their eyes nearly in the centre of each black mark. Some of the elderly women were as far removed from handsome as I could conceive human beings to be. As they sat upon the ground, with their knees up, and their bare heads, having the hair cropped close, according to their custom with females, as a mark of distinction from the males, I could not help tracing a strong resemblance to some orang-outangs I saw in London a short time before I left. Some of the younger women had a much more agreeable appearance; and the only man in the company of those lately arrived from the west coast was tall, and of features so patriarchal and Jewish, as strongly to resemble pictures designed to represent Abraham. He was blind in one eye, which we understood he lost some years ago, by a shot from a white man.

18th 11th mo. I waited on the lieutenant-governor, to confer with him on subjects connected with our projected voyage; and also received, at his request, copies of the government instructions, for the regulation of the chain-gangs and road-parties, and for conducting the penal settlement on the Tasmarian Peninsula, viz. Port Arthur. We forwarded, by permission of the government, by the brig Isabella, to E. Sherwin, Launceston, a box of books for a Friends' library, and some tracts for distribution: the books to be under the care of A. Davy and W. Sherwin.

19th 11th mo. Chiefly occupied by packing. We waited on the lieutenant-governor to obtain instructions respecting our projected voyage. The Shamrock is to be under our direction for the voyage.

21st 11th mo. We called on the young woman who refused to take an oath in the supreme court. Our visit was satisfactory. We purpose furnishing her with some copies of the tract on Judicial Oaths. In the evening

we took possession of our berths on board the Shamrock.

(To be continued.)

*Extracts, Doctrinal, Practical, and Devotional, from the writings of George Monro, M. A.*

We shall close our extracts from this instructive volume, with the following, constituting the principal part of the supplemental chapter.

In the mean time it is not denied but confessions of faith, and especially catechisms, are of excellent use for the instruction of youth; they are so certainly, when they are the compositions of wise and good men, of men that are sober and moderate, impartial and peaceable, and who regard the concerns of Christianity in general, more than the petty interests and honour of sects in particular. When they are such as urge and explain the great and necessary truths of religion, and do not weaken and darken them by gulfeful and flattering comments, when they do not obtrude on the belief of Christians airy and uncertain speculations as articles of faith, and when less weighty matters are not set on the same level, nor made to be of the same necessity, with the essential and indispensable truths and duties of the Gospel. It is not from these that we must derive the Christian doctrines for the information of youth: no, sure, we must for this end go to a *diviner source*, even to the *Holy Scriptures*, which the blessed God hath consigned to his church, as the authentic records of his will, and are by the unanimous consent of all Christians acknowledged as such.

Though the whole scripture in general be in a large sense the doctrine of Jesus Christ, because it was He, as he is the *eternal word*, who spoke by the mouths of all the holy prophets, yet they are the writings of the New Testament, which contain those doctrines that strictly and properly are his, and more especially the four Evangelists, in which an account is given us of the *gracious words which proceeded out of his mouth*: certainly all Christians owe a peculiar veneration unto those doctrines which the Son of God himself delivered, while he dwelt in mortal flesh. It is in his heavenly discourses, which these faithful witnesses of his have recorded, that he acquaints the world with the nature of that excellent religion, that he came to publish in it. It is in these that the great and fundamental articles of faith, the necessary and indispensable rules of duty, are laid down, that by very endearing motives he invites men to become his disciples, and encourages his followers to a persevering fidelity, and that he declares what will be the sad fate of the incorrigible and unfaithful. In short, we must not imagine, that this great and incomparable Prophet, the head and chief of all the prophets, he who was so singular a person, and so singularly accomplished; he who was invested with so extraordinary an authority, and so eminently acquainted with the counsels and designs of God, did deliver his will *imperfectly* to the world, or omitted any thing

that was necessary for men either to believe or do, in order to be eternally happy: no, sure; for, during the course of his ministry on earth, he gave a full and perfect system of the Christian religion; that is, of whatever was absolutely and indispensably necessary to constitute a true Christian: so that whatever truths or duties the holy apostles, or any other truly illuminated persons, have afterwards communicated to the world, must not be looked on as additions to the essence of Christianity, but are either enlargements on, and a prosecution of the same things that were delivered by the Son of God himself, or deductions from them, and a suiting and applying them to the different states and circumstances that mankind may be in; or discoveries and explications of some mysteries and divine secrets, which though they may be very singularly useful, yet are not indispensable to our being *Christians*; from all it is plain, that in order to inform the youth of the doctrines of the Son of God in particular, a peculiar regard must be had to his own heavenly discourses: it is from what the blessed Author of our religion hath himself delivered and taught, that we are all in reason to learn the truths and duties of it.

Having thus treated of the source whence the Christian doctrines must be drawn for the instruction of youth, I would in the next place recommend to such as are obliged to oversee them, that they take care to acquaint them with the parables of our blessed Saviour. These are full of heavenly instructions, and by a sacred artifice do convey the most important things, with ease and pleasure, into the meanest capacities. They are eminently suited to engage the attention of youth, because they are put in an historical dress; for they are wont to be much delighted with discourses of this nature, and do easily retain them. It is true, the truths and duties of our religion are there under a veil, but such as may be easily penetrated. Our Lord himself hath explained a great many of them; some are obvious and plain enough in themselves; and as to those that are more dark, a careful attention to the circumstances in which they were delivered, will determine a serious, well-disposed and intelligent reader, to put a solid and useful meaning upon them. Let these divine parables, in the same order in which they are recorded in the Evangelists, one after another, and yet but one at once, be at some set times fixed on, and by way of question and answer be made familiar unto the youth; if this, or some such other method, that the discretion and piety of their instructors will suggest on this head, be taken, and insisted on, as long as it will be thought needful, and if the whole be managed in so serious and winning a manner, as will bespeak and engage their affections; I am very confident, that in a short time I am very very excellent, important and useful particulars of the Christian doctrine will be happily dropped into their hearts.

Since the gospel of St. John contains more of the doctrinal discourses of our blessed Saviour, than any other of the gospels; since his pen runs in so rapturous and seraphic a

strain, and yet simple and undisguised; since the matters that he hath recorded are great and noble, sublime and elevated, and yet necessary, solid, and instructive; since they are the sweet things, and as it were, the flowers and honey-comb of our religion that he treats of; such as the divinity of our blessed Redeemer, the dignity of his person, the excellency of his merits, the riches and power of his grace, the exceeding greatness of his love, the noble privileges entailed on all his faithful followers, the precious promises that are made to them, the consolations provided for them, the badge and character by which they are known, obedience to the great commandment of love, their most essential and indispensable obligation to conformity to and imitation of their Lord and Master; and in fine, the glory to which they shall be advanced in the other world; it will not, I am sure, seem strange, if I moreover urge, in order to acquaint the youth with the particulars of the Christian doctrine, that they be obliged to a frequent and serious perusal of this book; that they converse with it, until every period of it be not only fixed in their memories, but also imprinted on their hearts; that they read it, and meditate on it, until it be digested as it were, into their marrow and substance, till it spring up within them, into life and practice, love and obedience. It is certain that the ancients expressed a peculiar esteem and veneration for his gospel; I shall produce only, in confirmation of this, that known passage of St. Augustin, in his harmony of the Evangelists: "St. John," saith he, "was particularly pitched on to represent the divinity of Jesus Christ. And whereas the other three do in some sort walk on earth with Jesus Christ as man, and record the actions of his mortal life, St. John, on the contrary, mounts up as an eagle, above the clouds of human infirmity, and advances so far as to discover the eternal Word, God equal to God, in the bosom of the Father, without that his eyes were dazzled with the lustre of that glory. He insists more than the others, in declaring the instructions of the Son of God, and principally those that are the most sublime: and whereas the other Evangelists represent particularly those actions of our Saviour, in which he gives us a model for regulating our manners, and for the conduct of our lives; John, on the other hand, to supply what the others had omitted, applied himself more especially to deliver the more spiritual truths. And it is very remarkable," adds the same father, "that this Evangelist, who speaks more sublimely than the other three, is he who also recommends unto us more frequently and more vigorously the *love* of our brethren. And as it is he who chiefly represents Jesus Christ as God, so also it is he only, who represents him to us in a profound humility, washing the feet of his disciples; to teach us that we ought to grow more and more in humility, proportionably as we make advances in the diviner sort of knowledge."

Our blessed Saviour's divine and incomparable sermon on the Mount, recorded in the fifth, sixth, and seventh chapters of St. Matthew, is an abridgment of the Christian doc-

trine: it contains the great and essential precepts of the gospel: it informs us of those conditions, the performance whereof is required of us, in order to obtain salvation by Jesus Christ. To be short, in this admirable sermon the gospel law is published to all the world: and therefore it is absolutely necessary that the youth be instructed in all the particulars of it. And it is sad to observe, that in educating them in the Christian religion, so little regard is had to those great things, which the authority of our Redeemer hath rendered sacred, necessary, and indispensable. Things of very small moment, the peculiar principles and opinions of this, and that, and the other party, are with zeal and diligence inculcated on them, according as it is their lot to fall under the conduct of the respective votaries; whereas the indisputable maxims of Christianity, are either little noticed, or at least, not urged with the like fervour. I am of the mind, that if what our Lord hath delivered in the before-mentioned chapters of St. Matthew, were digested into a plain and easy catechism, and put in the hands of the youth, it would, without doubt, much more effectually serve the interest of their souls, than those that they are commonly obliged to make use of; in some of which, scarcely so much as one of the great precepts recommended in this sermon, can be discovered from the beginning to the end; and what truths are in them, are so embarrassed, darkened, and disguised by the speculations and dialect of the schools, which are adopted into them, that I am fully persuaded, that instead of contributing to the advancement of the youth, in the true and solid knowledge of God and Jesus Christ, and of their duty as Christians, they are really great hinderances to it, by being put in the place of those more essential and fundamental points of the Christian doctrine, that ought to be most especially inculcated and urged on the youth, in order that they may have them always in view, and regard them as sacred and inviolable maxims or aphorisms whereby to regulate their hearts and their lives.

#### On the Death of a Little Negro.

BY SUSAN FISHER.

The nobility of Portugal, when following their king to the Brazils, rendezvoused for some days at Plymouth, (Eng.) A captain took lodgings at Plymouth, and had to attend him two little negro slaves, to whom he was in the habit of behaving in the most cruel manner, frequently stripping them, and scratching their backs very severely with the point of a penknife. The landlord, compassionating the poor boys, protected them from his brutality so long as they remained at his house. The fleet being ready to sail, the captain with his victims went on board; but at night the little negroes succeeded in making their escape to the shore, and hid themselves in a barn. Handbills were circulated, and large rewards offered for their apprehension; but nothing was heard of them until, one night, the landlord of the house where they formerly lodged was surprised

with a visit from one of them, who presented himself before him, trembling, naked and nearly famished. He administered to their wants, and bade them continue in their hiding-place. A man going into the barn, discovered them; but confused by their sudden appearance, he suffered them to go to the landlord's, who refused to give them up. Their master appealed to the magistrates, who appointed a day for a hearing. The landlord went to the court, with his proteges clinging around him; and the result was, their informing the captain that his title to the slaves was forfeited; for by the laws of England, the moment a slave treads the British shore, he is free.

The boys afterwards became a part of the establishment of the Earl of Mount Edgecombe; but they always retained the greatest affection for their generous protector, whom they used to style "father." Some time afterwards, the landlord died, and the boys attended his funeral. From that period the youngest, whose name was Charles, was observed to droop; and though every thing was done to cheer him, it was of no avail. "My poor father dead!" the poor child used to say, "me die too;" and in a short time, he died of a broken heart!

Pence to thee, little stranger!

The storms of life are o'er;

Here rest secure from danger,

On Britain's sacred shore.

Yes, thou shalt make thy pillow

Where lie the brave and free;

Thy master o'er the billow

Is not so blest as thee.

Thou didst not die reclining

Upon thy mother's breast;

Another sun is shining

Where thou art doom'd to rest—

Yet hearts of noblest feeling

Shall mourn thy long last sleep,

And softest eyes be stealing

To bless thy grave and weep.

Thine was the child-like spirit

Which ever dwells above;

There, through the Saviour's merit,

Begin thy song of love!

The first-born sons of heaven

Will not despise thy hue;

Their mind to thee was given,

So tender and so true.

I will not pray that, hated

By every wretched slave,

The tyrant may be fated

To perish in the wave:—

But I will ask imploring,

When I this life resign,

My spirit may be soaring

With souls as fair as thine.

—  
Youth's Cabinet.

#### TRUTH TO THE DYING.

From Dr. Whitebridge's address to the circulating class in the Medical College of South Carolina.

It is but too common for gentlemen of our profession to think and to feel, that in respect to patients, so far as their diseases are concerned, they are not bound by the obligation of truth, but that it is always necessary to encourage and to flatter them, to effect their recovery or to prolong their life. This is an erroneous opinion, and one that I am extremely desirous should be corrected. I have seen patients encouraged, flattered and deceived by their friends and physicians, until

they were absolutely cheated out of life, and who knows but cheated too out of their soul's salvation? What, tell a lie to a sick man? It is bad enough to deceive in any case, but to tell a lie to a sick and dying man, and thus divert his mind from sacred things, deprive him of the use of precious time—time which may perhaps be to him of infinite importance—is unpardonable. Although I have no great faith or confidence in the efficacy of a deathbed repentance—believing that a man's hope for the future depends upon the manner in which he lives, rather than that in which he dies—yet, I dare not take upon me the responsibility of deceiving him—nor is there any necessity for it, or even of concealment: so far from it, that I have generally found a frank and free communication to my patients attended with the happiest results. Unconscious as they often are of their situation, I have frequently given them the first intimation of their danger, and in many instances have been the humble instrument of awakening them to a sense of their moral condition. It has been my happiness upon such occasions to witness the gratification which patients on their deathbed have evinced on receiving information, which is usually regarded not only impolitic, but unwelcome, and their thankfulness has ever been manifested by the warm effusions of a grateful heart. Instead of alarming them, as is generally apprehended, it inspires them with hope and confidence in their physician—hope in the efficacy of his remedies—trust and confidence in God!

#### CECIL.

Previous to his conversion, Mr. Cecily, one night lying in bed, was contemplating the case of his mother. "I see," said he, within himself, "two unquestionable facts: First, my mother is greatly afflicted in circumstances, body, and mind; and yet I see that she cheerfully bears up under all, by the support she derives from constantly retiring to her closet and her Bible. Secondly, that she has a secret spring of comfort, of which I know nothing; while I, who give an unbounded loose to my appetites, and seek pleasure by every means, seldom or never find it. If, however, there is any such comfort in religion, why may not I attain it as well as my mother? I will immediately seek it of God." He instantly rose in his bed, and began to pray. But he was soon damped in his attempt, by recollecting that much of his mother's comfort seemed to arise from her faith in Christ. "Now," thought he, "this Christ I have ridiculed. He stands much in my way, and can form no part of my prayers." In utter confusion of mind, therefore, he lay down again. Next day, however, he continued to pray to the "Supreme Being," and began to consult books, and to attend preachers. His difficulties were gradually removed, and his objections answered, and his course of life began to amend. He now listened to the pious admonitions of his mother, which he had before affected to receive with pride and scorn; yet they fixed themselves in his heart like a barbed arrow: and, though the effects were

at the time concealed from her observation, yet tears would fall from his eyes as he passed along the streets, from the impression she had left on his mind. Now he would discourse with her, and hear her without outrage; which led her to hope that a gracious principle was forming in his heart, and more especially as he then attended the preaching of the word. Thus he made some progress; but felt no small difficulty in separating from his favourite connections. Light, however, broke into his mind, till he gradually discovered that Jesus Christ, so far from "standing in his way," was the only "way, the truth, and the life," to all that come unto God by him.—*Intelligencer.*

The knowledge of Christ is not literal, traditional, or fleshly, nor can it be received by the natural understanding; but it is spiritual, and the understanding must be given by God, which receives it. "He hath given us an understanding, that we may know him that is true."—1 John, v. 20. A man may read scriptures, hear sermons, &c., and thereby gather a knowledge into the old understanding, but this understanding into which the knowledge is gathered, nor the knowledge itself which is gathered, is spiritual, but fleshly, and so cannot save. He that comes once to receive an understanding from Christ, and to have the knowledge of Christ poured forth from Christ into his heart, knows the difference between that and the understanding into which he gathers things. The knowledge of Christ after the letter, and a faith in him answerable to such knowledge, will not save, but a man must know him in that spirit, life and power wherein He lives, if he groundedly hope to be saved by him.

All things in religion, acceptable to God, flow from the Spirit. All knowledge is to come from him; for he alone hath revealed and can reveal truth, and is appointed by Christ to lead into all truth. All worship is to be offered up in him. They who worship the Father, must worship him in the Spirit and in the truth; for the Father seeketh such to worship him; but rejecteth all other worshippers and worship, how glorious soever their worship may seem to them. Particularly, praying is always to be in the Spirit, so singing, yea the whole life and conversation is to be in the Spirit. "If ye through the Spirit, mortify the deeds of the body, ye shall live." Indeed a Christian is nothing, and can do nothing, without the power and presence of the Spirit of God in him. So then if nothing in religion can be done, with acceptance to God, without the Spirit, then the Spirit is the first thing to be looked after by him who would be truly religious.

That whereby the Spirit of God convinceth of sin, is his light shining in the conscience. Fallen man is darkness. The light shineth in the darkness, and shows man the evil, which otherwise would lie covered in him. Man fell from God, lost the image of God,

and became wholly darkness. The Spirit of God is light, and shines in the darkness, and strives with man to seduce him back again to that light from which he fell. "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." Where did the apostles and Christians in those days meet with the light of the knowledge of the glory of God in Christ? God shined in their hearts. He who made the light to shine out of the dark deep by his Spirit, by the same Spirit made the light of the knowledge of life shine in their dark hearts; and there it is also that the work of conviction is wrought by the same Spirit. He that perfects the good work in the heart, is the same who begins it there; and his beginning is, by reproving and convicting of sin, and so turning the heart from it unto God, and unto the obedience of that righteousness which he makes manifest.

The Scriptures were not given for men to gather out of, and lay a foundation of faith there, by their own wills; but to discover and testify of the foundation. And he that comes thither, and is built there, knows the truth, not because the Scriptures say so, but because he feels the thing, grows up in the thing, and the thing in him, whereof the Scripture speaks. And this knowledge shall abide, and this faith and this righteousness, and this holiness, and this redemption; whereas the other is but a name, put upon that which is not the thing.—*Isaac Pennington's Works.*

DIED, on the 11th instant, at her residence at Washington, Dutchess county, New York, our beloved friend ANNA M. THORN, in the 73d year of her age. By this dispensation of a gracious Providence her own family and the Society of Friends have sustained an afflictive bereavement. In social and religious life she was much, we might say universally, beloved by those who were acquainted with her. The natural cheerfulness and vivacity of her disposition being happily chastened by divine grace, made her a most interesting companion, and strongly attracted the attention of her friends. To young persons she manifested a most extraordinary affection; hence she had much place with this interesting class, and was often concerned in the exercise of her excellent gift in the ministry on their behalf; for she was a minister of the gospel, sound in its blessed doctrines, and faithful in advocating them. During her last illness (about five weeks) she manifested great resignation to the Divine will, and a humble and abiding reliance on her Lord and Master for salvation. After reviving from a fainting fit, she said, "For two nights past my mind has been so gathered from the world, and swallowed up in the goodness of my heavenly Father, that I have hardly known whether I was in the body, or out of it. Oh, my sweet peace that I feel—nothing is in my way to the heavenly kingdom—surely the world can neither give such peace nor take it away." At another time she said, "I now feel that I have not been following cunningly devised fables; but by the pure living and eternal substance. Oh, how good my heavenly Father has been to me; he has borne up my head, and through many deep trials—he does not forsake me now. Oh, how I remember Him who trod the wine-press alone; who suffered for me; what are my light afflictions to his?" At another time, "Tell all my dear friends, every where, how happy I am; all is peaceful and quiet; my love flows to the whole human family." Her exit was remarkably sudden and quiet, and with the sweet frame of her mind during her illness, seemed to prevail the language, "See in what peace a Christian can die."

## CHILD AT THE MOTHER'S GRAVE.

My mother's grave! 'Tis there beneath the trees,  
I love to go alone, and sit, and think  
Upon that grassy mound. My cradle hours  
Come back again so sweetly, when I weep  
And lifted up my head, to kiss the cheek  
That bowed to meet me.

And I seem to feel  
Once more the hand that smother'd my clustering curls,  
And led me to the garden, pointed out  
Each fragrant flower and bud, or drawing back  
My foot, lest I should careless crush the worm  
That crawl'd beside one.

And that gentle tone  
Teaching to pat the house-dog, and be kind  
To the poor cat, and spare the little flies  
Upon the window, and divide my bread  
With those that hunger'd, and bow meekly down  
To the gray-headed man, and look with love  
On all whom God hath made.

And then her hymn  
At early evening, when I went to rest,  
And folded closely by her bosom, sat  
Joining my cheek to hers, and pouring out  
My broken music with her tuneful strain:  
Comes it not back again that holy hymn,  
Even now upon my ear?

But when I go  
To my lone bed, and find no mother there,  
And weeping kneel to say the prayer she taught,  
Or when I read the Bible that she loved,  
Or to her vacant seat at church draw near,  
And think of her, a voice is in my heart,  
Bidding me early seek My God, and love  
My blessed Saviour.

Sure that voice is hers;  
I know it is, because these were the words  
She used to speak so tenderly with tears,  
At the still twilight hour, or when we walked  
Forth in the spring, amid rejoicing birds,  
Or whispering talked beside the winter fire.  
Mother! I'll keep these precepts in my heart,  
And do thy bidding.

Then, when God shall say,  
My days are finish'd, will he give me leave  
To come to thee? Ah! can I find thy home,  
And see thee with thy glorious garments on,  
And kneel at the Redeemer's feet, and beg  
That where the mother is the child may dwell!

L. H. S.

## THE FRIEND.

FIFTH MONTH, 26, 1838.

In our last number we noticed the destruction of the "Pennsylvania Hall," which took place on the evening of the 17th inst. The building had recently been erected under the auspices of the "Pennsylvanian Anti-Slavery Society," and was intended as a place for the public discussion of all subjects not of an immoral tendency, including that of abolition. It was opened for the first time on the 14th, and meetings, for different purposes, had been held morning, afternoon, and evening, on second, third, and fourth days, and on the morning of fifth day. On fourth day evening, while a very large assembly was listening to a discussion upon Slavery, a mob of some hundreds collected, and made an attack upon the house and audience, by throwing stones in at the windows, demolishing the glass, and some of the sash. The blinds hanging in the windows protected the audience in great measure from the missiles, and but one or two individuals were wounded. Upon the breaking up of the assembly, the few blacks who were

present made their exit by a back door, and all escaped unhurt, except one man who was seized and dangerously wounded by blows inflicted on the head with a club. The mob then dispersed. On fifth day, the mayor of the city having represented to those having control of the Hall, the probability of a disturbance taking place, if it should be opened again while so much excitement prevailed, they gave up the key to him, and placed the property under his control and keeping. Throughout the course of the day groups of persons had constantly obstructed the passage in front of the building, and a rumour was current that an attack was to be made upon it after dark. Notwithstanding all this, from some unexplained cause, no care was taken to protect the property, and keep the peace of the city, by calling into service a sufficient body of the police. At night-fall thousands assembled in front of and around the Hall, and the mayor having repaired to the spot, addressed the multitude, informing them that the property had been given into his keeping, and that no meeting would be held there that evening. He decanted upon the necessity there was to preserve order, and to respect the laws, and exhorted them to go quietly home. He was answered with cheers of derision and defiance, and in a few minutes was hustled off the ground. The work of destruction then commenced. The mob attacked the doors and windows with axes and heavy beams of timber, brought with them for the purpose, and soon forced an entrance. Success seemed to inflame their passions to the highest pitch, and they rushed into the devoted building with dreadful shouts and imprecations. Two unsuccessful attempts were made to kindle a fire, but the third was effectual, and the pipes being torn from the walls the main room was inundated with gas, and in a few minutes the whole edifice was wrapped in flames. When the engines came upon the ground, the efforts of the firemen were exclusively directed towards preventing the destruction of the surrounding houses; and having been threatened with the vengeance of the mob, should they attempt to arrest the conflagration of the Hall, they, either voluntarily, or from fear, refrained from throwing a drop of water upon it, and in the course of three hours the whole was completely destroyed; and the rioters then dispersed.

But it was not to be expected that the lawless and incendiary spirit which had been allowed thus to gratify its appetite for destruction, unchecked, would rest satisfied with the one outrage; and accordingly on the next evening they broke into and fired the building just erected by the Association for the Care of Coloured Orphans in Thirteenth st. above Calowhill. Happily the helpless objects of this charity had not yet been removed into their new quarters, but nearly all the furniture and bed clothing in the house were destroyed, and the house itself injured materially; the damage being estimated at 1500 dollars. Here another attempt was made by the incendiaries to prevent the firemen from performing their duty, and the whole edifice with its contents

would inevitably have been destroyed, but for the prompt and efficient conduct of M. M. Michael, one of the magistrates of the district within which "The Shelter" is located, who by entreaty and exhortation induced the firemen to assist him in driving off the mob, and to extinguish the fire. Leaving this scene of havoc, the mob proceeded to Sassafras alley, and assaulted the house of an inoffensive coloured man, the doors and windows of which they dashed in, and destroyed the furniture.

On the evening of the 19th the rioters again assembled, and marched to the African meeting house in Sixth street below Pine, with the avowed purpose of razing it to the ground. The police, however, were on the spot, and though some of the windows were broken, yet the house escaped without much damage. From thence they moved off to avenge themselves of an editor of a daily paper who had expressed his disapprobation of their outrageous conduct; but finding the mayor upon the ground, accompanied by a strong body of the city watch, and that there was no probability of being able to work mischief in that quarter, part of them dispersed, while the remainder, stimulated by liquor, repaired to the lower part of the city and attacked the blacks in some of their houses. Several were arrested, and quiet finally restored, but a long time must elapse before the disgrace inflicted upon the character of our city can be forgotten or effaced.

The committee to superintend the Boarding School at Westtown, will meet in Philadelphia on sixth day, the 8th of next month, at 3 o'clock p. m. The committee on teachers meet at the same place and on the same day, at 10 o'clock a. m.; and the visiting committee attend at the school on seventh day, the 2d of the month.

THOMAS KIMBER, Clerk.

Philada. 5th mo. 26th, 1838.

MARRIED, at Friends' meeting, Fallsington, Bucks county, on the 17th instant, WILLIAM M. PITFIELD, of this city, to ANN BROWN, daughter of David Brown, of Penn's Manor.

— at Friends' meeting, Rancocas, near Burlington, New Jersey, on the 16th instant, JAMES HILDYARD, of the city of New York, to RACHEL W. daughter of George Haines, of the former place.

DIED, at Everton, Byberry, on the 2d ult., MARY R. wife of Asa Walsmley, in the 57th year of her age, after a long and painful illness, which she bore with much patience, resignation, and quietude of mind, at different times feelingly repeating the following lines, when speaking of her afflictive complaints:

"But if I must afflicted be,  
To suit some wise design,  
I'll man my soul with firm resolves  
To bear and not repine!"

Which was mercifully granted her. Thus died this dear friend in the midst of her usefulness, beloved by and loving all who knew her.

— in LYNN, on the 25th of second month, HULDAH A. wife of Wm. B. Oliver, aged 28 years.

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# THE FRIEND.

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For "The Friend."

## FOREIGN SLAVE TRADE.

Within a few days I have had placed in my hands part second of "A Brief Account of the Foreign Slave Trade;" the first part of which was published at the commencement of 1837. Both are "compiled almost exclusively from the official accounts which have, from year to year, been presented to parliament by order of the crown," and the present number presents a condensed view of the state of the slave trade during the past year.

Probably there may be greater ignorance on my part, than on that of the members of our Society generally; but I candidly confess, that I have risen from the perusal of this painfully interesting pamphlet, not only with feelings of distress, but amazed at the vast extent to which the accursed traffic in human beings is still carried on, and at the apathy, nay, the complaisance with which it continues to be regarded by nations professing the Christian religion, and some of them arrogating the character of champions of the rights of man. We have been so long accustomed to hear and speak of the "abolition" of the slave trade, and so much has really been done by two or three governments for its legal suppression, that we are in danger of being deluded into the belief that the atrocity of kidnapping the poor natives of Africa, and the horrors of the "middle passage," are mere matters of history; to be executed, as the barbarous crimes of darker times, but too revolting to be perpetrated by the basest in the nineteenth century. How startling then and almost incredible is the announcement of the fact, proved however incontestably by eye-witnesses, that within the year 1837 there were shipped from the eastern and western shores of Africa, no less than 120,000 men, women, and children; and that since the period when England passed her first abolition act, now about thirty years, Africa has had 3,000,000 of her children torn from her bosom, to be consigned either to the waves on which they are borne, or to the untold miseries of abject slavery. Although several of the governments of Europe, as well as our own, have passed laws forbidding their subjects to engage in the trade;

and rendering all vessels liable to confiscation which are found employed for the purpose of transporting slaves; yet there are others who still refuse to declare the commerce in human flesh illegal, and whose flags are daily prostituted, to screen from merited punishment these bold violators of every moral and religious law. Even our own government, from its unwillingness to accede to the proposition made by England of the mutual right of search, continues to be greatly accessory to the continuance of the slave trade.

But I propose giving the readers of "The Friend," some extracts from the pamphlet, commencing with the part which refers to the United States, in order that we may be aware of our own guilt before we judge of others.

### United States of North America.

Every year as it passes, gives us increasing cause to deplore, that America persists in refusing to adopt, in unison with this and other countries, those measures which appear most likely to prevent her flag from the degradation of protecting the plunder acquired by the greatest scoundrels under the sun, and screening from justice the most flagitious monsters of all nations, who, guilty of crimes they dare not commit under the flag of their own nations, seek, and find, protection from that of America, knowing, that although America has declared a foreign slave trade to be piracy, she prefers, that her flag should be thus degraded, rather than waive a point of etiquette, which has been given up by all the proud old monarchies of Europe.

We feel tempted to say much on this subject, but we will refrain for the present, and proceed at once with our extracts from the official documents.

The following is an extract of a despatch from her majesty's commissioners at Havana, to Lord Palmerston, dated 25th October last; and to its contents we beg the most serious attention of all our readers.

"During the months of August and September there arrived here for sale, from the United States, several new schooners, some of which were already expressly fitted for the slave trade.

"Amongst them we have been able to ascertain the names of four, viz. 'Emanuel,' 'Dolores,' 'Anaconda,' and 'Viper.' They vary in size from fifty to one hundred and fifty tons; their construction is of the slightest possible description; their rig that of the New York pilot boats, and such as is very much in use by the coasting traders of the ports of this island. They are furnished with thirty sweeps, are unarmed, of very light draught of water, and certainly a class of

vessel admirably adapted for escaping from and deceiving his majesty's cruisers.

"The present system under trial by the slave speculators is, that they shall leave the coast of Africa in convoys of three or four, trust entirely to speed, and, in the event of being hard pressed by chase, to sacrifice one of their number for the purpose of securing, if possible, the safety of the others.

"The 'Emanuel' and 'Dolores' were purchased, and have since left the port (we believe with other names), on slaving expeditions, under the Spanish flag.

"But to our astonishment and regret, we have ascertained that the two latter vessels, the 'Anaconda' and 'Viper,' the one on the 6th, the other on the 10th current, cleared out, and sailed from hence for the Cape de Verde islands, under the American flag.

"These two vessels arrived in the Havana, fitted in every particular for the slave trade, and took on board a cargo which would at once have condemned as a slaver any vessel belonging to the nations that are parties to the equipment article. It is unnecessary for us to occupy your lordship's time with a recital of the various evils which will arise, should a continuance of this scandalous and open abuse of the American flag be countenanced by that government.

"It is, nevertheless, our duty to state, that the slave-dealers have conceived great hopes of being able to cover their nefarious speculations in this way, founded upon the definitive determination of the president 'not to make the United States a party to any convention on the subject of the slave trade;' and, judging from the observable impetus which their view of the above declaration has given to the slave trade, we fear, that before any representation can reach Washington, many similar enterprises will have been embarked in. Thus, my lord, so far as we are informed, or are able to draw an inference from these distressing details, the expression of the above determination by the head of a free government, upon a subject represented as being 'an object in which every branch of the government and the whole people of the United States feel a deep solicitude,' has been the means of inducing American citizens to build and fit in their own ports vessels only calculated for piracy or the slave trade, to enter this harbour, and, in concert with the Havana slave-traders, take on board a prohibited cargo, manacles, &c., and proceed openly to that most notorious depot for this iniquitous traffic, the Cape de Verde islands, under the shelter of their national flag. As a further exemplification of the mistake which we consider that government to have made in

withholding its consent to the recent conventions, we may add, that while these American slavers were making their final arrangements for departure, the Havana was visited more than once by American ships of war, as well as British and French.

"His majesty's commissioners therefore, are not without a hope, that a recital of the above facts, and the return thus made by some of the citizens of the United States to their government for the jealous care with which it has sought to preserve their rights and dignity, in refusing to accede to the only efficacious measures yet put into operation for the suppression of the slave trade, (*i. e.*) the mutual right of search and the equipment article, that government will be induced to reconsider the consequences thus likely to ensue, should it permit the present facilities to exist.

"It is true, that the mockery of a sale, or transfer to a Portuguese subject is to be enacted when these vessels reach their present destination; but such an excuse, if offered, can never be admitted in extenuation of the crime which we hold all concerned in the expedition to be guilty of.

"As the cargoes of these vessels were placed on board them by the French house of Forcade & Co., established here, his majesty's commissioners considered it their duty to address a letter to the French consul-general upon the subject, of which we have the honour to enclose a copy, together with that gentleman's reply.

"We also addressed a letter to the American consul, of which we beg leave to enclose a copy, together with the reply made by the American vice-consul, the consul being absent from his post, but expected to return in a few days.

"The American vice-consul having obligingly furnished us with the most important part of the information which we asked from the captain-general, viz. the names of the Americans under whose charge, as masters, these vessels quitted the Havana, his excellency's refusal is of little importance. The subjoined list gives the dates of clearance and the names of the masters, from the books of the American consulate.

"*Anaconda*, Wm. Knight, master, cleared on the 4th instant; *Viper*, H. Galt, 8th instant; *Fanny Butler*, Allen Richard, 22d instant; *Rosanna*, George Chason, 22d instant.

"The '*Fanny Butler*' and '*Rosanna*,' have proceeded to the Cape de Verde islands and the coast of Africa, under the American flag, upon the same inhuman speculation."

"The aid given by the citizens of the United States to slave dealers is further incidentally proved in the case of the '*El Explorador*,' (belonging to the famous slave-trading firm of Blanco and Carbello, at the Havana,) which was condemned at Sierra Leone. Amongst the papers exhibited before the mixed commission court, there was a copy of instructions to the master from the owners, in which they inform him, "in case of accident, that their correspondents at Matanzas are Messrs. Peter Muir & Co.; at Baltimore, Messrs.

Peter Harmony & Co.; in New York, Robert Barry, Esq.; in Porto Rico, Mr. Peter Cuarch; in Santiago de Cuba, Messrs. Rafael Maio & Brothers; and in Trinidad, Messrs. Fernandez Bartida & Co., upon either of which firms he may draw on account of the expedition he was engaged in." We hope some enquiry will be instituted as to the connection of this house at Trinidad with the slave trade.

The annual report of her majesty's commissioners at Havana, contains the following important paragraph respecting the conduct of American citizens engaged in the slave trade enclosed on at that port:—

"Enclosure No. 4, containing a list of American slave-vessels which have sailed from this port for the coast of Africa, has already formed the subject of a despatch to your lordship; nevertheless, we cannot conceal our deep regret at the new and dreadful impetus imparted to the slave trade of this island by the manner in which some American citizens impudently violate every law, by embarking openly for the coast of Africa under their national flag, with the avowed purpose of bringing slaves to this market.

"We are likewise assured, that it is intended by means of this flag to supply slaves for the vast province of Texas; agents from thence being in constant communication with the Havana slave-merchants."

We scarcely dare now enter upon the fearful question of the enormous impetus likely to be given to the slave trade in consequence of the new state of affairs which has arisen in regard to the Texas. We are informed on undoubted authority, that within the last twelve months, 15,000 negroes were imported into that province, it may be said, direct from Africa, as they were merely transhipped at Cuba, many of them not having even been landed there, and those that were, merely placed *en dépôt* till vessels were ready to receive them.

The contemplation of the possible, nay, we fear probable, annexation of Texas to the United States, perhaps at no distant period, absolutely fills us with dismay, when we reflect (to use the words of a most able and eloquent American writer, Dr. Channing,) that "the annexation is sought for, for the very purpose of extending slavery, and thus necessarily to give new life and extension to the slave trade." On this subject we cannot express our own sentiments more strongly, than by continuing to use the doctor's own words, which we do the more readily, as they afford us at the same time, the important testimony of so acute and eminent a subject. Dr. Channing, in his letter on this subject "to the Honourable Henry Clay," says, "A new and vast market for slaves cannot of course be opened without inviting and obtaining a supply from abroad as well as from this country. The most solemn treaties, and ships of war lining the African coast, do not, and cannot, suppress this infernal traffic, as long as the slaver, freighted with stolen, chained, and wretched captives, can obtain a price proportionate to the peril of the undertaking."

"The annexation of Texas, I have said,

will extend and perpetuate slavery. It is fitted and still more intended to do so. On this point there can be no doubt. As far back as the year 1829, the annexation of Texas was agitated in the southern and western states; and it was urged on the ground of the strength and extension it would give to the slaveholding interest. In a series of essays ascribed to a gentleman, now a senator in congress, it was maintained, that five or six slaveholding states would by this measure be added to the Union; and he even intimated, that as many as nine states as large as Kentucky might be formed within the limits of Texas. In Virginia, about the same time, calculations were made as to the increased value which would thus be given to slaves, and it was even said, that this acquisition would raise the price FIFTY PER CENT. Of late the language on this subject is most explicit. The great argument for annexing Texas is, that it will strengthen the peculiar institutions of the south, and open a new and vast field for slavery.

"By this act, slavery will be spread over regions to which it is now impossible to set limits. Texas, I repeat it, is but the first step of aggressions. I trust, indeed, that Providence will beat back and humble our cupidity and ambition. But one guilty success is often sufficient to be crowned, as men call it, with greater, in order that a more awful retribution may at length vindicate the justice of God, and the rights of the oppressed. Texas, smitten with slavery, will spread the infection beyond herself. We know that the tropical regions have been found most propitious to this pestilence; nor can we promise ourselves that its expulsion from them for a season forbids its return. By annexing Texas, we may send this scourge to a distance, which, if now revealed, would appal us, and through these vast regions every cry of the injured will invoke wrath on our heads.

"By this act, slavery will be perpetuated in the old states as well as spread over new. It is well known, that the soil of some of the old states has become exhausted by slave cultivation. Their neighbourhood to communities which are flourishing under free labour, forces on them perpetual arguments for adopting this better system. They now adhere to slavery, not on account of the wealth which it extracts from the soil, but because it furnishes men and women to be sold in newly settled and more southern districts. It is by slave-breeding and slave-selling, that these states subsist. Take away from them a foreign market, and slavery would die. Of consequence, by opening a new market it is prolonged and invigorated. By annexing Texas, we shall not only create it where it does not exist, but breathe new life into it, where its end seemed to be near. States which might and ought to throw it off, will make the multiplication of slaves their great aim and chief resource.

"Nor is the worst told. As I have before intimated,—and it cannot be too often repeated,—we shall not only quicken the domestic slave trade;—we shall give a new impulse to the foreign. This indeed we have pronounced

*in our laws to be felony; but we make our laws coercive when we offer to rapacious men strong motives for their violation. Open a market for slaves in an unsettled country, with a sweep of sea-coast, and at such a distance from the seat of government that laws may be evaded with impunity, and how can you exclude slaves from America? It is well known that cargoes have been landed in Louisiana. What is to drive them from Texas? In incorporating this region with the Union to make it a slave country, we send the kidnapper to prowl through the jungles, and to dart, like a beast of prey, on the defenceless villages of Africa. We chain the helpless despairing victims; crowd them into the fetid, pestilential sleep; expose them to the unutterable cruelties of the middle passage, and, if they survive it, crush them with perpetual bondage."*

This is an appalling picture—a fearful prophecy of the miseries which we believe must follow the annexation of Texas to the United States. Surely it is the duty of England to use every exertion to prevent such a catastrophe:—the bounden duty of every man who has signed a petition against slavery or the slave trade, to call instantly and earnestly upon government and the parliament to prevent the consummation of such an enormous and crying evil as is here contemplated.

#### ATHENS.

##### MORNING VISIT TO THE ACROPOLIS.

In the New York Observer of last week, is a letter from a correspondent in Greece, of which the following is an extract—

It was one of the loveliest days in the calendar of a Grecian year—a perfect Athenian day. as serene, bright, and sparkling as the pages of Sophocles. I visited the Acropolis before breakfast, and beheld the sun rise from the southwest corner of the Parthenon. It is a lovely view. There is no scene at any time that throws you back so completely within the shadows of past ages, the remembrances of Athenian glory, as that which you command of the south side of the Acropolis. The modern city is entirely out of view, the ruins of temples and theatres are around you, a silent plain reposes at your feet with a Sabbath-like stillness and sacredness. At this hour the new risen sun is pouring his shafts of light from the brow of Hymettus down into the vale and across the plain upon the crested mount of the Acropolis, whose magnificent temple has received his earliest beams upon its eastern front for more than two thousand years. Let me endeavour to point out in detail the features in this meditative, thoughtful melancholy scene of beauty. The mountain range of Hymettus, covered with a dewy mist or veil of light; the course of the Illyssus, the lonely stupendous columns of the temple of Jupiter Olympus in the plain, the ruins of the theatres of Bacchus and Herodes at your feet, the hall of the Museum with its ancient monument in front, with the prison of Socrates discernable at a distance, and on your right the Pnyx and the Areopagus, the scenes of the eloquence of Demosthenes and Paul. Beyond these objects, which lie within the pre-

dicts of the ancient city, the view stretches off seaward, and takes the intervening olive-covered plain, with its long straight white road to the Piræus; then the beautiful outline of the coast, and the harbour of the city, with its houses and its ships asleep in the morning air; then the sheet of water like a lake, the islands of Salamis and Egina, and the waving picturesque outline of the mountains of the Peloponessus beyond, with the long shining horizon of water and sky towards the south. What a complication of objects for the eye, distinguishable from the base of the Parthenon! A meditative mind may here "think down hours to moments!" Turn now to the temple, from the foot of one of whose columns you have been gazing. What a venerable, majestic, melancholy pile of ruins! Ascend to the pediment on the top, and the view from the roof is still more beautiful. How striking the effect of the eastern sky seen through its colonnade, and of its marble column against the glowing sky! One could muse a whole day at a time amidst such scenes, for indeed it is a pile of wondrous beauty, even its fragments.

Athens is remarkable above all other ancient cities, of which the ruins still remain, for the accuracy with which the nature of its existing fragments, and the position of its points of greatest interest have been ascertained. The Acropolis could never be mistaken, and the hill of Areopagus, the Pnyx, the Stadium, the Dionysiac Theatre, the Temple of Theseus, and one or two other points, are ascertained with equal certainty. A comparison of the account of Pausanias with the notices in other ancient writers, and the description in modern travellers, have traced almost every locality with uncommon clearness and satisfaction. To the Christian, the hill of Areopagus is undoubtedly the point of highest interest in Athens, for it unites the classical associations with the far nobler ones of the gospel, throws around them an air of religious feeling, and mingles without effort a religious with a classical enthusiasm in the mind. Were it not for this, a devout man would almost feel reproved for lingering with such intensity of feeling amidst the memorials of an idolatrous people. For amidst all the recollections of this most interesting city, and all the surpassing loveliness of its ruined temples and remains, one cannot help remembering that God is not there; there is nothing which connects them with him, or sheds a single beam of heavenly interest upon them. There is the interest of eloquence, poetry, intellectual greatness, the memory of great men and noble actions, proofs of genius in prodigal splendour, pages in this world's history scarcely to be surpassed,—but God is not in all their thoughts—they are at a dread remove from the spirit of the gospel, the empire of the cross. There is a wide chasm, a great gulf fixed,—the memory of Paul preaching at Athens on Mars' Mill, is the only bridge thrown across it; but that one scene redeems the whole from its naked paganism, and links something of a divine and heavenly interest with every surrounding spot.

We will take the 19th chapter of the Acts of the Apostles, and visit that interesting place with Paul's speech in our hands, to illustrate it from the scenes before us. The Areopagus is a rocky hill, which protrudes its gray cliffs on the brow of a valley a very little northwest from the Acropolis. The end of the hill near the Areopagus is craggy and precipitous, the other end a rough slope towards the open valley, the hill of the nymphs, and the plain on the west and north. The hill of the Pnyx, or place of ancient popular assembly and debate, is nearly opposite on the southwest, the pulpit of Demosthenes and that of Paul being full in sight of each other. Between these two hills was the ancient *agora* or market place, scarcely two minutes walk from the Areopagus and nearly bounded by it. There was another *agora* in existence on the northern side of the hill, the entrance or portion of which remains to this day, nearly in the heart of the modern city. At present the hill of Areopagus is entirely beyond the limits of the city, surrounded by open cultivated land, and the *agora* in the valley in front is now sown with wheat, which is just covering the ground with its green blade. On the day when the Epicureans encountered him, the Apostle might have been disputing in this ancient *agora* before us, where the wheat is now growing, or he might have been in the other *agora*, where you see the Doric portico, with its marble columns. The ancient *agora* is supposed to have been deserted and its building left somewhat to decay, after the cruel massacre by Sylla, about 150 years before Paul was at Athens; and when Strabo wrote, in the time of Augustus, about 100 years before Christ; and Pausanias in the time of Hadrian, about 100 years after Christ, the new *agora* was doubtless the most frequented. Of this building, as we have said, the porch remains, with a post of marble inscribed with edicts in regard to the prices of the market; so that, when we are walking through it, we may imagine ourselves with some probability, treading in the spot where Paul disputed with the idolatrous Greeks. We should like it, if the Jewish synagogue, where he disputed daily with the Jews and the devout persons, were as accurately known in its locality as this market.

He saw the city wholly given to idolatry. That was just the description of Athens in the time of her greatest splendour. Besides the sumptuous architectural religious piles of the age of Pericles, the Emperor Hadrian, a little later than Paul's era, finished the building of the stupendous temple of Jupiter Olympus, the remains of which excite our wonder and admiration; and the city had been for centuries crowded with increasing memorials of paganism, splendid allurements to idolatry, temples and statues of the gods. The same Roman emperor who completed this last stupendous pile for the Jupiter of the Athenians, had also erected a temple in honour of Jupiter Capitolinus in Jerusalem itself, upon the very mountain where had stood the house of the Living God, and a temple to Venus upon the mount of Calvary, and another to Jupiter upon the garden of the sepulchre. As individually

the devils in the time of Christ, before quitting the possession of their unfortunate victims, threw them down and tore them, so the spirit of idolatry was probably never more rife, and its excesses never more furious, than when its reign in the hearts of men was drawing to a close before the advancing kingdom of the Redeemer. Perhaps the Athenians were never more idolatrous than then; and on every side, and at almost every corner in the streets, arose statues sculptured with all the splendour of the genius of Phidias, to challenge the worship of every beholder. Although the lusts and appetites of men had been personified for their adoration, not a solitary form of holiness could be found to claim their hearts. Paul's spirit was stirred within him, and well it might be, at the melancholy sight of the entire reign of such a splendid and seductive idolatry.

### Emancipation in the West Indies.

From a six months' Tour in Antigua, Barbadoes, and Jamaica, in the year 1837, by James A. Thome, and J. Horace Kimball.

#### ANTIGUA.

(Continued from page 267.)

#### MARKET.

*Saturday.*—This is the regular market-day here. The negroes come from all parts of the island; walking sometimes ten or fifteen miles to attend the St. John's market. We pressed our way through the dense mass of all hues, which crowded the market. The ground was covered with wooden trays filled with all kinds of fruits, grain, vegetables, cakes, candies, &c., also fowls, fish, and flesh. Each one as we passed called attention to his or her little stock. We passed up to the head of the avenue, where men and women were industriously employed in cutting up the light fire-wood which they had brought from the country on their heads, and binding it into small bundles for sale. Here we paused a moment, and looked down upon the busy and crowded multitude below. The whole street was a moving mass. There were broad Panama hats, and gaily turbans, and uncovered heads, and heads laden with water pots, and boxes, and baskets, and trays—all moving and mingling in seemingly inextricable confusion. There could not have been less than fifteen hundred people congregated in that street—all, or nearly all, emancipated slaves. Yet, amidst all the excitements and competitions of trade, their conduct toward each other was characterized by politeness and kindness. Not a word, or look, or gesture of insolence or indecency did we observe. Smiling countenances and friendly voices greeted us on every side, and we felt no fears either of having our pockets picked or our throats cut!

At the other end of the market-place stood the *lock-up house*, the *cage*, and the *whipping post*, with stocks for feet and wrists. These are almost the sole relics of slavery which still linger in the town. The *lock-up house* is a sort of jail, built of stone—about fifteen feet square, and originally designed as a place of confinement for slaves taken up by the

patrol. The cage is a smaller building, adjoining the former, the sides of which are composed of strong iron bars. It was fitted called a *cage*. The prisoner was exposed to the gaze and the insult of every passer by, without the possibility of concealment. The whipping post is hard by, but its occupation is gone. Indeed, all these appendages of slavery have gone into entire disuse, and Time is doing his work of dilapidation upon them. We fancied we could see in the marketers, as they sat in the shade of the buildings, or walked in and out at the doorless entrance of the lock-up house, or leaned against the whipping post, in careless chat,—that harmless defiance which would prompt one to beard the dead lion from whose paws he had but just been delivered by a timely shot.

Returning from the market, we observed a negro woman passing through the street, with several large hat boxes strung on her arm. She accidentally let one of them fall. The box had hardly reached the ground, when a little boy sprang from the back of a carriage rolling by, handed the woman the box, and without waiting for any reply, hastened to remount the carriage.

#### CHRISTMAS.

During the reign of slavery, the Christmas holidays brought with them general alarm and apprehensions of insurrection. To prevent such results, the militia was uniformly called out, and an array made of all that was formidable in military engineering. But this custom was dispensed with at once, after emancipation. As Christmas came on the Sabbath, it offered an opportunity of testing the respect for that day. The morning was similar, in all respects, to the morning of the Sabbath described above; the same serenity reigning every where—the same quiet in the household movements, and the same tranquillity prevailing through the streets. We attended morning service at the Moravian chapel, as before. Notwithstanding the descriptions we had heard of the great change which emancipation had wrought in the observance of Christmas, we were quite unprepared for the delightful reality around us. Though thirty thousand slaves had but lately been "turped loose" upon a white population of less than three thousand! instead of meeting with scenes of disorder, what were the sights which greeted our eyes? The neat attire, the serious demeanour, and the thronged procession to the place of worship. In every direction the roads leading into town were lined with happy beings—attired for the house of God. When groups coming from different quarters met at the corners, they stopped a moment to exchange salutations and shake hands, and then proceeded on together.

The Moravian chapel was slightly decorated with green branches. They were the only adorning which marked the plain sanctuary of a plain people. It was crowded with black and coloured people, and very many stood without, who could not get in. After the close of the service in the chapel, the minister proceeded to the adjacent school room, and preached to another crowded au-

dience there. In the evening the Wesleyan chapel was crowded to overflowing. The aisles and communion place were full. On all festivals and holidays, which occur on the Sabbath, the churches and chapels are more thronged than on any other Lord's day. The house of God has become to the emancipated people the special place of resort in times of high excitement; where they love to pour forth the overflowings of their joy and gratitude.

It is hardly necessary to state that there was no instance of a dance or drunken riot, nor wild shouts of mirth during the day. The Christmas, instead of breaking in upon the repose of the Sabbath, seemed only to enhance the usual solemnity of the day.

The Christmas holidays continued until the next Wednesday morning, and the same order prevailed to the close of them. On Monday there were religious services in most of the churches and chapels, where Sabbath-school addresses, discourses on the relative duties of husband and wife, and on kindred subjects, were delivered. From different parts of the island we received information that the Sabbath and the two following days, were observed in the same manner as in St. John's.

An intelligent coloured gentleman informed us that the negroes, while slaves, used to spend during the Christmas holidays all the extra money which they got during the year. Now they save their money with quite as much care, but for a very different purpose—to buy small tracts of land for their own cultivation.

The governor informed us that the police returns did not report a single case of arrest during the holidays. He said he had been well acquainted with the country districts of England, he had also travelled extensively in Europe, yet he had never found such a *peaceable, orderly, and law-abiding people as those of Antigua*.

An acquaintance of nine weeks with the coloured population of St. John's, meeting them by the wayside, in their shops, in their parlours, and elsewhere, enables us to pronounce them a people of general intelligence, refinement of manners, personal accomplishments, and true politeness. As to their style of dress and mode of living, we were disposed to make any criticism, we should say that they were extravagant. In refined and elevated conversation, they would certainly bear a comparison with the white families of the island.

#### VISIT TO THIBOU JARVIS'S ESTATE.

After the Christmas holidays were over, our visits to the country were resumed. Being provided with a letter to the manager of Thibou Jarvis's estate, Mr. James Howell, we embraced the earliest opportunity to call on him. Mr. H. is a religious man, and has the reputation of being a mild and humane manager. He has been in Antigua for thirty-six years, and has been a practical planter during the whole of that time. He has the management of the estate on which he resides, and also of an adjacent estate. On the two estates, there are more than five hundred



people. So far then as experience, gathered from many years amidst extended responsibilities, can make a competent witness, Mr. H. is good authority. The principal items of Mr. Howell's testimony will be found in another place. In this connection we shall record only miscellaneous statements of a local nature.

1. The severity of the drought. Mr. Howell said that the estate on which he resided yielded an average crop of one hundred and ninety hogheads, but he did not expect to get ninety hogheads for it the present year. He had been in Antigua since the year 1800, and he had never known so long a continuance of dry weather, although the island is subject to severe droughts. As an evidence of the extent to which cultivation had suffered from this cause, he stated that a field of yarns, which in ordinary seasons yielded ten cart loads to the acre, would not produce this year more than *three*. Mr. H. said that the failure in the crops was not in the least degree chargeable upon the labourers, for in the first place, the cane plants for the present crop were put in earlier than usual, and also a greater number than common were put in, and furthermore, until the drought commenced, the fields promised a large return.

2. Mr. H. stated that the *religious condition* of the negroes, during slavery, was extremely low in despite of all the efforts of missionaries. It seemed almost impossible to teach them any higher religion than *obedience to their masters*. Their highest notion of God was that he was a *little above* their owner. Mr. H. mentioned, by way of illustration, that the slaves of a certain large proprietor used to have this saying, "Massa only he little finger to touch God!" that is, *their master was lower than God only by the length of his little finger*. But now the religious and moral condition of the people was fast improving. Having no longer an earthly master to look up to as the embodiment of all power and the standard of excellence, they were beginning to form more elevated conceptions of the Deity.

3. A great change in the use of *rum* had been effected on the estates under Mr. H.'s management since emancipation. He formerly, in accordance with the prevalent custom, gave his people a weekly allowance of rum, and this was regarded as essential to their health and effectiveness. But he had lately discontinued this altogether, and his people had not suffered any inconvenience from it, nor had they made any complaints. He gave them in lieu of the rum, an allowance of molasses, with which they appeared to be entirely satisfied. When Mr. H. informed the people of his intention to discontinue the spirits, he told them that he should *set them the example* of total abstinence by abandoning wine and malt liquor also, which he accordingly did.

4. Mr. H. informed us that there had been much less *pretended sickness* among the negroes since freedom. He said they had a strong aversion now to going to the sick

house,\* so much so that on many estates it had been put to some other use. On this estate, the hospital had been converted into a chapel. The people prefer now to remain in their own houses when they are sick.

We were taken through the negro village, and shewn the interior of several houses. One of the finest looking huts was decorated with pictures, printed cards, and booksellers' advertisements in large letters. Amongst many ornaments of this kind, the most conspicuous one was an advertisement not unfamiliar to our eyes—"THE GIRL'S OWN BOOK. BY MRS. CHILD."

We generally found the women at home, and they seemed much pleased with our calling. Some of them had been informed of our intention to visit them, and they took pains to have every thing in the best order for our reception. The manager generally said an encouraging word to them, or made some enquiry which manifested his interest in their affairs. His demeanour toward them was kind and respectful. The negro village on this estate contains one hundred houses, each of which is occupied by a separate family. Mr. H. next conducted us to a neighbouring field, where the *great gang*† were at work. There were about fifty persons in the gang—the majority females—under two inspectors or superintendents, men who take the place of the *quandam drivers*, though their province is totally different. They merely direct the labourers in their work, employing with the latter the stimulus of persuasion, or at farthest, no more than the violence of the tongue.

Mr. H. requested them to stop their work, and told them who we were, and as we bowed, the men took off their hats and the women made a low courtesy. Mr. Howell then addressed them for several minutes, as they stood resting on their hoes. He informed them that we had come from America, where there were a great many slaves; that we had visited Antigua to see how freedom was working, and whether the people who were made free on the first of August were doing well—"whether you on this estate are industrious and peaceable." Mr. H. added that he "hoped that these gentlemen might be able to carry back such a report as would induce the masters in America to set their slaves free;" this was spoken in the style most intelligible to the people, and they unanimously replied, "Yes, massa, we hope dem will gib um free." We then spoke a few words: told them of the condition of the slaves in America, urged them to "remember them as bound with them," to pray for them that they might be patient under their sufferings, and that they might soon be made free. They appeared greatly pleased with the idea that they could do something

\* The estate hospital, in which, during slavery, all sick persons were placed for medical attendance and nursing. There was one on every estate.

† The people on most estates are divided into three gangs: first, the *great gang*, composed of the principal effective men and women; second, the *weeding gang*, consisting of younger and weakly persons; and third, the *grass gang*, which embraces all the children able to work.

towards the emancipation of slaves who lived so far from them, and repeatedly promised to pray for the poor slaves in America. We then received their hearty "Good by, massa," and returned to the house, while they resumed their work.

We took leave of Mr. Howell, grateful for his kind offices in furtherance of the objects of our mission.

We had not been long in Antigua before we perceived the distress of the poor from the scarcity of water. As there are but few springs in the island, the sole reliance for man as well as beast, is upon rain water. Wealthy families have cisterns or tanks in their yards, to receive the rain from the roofs. There are also a few public cisterns in St. John's. These ordinarily supply the whole population. But during the present season many of these cisterns have been dry, and all of them so low, that the supply of water has been entirely inadequate to the wants of the people. There are several large open ponds in the vicinity of St. John's, which are commonly used to water "stock." There is one or more on every estate, for the same purpose. The poor people were obliged to use the water from these ponds both for drinking and cooking, while we were in Antigua. In taking our morning walks, we uniformly met the negroes either going to, or returning from the ponds with their large pails balanced on their heads, happy apparently in being able to get even such foul water.

Attended the anniversary of the "Friendly Society" connected with the church in St. John's. The meeting was held at the church, where an appropriate discourse was delivered by the worthy rector. Many of the most respectable citizens, including the governor, were present. After the services in the church the society formed in a procession, and moved to the rectory school-room. We counted one hundred males and two hundred and sixty females in the procession. Their appearance was very respectable. Having been kindly invited by the rector to attend at the school-room, we followed the procession. We found the house crowded with women, many others, besides those in the procession, having convened. The men were seated without under a canvass, extended along one side of the house. The whole number present was supposed to be nine hundred. Among these were the governor, the archdeacon, and five or six clergymen. Short addresses were made by the rector, the archdeacon, and the governor.

The rector commenced by reading the seventh annual report of the society, drawn up by the secretary, a coloured man. The report was creditable to the author. The rector in his address affectionately warned the society, especially the female members, against extravagance in dress.

The archdeacon exhorted them to domestic and conjugal faithfulness. He alluded to the prevalence of inconstancy during past years, and to the great improvement in this particular lately; and concluded by wishing them all "a happy newyear, and many of them, and a

blessed immortality in the end." For this kind wish they returned a loud and general "thankce, massa."

The governor then said, that he rose merely to say that this society might aid in the emancipation of millions of slaves, now in bondage in other countries (alluding to the United States). A people who are capable of forming such societies as this among themselves, deserved to be free, and ought no longer to be held in bondage. You, said he, are showing to the world what the negro race are capable of doing. The governor's remarks were received with applause. After the addresses the audience were served with refreshments, previous to which the rector read the following lines, which were sung, to the tune of Old Hundred, the whole congregation standing.

"Lord at our table now appear  
And bless us here, as every where;  
Let manna to our souls be given,  
The bread of life sent down from heaven."

The simple refreshment was then handed round. It consisted merely of buns and lemonade. The governor and the rector, each drank to the health and happiness of the members. The loud response came up from all within and all around the house—"thankce—thankce—thankce massa—thankce good massa." A scene of animation ensued, which was gratifying indeed. The whole concourse of black, coloured, and white, from the humblest to the highest, from the unlettered apprentice to the archdeacon and the governor of the island, joined in a common festivity.

After the repast was concluded, thanks were returned in the following verse, also sung to Old Hundred:

"We thank thee, Lord, for this our food,  
But bless thee more for Jesus' blood;  
Let manna to our souls be given,  
The bread of life sent down from heaven."

The benediction was pronounced, and the assembly retired.

There was an aged negro man present, who was noticed with marked attention by the archdeacon, the rector, and other clergymen. He is sometimes called the African Bishop. He was evidently used to familiarity with the clergy, and laid his hand on their shoulders as he spoke to them. The old patriarch was highly delighted with the scene. He said, when he was young he "never saw nothing, but sin and Satan. Now I just begin to live."

On the same occasion the governor remarked to us that the first thing to be done in our country, toward the removal of slavery, was to discard the absurd notion that colour made any difference, intellectually or morally, among men. "All distinctions," said he, "founded in colour must be abolished every where. We should learn to talk of men, not as coloured men, but as MEN, as fellow citizens and fellow subjects." His excellency certainly showed on this occasion a disposition to put in practice his doctrine. He spoke affectionately to the children, and conversed freely with the adults.

*Extracts from the Letters of James Backhouse, now engaged in a religious visit to Van Dieman's Land, and New South Wales. Accompanied by George Washington Walker.*

(Continued from page 269.)

VISIT TO FLINDER'S ISLAND AND THE INTERIOR.

22nd 11th mo. Early this morning sixteen aborigines came on board. In the afternoon we went on shore on Bruny Island, with R. H. Davies, the master of the Shamrock.

23rd 11th mo. Was very wet; it is difficult to find a dry place to sit in, in the cabin; happily no wet of any consequence came into our berths. Our poor aborigines had to sleep under a tent, formed of a sail, on deck, the hold being occupied with provisions, which it was hoped would have been delivered at Port Arthur yesterday. They seem very contented and cheerful.

24th 11th mo. (First day.) Wet and stormy. We were unable to assemble for worship. I spent most of my time in my berth. It was to me a season of solemn reflection, which I hope may prove one of enduring profit. I have seldom spent a day so much of a sabbath.

25th 11th mo. Before I was dressed we dropped anchor at the penal settlement of Port Arthur. William Carte, the superintendent, soon came on board for despatches, and returned again with an invitation from the commandant, Captain Charles O'Hara Booth, to breakfast. We had letters of introduction to him, from the lieutenant-governor and Colonel Logan. Dr. McBriare, who is stationed here, went over the settlement with us: it is greatly improved since we were here before, though much still requires to be done before it can be fully effective for the purpose for which it is designed. A good penitentiary and a place for worship are much wanted. At present, a room in a building, erected for a store, is used as a place for worship. The penitentiary still consists of bark huts, surrounded with a high stockade fence. These huts have undergone some enlargement, and one has been erected for a school-room, and to assemble those in who willingly meet for worship in the course of the week. Those prisoners who appear to be reformed, also sleep in it: at present its inmates are very few. One hut is appropriated to educated prisoners, who are now sent here, on their arrival in the colony, in many instances; being considered as having abused more advantages. This class of prisoners feel their degradation greatly: they are occupied in manual labor in the settlement gardens. The other prisoners are divided into a chain-gang, a first and second class, distinguished by the kind of labour allotted them, by their clothing, and by the second class having an allowance of tea and sugar. This classification produces a good effect. Captain Booth has succeeded in establishing a more strict discipline than that of his predecessors, and in some respects than that pursued at Macquarie Harbour: he has abolished the use of that great desideratum

with prisoners—tobacco. The health of the prisoners is generally good, though scurvy has of late increased among them. In the afternoon we walked with Captain Booth to the signal-station, two miles and a half distant, through forests of stringy-bark, blue-gum, white-gum, myrtle, sassafras, fern-tree, &c. an assemblage proving the climate somewhat humid; it is, however, much drier than that of Macquarie Harbour.

25th 11th mo. We visited the brick-makers, and proceeded to the coast, betwixt Cape Roul and the entrance to Port Arthur, to see a remarkable chasm in the basalt. It is about 1127 feet deep, and very narrow. The sea may be heard rushing up it. In the course of our walk we had much conversation with Captain Booth of a satisfactory character. From what we see and can learn, I am disposed to consider the restraint of Port Arthur as its punishment; and the privations of liberty and society, with the vigilant superintendance, all contribute to make it a punishment keenly felt. The generality of prisoners look upon themselves as the aggrieved parties, which is much to be regretted; when they take an opposite view it is to be regarded as a token of reformation. The ration of prisoners here is one pound of salt meat, and about two pounds of bread, daily; those of the second class have an allowance of tea and sugar. No prisoners are now allowed private gardens, and the lack of vegetables renders scurvy more prevalent. None but the boat's crew are allowed to fish, and none are allowed to hunt. After taking leave of the officers here, from whom we have received great attention, we again went on board the Shamrock, to be ready to sail in the morning.

29th 11th mo. We got under weigh early, and dropped down to Safety Cove, where we again came to anchor; the wind being contrary. G. W. Walker and myself went on shore, and walked to the coast, in the direction of Cape Roul, from a steep sandy part of which Captain Booth had brought a beautiful white helichrysum. We also fell in with it, and with a fragrant grass. In the afternoon we again went on shore, on a fishing excursion. We obtained a plentiful supply of mutton fish, from the rocks, at low-water. They were mostly under the kelp, immersed in the sea. We dislodged them by means of sharp-pointed sticks. Some of the women went into the water among the large sea-tangle, to take cray-fish; they seem quite at home in the water; they frequently immerse their faces, to enable them to see objects at the bottom. When they discover the object of their research, they dive, very often using the long stems of the kelp to enable them to reach the bottom; these they handle as dexterously in descending, as a sailor would use a rope in ascending.

2nd 12th mo. In sight of Cape Barren at day-light. We passed westward of Preservation, and came to anchor under Green Island before two o'clock. I went on shore with some of our company, to procure mutton-birds and their eggs, which are now in season. A plentiful supply of both were soon obtained. Many of these birds do not make burrows, but

content themselves with the shelter of the thick barilla-bushes; their eggs are white, longer and larger than those of a duck. The aborigines from Flinder's had been here collecting eggs, and had destroyed great quantities of birds, which were every where scattered about the island; (we afterwards learned that they collected eight thousand eggs;) countless numbers are however still left. In the evening the multitudes of birds returning to the island were so great, that it seemed difficult to imagine that each pair could find a burrow, thick as the burrows are. It was high-water when we anchored, and the ebb proved our anchorage too high up on the beach. The gale occasioned the vessel to drive, and we were left dry at low-water, laying very uncomfortably down to one side, but without further damage. In consequence of this accident, the aborigines were all put on shore on Green Island, where they had a feast on mutton-birds and their eggs, and smeared themselves from head to foot with red ochre and grease.

3rd 12th mo. We were put on shore by the whale-boats at the Lagoons, the old settlement on Flinder's Island, and walked to Taybelluna, where we arrived about four o'clock, and received a hearty welcome from W. J. Darling, the commandant, and other officers of the establishment, as well as from the aborigines. We took the track through the bush, which brought us to the place of our destination. It is to be remembered we had gone this way before. This settlement is much improved since we were here, fourteen months ago. A number of neat huts are erected, both for the aborigines and white population, and more land has been brought into cultivation as gardens. One piece, of more than one acre and a half, has been fenced, broken up, and planted with potatoes, by the aborigines themselves.

5th 12th mo. This morning the surgeon brought the aborigines from Green Island, having first successfully assisted in getting the Shamrock off the sands into deep water. Their arrival appeared to be a mutual satisfaction to themselves and those who have been long upon the settlement. The new comers were welcomed with a corrobory in the afternoon. On the arrival of the new party, it was found that one had lost a husband, and another a father; but this did not, in these instances, produce much emotion. A large party of the native women took tea at the commandant's, last evening, and afterwards washed up the tea-things. Another party breakfasted this morning. Considerable advancement in civilization is observable in those who have been longest at the settlement. We distributed a number of cotton handkerchiefs and some tobacco among them, and they in return supplied us with some of their shell-necklaces and spears. Accompanied by W. J. Darling, and a native, we crossed the tier of granite hills that run along the western side of this island.

7th 12th mo. The aborigines who have been longest at Flinder's Island have made some progress in civilization: they are becoming more cleanly in their habits, and are

gaining a taste for European provisions, particularly for milk and mutton. Some of the women take considerable pains in keeping their cottages clean. Though these people have not their ingenuity drawn out in the same points as Europeans, yet they are not behind others in things which they have had their skill exercised in.

8th 12th mo. (First day.) The aborigines assembled in a very orderly manner, with the white people, in a rude shelter of boughs used as a chapel. On this occasion a portion of Scripture was read by G. W. W., after which I had something to communicate in the line of ministry. In the evening we assembled again, when a tract on the Sabbath was read. There was something peculiarly moving, in seeing nearly the whole of the remaining aborigines of Van Dieman's Land, now a mere handful of people, seated on the ground, listening with much attention to the truths of the gospel, however little they might be able to understand what was said: they were equally grave in the times of silence. Many of their countenances are fine and expressive.

9th 12th mo. 1833. In conjunction with the surgeon, I measured the ground fenced, dug, and planted with potatoes by the aborigines. It contains one acre, two rods, seven perches.

10th 12th mo. We conferred with W. J. Darling respecting a number of things wanted by the aborigines, and dined with the missionary, who has translated the first three chapters of Genesis into the Ben Lomond language. Finding that it will be necessary for the Shamrock to proceed to Launceston for supplies for this settlement, we have concluded again to visit that place. We hope that by leaving the parties who have been at variance, for a few days, they may the more easily be reconciled. We sailed at seven o'clock, p. m.

11th 12th mo. After a fine passage, notwithstanding a thick fog, we came in sight of George Town Heads, at the mouth of the Tamar, about noon.

12th 12th mo. We had a very pleasant sail with the tide, to within about a mile of Launceston, and we again received a hearty welcome from our friends, Isaac and Catharine Sherwin, to whose family a sweet little girl has been added since our last sojourn with them. Abraham Davy soon called to see us, and we were comforted to find him so much advanced in religious growth since our last interview with him. We also received greetings from several other persons.

13th 12th mo. Having undertaken, on this voyage, to act as merchant for the aborigines, I disposed of a small parcel of wool for them, the produce of their little flock of sheep on Green Island, and made a few purchases of clasp-knives, &c., in return.

15th 12th mo. (First day.) We had two meetings in the Court-house, which were attended by a considerable number of people. To me they were seasons of laborious exercise, under a sense of great weakness of flesh and spirit: I was enabled, however, to hold up the standard of the Truth as it is in Jesus, and to show that the salvation proposed in the

Gospel, is not only the forgiveness of past sins, through faith in the atoning blood of Christ, but deliverance from the power of Satan, by the effectual operation of the Holy Spirit; by which the sincere disciples of a crucified Lord are created in him unto good works, which God hath ordained that we should walk in. I had also to point out the great benefit of waiting on the Lord in silence, with the attention turned to the teaching of the Spirit, by which a true sense is given of our soul's states and necessities, and thus a right preparation is received to ask, in the name of Jesus, the supply of our spiritual necessities. There was a degree of that solemnity pervading my own mind in the times of silence, in which the creature, bowed before the Lord, feels its own nothingness, and is sensible that God is all in all; in which there is not only the silence of all flesh, but something also of a reverent silence of spirit.

16th 12th mo. In the evening we had a religious interview with Abraham Davy and three other persons, who, as well as himself, have manifested an attachment to the principles of Friends; two of them have occasionally met on first-days with him for the purpose of worshipping God in silence. After a season of retirement, I expressed a few words to encourage them not to be cast down when sensible, in their silent waiting, only of their own emptiness, and of the natural depravity of their hearts; pointing out the importance of our learning these things, in order that we might be humbled, and taught not to trust in ourselves, but in the Lord alone, for preservation. After this, one of them, in a weighty manner, related a little of his own experience, both in his early life, before he came under the power of religion, and also of his comforts and conflicts since that time. This was followed by similar communications from the rest. G. W. Walker also expressed his sympathy with them. One of the company mentioned that the first recollection of condemnation which he had, was an occasion on which his father had given him three half-pence, in mistake for a penny, when he was very young; he kept the whole sum, notwithstanding powerful convictions, and from that time added sin to sin, until the burden of it came upon him, by the strong arm of the law. He also noticed his awakening, when a prisoner; his losing ground on his passage out, and giving way to his gratification of pride in his dress, by which he had been brought under great condemnation; his renewed convictions and conflicts; his sense of pardon through the atoning blood of Jesus, and his comfort under the remembrance of the declaration, that nothing should be able to separate us from the love of God. He has adopted the plain language, habits, and manners, common among Friends; and he appears to maintain a deep exercise of soul before the Lord.

21st 12th mo. We embarked on board the Shamrock, and drifted a few miles down the Tamar with the tide. The settlements on the bank of the river appear much improved in the last fourteen months. They look very lively, interrupting the sameness of the "Bush."

(To be continued.)

For "The Friend."

Herewith are forwarded two little pieces of poetry; the first is original, dictated by a young female, who from great bodily suffering and extreme weakness had been confined to her bed for several years, and unable to use the pen. It would seem as if the appeal was almost irresistible. The other is selected; containing sentiments so truly Christian as to induce the undersigned to conclude they cannot be unacceptable to the readers of "The Friend." The importance of genuine charity, the love of God, is beautifully portrayed; and its practical application forcibly urged. Did this heaven-born virtue pervade as it ought to do, the minds of all professing Christians, we should be more intent in endeavouring to remove the "beam from our own eye," and our mental perception would be more clear and distinct in relation to the supposed "mote in our brother's eye." M. R.  
5th mo., 1838.

## THE NEGRO MOTHER.

Thus unsuspecting, innocent, and free,  
Sleep, sleep, poor babe, thy mother watcheth thee.  
With fond and anxious heart she sees her boy,  
All health and loveliness, her pride and joy,  
When from her labours taunting 'neath the sun,  
As his decline proclaims hard service done,  
With hastening steps she to her darling flies,  
And folds it in her arms, and kissing sighs.  
And now methinks I hear her weeping say,  
Oh! would to God I ne'er had seen the day;  
Yes, thou alas! art born the white man's slave—  
I'd rather lay my Draco in his grave,  
Sooner a victim to disease and death,  
Would hear thee draw thy last and parting breath  
Than feel, and know, that thou must also be,  
Or sty'd! at least, a tyrant's property.

Again she sobs, a louder strain I hear,  
And these sad accents vibrate on my ear—  
Must Marion live to see her cherub sold?  
Her only treasure barter'd for gold?  
The highest bid claims thee for his own,  
With heart, tho' harder than the flinty stone,  
With voice of fury, and with arm of power;  
The scourge, the whip, ah me! that dreadful hour!  
Would, would to God, tho' never had been born,  
Or had not lived to see that fatal morn.  
My wees I feel—on thine I cannot look,  
Mine own I bear, but thine I cannot brook.  
Is there no mercy—parents, 'tis to you,  
That I appeal for justice—while I sue.  
Think while you clasp your darling to your breast,  
Tho' now beloved, tho' now so fondly press'd—  
If such a monster watch'd it for his prey,  
What would your feelings be,—Oh, mothers, say.  
ELIZA.

Teach us true self-denial—how we strive  
To pluck the mote out of our brother's creed,  
Thy charity's forgone thy plant doth ask  
Thy water-drop, and die. With zeal we watch  
And weigh the doctrine, while the spirit seeps;  
And in the carving of our cummin-seeds;  
Our metaphysical hair-splittings, fail  
To note the orb of that star of love  
Which never sets.

Yes, even the heathen tribes  
Who from our lips, amid their chaos darts,  
First heard the "fat lux," and joyous came  
Like Lazarus from his tomb, do wider'd ask  
What leads to follow; for they see the men  
They took for angels, warring in their paths  
For Paul, and for Apollus, till they lose  
The certainty that they are one in Christ—  
That simple clue, which thro' life's labyrinth  
Leads to heaven's gate.  
Each differing sect, whose base  
Is on the same Pure Word, doth strictly scan  
Its neighbour's superstructure,—point and arch,—  
Battens and turret, till the hymn of praise,  
That from each temple should go up to God,  
Sinks in the critic's ton. All Christendom  
Is one continued burning of shields,  
And girding on of armour. So the heat  
Of border warfare checks salvation's way,

The free complexion of a nation's thought  
Deth militate against him; and those shades  
Of varying opinion and belief.  
Which sweetly blended with the skill of love,  
Would make the picture beautiful, are blam'd  
As features of deformity.

To controvert,—to argue,—to defend,  
Caning amidst ignominious frowns,  
And vision'd heresies. Even brethren deem  
A name of doctrine, or a form of words  
A dense partition wall,—tho' Christ hath said,  
"See that ye love each other."

So come forth  
Ye, who have safest kept that Saviour's law  
Green as a living germ within your souls,  
Followers of the Lamb—stand meekly forth,  
And with the gentle panoply of love,  
Persuade the Christian churches to recall  
Their wasted energies, and concentrate,  
In one bright focal point, their quenchless zeal,  
Till from each region of the darken'd globe,  
The everlasting gospel's glorious wing  
Shall wake the nations to Jehovah's praise.

We were shown a beautiful specimen of the  
ingenuity of birds, a few days since by Dr.  
Cook, of this borough. It was a bird's nest  
made entirely of silver wire, beautifully woven  
together. The nest was found on a sycamore  
tree, on the Codorus, by Dr. Francis Beard,  
of York county. It was the nest of a hanging  
bird—and the material was probably obtained  
from a soldier's epaulette, which it had found.  
—West-Chester Village Record.

The largest peach tree probably in the  
world is in an orchard at the old Choctaw  
town of Muckalucha, state of Mississippi.  
The editor of the Marengo (Ala.) Gazette  
says: "We have lately been on the spot, and  
saw the tree measured; it was six feet five  
inches in circumference. It cannot be ascer-  
tained from the Indians when this orchard  
was planted."

## THE FRIEND.

SIXTH MONTH, 2, 1838.

Those whose sympathies are on the side  
of the persecuted Cherokee, have been  
cheered with recent indications at Washing-  
ton of a relaxation in their favour. It ap-  
pears that the Cherokee delegates for some  
time in attendance there, had offered certain  
propositions as to the terms and time of re-  
moval, and in relation to the conditions of a  
treaty to which they were willing to accede.  
On the 22d of last month a message was sent  
to congress by the President of the United  
States, transmitting a communication from  
the secretary of war to the Cherokee dele-  
gates, favourable in general to the demands  
of the latter, and the executive recommend-  
ing the extension of the time to remove to  
two years,—their removal by themselves,  
under their own chiefs, &c., and further ap-  
propriations, &c. for that purpose. The hope  
was thence derived that the controverted or  
fraudulent treaty would be abandoned, and  
that the spectacle of an unoffending and help-  
less people driven from their homes and  
rightful possessions into a wilderness and

strange land, at the point of the bayonet,  
would not take place.

But in the National Gazette, of the 30th  
ult., is an address of General Scott to the  
Cherokees, dated 10th of the month, from  
the tenour and spirit of which, all hope of  
mercy to the poor Indians would seem to be  
in vain. It may be, however, that before  
the 23d of the month, the limited period for  
the removal, counter orders from Washington  
had reached him. A few days will determine.

Late from Barbadoes. The following is an  
extract from a letter received at New Haven,  
and published in the Herald of that city:

BARBADOES, April 30.

"In my last, I alluded to the prospect that  
the slaves, apprentices in this island, would all  
be made free on the approaching 1st of Au-  
gust. It is now reduced to a certainty that  
such will be the case. The governor, in a  
special communication to the house of assem-  
bly, some time since, recommended the  
measure in the most explicit terms. The  
executive council, on the 17th inst., came to a  
unanimous vote in favour of it, and set forth  
their reasons, as published in a paper which I  
send you herewith. Last of all, the house of  
assembly, on the 24th inst., after having labo-  
riously canvassed the whole island, to obtain  
possession of the views and feelings of their  
constituents, appointed a committee, with in-  
structions to bring in a bill for the entire  
emancipation of all classes of slavery appren-  
tices on the first of August, 1838." I doubt  
whether any measure ever passed in this is-  
land has given such general satisfaction as this.  
I speak not of the apprentices themselves,  
of whom there are upwards of 80,000, to be re-  
stored to their 'unalienable rights,' but of  
merchants, planters, proprietors; from all  
classes there is a general expression of con-  
gratulation."

The committee to superintend the Boarding  
School at Westtown, will meet in Philadel-  
phia on sixth day, the 8th of next month, at  
3 o'clock P. M. The committee on teachers  
meet at the same place and on the same day,  
at 10 o'clock A. M.; and the visiting com-  
mittee attend at the school on seventh day,  
the 2d of the month.

THOMAS KIMBER, Clerk.

Phila. 5th mo. 26th, 1838.

MARRIED, at Friends' meeting house in Sadsbury,  
Lancaster county, Pa., on the 11th of fourth month,  
1838, ANDREW MOORE, to SARAH WICKESHAM, daughter  
of Levi Wickesham; and on the 18th of the same  
month, ISAAC MOORE, to MARY WHITSON, daughter of  
Samuel Whitson, all members of Sadsbury Particular  
Meeting.

Asabel Walker in the 93d year of his age, grand-  
father to the young men on the mother's side, attended  
both marriages. And Mary Moore, grandmother on  
the father's side, in the 90th year of her age, attended  
the former.

— at Friends' meeting house at Sadsbury,  
Chester county, on the 24th ult. BENJAMIN D. JOHN-  
SON, of Philadelphia, to ELIZABETH F. daughter of Wm.  
Coale, of the former place.

PRINTED BY ADAM WALDIE,  
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# THE FRIEND.

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## CIRCASSIA AND THE CIRCASSIANS.

The following extracts respecting a country, of which, comparatively, we have known but little, excepting that the inhabitants, the women more especially, have long been famed for their personal attractions, will, perhaps, serve as a little relief to the readers of "The Friend," from the general gravity of its pages, complaints of which sometimes reach our ears. They are from "Travels in Circassia, Krim Tartary, &c. in 1836." By Edmund Spencer, Esq., author of "Sketches of Germany and the Germans," &c. It may be well to add, that Circassia lies between 43° 25' and 45° 25', northern latitude, and 37° 10' and 42° 30' eastern longitude; is bounded on the west by the Black Sea, with an extent of coast from the Kouban to Mingrelia of nearly two hundred English miles; to the north and northeast it is separated from the territory of the Tchernomossky Cossacks by the Kouban; and to the south and southwest, from Mingrelia by the highest chain of the Caucasus, down to where the little river Salamacho, or Burzuku, empties its water into the Black Sea, and not far from Iskuria.

*Second excursion into the interior of Circassia—general appearance of the Circassian territory—arrival at the residence of a Pchikhan—his hospitality—domestic manners—mode of living—visits to a Circassian prince.*

Having, in my last, given you an account of my first impressions of the Circassian people, I shall now proceed to describe my route; and how delightful was every object to a traveller so long wearied with the monotonous steppes of Krim-Tartary! The bracing winds of the hills felt refreshing, and imparted additional vigour to the frame. The beautiful mountain scenery, in its endless forms, presented all that could charm the eye and cheer the spirits. Even the frequent shower, the rolling cloud, and the hoarse thunder, were welcomed with pleasure.

We were conducted through the lovely valley of Pchad, watered by a fertilising river, of the same name. But, to describe the beauty of the scenery, and the fertility of the country, would be only to repeat what I

have already said, while relating the details of my former visit to Circassia. However, having now penetrated a greater distance into the interior, my picture will be found more correct. In truth, I was not more pleased than astonished, to see the high state of cultivation exhibited in so remote a country, inhabited by a people that we were led to believe had not yet emerged from barbarism; while their little cottages, as they hung on the brow of a hill, or lay clustered by the side of a river, were not much inferior in neatness to those of the Tyrolean and the Swiss mountaineers.

Numerous herds of cattle, enclosed by palisades, were seen, in one place, enjoying the richest pastures; in another, men, women, and children, were engaged in their various labours of husbandry; giving to the landscape that beautiful rural aspect so characteristic of a pastoral people; and I was not a little amused to see the men and boys at work in the fields, on perceiving our party, desert their labours, fly to their cottages, arm themselves, and mount their horses, in order to swell our ranks.

About a couple of leagues distant from the shore, the valley considerably widened, and we caught a fine view of the lesser chain of the Caucasian Alps. Here we met a band of Circassians, who informed us that the chief of the Chipakoua tribe, to whom we were journeying, was absent with his sons, at a general meeting of the confederate princes; but that his cousin, who resided some few leagues further, would be most happy to receive us.

We now took a bridle path through a dense forest, following the ascent of a rapid rivulet, which conducted us over a hill to another valley, called Ditchianogloti, watered by an insignificant stream. This valley was much more diversified and romantic than that through which we had passed, occasionally forming into a tiny plain, and then into a contracted gorge. It was, also, for the most part, diligently cultivated, and, I was told by the captain, thickly inhabited; not, however, that there was a single human habitation visible, the Circassians having the custom of concealing their dwellings by dense foliage, in order to elude the observation of the enemy.

After travelling through this valley some short distance, we passed into a third, called, as near as I can write it, Neapkheupki. Indeed, the whole country seemed to be broken into a succession of mountains, glens, gorges, and valleys. This led us to the residence of a Pchikhan, or chief of the second class, who received us most hospitably, and conducted us, with much courtesy, into his little dwelling. Here my host of companions

left me, apparently much pleased, for their loud shouts of vo-ri, ra, ka, rebounded from hill to hill, from rock to rock. Thus, I had every reason to feel grateful for my reception, and satisfied with the friendly disposition evinced by the inhabitants towards me.

We were ushered into the apartment reserved for the reception of strangers, where the squire of my host divested me of all my arms, except the poniard, and hung them up on the walls of the rooms, already adorned with a vast number, consisting of guns, pistols, sabres, poniards, bows and arrows, and one or two coats of mail, all kept in the highest order, and several richly ornamented with gold, silver, and precious stones.

The room differed little in its appointment from those of the Turks. The floor was covered with a brilliant-coloured carpet, a divan of red leather, stuffed with hair, surrounded the chamber; and several small tablets, inscribed with verses of the Koran, in the Arabic language, were affixed to the walls. From this circumstance, I inferred that my host professed the Mahomedan religion, which induced me to present him my firman, when, like a true believer, he kissed it most reverently, evidently regarding me with high respect, as the possessor of a document so sacred as to have affixed to it the seal of the spiritual chief of all the Osmanlis. However, his acquaintance with the Turkish language was merely confined to a few phrases, and his knowledge of Islamism vague and imperfect.

Our refreshment was served in the Turkish style, consisting of a variety of dishes, separately brought in, upon small round tables, about half a foot high. There could not have been less than from twelve to fifteen. Many would have been much better had they been less seasoned. They were principally made from poultry, mutton, milk, honey, and fruits, with pastry. But all my entreaties were unavailing to induce our host to share the repast with us; who, according to the custom of this people, remained in the room the whole of the time, in the most courteous manner, anticipating every wish.

During the repast, we were waited upon, in addition to our host, by several female slaves. The drink was a species of mead, and the hoza of the Tartars, made from millet, in taste not unlike small beer. The bread was a composition of wheat and maize, of excellent flavour; and, in the pilaff, which was not to be despised, buckwheat formed a very good substitute for rice. Of course, we had a pewter tray for a tablecloth, wooden bowls for glasses, poniards for carving knives, fingers for forks, and the palms of our hands for spoons; but all these inconveniences, common

to the East, were to me but as a feather in the balance, compared with being obliged to sit for an hour on a carpet, cross-legged; and, I assure you, I felt not a little pleasure, when the ceremony was over, to take a ramble through the grounds.

The clustered dwellings of my host, which might be said to resemble a little hamlet, were pleasantly situated on a rising eminence, sloping down to the banks of a rivulet; and, being surrounded by grounds, divided, with no little judgment, into gardens, orchards, paddocks, meadows, and corn fields, animated here and there with flocks of sheep and herds of cattle, altogether formed a very pretty picture. I could not but admire the judicious arrangement of the granary, supported on short stone pillars, each having attached, a few feet from the ground, a broad circular stone, hollowed in the centre, by means of which it effectually preserves the grain, not only from dampness, but from the attack of any vermin whatsoever.

In this pastoral country, like that of the patriarchs of old, the riches of the Circassians consist in the number of their flocks and herds, to which we may add their wives and children. Those of my host, Ghatke Atiokhai, were numerous, and remarkably fine, particularly the horses, the greatest attention being paid by every Circassian to their breed, which are highly esteemed in the neighbouring countries, Russia and Turkey; and I remarked, that the character with which the cattle were branded bore some resemblance to the Grecian alphabet.

During our rambles through the grounds, we found the wives and children of my host, with their slaves, employed at agricultural pursuits, or tending their flocks and herds. Some were engaged in reaping, others in milking the cows; and one fine-looking princess, with the force of an Amazon, was repairing a wooden fence with a hatchet. Among the children, there was a remarkable good-looking, curly-headed boy, and a girl, about eight or nine years of age, who seemed, in an especial degree, to possess the affection of the father. I was just in the act of extolling the beauty of the children, when I was fortunately checked in time by the captain; for though, in Europe, you win the heart of a parent by praising his offspring; yet here, for the same compliment, you are accused of intending to extend over them the malignant influence of the evil eye.

The young urchins were not inappropriately named the "Look of a Lion," and the "Speed of a Deer" for the one was playing with the half-wild horses as if they were kittens, while the fair young princess displayed the utmost agility in driving her refractory charge of goats, cows, and buffaloes, to water.

The women of Circassia are not, as in other parts of the East, completely confined to the harem, nor are they altogether obliged to conceal their features with the veil from the observation of the stranger, that article of dress being worn more as a shelter from the sun, when taking the air, and, in-doors, as a graceful form of head dress. The wives of my host were habited in a species of white

garment, made from camel or goat's hair, which enveloped the whole form. To this was added a muslin veil, and you cannot think how picturesque was the effect when viewed from a distance. The sanctum sanctorum, in which were lodged the women and children, in addition to being enclosed within a wooden fence, was completely concealed from view by the thick foliage of groves of trees. Here are also the sheds for the cattle; the remainder of the cots being either set apart for the reception of strangers, or inhabited by the dependents of the chief. There might have been altogether about six or seven; the whole built of hurdles, plastered inside and out, and neatly thatched with reeds and Indian corn leaves. Each cot contained two rooms: the one with a large fire place in the centre, appropriated to cooking and domestic purposes, somewhat resembled that of an old English farm-house, having pot-hooks and hangers, while the other answered the double purpose of a sitting-room and dormitory. A chequered mat, of variegated colours, covered the floor; and a divan surrounded three sides of the room: the only additional furniture being a few small tables, about a foot in height, and something resembling a chest of drawers; unless, indeed, we include the saddles, bridles, housings, and weapons, that hung suspended against the walls.

Those occupied by the ladies of the chieftain and their slaves, were furnished in a similar manner; the only additional decoration, I presume by way of ornament, were shelves loaded with glass, china, and bright culinary utensils, made of brass, copper, or glazed pottery, intended more for show than use. There was also a grand display, hanging upon lines across the room, of the various specimens of female industry, such as embroidered napkins, handkerchiefs, veils, and costly dresses, glittering with gold and silver. In one corner was a heap of mattresses, and in another pillows and coverlets covered with a gay muslin quilt of various colours, but most studiously arranged, so as to show the ends of each, which were decked with satin, sprigged with gold and silver; and it is but justice to the fair dames to say, that every thing was kept remarkably clean and neat.

Of every part of the dwelling of this primitive people, the little verandah, in fine weather, is the greatest favourite; this is generally furnished with a mat and a bench for a divan. Here the visitor is regaled; here the improvisatore chants the warlike songs of his nation; the story-teller relates the traditional tale. Its cool shade offers an agreeable retreat from the burning sun, for taking the noon-day siesta, or for indulging in the delights of the darling tobacco.

It was beneath the shade of that of my hospitable host, towards the close of the evening, while sipping our coffee and smoking our tobacco, in company with him and his wives, the fair princesses, Nazek and Djanteon, who whiffed theirs with as much gusto as a German student, that a young warrior arrived, at the head of a train of young men about his own age, all well armed and mounted upon splendid horses. The

young prince, who was remarkable for the symmetry of his athletic form and the frankness and sincerity expressed in his countenance, was introduced to me as the cousin of my host, the son of one of the Khapsoukhé chiefs, called Beitzroukou. His visit was for the double purpose of arranging commercial relations with the captain for a supply of powder and salt, and inviting me to the residence of his father, some twenty leagues distant across the mountains. Accordingly, the next morning we commenced our route long before Aurora made her appearance; and, even thus early, the family of my host had breakfast prepared, similar to the repast I have already described.

A stranger in Circassia, who may be introduced to the ladies of his host, is expected, through courtesy, to present them with some trifling articles for their wardrobe. Aware of this custom, I provided myself, before leaving Trebizond, with a variety of trinkets, more showy than valuable, together with a plentiful supply of coloured and white muslin shawls, pins, needles, German silver fire-boxes, &c. Several of which I presented, when taking my departure, to my host and his family. I need hardly say that they were objects of universal admiration, and tended to elevate me in no slight degree in the estimation of the people. Here I also bade adieu for the present to my captain, whose friendly attentions I shall ever remember, and committed myself to the care of the young prince, and his gallant troop.

(To be continued.)

For "The Friend."

#### THE INDIANS.

At an anniversary meeting of the Methodist Missionary Society, held 21st ult. at New York, some interesting particulars were given relative to the condition of the Indians under their care.

It seems they have ten establishments. 1st. The Wyandot, state of Ohio, where there are two hundred and thirty native members of the methodist episcopal society, and a school with thirty scholars. 2d. Huron, embracing only twelve native members. 3d. Oneida, state of New York, one hundred and twenty members, and a school with ninety scholars. 4th. The Oneida and Menominee, eighty members, in the neighbourhood of Green Bay. 5th. Indians of the "far west,"—the Winnebagoes, the Sioux, and the Chippewas. Of these about one hundred and thirty children are now receiving education, and a great desire is manifested by many of the adults for Christian instruction. This establishment comprehends, also, St. Peter's, Crow-wing, and Ottawa lake. 6th. Illinois. 7th. Arkansas, including a portion of the Cherokee, Creek, and Choctaw nations. Here are nine hundred and sixty members, and eight schools. 8th. Holstein, where, within the past year, one hundred and twenty of the natives have joined the methodist society. One of the missionaries at this station is a Cherokee, named Coeloohee, an eminently useful man. 9th. Missouri, five hundred

members, eighty children at the schools. 10th. Oregon, over the Rocky Mountains. This is considered one of the most interesting fields of labour among the natives. The distance is so great that intelligence is not often received. The last accounts were very gratifying. Here is a good native school. This mission consists of twenty-three, including minors, and embraces four missionaries, one male and four female teachers, a physician, and mechanics.

Thomas Johnson, a missionary among the Shawnees,—who has the superintendence of those who have gone west of the Missouri, gave a sketch of the present condition of the Indians, their character, and prospects. From documentary evidence it appears there are within the jurisdiction of the United States 325,000 Indians, divided into forty-seven different tribes,—all on this side of the Rocky Mountains. On the other side it is supposed there are as many more, without including those within the bounds of the Spanish territory. There is a crisis approaching in this country relative to the Indians. A new course must be pursued towards them. They are cast off from their former means of support; they are driven to look for some other. "We have been with them," said the speaker, "in their former homes, and we are now going with them to their present abode."

About seven years ago, Thomas Johnson first extended his labours to those Indians far beyond the limits of the United States, who had never yet heard the glad tidings of the gospel. At his first interview they were unwilling to give up the traditions of their fathers, and for some time after did not appear anxious to try "the new way." At length his efforts appeared to produce some effect upon an aged chief. He said it was the first time he had ever heard such news. A council was called, and after many speeches and much consultation it was agreed to permit a missionary establishment among them—the eighth in the summary given above. The old chief died in the profession of Christianity, upwards of seventy years of age. A few days before his departure, he called his five sons around him; four were Christians and the fifth was the prodigal. He first addressed the four:—"My sons, I am about to leave you. I wish you to contend for the faith you profess. Luse your lives in the good cause, if it be necessary, but never deny your God." The eldest son he now called to him, took both hands in his, and said:—"My son, I am about to die: forsake your sins and turn to God. I shall soon leave you; remember the last words I address you;" and while thus engaged, with the hands of his son fast held in his, the messenger of death took him home to his eternal reward.

T. Johnson, on closing his remarks, introduced a Shawnee, named *Maketa*, or *Bouche-man*, as he is now called. He is reported to have spoken for about fifteen minutes, very eloquently, in his native language, to the following effect:

"My brothers and sisters, since I have been sitting here, I felt I wanted to talk a little about the Indians.

"May be there are some that think the Indians are few in number. I do not know whether this is the case or not.

"All those that live toward the setting of the sun know that there are a great many Indians, but I do not know whether that is the belief with the people here.

"These Indians are very poor—nothing to help them. Some of them have no clothing—they are almost naked.

"Some of them are very poor, very little to eat, nothing but roots—these are the Indians that live toward the setting of the sun.

"Brothers, some of those Indians that are in this condition are almost in a starving state; the roots they pick up in the summer are gone before the spring comes.

"The cause for this distress is that no one has gone to tell them how to get a living by the work of their own hands.

"This is the reason that we want some persons to go to our people, and tell them what they must do to be industrious, and the right way to be saved from their sins. There are a great many among them who never heard the way of salvation—they never heard the sound of the gospel.

"Brothers, these are the reasons why the Indians are so bad, and so wicked. I know them—I have been long with them—I know how they live.

"It will be but a very few years, before the buffalo are all eaten up, and if no one cares for the poor Indians, and points them to industry, they will die and pass from the face of the earth.

"Brothers, I know of but one way that comes to my mind, to save this people; that is, to have a large school built for them, where they can come themselves and their children. Let the large school be in the midst of them. This is the only way to provide for, and save those Indians.

"Brothers, build us this school, and we shall not then call upon you for so much money to send white missionaries; we shall teach our young men, and God will prepare them to preach to us. This, brothers, will be the best way to save the poor Indians.

"Once I was wild like the worst of them, until I heard of the Saviour—until I heard he was able to save me; I then felt I was a sinner—I felt I was a very great sinner.

"My brothers, Jesus Christ is strong; he is able to save poor sinners; he is able and willing to save them from their sins. After he blessed me, I felt in my heart like I would believe on him as long as I lived, because I love Jesus. He is the Master and Governor of all Christians.

"My brothers, I want to know how you feel in your hearts this evening about sending the gospel to those poor Indians toward the setting of the sun.

"I know that all Christians love the Indians; I know that all Christians want to send the gospel all over the world.

"My brothers, I feel in my heart that I love Jesus Christ, I pity the state of the poor Indian, and that is the reason that I have come this great way from my home. I feel the Spirit of God moving my heart to come

and talk to the white people to send the gospel to the poor Indian.

"This is the reason I have come this great distance—that I have left my children and my friends. I have given them into the hands of God, who will take care of them.

"My friends, Jesus Christ has a powerful interest, when he lives in the heart of any one. I want him always in my heart, that I may be able to do his will.

"My friends, I have felt glad in my heart since I have been in this city. I am happy to find a disposition to send the gospel to the Indians.

"Brothers, this is all I have to say to you."—*Abstract N. Y. Commercial.*

### Emancipation in the West Indies.

From a six months' Tour in Antigua, Barbadoes, and Jamaica, in the year 1837, by James A. Thome, and J. Horace Kimball.

#### ANTIGUA.

(Continued from page 275.)

#### VISIT TO GREEN CASTLE.

According to a previous engagement, a merchant of St. John's, a member of the assembly, called and took us in his carriage to Green Castle estate.

Green Castle lies about three miles south-east from St. John's. It contains 940 acres, and is finely situated, both for appearance and cultivation. The dwelling house stands on a rocky cliff, overlooking the estate, and commanding a wide view of the island. In one direction spreads a valley, interspersed with fields of sugar-cane and provisions. In another direction stretches a range of hills, with their sides clad in culture, and their tops covered with clouds. At the base of the rock are the sugar houses. On a neighbouring upland lies the negro village, in the rear of which are the provision grounds. Samuel Barnard, Esq., the manager, received us kindly. He said that he had been on the island forty-four years, most of the time engaged in the management of estates. He is now the manager of two estates, and the attorney for six, and has lately purchased an estate himself. Mr. B. is now an aged man, grown old in the practice of slave holding. He has survived the wreck of slavery, and now stripped of a tyrant's power, he still lives among the people, who were lately his slaves, and manages an estate which was once his empire. The testimony of such a man is invaluable. Hear him:

1. Mr. B. said, that the negroes throughout the island were very penitence when they received their freedom. They made no disturbance nor riot.

2. He said he had found no difficulty in getting his people to work after they received their freedom. Some estates had suffered for a short time; there was a pretty general fluctuation for a month or two, the people leaving one estate and going to another. But this, said Mr. B., was chargeable to the folly of the planters, who *overbid* each other in order to secure the best hands and enough of them. The negroes had a *strong attachment to their homes*, and they would rarely abandon them unless harshly treated.

3. He said, there were inconveniences attending the present system, but they were incomparably less than those connected with slavery.

4. He thought that the assembly acted very wisely in rejecting the apprenticeship. The endless trouble, anxiety and altercations, connected with the apprenticeship system, had thus been avoided. The gentleman who accompanied us, concurred in condemning the apprenticeship system. He considered it absurd. It took the chains partly from off the slave, and fastened them on the master, and *enslaved them both*. It withdrew from the power of compelling labour, and it supplied to the former no incentive to industry.

On several other points the manager expressed his views with the same freedom. He was opposed to the measures which many had adopted for further securing the benefits of emancipation. Thought they were well meant, but mistaken in policy. He referred particularly to the system of education which now prevailed. He thought that the education of the emancipated negroes should combine industry with study even in childhood, so as not to disqualify the taught for cultivating the ground. It will be readily seen that this prejudice against education, evidently the remains of his attachment to slavery, gives additional weight to his testimony.

The mansion on the rock (which from its elevated and almost inaccessible position, and from the rich shrubbery in perpetual foliage surrounding it, very fitly takes the name of Green Castle) is memorable as the scene of the murder of the present proprietor's grandfather. He refused to give his slaves holiday on a particular occasion. They came several times in a body and asked for the holiday, but he obstinately refused to grant it. They rushed into his bed-room, fell upon him with their hoes, and killed him.

Shortly after breakfast, we left Green Castle, and returned to St. John's. We had the day before received a polite note from a coloured lady, inviting us to attend the anniversary of the "Juvenile Association," at eleven o'clock. We found about forty coloured children assembled at a private house; by far the greater number of whom were girls. There were two or three white children among them. The ages of these juvenile philanthropists varied from four to fourteen. Three of the Wesleyan missionaries were present. After singing and prayer, the object of the association was stated, which was to raise money by sewing, soliciting contributions and otherwise, for charitable purposes.

The annual report was read, from which it appeared that this was the *twenty-first anniversary* of the society. It appeared from the treasurer's report, that nearly £60 currency (or about \$150) had been received and disbursed during the year. More than one hundred dollars had been given toward the erection of the new Wesleyan chapel in St. John's. Several resolutions were presented by little misses, expressive of gratitude to God for continued blessings, &c., which were adopted

unanimously—every child holding up their hand in token of assent.

After the resolutions and other business were despatched, the children listened to several addresses from the gentlemen present. The little ones kept very good order, and gave close attention to what was said. The last speaker was a member of the assembly. He said that his presence there was quite accidental; but that he had been amply repaid for coming by witnessing the godly work in which this juvenile society was engaged. As there was a male branch association about to be organized, he begged the privilege of enrolling his name as an honorary member, and promised to be a constant contributor to its funds. He concluded by saying, that though he had not before enjoyed the happiness of attending their anniversaries, he should never again fail to be present (with the permission of their worthy patroness) at the future meetings of this most interesting society. We give the substance of this address, as one of the signs of the times. The speaker was a wealthy merchant of St. John's.

The patroness of this society gave us a short history of its origin and progress. It was organised in 1815. The *first proposal* came from a few *little coloured girls*, who, after hearing a sermon on the blessedness of doing good, wanted to know whether they might not have a society for raising money to give to the poor.

This Juvenile Association has, since its organization, raised the sum of *fourteen hundred dollars!* the whole of which has been applied to charitable purposes, some to feeding and clothing the poor, some to the sick, some to missionary societies, &c. Even this little association has experienced a great impulse from the free system. From a table of the annual receipts since 1815, we found that the amount raised the two last years, is nearly equal to that received during any three years before.

#### DR. DANIELL—WEATHERILL ESTATE.

On our return from Thibou Jarvis's estate, we called at Weatherill's; but the manager, Dr. Daniell, not being at home, we left our names with an intimation of the object of our visit. Dr. D. called soon after at our lodgings, and expressed his regret that he was absent when we called. As authority, the doctor is unquestionable. Before retiring from the practice of medicine, he stood at the head of his profession in the island. He is now a member of the council, is proprietor of an estate, manager of another, and attorney for six. He has long been a resident of the island, and is thoroughly acquainted with its internal policy. Being a prominent member of one branch of the body which gave immediate emancipation to the slaves, his testimony is entitled to great weight.

The fact that such men as Dr. D., but yesterday large slaveholders, and still holding high civil and political stations, should most cheerfully facilitate our anti-slavery investigations, manifesting a solicitude to furnish us with all the information in their power, is of itself the highest eulogy of the new system.

The testimony of Dr. D. will be found mainly in a subsequent part of the work. We state, in passing, a few incidentals. The doctor was satisfied that immediate emancipation was better policy than a temporary apprenticeship, which had no tendency to prepare the people for freedom. The apprenticeship was a middle state—kept the negroes in suspense—*vexed and harassed them—fed them on a starved hope*; and therefore they would not be so likely, when they ultimately obtained freedom, to feel grateful and conduct themselves properly. The reflection that they had been cheated out of their liberty for six years would *sour their minds*. The planters in Antigua, by giving immediate freedom, had secured the attachment of their people.

Dr. D. had much to say about the drought. He did not expect to make more than two thirds of his average crop; but he assured us that this was owing solely to the want of rain. There had been no deficiency of labour. The crops were in, in season, throughout the island, and the estates were never under better cultivation than at the present time. Nothing was wanting but RAIN—RAIN.

He said that the West India planters were very anxious to *retain* the services of the negro population. The doctor informed us that the negroes on the estates were frequently disposed to have their children learn some trade, on account of a strong aversion to sugar cultivation, having always associated it with *slavery*.

Dr. D. made some enquiries as to the extent of slavery in the United States, and what was doing for its abolition. He thought that emancipation in our country would not be the result of a slow process. The anti-slavery feeling of the civilized world had become too strong to wait for a long course of "preparations" and "ameliorations." And besides, continued he, "the arbitrary control of a master can never be a preparation for freedom;—*sound and wholesome legal restraints are the only preparative.*"

The doctor also spoke of the absurdity and wickedness of the caste of colour which prevailed in the United States. It was the offspring of slavery, and it must disappear when slavery is abolished.

#### CONVERSATION WITH A NEGRO.

We had a conversation one morning with a boatman, while he was rowing us across the harbour of St. John's. He was a young negro man. Said he was a slave until emancipation. We enquired whether he heard any thing about emancipation before it took place. He said yes—the slaves heard of it, but it was talked about so long that many of them lost all *belief* in it, got tired waiting, and bought their freedom; but he had more patience, and got his for nothing. We enquired of him, what the negroes did on the 1st of August, 1834. He said they all went to church and chapel. "There was more *religious* on dat day dan you could tink of." Speaking of the *law*, he said it was his *friend*. If there was no law to take his part, a man, who was stronger than he, might step up and knock him down. But now no one dare do



so; all were afraid of the law,—the law would never hurt any body who behaved well; but a master would slash a fellow let him do his best.

## VISIT TO NEWFIELD.

Drove out to Newfield, a Moravian station, situated about eight miles from St. John's. Mr. Morrish is the missionary at that station. As missionary he has under his charge two thousand people. According to a custom in the Moravian church, every individual of the two thousand is required to visit the preacher once a month, unless unavoidably prevented. Connected with the station is a day school for children, and a night school for adults twice each week.

We looked in upon the day school, and found one hundred and fifteen children. The teacher and assistant were coloured persons. Mr. M. superintends. He was just dismissing the school, by singing and prayer, and the children marched out to the music of one of their little songs. During the afternoon, Mr. Farley, manager of a neighbouring estate, (Lavicount's,) called on us. He spoke of the drought—said he had been thirty-five years in the island, yet never knew so long a season of dry weather. He said that the failure in the crops, was not in the least degree chargeable upon the emancipated negroes; that the cultivation was in as fine a condition as ever it was.

Mr. F. stated that marriages were increasing, and the parties were growing more faithful in their conjugal relations,—spoke of the tranquillity of the late Christmas holidays. They ended Tuesday evening, and his people were all in the field at work on Wednesday morning—there were no stragglers. Being asked to specify the chief advantages of the new system over slavery, he stated at once the following things: 1st. It (free labour) is less expensive. 2d. It costs a planter far less trouble to manage free labourers, than it did to manage slaves. Mr. F. mentioned particularly the dispensing with the whip, as a great relief to the masters! 3d. Emancipation had rid the proprietor of a species of "property" which was very precarious, liable to be destroyed by death, or depreciated by disease. 4th. It had removed all danger of insurrection, conflagration, and conspiracies. These things hung like a cloud over the island during slavery, but they were now completely dissipated.

## ADULT SCHOOL.

In the evening, Mr. Morrish's adult school for women was held; the school for males is held on a different evening. About thirty women assembled from different estates—some walking several miles. The greater part were young women, though some were old enough to need spectacles. Most of them were just beginning to read. All were taught upon the infant school plan. They had just begun to learn something about figures, and it was no small effort to add 4 and 2 together. They were incredibly ignorant about the simplest matters. When they first came to the school, they could not tell which was

their right arm or their right side, and they had scarcely mastered that secret, after repeated showing. We were astonished to observe, that when Mr. M. asked them to point to their cheeks, they laid their finger upon their chins. They were much pleased with the evolutions of a dumb clock, which Mr. M. exhibited, but none of them could tell the time of day by it. Such is a specimen of the intelligence of the Antigua negroes. Mr. M. told us that they were a pretty fair sample of the country negroes generally. It surely cannot be said that they were uncommonly well prepared for freedom, yet with all their ignorance, and with the merest infantile state of intellect, they prove the peaceable subjects of law. Mr. M. says that they have a great desire to learn, which indeed is manifest from their coming such distances, after working in the field all day. The school which they attend has been established since the abolition of slavery. Before that, they were excluded from all such privileges.

The next morning, we visited the day school. When we entered, Mr. M. told the children, that we "lived in a country where there were a great many slaves, and that we were trying to get the slaves there set free."

The school was opened with singing and prayer. The children knelt and repeated the Lord's Prayer after Mr. M. They then formed into a line and marched around the room, singing and keeping the step. A tiny little one, just beginning to walk, occasionally straggled out of the line. The next child, not a little displeased with such disorderly movements, repeatedly seized the straggler by the frock and pulled her into the ranks; but finally despaired of reducing her to subordination. When the children had taken their seats, Mr. M., at our request, asked all those who were free before August, 1834, to rise. Only one girl arose, and she was in no way distinguishable from a white child. The first exercise, was an examination of a passage of Scripture. The children were then questioned on the simple rules of addition and subtraction, and their answers were prompt and accurate.

(To be continued.)

*Extracts from the Letters of James Backhouse, now engaged in a religious visit to Van Dieman's Land, and New South Wales. Accompanied by George Washington Walker.*

(Continued from page 279.)

## VISIT TO FLINDER'S ISLAND AND THE INTERIOR.

22nd 12th mo. (First day.) A favourable breeze sprang up, and brought us to George Town by about half past ten o'clock this morning. On our arrival we made arrangements to hold a meeting at five o'clock in the evening with the inhabitants, and occupied the morning in giving notice to such persons as were not at their place of worship, which is very thinly attended, except by persons who have no opportunity of staying away. Most of the people attended our meeting. George

Town is going so fast to decay, that the whole population amounts to only a small number. It was, however, a satisfaction to have this meeting with them. I had been impressed with a belief that we should be with them today; but when on the seventh the wind was contrary, and we made little progress, I was ready to think it was but from the activity of my own imagination.

28th 12th mo. Calm. Off Twenty-day Island in the evening. A westerly breeze sprang up before sun set. My mind has been under great exercise for the last two days, from a strong sense of temptation, and of the danger of falling away. The mercy of God in Christ Jesus is the ground of my hope, and my prayer is, that he may cut the thread of my life rather than permit me to bring dishonour upon his holy cause. Still I feel an appalling sense of my own weakness and danger; for though the spirit is willing the flesh is weak—truly there is a necessity to watch and pray, that I enter not into temptation. May I trust in the Lord for strength, and may his strength be made perfect in my weakness, and He alone have the glory. So far as I can discover I am in my right place, and the Lord has been pleased in great mercy to confirm this feeling, by some precious and clearly perceptible intimations of his Spirit. Oh that He may reign over all in me, then all will be clear.

29th 12th mo. (First day.) The westerly wind increased to a gale last night. Approaching the Fourneau Islands in the dark, we laid too for a short time. It is a great advantage to us, days being at the longest. At an early hour we were favoured to come to anchor again under Green Island, the wind being too boisterous to admit of our going on the settlement at Flinder's, or of our mustering the seamen on board.

31st 12th mo. We looked round the settlement to observe its improvement. A few of the huts are now floored with bricks, which makes them much more easy to keep clean. With their white washed walls they look very neat. These are occupied by the Oyster Bay people, who are the most advanced in civilization.

6th 1st mo. 1834. Having, through the divine blessing, been enabled to effect a reconciliation between the commandant and missionary, we hope time, and an increase of care, on the part of the latter more especially, may produce harmony among them. The present surgeon of the establishment, James Allen, from Newton Stewart, Tyrone, Ireland, who is a young man of talent, and appears to possess a peaceable disposition, will, we hope, be a means of bringing about a better feeling among the officers. It is to us a great satisfaction to see such an individual succeed to A. McLachland, who had rendered himself so useful in promoting the civilization of the aborigines. Our work here appearing to be finished, we again left the settlement this evening. The cutter coming from Green Island enabled us to get on board conveniently. A large number of the blacks accompanied us to the shore when we took our departure. Poor creatures! The more per-

sons are among them, the more they must become attached to them, from their kindness, affectionateness, and cheerfulness.

12th 1st mo. (First day.) A gentle and favourable breeze this morning urged us on our course. About noon we passed through Schooten's Passage into Oyster Bay. The breeze increasing bore us much down on one side, as it propelled us across the bay to Kelvedon, where our friend Francis Cotton, with his family, waited our arrival, and welcomed us on the beach. We gladly took leave of R. H. Davies and the Shamrock, being conveyed on shore by the intrepid John Thornloe and four good seamen, in a whale boat, which bore us safely through the surf that the high wind had raised. Thus, through the mercy of our heavenly Father, this tedious voyage is terminated. May thankfulness cover our minds in the remembrance of our deliverances, and if any good has been effected, may the glory be given unto the Lord: for "Not unto us, not unto us, but unto thy name, O Lord, belongeth glory."

Though very sensible of exhaustion from the voyage, (during the last thirty-six hours of which I drank nothing but a glass of toast water, which my stomach instantly rejected, and I had drunk very little for several days before,) and though feeling in a considerable degree the excitement of landing, it was a great comfort to sit down with the family at Kelvedon, at their evening reading.

23d 1st mo. A week day meeting for worship was held. It was a season of some renewal of strength. It is a great comfort to us to see Dr. Storey giving up to his religious convictions: he now acknowledges himself conscientiously convinced of the principles of Friends. In one of his communications with the head of the commissariat department, he has stated, one of the terms on which only he is willing to continue in office as a commissariat store-keeper, to be an exemption from the use of oaths.

26th 1st mo. (First day.) We assembled twice with the large family of Adam and John Amos, and a few other individuals. In the morning I had much to communicate; but in the evening it did not seem my place to break silence, except by a short remark. A comfortable solemnity prevailed.

26th 2nd mo. We proceeded over some fine sheep hills to John B.'s, and had a religious opportunity in the evening with his large establishment. He is a prosperous settler, located in a pleasant vale, surrounded by fine thinly-wooded sheep hills: his territory includes five thousand acres, that on an average will maintain about two sheep to three acres: it has the benefit of a few springs that supply water this dry season; and it extends to the Black Marsh, upon Jordan, which is now a chain of large deep holes. He incurs his wool this season at £2,500, but it is not all grown on his own property. He has introduced the common pheasant upon his estate; and in order to preserve them, has encouraged his men to destroy the native cats by giving them eight pence a skin: at one time they brought him six hundred skins.

28th 2nd mo. We walked to Green Ponds, and arranged with Dr. Garringe, who is a medical man, and one of the Episcopal Catechists, for the use of the chapel on first day. After dining with him, he accompanied us to call upon a respectable family, amongst whom there is the appearance of religious thoughtfulness. Their aunt, an aged woman, declining under paralytic disease, who has been remarkable for steady piety, on being enquired of as to how she was, replied, "Very happy in body and mind." How encouraging is the calm sunshine of the close of day in such persons!

4th 3rd mo. G. W. Walker lodged last night at Henry Thrupp's, and myself at P. Murdock's. At each of these places we had much conversation on religious topics. In the morning we proceeded along the course of the Jordan to the Black Bush, passing the houses and enclosures of several settlers. This vale, with its boundary of hills, reminds me of Bilsdale, in Yorkshire; but it is a much milder climate than England, though liable to occasional summer frosts.

At the Black Bush several young men, who emigrated from Birmingham, opened a store, which has paid them well. They erected a house, in which they are residing, though it has yet only shutters to close the places intended for windows. In the evening we collected the establishment, and some of their neighbours, and had a religious opportunity with them. An adjacent settler, who appears to be a very decent man, was one of the congregation. He was formerly a prisoner, having been transported for seven years for a very trifling offence.

12th 3rd mo. F. S. continues successfully to prosecute the improvement of his property, and also to advance in religious knowledge. We had much interesting conversation on topics of eternal importance, and had a religious interview with the immediate family, after which we proceeded on our way to Jerusalem, ten miles further up the Coal River. There are a few settlers at each of its extremities. At one of them there is a public house, kept by a decent man named Drummond, who received us courteously; and for his love to the cause in which we are engaged, offered us such refreshment as his house afforded, free of expense. We held a meeting in a hut on his premises, with some of his establishment, and a number of prisoners in the public works, who are at present employed in building a jail here. We returned to Andrew Tolmey's, where we had a religious interview with the family and servants. None of their neighbours joined them, though we called to invite them; they are all poor ignorant Roman Catholics. A. T. was in Hobart Town: his wife's mind seemed open to receive religious counsel. A prisoner, who acts as schoolmaster and house servant in this family, was very attentive to us. He left Macquarie Harbour before our visit there; but seemed to have become interested about us, from the report of his fellow prisoners, who received our labours with thankfulness.

13th 3rd mo. Taking a westerly direction

from the upper part of Jerusalem, we made our way across "the Tiers" to Green Ponds: part of the way was very steep, the whole of it a trackless forest. We crossed several deep gullies in our descent, and in five hours and a half from leaving Jerusalem, emerged from among the hills, close to the house of an elderly man, by whom we were courteously received, and invited to lodge. This person was a prisoner, who came out with Governor Collins. Being an industrious man, and of more sober habits than many of his cotemporaries, he has prospered greatly since he became free: he is now possessed of five thousand acres of land, capable of maintaining two thousand sheep, and some horned cattle. He has taught himself to read and write, and his Bible has the appearance of being well read. He comes from the vicinity of Monash, in Derbyshire. His wife was also a prisoner. She prepared us tea, and waited on us very kindly. They are both far advanced in years. Two of his nephews have come out: one of them is married and settled at Bagdad; the other, and two of his nephews, live with the aged pair.

16th 3rd mo. (First day.) I had some satisfactory conversation with William, the eldest son of John Espie, on our way to a meeting, this morning, at the foot of Constitution Hill, at which some of the settlers in the upper part of Bagdad, and the prisoners from three road parties were present, the latter upwards of two hundred in number. This meeting was a relieving one. G. W. Walker took part in the religious labour, as he has also done on some other occasions of late. After dinner we walked seven miles to Brighton, a place once designed to have been the capital of the island, but on which only a very few houses have been erected, on account of the inconvenience of the situation. Here, in a room used as a chapel, attached to the government store, we met the people of the neighbourhood and another road party. There was a good feeling prevalent in this meeting also. We returned home with Nathan Elliott, with whom and his wife, and Charles Franks of Green Ponds, who happened to come in, we had much conversation on religious subjects, and on the views of Friends.

17th 3rd mo. We parted from N. Elliott and his wife, and proceeded to the invalid road party, under the charge of Dr. Winterbotham. At our request he mustered the men, and we had a religious interview with them. Though these are halt and maimed through dissipation, and many of them grown old in sin, there was a remarkable sense of Divine influence overspreading our minds whilst assembled with them. We went along the north bank of the Derwent, from this station to New Norfolk. Coming opposite to John Terry's, they put their boat across for us, and we spent the evening under their hospitable roof. Their mill is now working night and day, to supply persons with flour; most of the mills to the northward and westward being stopped for want of water. Many families have to send their corn more than fifty miles to grind. J. Terry's mill is turned

by a streamlet from the mountains tributary to the Derwent. The fall accommodates three water-wheels one above another: when finished two of them are to be employed in grinding.

19th 3rd mo. Notice of a meeting to organise a Temperance Society, to be held on sixth day, was sent round the neighbourhood through the medium of the constables, by order of the police magistrate. In the afternoon we had a meeting in the hospital with the patients and prisoners in the public works: a few other persons also attended. Most of the congregation stood, the room being incapable of containing them if seated. This was to me a relieving meeting. I felt empty of all qualification to labour till after entering the room; but looked to the Lord for help to do his holy will. A feeling of solemnity came over my mind, and under it I was enabled to extend the gospel message to sinners, to repent and believe in Jesus for the remission of sins; that through Him they might receive the washing of regeneration and the renewing of the Holy Ghost, to enable them to work righteousness in the sight of God. They were referred to the conviction of sin in their own minds, as the drawings of the Father, seeking to lead them to repentance and faith in Christ; in order to bring them daily to wait and pray for an increased measure of the help of the Holy Spirit, to enable them to walk before God and be perfect.

20th 3rd mo. I spent a little time at the bed-side of a man in the hospital, who had expressed a wish to see me. He was in a deplorable state, brought on by early instability. According to his own account, he had often called on the Lord in the time of trouble, and again forgotten Him when his trouble ceased; now, when racked with pain, and without hope of being raised up, he often feared he was too great a sinner to be pardoned. I entreated him to cherish the feeling of condemnation for sin—to wait on the Lord in the way of his judgments, and to seek a true repentance and unfeigned faith in Christ, "who bore our sins in his own body on the tree;" remembering that God is almighty to save, both by pardoning sin for Christ's sake, and through Him working in us that which is well pleasing in his sight.

From the Farmers' Cabinet.

#### TRANSMUTATION OF PLANTS.

It appears by a couple of communications in the 13th number of the second volume of the Farmers' Cabinet, that the obsolete doctrine of the *transmutation of plants* still finds believers and advocates, among a portion of our respectable agriculturists. This antiquated notion was formerly very prevalent; nor is it surprising that it should have been so, when intelligent men were content to receive *specious appearances for unquestionable facts*, and had a ready faith for all the pretended wonders of astrology and alchemy. The present state of science, however, requires that all theories and seeming facts, which are inconsistent with the known laws

and operations of nature, should be rigorously investigated before they are admitted; and hence we find that naturalists have been compelled to discard, as untenable, all such doctrines as *equivocal generation, or spontaneous production, and the transmutation of plants and metals*. Many errors of opinion have originated, no doubt, from our proneness to consider *successive phenomena* as connected with each other by the relations of cause and effect—when they have been entirely distinct—and their association altogether incidental. This I take to be the fact, in the supposed case of the transmutation of plants. When we see *one kind of plant growing up, in places where we had every reason to expect another kind, it is perhaps natural enough*—but certainly not very philosophical—to imagine that the *expected plant* has been *transmuted, or changed, into the one which we find actually growing*. The manner in which crops of different plants succeed each other, is very remarkable—nor do we yet thoroughly comprehend the economy of nature in the distribution of seeds, and the wonderful preservation of their vitality; but it is unquestionably more consistent with all that we do know of the vegetable creation, to suppose that every plant, wherever found growing, has sprung from seeds of its *own kind*, than that its botanical characters have been utterly changed by the influence of external causes. We all know that seeds are extensively disseminated in the soil; and that the vitality of many kinds will remain dormant for long periods, under certain circumstances; but I have never met with any satisfactory evidence of the conversion of *one species of plant into another*—much less of the transmutation of *distinct genera*.<sup>\*</sup> That different tribes of vegetables do *succeed and supersede* each other, in our fields and meadows, we every year see to be a fact. Our *wheat crops*, in this vicinity, are generally succeeded by a copious growth of *bitterweed* and *foxtail grass*, which spring up after harvest and are then in turn superseded by the cultivated and natural grasses, until the soil is again disturbed by the customary rotation of crops. *Pine forests*, when cut off, are apt to be succeeded by a growth of *oak*; and so of many other plants. I have often sown *timothy and orchard grass*, plentifully, in low grounds; and have had, instead of those plants, an abundant growth of *rushes and cyperaceae*; but I never for a moment suspected that my favourite grasses had been *transmuted* into those vile weeds. I have also had *bromus, or cheat*, to grow up where I had sown *wheat*; and I have often seen *cheat, and other species of the same genus*, growing where *no wheat, nor other cultivated grain*, had been sown; but, upon the closest investigation, I have never been able to find the slightest evidence of any plant being *changed* into a different one. It seems that Mr. Featherstonehaugh is of opinion plants

<sup>\*</sup> The beautiful theory of the *metamorphosis of organs* (such as that of leaves into *bracts, sepals, petals, stamens, and carpels*) is a very different doctrine from that of the *transmutation of species*, and is in no wise available in sustaining the latter notion.

can be so changed. Whenever he shall have demonstrated the correctness of the old cotemporary doctrine of the *transmutation of metals*, I shall be prepared to receive the doctrine of the *transmutation of plants*; but probably not till then. I aver that all *ascertained facts*, and all *analogy*, sustain the opinion that *species* are invariably continued, and preserved, by means of *seeds*; whilst the same facts and analogy repudiate the doctrine both of *transmutation and spontaneous production*. The vegetation of *seeds* is nothing more than a development of the embryo, or miniature plant, which already existed in a quiescent state—but with a perfectly definite form and character—in those seeds. The operation of *external causes* (such as soil and climate, light, heat, moisture, nourishment, &c., either deficient or in excess) may, indeed, effect a modification in the *appearance* of a plant—in the *size, aspect, texture, &c.*, of its various organs—so as to produce *varieties, or monstrosities*; but they can never change the *specific character*—nor *convert one species into another*—much less can they *transmute distinct genera* into each other; such as *wheat into bromus, or timothy into orchard grass*. The idea is repugnant to all the known laws and operations of nature; and can no more be tolerated, by a philosophic mind, than the doctrines of alchemy and perpetual motion.

It is a curious circumstance, in the history of this popular error, that one unlucky grass—one particular species of the numerous family of *Bromus*, (namely, *B. scaberrimus, or cheat*)—should be selected, as presenting that peculiar form of vegetation, into which all the cultivated small grains are liable to be *transmuted*, whenever they lose their *own original character*. Let their pristine structure be what it may, they are all supposed to be converted into this identical *bromus, or cheat*. Thus, we have gentlemen assuring us, that such dissimilar plants as *wheat and oats* can both be so totally changed as to take on the precise form and character of that same curious *bromus*. Nay, we even hear that *flax-seed*, being sown in a burnt soil, will often be converted into "yellow seed" (probably the *camelina sativa*, of the botanists)—a plant to which *flax* has no more affinity, in its botanical characters, than it has to the *horse-radish, or the shepherd's purse*. It is, moreover, gravely enquired *how, or why*, this strange event happens? To which I reply by another question—*Which ought to be the first determined—Does it happen?* It is always best, I think, to *ascertain* extraordinary facts, before we spend our time in trying to *explain* them. I consider it vastly more probable, that every plant springs up from its *own peculiar seed*, than that it should be the *transmuted product* of any other *distinct species*. I have not the presumption to imagine, that I can succeed in eradicating a notion which has resisted the learned efforts of the celebrated *Linnaeus* for the greater portion of a century. All I aim at, is to submit a few hasty remarks, in the hope that they may induce some of your readers to scrutinize the subject a little more

closely, and to examine the doctrines in a spirit of philosophic caution, instead of taking it for granted.

West Chester, Pa., March 3, 1838.

### TRUE LOVE.

Extract from a letter of Joseph Pike to Henry Jackson, 1723.

We never read that the Lord pardoned any, while they continued in a state of stubbornness and rebellion; no, no, such arc not in a state of repentance, and therefore not in a state for forgiveness. But, on the other hand, we find he was very merciful and tender to humble and penitent sinners. And as the Lord thus dealt and divided, and led his people of old to do the same, so he does in our day, to make a right division. *There is more true love in close and plain dealing, than in smoothing and stroking that which is for judgment:* the latter may be compared to an unskillful surgeon, who applies a healing plaster to a deep and corroding wound, that should be searched to the bottom; for though the holy Apostle in proper cases advises to *comfort the feeble-minded, support the weak, and be compassionate;* yet we find he also thought it as proper in the contrary case, to advise to *rebuke sharply, to warn the unruly, and a rod too where needful.*

### BUTTERCUPS AND DAISIES.

Buttercups and daisies—  
Oh, the pretty flowers!  
Coming ere the spring-time,  
To tell of sunny hours.  
While the trees are budding,  
While the fields are bare,  
Buttercups and daisies,  
Spring up here and there.  
Ere the snow-drop peepeth,  
Ere the crocus bold,  
Ere the early primrose  
Oses its paly gold,  
Somewhere on a sunny bank  
Buttercups are bright;  
Somewhere 'mong the frozen grass  
Peeps the daisy white.

Little hardy flowers,  
Like to children poor  
Playing in their sturdy health  
By their mother's door:  
Purple with the north wind,  
Yet alert and bold;  
Fearing not and caring not,  
Though they be a-cold.

What to them is weather!  
What are stormy showers!  
Buttercups and daisies  
Are these human flowers!  
He who gave them hardship  
And a life of care,  
Gave them likewise hardy strength,  
And patient hearts, to bear.

Welcome, yellow buttercups,  
Welcome, daisies white,  
Ye are in my spirit  
Visioned, a delight!  
Coming ere the spring-time,  
Of sunny hours to tell—  
Speaking to our hearts of Him  
Who doeth all things well.

MARY HOWITT.

MARRIED, at Friends' meeting, Evesham, N. J., on the 17th ult., JOHN NEZOLDS, to LYDIA HAINES, daughter of Job Haines, all of Evesham.

For "The Friend."

### CIRCULAR.

#### Mount Pleasant Boarding School.

As it is no doubt generally known throughout our yearly meeting, and perhaps beyond its limits, that our boarding school (which had heretofore been remarkably healthy) was simultaneously visited, in the third month, with scarlet fever and measles, which very much interrupted its progress, and spread great alarm; we think it due to our friends at a distance now to be informed, that good health is restored, and the school is in successful operation.

Agreeably to the liberty given by our last yearly meeting, the committee have obtained the services of Lewis Carey, a well esteemed Friend, as governor, whose example and vigilant attention are found to contribute to the good order of the school.

The services of a well recommended female teacher, from the east, have been secured to fill the place of Abby Holloway, who is absent on account of her husband's ill health.

We therefore think, that Friends who feel the importance of giving their children a liberal education in a select school, may rest satisfied that the institution promises the student at present, as great advantages as it has at any time been calculated to afford.

And while proper attention will be paid to the scientific and literary instruction of the children, their moral preservation, and religious improvement, will be duly regarded.

Besides the different branches of an English education, generally taught in the best schools, the Latin and Greek languages are also taught, to such as desire it, by Geo. K. Jenkins, principal teacher of the boys' department.

As the school is not full, pupils will be admitted for the remaining part of the session.

Signed by direction of the committee of Mount Pleasant Boarding School, (Ohio) at a meeting held 19th of 5th month, 1838.

WM. S. BATES, Clerk.

## THE FRIEND.

SIXTH MONTH, 9, 1838.

We are informed that the Yearly Meeting of New York convened on the 28th ult., and that for ministers and elders on the preceding seventh day. It was attended by the usual number of its members, several ministers from other yearly meetings in this country, and our friend J. J. Gurney, of Great Britain. An investigation of the state of the members and subordinate meetings as conveyed by the answers to the queries, was gone into, and an epistle of advice was addressed to them, which was printed for general circulation.

Various other subjects relating to the testimonies and welfare of the Society were brought into view, discussed and disposed of with harmony and condescension. Epistles addressed to all the yearly meetings were issued in reply to those received, tending to strengthen the bond of fellowship subsisting between these bodies, and to stir up increased vigilance in the Christian warfare and the

propagation of our religious principles and testimonies.

If the fierce spirit evinced in the following paragraph, which we copy from one of our daily papers, be indicative of the general feeling in Georgia, it seems probable the United States government will have more trouble in that quarter.

### EXCITEMENT IN GEORGIA.

The following is from the Milledgeville Journal of the 29th ult.

#### PUNIC FAITH.

Georgia duped by Martin Van Buren.

The Governor of this State has informed that General Scott has resigned his office as ENFORCER THE TREATY!! After all the promises of Mr. Van Buren's friends, that his administration would advance southern measures, after all the bravado on his part, of ordering troops in the Cherokee country, the Indians are still to retain their lands, and Georgia must wait the pleasure of the government to make another treaty, to be signed. We are of opinion that Mr. Van Buren, was never sincere in the impression he had created, that the Indians would be removed by the government; the troops of the United States have been brought within the limits of Georgia, to overawe and intimidate our citizens from demanding energetic terms, the enforcement of a treaty, which is a paramount law of the land. It remains to be seen, if a president of the United States can act thus, and receive the support of the state, whose rights he thus tramples upon; we hazard nothing in saying, there will be but one voice in Georgia on this subject; "THE TREATY MUST BE ENFORCED."

The subjoined intelligence is a satisfactory confirmation of that given in our paper of last week.

#### FROM BARBADOES.

We have Barbadoes papers as late as the 4th of last month. They possess considerable interest.

"The decision of the legislature to dispense with the apprenticeship, and allow the slave population (\$9,000) to pass to a state of absolute and entire freedom on the first of August next, is confirmed. In an address by "A Public Officer," it is stated that at Antigua abolition answered the just expectations of the country, and went beyond the anticipations of its best friends. It had so far proved itself good by the close of 1835, as to induce the late president of the island, (a gentleman of very liberal principles in general) to confess, that he had never been a convert to it till then. It is no less to be remembered that there were only twenty policemen to control 20,000 of the peasantry. The address goes on to state: "The hope of reward sweetens labour, says the old proverb, and so it was with our workers. A gang of one hundred was employed on a Saturday to hole a six acre piece of stiff soil. They completed it by sunset, and received two shillings currency each. The same work would have cost £20 in the time of slavery. When I visited the island last November, I found a greater quantity of cane land in cultivation, than I had known for twenty years previously." In anticipation of the first of August, land is rising in value; and the fact that the future labourers will also be consumers, and thus increase the trade of the island, and that emancipation will be beneficial to all classes, causes general joy to prevail."

#### FRIENDS' ASYLUM.

Visiting Managers for the Month.—Timothy Paxson, No. 158, North Front street; Joseph R. Jenks, No. 5, Vine street; George G. Williams, No. 61, Marshall st.

Superintendents.—John C. and Lætitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201, Arch street.

Resident Physician.—Dr. Edw. M. Moore.

# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XI.

SEVENTH DAY, SIXTH MONTH, 15, 1838.

NO. 37.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

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Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

## CIRCASSIA AND THE CIRCASSIANS.

(Continued from page 382.)

*Departure for the residence of a Circassian chief—Romantic character of the scenery—colony of Krim-Tartars—Alpine village—abundance of game—arrival at the residence of the chief—his appearance and manners—interior of a Circassian dwelling house—a serenade in Circassia—war-cry of the Circassians—introduction to the family of the chief—beauty of the women—their manners and costume—occupations of the Circassians.*

To attempt giving you a detailed description of my route is impossible, as it lay across a country, wild as if no other foot had trodden it save that of the beasts of the forest; it was not merely up hill and down dale, but over a succession of dizzy precipices, broken glens, and frightful defiles, bared, barren, entwined, and distorted,—forming altogether, a picture of Alpine scenery rarely witnessed in the most savage districts of Europe.

Notwithstanding our ride was one of the most neck-breaking description, yet these daring mountaineers galloped over it with as much nonchalance, as we should through a stubble-field in England; and, however elevated, yet every spot capable of producing vegetation was covered with most splendid forest trees, and even, in some fertile patches, we found an Alpine cot, with its half-wild inhabitant tending his goats. It was not till after ascending several thousand feet, that the peculiar character of the Caucasian mountains was developed; for, however precipitous or rocky the ascent may be, each invariably terminated in a fertile plateau, even at a height of between four and five thousand feet above the level of the sea. This is, perhaps, independent of their well-known bravery and patriotism, the principal cause that every attempt to subdue these people has been hitherto found impracticable; for, when driven from the plains, they ever found a secure retreat on the mountain tops till they recruited their forces, and then descended to annihilate their enemies.

On the summit of one of these plateaux, where we remained during the noon-day heat, I found a blooming village, surrounded with

orchards and agricultural fields, all extremely fertile, and in a high state of cultivation. I soon ascertained that the inhabitants were a colony of Tartars, who, having escaped from Russian oppression at the conquest of the Crimea, had here found a secure asylum. When I told them, in their native language, that I had recently travelled through Krim-Tartary, these simple-minded people lavished upon me a thousand kind attentions; indeed we had every reason to feel grateful for their hospitality.

Like the Circassians, the Tartars conceal their little dwelling behind embankments or clusters of trees; and, were it not for the numerous herds of cattle grazing in the fields, and the men and women employed at the various work of husbandry, it would be impossible for the traveller to discover that he was in the neighbourhood of a human habitation. I found these Alpine cots to be of the same peculiar form as those I had before observed while wandering in the remote mountain districts of the Crimea. The roof is always flat; being strongly built, and covered with a layer of gravel, they become perfectly impenetrable to the rain.

During the summer months, the Tartars are accustomed to furnish the tops of their houses with a divan and carpet, when they are used instead of the interior for taking their meals and receiving the visits of their friends; nor are they less valuable in the autumn, when they serve as a granary, on which to dry their grain and fruits. In the centre of each cot is a large chimney, appropriated to the treble purpose of communicating their wishes to their neighbours, a channel for the smoke to escape, and a window to light the apartment. The vestibule in front is frequently the kitchen; the rooms for the harem being on one side, and the stables on the other.

However singular these cots may appear when described, they are nevertheless exceedingly well adapted to the climate, being warm in winter and cool in summer.

During our ride, we shot several kinds of game, such as wild turkeys, pheasants, hares, and deer, to which I may add jackals, wild cats, and an immense boar. And although the Circassians are unrivalled as marksmen at a stationary object, yet I was infinitely more successful when firing at a bird on the wing, or an animal at full speed: this arises from the bad custom I before alluded to, of using the javelin as a rest for the rifle. The forests appeared to abound with animals of every description. In addition to those I have mentioned, there are wolves, bears, foxes, the lynx, &c.; and, if I have been rightly informed, the inhabitants of the Cau-

casus are sometimes favoured with a visit from the tiger.

On descending the mountains, sufficient light remained for us to obtain an indistinct glance of the little congregated cottages of the highland prince to whom we were repairing; which, from the palisades in front, and the semicircular rivulet that formed a natural moat as it rushed past, appeared fortified. This, however, was not the case, for the numerous flocks and herds that covered the hills, told more of rural life than feudal vassalage.

Several horses were standing under the verandah, ready saddled; when, on our leader firing his musket, we were presently joined by the old chief and a few of his clansmen, who welcomed me in the most friendly manner to Alléghei, (Circassia, in the language of the natives.) The appearance of the prince was in every respect calculated to excite the attention of a stranger. In his person he was tall and erect, with a beard descending half way to his girdle. His features still handsome, but roughened by long exposure to the weather, wore a mingled expression of good nature, ferocity, and cunning, the effect of a long life of warfare and peril.

Although he had attained the age of seventy, yet he managed his steed with as much ease and grace as any one of the athletic youths that surrounded me. Indeed, he is said still to excel in horsemanship, and all the military exercises of his country; he had only returned, a few days previous to my arrival, from the camp near Soudjouk-kali, where he performed prodigies of valour in defending the passes against the advance of the Russian army, and was now preparing his clansmen for a second campaign.

The residence of my host was quite as primitive in its construction as that I before described, the only difference being, that there were a few more detached cottages, and two or three, by way of distinction, were plastered outside with a species of mineral glass, found in the environs, which becomes, from exposure to the weather, exceedingly firm, and has not a bad effect. As to comforts and conveniences, none were visible either in the furniture or the arrangements: the windows, open by day, were simply secured at night from the cold damp by an ill-fitting shutter; and during the severest weather, a piece of parchment is the substitute for glass.

This total absence of domestic comforts was singularly contrasted with the splendid armour of the men, their gemmed weapons, noble horses, and rich housings; together with the magnificent Oriental costume of the women, who, in their dresses of gold brocade

and silvered muslin, resembled so many peacocks proudly strutting about a farm yard. Still, the traveller arriving at the house of a Circassian chief has no reason to complain. The room appropriated to strangers is always furnished with a divan, pillows, and coverlets: the cheer is by no means to be despised; and I do not think that any people ever tendered the cup of refreshment to the weary traveller with more genuine hospitality.

On entering the stranger's apartment, to which the prince had the courtesy to conduct me himself, his squire, according to the general custom of this people, divested me of the whole of my weapons, and hung them up on the walls of the room with those of his master, except the poniard, which a Circassian never parts with, being considered a part of his costume. How like the warriors of ancient Greece!

"And now with friendly force his hand he grasped,  
Then led him in within his palace halls;  
His coat of mail, and glittering helm unclasped,  
And hung the splendid armour on the walls;  
For there, Ulysses' arms, neglected, diu,  
Are left, nor more the conqueror's crown will win."

Having partaken of an excellent supper, attended with the same ceremony as before described, two female slaves brought in warm water, when my feet were most carefully washed, this being an essential observance in the forms of Circassian politeness.

Sleeping, I soon found, in Circassia, to be by no means a necessary consequence of going to bed; and, assuredly, if Young had been a native of the East, the world would never have been favoured with his "Night Thoughts;" for, amidst such a din and clatter as now greeted my ears, the author, instead of thinking, must be content to listen; and, should they ever be translated into the Circassian language, the natives will certainly deem the poet crazy. Indeed, nothing but being accustomed to the nocturnal choristers will permit even the most weary to slumber.

Besides the chirping of innumerable insects, the croaking of myriads of frogs, whose united din rung far and wide through the forest, there was another species of this noisy reptile that I never met with, except in the mountains of the Caucasus, and whose note, deep-toned, sonorous, and even musical, was so pitched in alto, as ever to render them the principal performers in the concert.

All this was had enough; still it might have been borne, had it not been that I was favoured with a visit from the jackal, whose cry was so melancholy, shrill, and fearfully wild, that, when numbers howl in concert, which was, unfortunately for my slumbers, the case, it is sufficient to shake the nerves, even of the most stout-hearted, who hears them for the first time.

It is singular that the war-cry of the Circassians is an exact imitation of the howl of this animal; and, when screamed at the same moment by thousands, is the most fearful, unnatural, and intimidating yell, ever uttered by a people in presence of an enemy. The Russian officers assured me, that so paralyzing is its effect upon troops who hear it for

the first time, that they are rendered incapable of defending themselves.

The following morning, owing to my character for generosity in presenting the women with presents, and my profession of hakkim, the young prince introduced me to his mother and sister; for these people, as I before remarked, unlike other Orientals, do not rigidly seclude their women in the harem; probably they have followed, in this respect, the example of their neighbours, the Tchernemorsky Cossacks: however, from whatever cause it has resulted, I have frequently seen the women at the public assemblies of the men, particularly those who were unmarried. Still, a married man does not appear in public with his wife; neither does he see her during the day when it can be avoided.

But, to return to my visit: having been received most courteously, by the princess and her daughters, I made them, in compliance with universal custom, a few trifling presents, which they acknowledged by giving me an embroidered belt to hold my pistols, and a pair of red morocco patron pockets,—the work of their own fair hands.

The mother of my young companion, probably between forty and fifty years of age, was sumptuously attired in a blue silk robe, open in the front, confined with silver clasps, and a girdle ornamented with silver; her trousers were very beautiful Turkish muslin, of variegated colours, and red slippers; on her head she wore a light shawl, partly arched as a turban, and partly falling, in graceful folds, over her neck and shoulders, completely concealing her hair; over this was thrown a large, thin muslin veil, that nearly enveloped her figure; her dress being completed by an abundant display of gold trinkets, evidently extremely ancient, and, from the workmanship, I should think, Venetian. Her person still retained traces of great beauty.

The attire of her daughters was even more splendid; but, in lieu of the turban, each wore a *tiara* of red morocco leather, ornamented with a profusion of small Turkish and Persian gold coins. In other respects their dress was similar, except that the hair of the young dames, instead of falling on the neck in curls, like that of the married women, was arranged in a thick plait, confined at the end by a silver cord, which descended below the waist: their features were as beautifully regular and expressive as those of their mother; yet, it must be confessed that their sallow complexions by no means improved their personal appearance. They were, however, young, still incased in the light leather corset worn by all Circassian girls, of whatever age, which was, no doubt, the principal cause of their unhealthy appearance.

On a signal being made, the young prince, agreeably to custom, left the room, when one of his wives entered, a princess of the Demirghoi tribe, one of the handsomest women I think I ever beheld. She might be about eighteen; with the most regular features of the Grecian cast; eyes, large and dark; complexion, a clear brown; hands and feet delicately small: and her whole figure admirably

moulded. She was dressed in a similar style to that of the elder princess, except that it was more tasteful, and studied with no small degree of coquetry: her fine dark hair hung in tresses on her shoulders.

Indeed, the finest women I saw in Circassia, were the young and married; for, being divested of the leather confinement, their forms had expanded into all the luxuriance of womanhood. At first sight, we might be inclined to think there was an undue share of *embonpoint* in the figure; but this is caused more from the custom of wearing wide Oriental trousers, than any defect of nature. In short, beauty of figure, and symmetry of form, for which this people are celebrated, is no chimera (and some of the finest statues of the ancients do not display, in their proportions, greater perfection); but, it is the singular degree of animation in the eye, so generally observable, that most arrests attention: when this is exhibited in a high degree in the men, it gives an expression of great ferocity to the countenance; and, when we see a warrior, mounted on his fiery steed, armed and equipped for battle, brandishing his scimitar in the air, bending, turning, and stopping at full gallop, with unequalled agility and grace of action, he realizes every idea of Homer's Hector.

The complexion of both sexes is far more ruddy and fresh than might be expected in such a latitude. In that of the women, delicately so, who, aware, like their sex in Europe, of the advantage of a pretty person, use every artificial means, by cosmetics, &c., to improve their beauty. Still, the traveller who may read my accounts, and expects to find the whole population such as I have described, will be wofully disappointed, should he find himself, on arriving in Circassia, surrounded by a tribe of Nogay Tartars, Calmucks, Turcomans, or even the Lesghi. The latter, however, a fine warlike race, are nearly equal, in personal appearance, to the Circassians, but more ferocious in character, and less refined in manners. The Caucasian valleys having been, in all ages, the asylum of those who fled from oppression in the neighbouring countries, we every where find tribes differing from each other in appearance, customs, and manners. Still, as the Circassian men never intermarry with any other race than their own, they preserve their lineage uncontaminated, a father paying more attention to the beauty of features and form in a wife for his son, than any other consideration; and, if I have been rightly informed, a prince, or usden, never sells his daughter, except to one of his own nation and rank.

My first impression at Pitouzonda, on seeing a number of Caucasians together, was, that they were decidedly of Grecian origin. This, however, I found, did not correspond with the general physical character of the people, as I advanced into the interior of the country, there being a greater proportion with the small aquiline nose, and fine arched eyebrow, than any other. This remark may be more particularly applied to that powerful tribe, called the Nottakhatizii, celebrated as being the bravest, handsomest, and purest race

among the Circassians; and who still preserve the tradition that their ancestors came from beyond the seas. Were it not that we are ascending into the regions of fable, we might almost suppose them to be descended from a remnant of the Trojans.

I found the princess and her daughters employed at embroidery. This refined accomplishment does not, however, occupy a large portion of the time of the women of the Caucasus; and those of my host, like the princesses of old, occasionally employed themselves in spinning wool and flax: their fair hands not only made the clothes for their families, down to the very shoes, but plaited canes' and goats' hair into mantles, made cushions for the saddles, housings for the horse, and sheaths for swords and poniards. Nor were they less expert in the art of cookery or the management of the dairy; and sometimes even displayed their agricultural skill in the field, the whole wardrobe of fiery being reserved for visits of ceremony.

My host was equally industrious; for, besides building, with his own princely hands, the little cottages he occupied, he was his own carpenter, tanner, and weaver, mounted his own pistols and guns, manufactured his imitable bows and arrows; and, like old King Prial, in conjunction with his princely boys, tilled the land, and tended his flocks and herds in the mountains; and, when the wintry snow rendered his occupations in the open air no longer agreeable, he made mats of great beauty, which find a ready sale in Turkey and Persia. Nor was this his only employment: he cast bullets, made gunpowder; and, if these were not sufficient to fill up his time, he smoked his tobacco.

There is no regular body of artificers and mechanics in Circassia, except the cutlers, armourers, and goldsmiths, who fabricate and mount the weapons with gold, silver, and precious stones; in which they exhibit much elegance and taste. I often admired the beauty of the designs traced on their swords and poniards; while the excellence of the temper they gave them cannot be surpassed: nor yet their ingenious method of inlaying their guns and little tables with mother-of-pearl. Their brass chain-armour, and some of their weapons, are obtained from Persia and Turkey.

(To be continued.)

Some kind friend has sent us the following. We insert it unhesitatingly; trusting that our readers will find it, as we have done, not less edifying than interesting. It forms No. 348 of the American Tract Society's publications.

#### THE PEQUOT OF A HUNDRED YEARS, AN AUTHENTIC NARRATIVE.

"I am an aged hemlock. The winds of a hundred winters have whistled through my branches. I am dead at the top," said a venerable Mohawk chieftain. The ancient Pequot Indian woman, whose brief history is here given, expressed herself in language alike figurative and natural to the Indian

race: "I am a withered shrub: I have stood a hundred years—all my leaves are fallen; but water from the river of God still keeps my root alive." Here was a bright allusion, (wanting in the speech of the Mohawk,) which implied confidence in God. This individual, long known in her neighbourhood as the *Good Old Ruth*, died February 5, 1833.

The Pequots, her native tribe, were distinguished for cruelty and hatred of the Christian religion; and she herself, in early life, possessed the same characteristics. Her memory reached back to the period when the eastern part of Connecticut was full of Mohegans and Pequots, and the Narragansetts were numerous in Rhode Island. Among these tribes more than half of her life was passed. She well remembered the enlistment of the Indians in the army that took Louisburg from the French in 1745, and to her last days would describe their march in glowing language—the women and children following them for some miles, wailing and lamenting according to their native custom. In her youth she resided awhile among the Narragansetts, and married one of that tribe, named Pomham, with whom she removed to the Mohegan settlements in the vicinity of New London, Connecticut. They lived together about a dozen years, in a low irregular manner, often wandering into the neighbouring towns and obtaining a subsistence by labour or begging, but by no means scrupulous in their principles, or upright in their conduct. Pomham at length died; the sons went to sea, the daughters to service; and, at 50 years of age, Ruth was left a lonely widow, ignorant of Christ, and with no cheering hope either for this world or the next.

About this period she became a constant attendant upon an aged lady, who was very infirm, but intelligent and pious. This lady often conversed with her on the subject of religion, and two young children connected with the family took great pains to teach her to read and understand the New Testament. Its truths, now, for the first time, brought home to her understanding, made a deep impression on her soul. She soon began to confess her sins to God, and to cry to him for mercy. The knowledge that she imbibed from the lips of these children, seemed to her, as she afterwards said, "*sweeter than meat or sleep*." Her situation was one of great confinement, but whenever permission was given her to go out for refreshment or exercise, instead of availing herself of it, she would spend the time with these children, sitting down on a low stool by their side, while they instructed her from the Bible, or other good books—preferring this privilege to the enjoyment of the fresh air, or rambling in the green fields. Thus was she gently led, like a *little child*, by the instrumentality of *little children*, to the feet of the Saviour; and after having, for some time, given decided evidence of piety, she was received into the communion of the baptist church, about the year 1790.

During the last thirty years of her life she resided with her youngest daughter in a comfortable tenement, where the charitable and

the pious often went to see her, and took care that in her old age she should not be without some of the comforts of life. Those who knew her origin and her early history were surprised at the depth of her Christian experience, and even strangers were often affected to tears, to find such a heavenly relish of divine things in one so poor, so ignorant, and so aged.

Her senses were very little impaired at ninety years of age, but she had never been able to read very fluently, and a visit from a Christian, or even from a child, who would read to her in one of her two precious books, her Bible and Psalm book, was a blessing for which she used most devoutly to thank God. For every little article of comfort also, that was presented to her, she would first give thanks to God, and then express her gratitude to her earthly benefactor. The smallest of these gifts would instantly carry her mind away to its Author, and lead her to dwell upon his goodness, sometimes with calm delight, and sometimes with deep emotion. "God is good," she would say, "oh, how good! The air that comes in at my window, the singing of birds, and all the sounds I hear, tell me that he is good. This fruit that I hold in my hand speaks of his goodness—I see it every where—I learn more of it every day. Yes, he is good, and he is *my* heavenly Father—that is my exceeding joy."

She often spoke of the sweet views she had of God, and Christ, and heaven, during the silence of the night, always preferring to sleep alone, that the communion of her soul with God might be undisturbed. "It is sweet," said she, "to be alone in the night season with my Saviour."

A visitor once wished to ascertain whether her love to the Saviour was truly spiritual, or merely like what we feel for a dear earthly friend:—"Ruth," said she, "do you love the Saviour more,"—she could proceed no further, before the aged woman raised her shriveled hand from the bed, and exclaimed with great animation—"Better than all the world besides—better than friend or kindred—he is all my hope and all my joy."

She manifested such confidence in God, and such a happy assurance of heaven, that faith seemed at times lost in vision. Life had no distressing doubts or cares—neither had death any terrors. "I am in the hands of my Father," she would say: "God will take care of me all the days of my appointed time—I will wait. But I am not afraid of death. Jesus has been through the valley, and he will go with me. I will lean upon his rod and his staff."

All who came near her shared in her prayers and exhortations; and after she had lost her eye-sight, even the sound of footsteps passing by would make her heart beat quick with desire for the salvation of the wayfaring man and the stranger. To some teachers who had been instrumental in establishing a Sabbath school in the neighbourhood, she said—"I thank my God for what you have done. May he bless you for it. I cannot see it, but I can hear the little feet as they patter along on the Sabbath morning, and I

rejoice that they are going where they will be taught to love the Lord Jesus Christ."

Once on a cold day in winter the almoners of a charitable society carried her a donation very opportunely. As they opened their stores, her daughter remarked, "Mother will surely think this comes in answer to prayer, for when I told her this morning that we had nothing left, she bade me trust in God and take courage, saying, 'I have been young, and now am old, but never saw I the righteous forsaken, nor his seed begging bread.'" Her mother from her bed overheard this last sentence, and interrupting her, exclaimed—"Oh, He has always fed me, and He always will; none ever trusted in him and were forsaken." At another time they arrived on their charitable errand just as Ruth was about to take her dinner. As she was blind, they entered unobserved. Her food consisted of a kind of soup, made by boiling bones in corn-water, and it stood before her in a rusty tin basin. After tasting it, she folded her hands and asked, to borrow the language of one of the visitors, "a most heavenly blessing." Her words were slow, but she expressed herself with great propriety and fervency. The idea she conveyed was, that as God had fed the Israelites in the wilderness with manna from heaven, so she in her poverty had been sustained by the same kind hand, and she prayed that she might always have a thankful heart, and as good and as sweet food as that which was now before her.

In a message to an absent minister, whose prayers and conversation had yielded her great delight and comfort, she said, "Tell that dear man what happiness I have. Last night I had such views of heaven that I thought I heard the music of the angelic host, and saw the Saviour face to face. I could not believe but I was there, till I called to my child, and she answered me. Oh, it was a fore-taste of heavenly bliss! Tell him that this is my continual frame of mind."

In October, 1832, Ruth entered on her hundredth year. She was exceedingly shriveled, and had been blind about five years, but she was able to sit up a great part of each day, and to walk with her staff from the bed to the fire. It seemed probable that she might live much longer, but an accidental wound in her hand, made by a favourite dog, was followed by mortification and sudden death. The last distinct words she uttered were, "Come, my Saviour, come!"

Happy, happy old woman! Glorious the grace of that gospel thus manifested in her—triumphant in poverty, infirmity and death! Thine, O blessed Saviour, be all the glory!

#### Agent Appointed.

Elihu Ring, Trumansburg, N. York.

MARRIED, on fifth day, the 7th instant, at Friends' meeting house, Mulberry street, JAMES E. KAIGUN, to HANNAH E. daughter of John Mc'Collis, all of this city.

— at Friends' meeting, New street, on the 5th instant, THEOPHILUS ELLERMAN, of Beaver county, Pa., to SARAH, daughter of Samuel Atkinson, of Ranococas, Burlington county, N. J.

[Doc. No. 50.]

TWENTY-FIFTH CONGRESS.—Second Session.

House of Representatives.

#### PEACE SOCIETY OF NEW YORK.

*Petition of the Members of the New York Peace Society, and other individuals friendly to the Peace cause.*

DECEMBER 28, 1837.

Referred to the Committee on Foreign Affairs.

*To the honourable the Senate and House of Representatives of the United States of America in Congress assembled on the first Monday in December, 1837.*

The undersigned, members of the New York Peace Society, and other individuals friendly to the peace cause, respectfully present the following petition:

That your honourable body need to the proposition of the Mexican congress, as couched in the following terms, contained in a decree of that congress, dated May 20, 1837, to wit:

"The government is hereby authorized to compromise the claims which the government of the United States has instituted, or may hereafter institute; and those in which they cannot agree may be submitted to the decision of a friendly power, the United States of America agreeing thereto."

Your petitioners feel that it would greatly derogate from the high character hitherto sustained by this republic, to decline so honourable a proposal as that contained in the foregoing article; and, on the other hand, that it would redound to its highest honour, promptly and frankly to comply with it.

It is a universally admitted proposition, that a disinterested party is more likely to decide impartially in relation to a dispute, than the parties interested; and it is for this reason that men, in their social capacity, have consented to the establishment of judicial tribunals, to which to refer such of their individual disputes as they cannot satisfactorily adjust between themselves. For the same reason, in the opinion of your petitioners, ought international disputes of a similar kind to be referred to a disinterested party. And they are the more encouraged to hope that this petition will be favourably received by your honourable body, from the consideration of the fact that the principle of arbitration has been adopted by the government of the United States in several instances already, whereby the soundness of that principle has been clearly recognised, and its compatibility with the honour, dignity, and rights of the nation virtually admitted.

Your petitioners take this opportunity to pray your honourable body to adopt the principle of reference to a third party, of such international disputes as cannot be amicably adjusted by the parties themselves, as an *invariable* rule of action, instead of an *occasional* one. They can see no possible reason why it should not be the rule at all times, as well as on particular occasions. There is no time that a party to a dispute is not less likely to decide impartially in relation to its merits,

than a disinterested party would be; and, consequently, there is *always* the same reason why parties, whether individual or international, should refer to arbitration such disputes as they are unable to adjust amicably between themselves.

Your petitioners would further pray your honourable body, in pursuance of this principle, to send forth a proposal to the various governments of the world, to unite with your honourable body in the establishment of a great international Board of Arbitration, or a Congress of Nations, to which to refer international disputes; and, also, for the purpose of digesting and preparing a regular code of international law, obligatory on such nations as may afterwards adopt it.

If the principle of arbitration is to become the order of the day, then there can be no question as to the best mode; and if there is to be a law of nations at all, it is equally clear with regard to the propriety of its being embodied in a regular code. No government, engrossed with its own affairs, can devote the time requisite to the thorough examination of the various international disputes; and hence the necessity for the appointment of a board of arbitrators for the purpose, who would be able to devote to the business their undivided attention. And besides this, a board of arbitrators, composed of delegates from various nations, would, by containing within itself a counterpoise of interests, be more likely to give an impartial decision, than would any single government. With regard to the formation of a code of international law, all the reasons that can be assigned for the *enactment* of law in general, are equally applicable to the enactment of an international code. The principles of law need to be settled and defined. For want of this, in the case of the law of nations, many wars have occurred. And who so suitable to prepare an international code of law, as an international tribunal of the kind contemplated? Assuredly it is not competent for *one nation* to decide what shall be the law for *all nations of the world*, in their intercourse with one another. Nothing short of an *international tribunal*, is, in the opinion of your petitioners, competent to the preparation of an *international code of law*—and competent to the explication and application of that law, after its enactment, in cases of *international dispute*. And yet your petitioners do not propose a measure which would be any infringement, even the least, on the independence and sovereignty of nations. As they have already hinted, they propose only that this law shall be obligatory on those nations that may adopt it after its enactment by the tribunal.

Nor do your petitioners propose that that tribunal be clothed with power to *enforce* its decisions, but that it rely for its efficiency solely on the impartiality and correctness of those decisions, and the honour and justice of the parties concerned. And when your petitioners consider the tenacity with which nations adhere to the point of honour, and that they never embark in war without a plausible excuse, they are forced to the con-



clusion that a *righteous* decision of an international dispute, emanating from an authorised international tribunal, in accordance with an international code of law, accompanied by the reasons for that decision, and appealing solely to national honour and justice, could not fail to meet with a favourable reception by the parties. To suppose otherwise, would be to suppose that those vast portions of mankind denominated nations, that stand so much on their dignity and honour, have less pretension to those noble qualities than have two common citizens who refer a dispute to arbitrators in the ordinary concerns of private life, and who would consider themselves eternally disgraced were they to disregard a fair decision. Indeed, to suppose that nations would not heed a decision of the kind, would be an impeachment of their high character, and an insult to their fair fame.

But your petitioners do not stake their cause on the *certainty* of the efficiency of the plan proposed. They would say, that if there is even a *tendency* in the scheme to prevent such an evil as war, nations ought to adopt it. Nay, they will go further, and say, that if there is a remote probability of its preventing a *single* war; yea, if it is not demonstrable that it will have no tendency to prevent war; nations ought to *make trial* of it to say the least. The nation refusing to participate in such an attempt at the pacification of the world, would manifest no desire to avoid war, and could no longer denominate it its last resort. On the other hand, should the trial of the scheme be made, and even prove abortive, nations will not have laboured in vain; they will thereby have manifested some disposition to avoid war, and could then, with some appearance of truth, denominate it their last resort—which otherwise they could not do.

Your petitioners feel desirous that this country should not only combine with others in promoting the great and glorious scheme under consideration, but that she should lead the way, by sending forth the GREAT PROPOSAL for a congress of nations, to the various nations of the earth. They would fain see their own country stand forth in advance of all others in this great, this glorious, this heaven-born enterprise; presenting to the admiring view of the whole universe a spectacle of moral grandeur and sublimity unequalled in the career of nations, and entitled to imperishable renown. Fain would they see the names of their rulers inscribed on the same page of immortality with those of a Numa Pompilius, an Antoninus Pius, a Leopold of Lorraine, a Walpole, a Fleury, a Maximilian II., a Rudolph II., a Ferdinand VI., a Robert I., and a William Penn, and not on that page of infamy crimsoned with human blood.

Your petitioners would be among the last to base their cause on any ground but that of its own intrinsic merits. Nevertheless, it is always gratifying to the friends of a good cause, to know that it has the countenance and support of the wise and the good.

"If," say a committee of the senate of Massachusetts, in their report on this subject, in 1835, "we may reason from the less to the greater, from plans well known and

already tried with success, to those which have not been attempted on a more comprehensive system, and which may prove more complex in their operations, such an empire as has been suggested is not impracticable. It is no novelty in a limited sphere. It is as old as the Amphictyonic Council, which came in its progress to embrace deputies from thirty-one cities or states; a council whose decisions upon the disputes between the cities of Greece, were, for a time, sacredly and inviolably regarded. And in modern times, the Swiss Cantons, with their variety of nations and languages, of manners, of religion, especially of the two great antagonist divisions, Catholic and Protestant, and of governments too, from unmixed democracy to stern aristocracy, have, by their diet, or court of ambassadors, preserved among the members of the confederacy that uniform peace and resistance to foreign aggression for which the union of these two and twenty states was formed." And in a resolution adopted almost unanimously by that body, they hold the following language:

"Resolved, That, in the opinion of this legislature, some mode should be established for the amicable and final adjustment of all international disputes, instead of resort to war." In the report of a joint committee of the senate and house of representatives of that state, at their last session, they say:

"That they have had the subject under consideration, and, after giving it that attention its merits appear to deserve, have become deeply impressed with a full conviction of the highly beneficial results which may be attained by the prosecution of such measures as are now in contemplation, and freely express their impression that the proposition set forth in the order and memorials referred to the committee, is neither visionary in theory, unimportant in character, nor unattainable in result; but, on the contrary, appears to this committee to be well deserving the countenance and cordial support of every friend to the stability of the social compact, the increase of national wealth, the advancement of civilization, the promotion of the arts and sciences, the extension of freedom, the security of constitutional government, the improvement of public morals, the extension of the Christian faith, and thus to the general welfare of mankind.

"In arriving at this result, your committee have gone over a wide field of observation and enquiry.

"The proposition now under consideration, however novel it may appear to many, has been, for six years past, a subject of interest, attention, and discussion in this community.

"It appears, from well authenticated facts, and many printed and written documents, presented by the memorialists to the committee, that there has been a very wide and full expression of sentiment from all classes of the community, without distinction of party, sect, or profession, in favour of the measures now in contemplation in reference to a congress or court of nations for the amicable adjustment of international disputes. Among those who have given their signatures

in favour of the proposition, your committee find the names of a great number of individuals of the highest rank in regard to social, intellectual, moral, political, and religious attainment. Among them are some of those who have filled the highest executive and judicial offices of this commonwealth and of other states, many of the most eminent of our counsellors and statesmen; and the clergy, the most intelligent merchants, manufacturers, mechanics, and farmers, also masters of vessels, appear to have come forward in bodies to enrol their names in favour of this cause. In our colleges, academies, and public and private schools, its reception appears to have been equally favourable: presidents, professors, tutors, instructors, and the students of the higher classes, uniting in its support; in furtherance of which, it appears, peace societies have recently been formed by the associated instructors and students at many of our colleges and literary institutions; and orations and other exercises on this topic have been assigned at commencement and on other occasions; and, in some cases, prizes are stately assigned and medals awarded for the best dissertations and poems on the subject of peace, and of arbitration as a substitute for an appeal to arms. It appears, further, from facts and documents presented to your committee by the memorialists, that an extensive correspondence on this subject has been carried on, for some time past, between societies and individuals in various parts of the United States, Great Britain, France, Switzerland, Prussia, Holland, some of the German states, and elsewhere; meetings have been held, societies formed, addresses made, and resolves adopted; from which there appears to be a very wide-spread and prevailing sentiment in favour of a general co-operation for the attainment of the great and all-important design of substituting arbitration instead of arms, as a last resort, for the decision of international disputes. Several of the courts of Europe have been addressed on the subject of peace by the Count de Selon."

At the close of the report from which the preceding extracts are made, the committee present for the consideration of the legislature, the following resolutions, which lie over till the next session for want of time at the last.

"Resolved, That the resort to war to settle questions of national profit or honour, is a practice derived from the barbarism of former ages, and inconsistent with the enlightened philanthropy of the present, still more adverse to the benign principles of Christianity, productive of extensive distractions, misery, and corruptions, and usually inefficient for the purposes for which it is commenced; and hence it is incumbent on all civilized communities to devise measures for its suppression.

"Resolved, That the institution of a congress or court of nations appears to be, at present, the best practical method by which the disputes between nations can be adjusted and the appeal to arms avoided.

"Resolved, That it be recommended to the executive of the United States to open a

negotiation with such other governments as, in its wisdom, it may deem proper, with a view to effect so important an arrangement.

*Resolved*, That his excellency the governor of this Commonwealth be requested to transmit a copy of this report, and the accompanying resolutions, to the president of each of the states, and to the executive of each of the states, to be communicated to the legislatures of the several states, inviting their expression of sentiment and co-operation in favour of the end in view."

Your petitioners also find the sage Franklin holding language like the following: "We daily make great improvements in *natural*—there is one I wish to see in *moral*—philosophy; the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats. When will human nature be sufficiently improved to see the advantage of this?" "Wonderful," says the illustrious Jefferson, "has been the progress of human improvement in other respects. Let us hope, then, that the law of nature, which makes virtuous conduct produce benefit, and vice loss, to the agent, in the long run; which has sanctioned the common principle, that honesty is the best policy; will in time influence the proceedings of nations as well as individuals; that we shall at length be sensible that war is an instrument entirely inefficient towards redressing wrong; that it multiplies, instead of indemnifying losses. These truths are *palpable*, and *must*, in the progress of time, have their influence on the minds and conduct of nations."

But your petitioners forbear from further quotation. Enough has been produced to show, that were the rulers of the world such men as our Franklin and Jeffersons, this project would not want supporters. And could those venerable patriot sages revisit the earth, and once more take their seats in the American congress, we doubt not that they would be among the foremost to rise up in your midst, and advocate the adoption of the measure recommended in this petition. May we not hope that your honourable body will, by the adoption of a similar course, prove yourselves in this respect a congress of Franklins and Jeffersons—a congress of sages and philanthropists—a congress acting for the highest interests, not of a single nation at a particular period, but of the whole human family henceforth to the end of time.

That the custom of war has hitherto prevailed, is no reason for its longer continuance. We of the present generation claim to live in an age of superior light, in which customs are brought to the test of reason. This touchstone needs but to be applied to the custom of war, to procure at once its abolition. It is a custom altogether unsuited to the high state of civilization of the present period. Time it is that some general movement were made among the nations to bring it to a termination. Suffice it to have outlived customs far less barbarous, which have disappeared before the bright beams of civilization, like the mists of morning before the ascending sun. Too long has this hydra been permitted to rear his horrid crests amid scenes of civilization

and refinement. Too long have the nations of Christendom, professing to be governed by a peaceful religion, been subjected by their warlike policy to the taunts of the Jew, the scorn of the Mussulman, and the reproach of the heathen. The rulers of Christendom owe it to themselves, they owe it to the religion they profess, they owe it to the human race, to change at once and for ever their international policy, by the adoption of a pacific mode of adjusting international disputes. Nor can they, with all the light that is blazing on them, any longer forbear to adopt such a measure, without incurring the most awful guilt.

War that is not indeed the last resort, is wholesale murder; and until every probable expedient has been resorted to to prevent it, it is not the last resort. Your petitioners therefore feel, that unless the governments of the world, and especially of Christendom, will make a sincere trial of the principle of arbitration for the adjustment of their disputes, and thereby bring its efficiency to the full test, they cannot embark in war without guilt of the most fearful magnitude and the deepest dye—the guilt of the blood of nations. And they further feel, that it would not only be an immortal honour to the government that might move first in this great undertaking, by making a proposition of the kind to others, but that no government is justifiable in waiting for another to make the first movement. And finally, they feel that the government of this country, above all others, is under obligation to be the foremost in this instance. Our institutions, our policy, the genius of our country, our high pretensions to superiority in all that is great and ennobling, demand it at our hands. And your petitioners do most fervently hope that your honourable body will not turn a deaf ear to the call, but that, by your timely and favourable action in the case, you will prove to the world that all these claims to transcendent excellence are not in vain.

[Signed by 14 males and 21 females.]

*The Epistle from the Yearly Meeting of Friends in New York, held by adjournments from 28th of fifth month, to 1st of sixth month, inclusive, 1838.*

To the Quarterly and Monthly Meeting of Friends belonging thereto.

Dear Friends,—During the sittings of our present annual assembly, in which we reverently acknowledge we have had fresh evidences of the continued regard of our Father in heaven, enabling us to labour harmoniously together for the cause of truth and righteousness; our dear absent friends, who have not partaken of the privilege of mingling in the exercise of the church in its collective capacity, have been affectionately brought to our remembrance—and strong has been our solicitude that the God of all grace, mercy and truth, may so unite our hearts together in the covenant of love and of life, that we may gratefully acknowledge, from the evidence of Christian feeling, that "one is your Master, even Christ, and all ye are brethren."

It would seem scarcely necessary to mention the often repeated sentiment—that we

live in an eventful day; that we are loudly called upon "to watch and to pray;" that the injunction to one of the primitive churches, is equally applicable to us, "strengthen the things which remain and are ready to die," but from the well known fact, that we need to be reminded from season to season of those things in which we profess most surely to believe, in order that we may be stimulated to seek unto the Lord afresh, and in deep prostration of soul, for renewed supplies of faith and of strength from his holy sanctuary, by which alone we can walk in the "footsteps of the flock of Christ's companions," and rejoice in knowing that true and solemn is the declaration of our holy Redeemer, "without me ye can do nothing."

To the humble, seeking mind, that is oftentimes bowed down very low, in a sense of utter incapacity to effect the salvation of the soul, or promote the cause of truth in the earth, how grateful must be the reflection, that the "Lord God is a sun and a shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly;" and again, "that he will speak peace unto his people, and his saints,"—and deeply interesting is the subsequent language, "But let them not turn again to folly."

The recollection of the appalling storm, as a blast from the wilderness, that has recently swept over the Society, is one of touching import; and oh that we may with grateful hearts so commemorate that goodness that was interposed in our behalf in the season of deep trial, enabling us to suffer for the testimony of the Lord Jesus, as to furnish the evidence that we are desirous of becoming living branches of the True Vine, bringing forth fruit to the praise of the blessed husbandman. Should this happily be our individual concern, we may still indulge the cheering hope, stripped and peeled as we are, that the ancient declaration will emphatically apply to us, "But I will leave in the midst of thee, an afflicted and poor people, and they shall trust in the name of the Lord."

But, dear Friends, it is with deep regret, that we have remarked in the Answers to the Queries, that there are even now many departures from the purity and spirituality of our holy profession; amongst these departures we have regarded the want of that living energy of soul that would make us "fruitful in the field of offering, and joyful in the house of prayer," as an alarming symptom.

Our professed belief in the solemn nature of living and spiritual worship, freed from the ceremonies of the law, and the ordinances of men, is a distinguishing trait in our history. "Let all your meetings be held in the authority of Truth, which is the power of God," was the language of him, who may be properly called the founder of our Society. That pure worship is often performed in secret, and in the family circle, the soul that is thirsting after righteousness can gratefully acknowledge—nevertheless the Christian duty of "presenting our bodies a living sacrifice, holy, acceptable unto God," in the assemblies of his people, is of paramount importance—and cannot be dispensed with, but at the risk

of all that is connected with the spiritual life—let us then, dear Friends, be vigilant in the performance of this reasonable service, this delightful duty—let not the cares of the present life be suffered to prevent the regular attendance of our religious meetings—such neglect will have the effect to induce a greater degree of apathy, and our hearts and our affections will become alienated from Him, to whom we owe ourselves, and all that we have—let not the smallness of your numbers operate as a discouragement—believe in the gracious promise—“Where two or three are gathered together in my name, there am I in the midst of them,”—and where our blessed Saviour by his Spirit is in the midst of the many or the few, consecrating each heart an altar from which incense shall ascend up to him—how great is the privilege, how inestimable the blessing.

In proportion as we are faithful to God, in the great duty of solemn worship, in private and in public, we have reason to hope that our minds will be so imbued by his love, and so clothed with that Christian charity “that thinketh no evil, and that never faileth,” that we shall witness an increase of strength, availing to labour in the garden of our own hearts—and also in building each other up in that faith that works by love—being examples to the believers, in word, in doctrine, and in all holy conversation—aiming at the high standard toward which every Christian ought to aspire—“all things whatsoever ye would that men should do to you, do ye even so unto them.” We should cherish a sacred regard for the character and reputation one of another—we should not participate in the antichristian disposition, “report, and we will report,” and evil surmising would be banished from our breasts—for though “Jealousy is cruel as the grave”—“Love is strong as death.”

A deep solicitude has been felt, and impressively communicated, that the injunction of the apostle may be duly regarded, “Let your moderation appear unto all men, for the Lord is at hand.” It is indeed of great importance that all should duly and seriously reflect, “the Lord is at hand.” It would doubtless have a salutary influence, in checking the ardour of our pursuit after temporal riches—and we should understand the language, “That godliness with contentment is great gain, having promise of the life that now is, and of that which is to come.” Moderation in all things is peculiarly adapted to the high and holy profession of Christianity—“Seeketh thou great things for thyself? Seek them not;” it was after such things that the Gentiles sought—but what was the charge of our holy Redeemer? “Seek ye first the kingdom of heaven, and the righteousness thereof—and these things (necessary things,) will be added; for your heavenly Father knoweth ye have need of them.”

And how shall we convey to you, dear young Friends, who are the hope of future and brighter days, the intense solicitude that has been felt for your trust and best interest? What can we do more than commend you to the protection and holy keeping of our

blessed Lord and Saviour, who laid down his precious life for you—for all—who suffered without the gates of Jerusalem, the just for the unjust, that he might bring us unto God? Oh! regard, we beseech you, this wonderful display of unutterable mercy to a lost and fallen world—“For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,”—be thankful for all that has been done for you without you—be grateful for the blessed gift of the Holy Spirit bestowed upon you—listen attentively to its teachings in your own hearts, grieve not the Holy Spirit of God—obey, and your souls shall live. We do rejoice in the fond hope, dear young Friends, that you will be constrained to yield your hearts a willing sacrifice unto him who has done so much for you—that you will suffer yourselves to be limited by his Holy Spirit, letting your moderation appear in all things—and that you will yet come, and have fellowship with those “whose fellowship is with the Father, and with his Son Jesus Christ.”

It has furnished cause of much exercise to learn from the reports, that some of our members have taken part in military concerns in various ways—it is indeed affecting that any should so far depart from the well known principles of the Society, as to countenance a practice so totally at variance with them—and it is hoped that Friends will carefully attend to such cases in the spirit of restoring love—the true ground of our discipline—“Brethren, if a man be overtaken in a fault, ye that are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted.”

In conclusion, let us all, dear Friends, of every age and of every rank, frequently recur to our first principles. It has been fitly observed, that no association can long endure that does not do so. Let us then submit ourselves to the government of the Holy Spirit, which alone can enable us to uphold all our Christian testimonies in their purity, and make us a people to the praise of the Lord—and may we not indulge the hope, that on such a course, his blessing will attend the Society, and that the language of ancient prophecy will apply unto us, “the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, and as showers upon the grass.”

“Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.”

Signed on behalf and by direction of the Meeting aforesaid,

SAMUEL PARSONS, Clerk.

SARAH WARING,

Clerk of the Women's Meeting.

Sixth Annual Report of the Board of Managers of the Ladies' Liberia School Association.

In presenting their Sixth Annual Report, the managers of the Ladies' Liberia School Association consider it their first duty, to pay a tribute of respect to the memory of their late

lamented president, Mrs. Beulah Nansom. This lady has been known as one of the earliest and most efficient friends of education in Liberia, and to her exertions are many of the children indebted for the advantages they have enjoyed. Feeling for the wants of the colonists in this respect, and depending solely upon her own resources and upon the assistance she might derive from a few friends, she determined, in 1831, to establish two schools for girls at the colony, and by the middle of the ensuing year, these schools were in successful operation. When this association was formed in 1832, she accepted the presidency on condition that they should be taken under its patronage upon the expiration of the year for which she had pledged herself to support them. As president of this association, her exalted piety, her superior intellectual attainments, the liberality of her sentiments, and the soundness of her judgment, commanded the respect of every member of the board of managers, while her amiable disposition and the dignity and gentleness of her manners won for her the affections of all. While we mourn the loss of such a counsellor and friend, we would not be discouraged at her removal. May it rather be an incentive to renewed effort, that the work which her prayers and exertions tended so much to advance may not languish, but may continue to extend and prosper until all Africa shall be blessed with the light of divine truth.

The two schools above mentioned still continue, and from both favourable accounts have recently been received. Few, if any, of the original pupils remain, but others have succeeded and are now enjoying their benefit. The Caldwell school, by the latest account, contained thirty pupils. Of these, twelve read; six write very fair, legible hands, and have considerable acquaintance with the rudiments of grammar, geography, and arithmetic. The remainder vary in their attainments from a knowledge of the alphabet to spelling in four syllables. Instruction is also given in plain sewing and marking, in which the children are said to have made great progress. A correspondent who had visited the school writes, that “from the readiness with which many of the children correctly answered questions on moral subjects, it was evident that much attention had been paid to religious instruction.”

The school at Monrovia is said to be in good order and well conducted. It contained, at the latest date, twenty-two pupils. It is more subject to change than the other, from the circumstance of there being now several schools in the place, and the parents being at liberty to remove their children from one to another at pleasure. The teacher wrote some time since that she had lost five of her most advanced pupils, from their families having removed to the new settlement. Of those now in the school, we are told “six read fluently in the Bible and write exceedingly well; six spell correctly words of four or five syllables and read plain easy lessons; the remainder are in the alphabet and from two to four syllable words. The more advanced children can recite much from the Bible and other

moral sources. Attention is paid in this school also to needle-work, and the pupils of both, we understand, are preparing some specimens of work to send to the association. "It would have been a pleasing return," writes the same correspondent, after having visited both schools, "for all the time, attention, and pecuniary sacrifice of your association, to have witnessed the gratitude and thankfulness which were clearly manifested by the children, when questioned as to their feelings with regard to those ladies in America to whose bounty they owed the advantages of education. With one voice through the school the response was: 'tell them we thank them.'

At New Georgia, the school for children is continued in the day time and one for adults in the evening, both taught by James Eden. The board have been disappointed in the expectation of receiving a letter from the teacher, and cannot tell the number of pupils under his care at present, nor what progress has been made by any of them during the past year.

The board having found from experience that it was impossible for the colonial agent to give as much attention to their concerns as was necessary, determined, about eighteen months ago, to request four of the colonists to act with the agent, as a committee of superintendence of their schools. They have not been able to fill this committee, but two of the persons appointed have consented to act, and the board are under obligations to them and to the vice agent for their services in this respect.

It may be remembered that about three years since, an attempt was made by this board, to establish a manual labour school at the Bassa cove colony, which failed in consequence of the ill-health of Mr. Hankinson and his subsequent return to this country. The money which was contributed at that time, for this object, has been applied, with the consent of the donors, to the general purposes of the association, with the exception of a donation of \$500, which was invested in a profitable stock. Some circumstances of recent occurrence have again brought this subject before the board, and it is now their wish, if they are sustained by the Christian public, to carry this design into effect.\* The schools hitherto established at the colonies have been elementary schools where nothing more than the simple branches of a plain English education have been taught. The colony stands greatly in need now of an institution of a higher character, and the editor of the *Liberator*, speaking on this subject, says, that a manual labour school is of all others best adapted to the wants of Africa. Many boys of talent and promise are now growing up who have no advantages of education but such as are derived from common schools. These boys are to be, in a few years, the legislators,

\* By a manual labour school the board do not mean an extensive institution, with a variety of work-shops, such as have been established in this country. Their plan is not sufficiently digested to lay before the public, but it is on a moderate and limited scale only that they propose to commence.

the teachers, the men of influence and property in that country. How important then that they should be educated and enlightened men. Where too are we to look for teachers and heralds of the gospel for the numerous tribes of natives who are even now begging for instruction? Missionaries at almost every station, speak of the importance of native assistants in spreading the gospel among the heathen, and with what peculiar force does this apply in a country the climate of which has proved so fatal to white men! It has been a fundamental principle, with the managers of this association, never to employ any but pious persons as teachers. They are indifferent as to what evangelical religious denomination they belong, but they must be of good standing in this respect and be capable of imparting religious instruction. Should they be encouraged to persevere in the work which they now contemplate, the same principle will be adhered to in the regulations of the manual labour school.

The managers have reason to be grateful for the aid which has been afforded them, through the past year, by friends of the cause both in this city and in other places. They still need their bounty to support the schools already under their care. A small balance only remains in the treasury, for the whole of which drafts may soon be expected. Should they establish the manual labour school, their expenses will be more than doubled. For means to enable them to go on, they now appeal to the Christian public, in the humble hope that He to whom belong the silver and the gold, and who has the hearts of all men in his power, will influence his people to sustain this work, and will crown it with his favour and blessing. *May 1st, 1838.*

#### RURAL LIFE AND SCENES.

Scenes must be beautiful, which daily view'd  
Please daily, and whose novelty survives  
Long knowledge and the scrutiny of years.—*Cooper.*  
They love the country, and none else, who seek  
For their own sake its silence and its shade:  
Delights which who would leave, that has a heart  
Susceptible of pity, or a mind  
Cultured and capable of bolder thoughts?—*Ibid.*

—*Meditation here*  
May I think down hours to moments. Here the heart  
May give an useful lesson to the head,  
And learning wise grow without his books.—*Ibid.*  
Oh, how canst thou renounce the boundless store  
Of charms which nature to her votary yields!  
The warbling woodland, the resounding shore,  
The pomp of groves, and garniture of fields;  
All that the genial ray of morning glids,  
And all that echoes to the song of even.  
All that the mountain's sheltering bosom shields,  
And all the dread magnificence of heaven,  
Oh, how canst thou renounce and hope to be forgiven!  
*Beattie.*

### THE FRIEND.

SIXTH MONTH, 16, 1838.

The petition of the Peace Society of New York, we have inserted, not only as appropriate to our columns, but in the persuasion, that by many of our readers it will be regarded with special interest. Combining, as it does, the action of the Massachusetts legislature on the same subject, and coming to us

in the shape of a congressional document, the philanthropic and Christian project assumes a character imposing at least, whatever may be its ultimate disposal.

The annexed communication relative to a most interesting charitable institution, the Shelter, will, we trust, be met with a spirit of liberality commensurate with its needs.

The "Association for the care of Coloured Orphans" are deeply sensible of, and thankful for the kindness of their fellow citizens for their prompt and efficient aid in rescuing their property on Thirteenth street, on the evening of 18th ult. from the ravages of fire occasioned by a lawless mob, as well as for their assurance of future protection on behalf of their building, and the helpless objects of their care. This house was designed as a "shelter" to guard them from want and the contaminating influence of evil example, to instruct them in school learning, to train them up in habits of industry and usefulness.

The institution was formed in 1822, by an association of females, actuated by feelings of commiseration for this neglected class of their fellow beings, incorporated in 1829 by an act of the legislature, and has continued to this period struggling against prejudice, with very limited means, receiving, and when of suitable age placing out children of this description as good situations have offered.

And still, though under feelings of great discouragement, relying on the protection of Him who has promised to be a "Father of the fatherless," the association is willing to persevere in the work, soliciting the continued care and aid of a generous public on behalf of these orphans, who have a peculiar claim upon charitable munificence.

Signed on behalf of the Association.

ELIZABETH PEIRSON, *Sec'y.*  
Philada. 6th mo. 1st, 1838.

DIED, on seventh day, the 28th of fourth month, in the 35th year of her age, SUSAN LYD, wife of Charles Lyd, and daughter of John and Frances Hollingsworth, deceased. On the second day following her remains were interred in Friends' burying ground at Moneys, in Lyncoln county. We have seldom witnessed, at this last solemn office of surviving friends, stronger testimonials of departed worth. Mild and affable in her disposition, ever anxious to promote the comfort, and relieve the wants of others, so far as the tenderest sympathy, accompanied by the most active and generous benevolence, could administer relief, she was endeared to all who knew her; and we may be permitted to cherish the consoling belief that her precious spirit is now centred in the mansions prepared for the pure in heart.

— On the 14th of fourth month last, at his residence in Baltimore county, Maryland, ROBERT MORTLAND, a member of Gunpowder Monthly Meeting, in the 68th year of his age. In the course of his last illness, being about nine days, he observed to his family he would not be long with us. He advised his children to live in unity and love one with another, to "remember their Creator in the days of their youth," and to prepare for death; it was a debt we all must pay, but death had no sting for him. He had not a doubt of his everlasting welfare, and that in the end all would be well. He observed that he had enemies he forgave them all, and could pray for them. One of his friends coming into his room asked him, how he was; "I am very low," he replied, "but entirely resigned to the will of the Lord." So in much quietness he departed, and, we trust, is at rest "with all the sanctified."

# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XI.

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## CIRCASSIA AND THE CIRCASSIANS.

(Continued from page 201.)

So much of the martial spirit blends with the Circassian character, and so many circumstances incident to a state of continued struggle to maintain their independence against Russian aggression, enters into our author's account of their habits and customs, that it becomes not a little difficult to make our selections in a manner strictly in accordance with the plan of this journal. Yet the many noble and beautiful traits which constitute a part of this character, causes one deeply to regret the cruel interference of remorseless and unsatiable ambition in disturbing the tranquillity of their secluded mountain retreat. What a picture of pastoral loveliness might be supposed to ensue, among such a people, under the unobstructed, and rectifying influence of the Sun of Righteousness! We offer a few additional extracts, disconnected and somewhat miscellaneous.

"During a campaign, difference of rank seems to cause no distinction between them, the chief fares no better than his clansmen; a bag of millet, here called *adjikha*, and a leather bottle full of *skhou*, a species of sour milk, forming the stock of provisions; and the mantle (*tchaouko*), both tent and bed. A Circassian never complains that he cannot march for want of shoes, nor subsist for want of provisions; for, if the bag of *adjikha* and bottle of *skhou* fail, the rifle will provide him a dinner so long as a bird flies in the air, or a wild beast roams in the woods. Inured to what we call hardships from their infancy, and practising abstinence in a high degree, which is here considered a virtue, they bear fatigues, not only without repining, but with cheerfulness."

After speaking of their bravery, the author adds, "they possess quite as much cunning, it being absolutely impossible to overreach them: an enemy can never calculate upon their movements, for, appearing as if endowed with ubiquity, they are found now in one place, and then in another, and even creep, like a snake, in the grass, and surprise the sentinel on duty at the gates of the fortress: in short, every tree, crag, and shrub, serves a Circassian as an ambuscade."

"Heartily tired of my excursion along the swampy banks of the Koulan, I gladly turned my horse's head again towards the health-giving air of the mountains; and a more sublime spectacle than the Caucasian barrier then exhibited, in all its grotesque craggy forms, could not be unfolded to the eye of a traveller in any other Alpine country—the vast chain extending east and west as far as the eye could reach.

"I never was more impressed than at this moment, while viewing the intricate and impassable defiles before me, of the difficulty attending the conquest of the Caucasus; and how lovely was the prospect, when contrasted with the dreary steppe and swamp I had just left, appearing a very Eden! There were the most beautiful hills ever formed by the hand of nature, covered with wood, and shelving down to the plain, intersected by fertile vales, cultivated like gardens; while every green spot was animated by numerous flocks and herds; and all this even in the midst of war. What might not this charming land become, were the olive branch once more waving over it? The whole soil in this highly favoured country, with the exception of the low grounds in the vicinity of the Kouban, and frequently to the summits of the highest mountains, is rich to exuberance; even the most simple cultivation produces abundance, consequently we no where perceive the hand of the skillful agriculturist; still, when we remember the state of perpetual hostility in which they live, being exposed alike to the plundering Cossack, and the marauding Russian, we cannot but admire the industry of the inhabitants, who, whether engaged in the labours of the field or tending their flocks and herds, are obliged, including the very women and children, to be always armed for defence.

"The natives of this part of the Caucasus are much more European in their habits than their brethren in the mountains of Upper Abasia; they were also much better dressed, but their costume and weapons were the same; and their patriotism and enmity against the invaders could not be exceeded in intensity. Here I was shown for the first time, several copies of the 'Portfolio,' containing their declaration of independence, translated into Turkish, one of which every prince and noble carries about with him, whether he can read it or not, and regards with the same veneration as the Turks do the koran. Whenever they now sally forth on a warlike excursion, the national banner is carried at the head of the party; and, when a general assembly takes place, it is exhibited in some conspicuous place. In short, the enthusiasm of this most excitable people, since the general adoption of a national symbol, almost ex-

ceeds belief. This circumstance, alone, has given an accession of moral strength, and a confidence in the justness of their cause, with the certainty of ultimately triumphing, that the Russian will find extremely difficult to overcome, and renders the final issue of the contest more than doubtful, even if left to their own unassisted resources.

"I was now travelling in the province of the Nottakhaitzi—a people considered the handsomest of all the Circassian tribes; and most justly are they entitled to this distinction, for I do not think, during my whole route, that I saw a single face not distinguished for beauty; unless, indeed, it was a Nogay Tartar, a Calmuck, or a Russian prisoner: of the latter I beheld great numbers. The general outline of the countenance of a Nottakhaitzi is perfectly classical, exhibiting, in the profile, that exquisite gently curving line, considered by connoisseurs to be the ideal of beauty. Their large dark eyes, generally of a deep blue, shaded with long lashes, would be the finest I ever beheld, were it not for an expression of wild ferocity, which strongly impressed me on my first arrival in Circassia, probably occasioned by the circumstance that the hardy mountaineer is exposed, from infancy to hoary age, to a life of danger and strife.

"The women often sadly injure the beauty of their eyes, by dyeing their eye-lashes, and other practices of the same kind, so common with the Asiatics. Both sexes are passionately fond of dress; and, I assure you, a handsome face and good personal appearance are as much valued among these people, as by the most refined nation in Europe. If to this, we add that the one is distinguished for a graceful easy deportment, and a natural elegance of manners; and the other for a dignified warlike bearing; it is not too much to say that, perhaps, no half-civilized people in the world display so pleasing an exterior.

"In the first appearance of a Circassian, there is something extremely commanding; his majestic look, elevated brow, dark mustachio and flowing beard, his erect position, and free unrestrained action, are all calculated to interest the stranger in his favour.

"Unlike the apathetic Turk, the Circassians are lively and animated, and but little disposed to seditary pursuits; the occupations of war being only diversified with agricultural and pastoral employments: even these, of late years, have been left principally to their slaves, on account of the incessant hostility of the Russians. They are in some measure, however, prepared for the evils of war; their houses being principally constructed of bundles and mud, with thatched roofs: hence they make no scruple of setting fire to the

whole of their villages and hamlets on the approach of an enemy too formidable for them to meet front to front. A few days will suffice to rebuild their habitations; consequently, when the Russians invade the country, they find it a desert, destitute alike of food and shelter; which, of course, obliges them to retrace their steps. The villages and hamlets they occupy are almost invariably built in the form of a circle, in the centre of which they deposit their cattle on the approach of an enemy, or to shield them during winter from the attacks of the wolves that abound in the woods."

"Owing to their robust frames, and temperate manner of living, the Caucasians generally attain an advanced age, their diseases being neither numerous nor dangerous. This we must attribute, independently of their simple diet, to their constant exercise, pure air, freedom from anxiety, and exemption from every employment not congenial with health."

"In addition to the bak-sima, a drink not unlike the bouza of the Turks, we had *souate* (wine) of excellent flavour, resembling champagne; and if better made, it might rank among the best wines in the world. There was also *souvi*, a species of mead, and a spirits distilled from corn, which they learned the art of making from the Cossacks; but as they are a most abstemious people, it is never made use of except as a medicine, or when guests are present.

"Here I was made acquainted with their manner of procuring sugar, which is derived from the walnut tree, that flourishes here in extraordinary perfection. During spring, just as the sap is rising, the trunk is pierced, and a spigot left in it for some time; when this is withdrawn, a clear sweet liquor flows out, which is left to coagulate; and on some occasions they refine it. For diseases of the lungs, and general debility, they consider it a most valuable medicine. Clarified honey, bleached in the sun, till it becomes quite white, is another substitute for sugar."

"During the whole of the time that a Caucasian is *en voyage*, whatever he eats is of the very plainest description, and never exceeds eight or ten ounces a-day. As to drink, he seldom takes even water, although exposed to a burning sun, and suffering from thirst, till he rests for the evening, thus practising literally the Arabian proverb, 'The more a man drinks, the greater will be his desire.' Yet a harder race than these mountaineers does not exist; and if their frames are slender, whatever deficiency there may be in strength, is more than compensated by their surprising activity; to all of which, they have the advantage of retaining the vigour of their limbs, the fire of their eyes and their intellect, to the extreme verge of life: whereas, if luxurious living were once introduced among them, they would probably consume four times the quantity of food they do at present, and increase their infirmities tenfold."

The way to cure our prejudices is this, that every man should let alone those that he complains of in others, and examine his own.—Locke.

### The Blessing of the Scriptures Exemplified.

The following article, taken from the (London) Wesleyan Methodist Magazine, attracted our attention by its title, and on a perusal we have been induced to transfer it to the pages of "The Friend." While it affords matter for philosophical reflection, it is no less a source of admiration and instruction in a religious point of view. In two or three instances we have taken the liberty to vary the language.

Report of the proceedings under a brief of *idiotcy*, Peter Duncan against David Yoolow, tried at Cuperangus, 28-30 January, 1837, reported by Ludovic Colquhoun, Esq., Advocate. Edinburgh: Thomas Clarke.

Our attention has been directed to this most interesting and instructive report. We understand that it is the first full report ever given of the proceedings under a Scottish inquest for cognosing or fixing the character of idiotcy to a person. The work is one of interest to many distinct classes. To the medical profession it presents the opinions (conflicting as they are) of the most eminent of those who have made mental alienation their close study. The evidence of Dr. Christison, and Dr. Malcolm, the physician to the celebrated Perth Institution, with the criticism of counsel thereon, are particularly worthy of attention. To the lawyer, it illustrates the application of the nicest rules of evidence. To the mental philosopher, and especially the phrenologist, the human mind is presented in a new and uncommon aspect. To the scholar, there is a rich repast in the classic oration of Duncan Macneil, than which we have seldom read an address more finished, sustained, and convincing. But it is to the theologian and the churchman we have chiefly at present to recommend the work, as experimentally illustrative of the power of Divine truth and the simplicity of its doctrines, to illuminate the unaided mind of the poor and ignorant.

David Yoolow, the subject of the trial, appears to be the representative of a family which, for three centuries, have resided at Mill of Peattie, in Strathmore. David was early sent to the parish school. Here he showed an ordinary aptitude for learning, and had acquired a knowledge of letters, when his progress was arrested by an accident. A fall on the ice produced a paralytic affection, which occasioned a permanent weakness of the limbs, and condemned him to be an exile for life from the world, and a perpetual prisoner to the fireside. He shunned society; and the very presence of a stranger produced a convulsive affection of his body. He was seen by and known to no one, excepting his few relations and the domestic servants. One companion, however, was constant with him, and the fruits of this holy intercourse saved himself from the brand of idiotcy. His sole employment was reading and meditating on the Bible. He had reached the age of forty, when a sister, who had hitherto cared for him, died, leaving his person and estate under the care of trustees. To procure the manage-

ment of his affairs, and to disqualify him from making a settlement of his property to the prejudice of his legal heir, this judicial proceeding before a jury was undertaken. The many eccentricities and peculiar habits of the man were proved. His gross ignorance of the world, its engrossing affairs and everyday business, was established. He knew not of the reform bill. He did not know who was prime minister, or who the county member of parliament. Like a child, he feared to be in the dark; and when he covered his face he thought he was unseen by others. He amused himself by spelling words, such as d-a-r-k, dark—p-a-r-k, park. He sometimes spoke as if he thought that the hills seen from his cottage window were the end or boundary of the world. But amid all his ignorance of this lower region, he was learned in all that concerned the world of spirits, and of that knowledge which forms true wisdom. He had not since childhood been at church. He had not even been visited by any clergyman. But from the Bible, as of a rich and refreshing fountain, he had drunk deep. It was proved against him that idiots frequently show a wonderful memory for Scripture passages, not only being able to commit, but readily to repeat, large portions of holy writ. But the distinction was, that in their case it was a mere mechanical act of memory, which seemed to sit sole empress of the brain, amid the mental ruins strewed around. In these cases, Scripture was misapplied, and none of the truths and principles of the gospel were drawn out by the mind of the individual. In one instance mentioned, the person answered every question, of whatever kind, by Scripture quotation. How different from this was the case of Yoolow, will be best ascertained by quoting, at full length, the interesting evidence given by James Flowerdew, the parish minister of Essie —

"I this day visited David Yoolow, at Mill of Peattie. I found he possessed a very considerable acquaintance with the Scriptures. I shaped my questions to him so that I might discover whether he knew the Scriptures so mechanically merely, or whether he was intelligent upon the subject; I paid less attention to his quotation of texts than to his application of them; I examined him both on the Mosaic and Christian dispensations; and I put questions to him in regard to the doctrines of the gospel, with the view to ascertain whether he understood them: and I found that he not only thoroughly understood them, but gave reasons in support of his belief, not from texts merely, but other reasons, which satisfied me he had reflected and reasoned upon the subject. I examined him in particular upon the fall, upon the remedy or atonement provided, upon the divinity of our Saviour, upon the resurrection of man, upon miracles, and the second advent. I also examined him as to whether ignorance was a plea or excuse for want of religious character and principles. On these subjects I found that he could give sound reasons, which showed more than an average understanding of the subject. I asked him why he believed on the divinity of Christ? He said, 'Because

the Scriptures said so; and he quoted a text which was quite appropriate, and then said that was enough, 'The word of God hath said it.' I asked him if he had any other reasons for believing in the divinity of Christ. He answered, that Christ hath done certain things, such as opening the eyes of the blind, and performed other miracles, which he mentioned. I asked him whether any miracles were performed under the Jewish dispensation. He said there were. I then asked him if there was any difference between the miracles under the Jewish dispensation and those under the gospel. He said there was. I asked what that difference was. He answered that the first were miracles of judgment, and the others were miracles of mercy and compassion. There was another question I asked him, the answer to which struck me very much, and satisfied me that he was capable of something like a process of reasoning. I asked him if the apostles wrought miracles; and he said they did. I then asked him if they used any name in working their miracles. And he said they did; that they used the name of Jesus, saying, 'In the name of Christ, or Jesus,' when they wrought their miracles. I then asked him if Christ used any name when he was going to work miracles. And he said, 'No!' I then asked him what he would infer from the different mode in which Christ wrought miracles from the apostles. And he replied, without the slightest hesitation, 'A Divine person.' I then said that, according to his idea, the power of Christ to work miracles was inherent in himself, while that of the apostles was derived from another. And he answered, 'Yes.' I do not give the precise words of the conversation; we talked in homely language; and I do not recollect the very words that were used, but I state the substance correctly. I do not think that his answers arose from any mechanical acquaintance with texts, but that they showed a species of reasoning applicable to the subject; and the questions I put were such as occurred to my own mind, and were not dictated or suggested by others. I asked him, and he showed that he was quite aware of a future state, and he quoted a very appropriate text. I made reference to the story of Ananias and Sapphira, and I asked him whether the sudden death was a punishment for the sin. And he answered that it was, and that it was due for the sin. In reference to the punishment of sin, he said that sin was misery in this life, and misery in the life to come. In order to show how sensibly he spoke on the subject, I may mention, that when I asked him whether the punishment for the fall was not greater than the offence, he replied, 'I cannot answer that, it was the will of God.' So far from showing any trace of imbecility, or weakness of intellect, I considered that the answers given to my questions evidenced an average degree of information and intelligence upon the points on which he was questioned."

Similar evidence was adduced of his thorough acquaintance with Divine truth. In particular, it was proved, that he, who on all secular matters was the scoff and byword to

the servants during the week, was their religious instructor and family priest on the Sabbath evening. Nor was the truth without its influence. It is proved that he would never permit a profane swearer to approach him; and he entertained high notions of truth, honesty, and fair dealing, so far as his secluded state permitted him to show these feelings. On this evidence, his counsel powerfully argued that there was proof of capacity,—that the mind had been permitted to enter only on the cultivation of one field of knowledge, from which it had reaped the richest harvest,—that, if ignorant on other branches of knowledge, it was not from lack of capacity, but that he had been shut out from the world, immured to his homestead, and his mental powers never permitted to be exercised on any besides the one book, which maketh wise unto salvation. It was argued that the mind which could master the truths of Divine revelation, could, with equal ease, have comprehended the less important affairs of every-day life. This argument prevailed; and a most intelligent jury, after two days' hearing of evidence, rejected the strong opinions of medical authorities, and returned a verdict, unanimously refusing to cognose David as an idiot, in which verdict the learned judge, the sheriff of Farnshire, acquiesced.

We conceive that certain important truths may be drawn from this interesting trial.

First, the papacy, which now is finding advocates in high places, blasphemously assumes that the Almighty has not chosen to reveal himself to his people in language which can be understood without the aid and comment of the church and its priestly organs. Here is a peasant, without human aid, with nought besides God's own word, not only reading with the understanding, but able to become an instructor of others. This poor man found much difficulty to answer the simple questions as to the politics of the day, and as to the value of grain, and denominations of money, and other the most simple questions, forming the very alphabet of the worldly man; but he found no such difficulty in discoursing freely of the divinity of the Saviour, a future state, or the other mysterious truths of revelation. How true it is, that God "from the mouths of babes and sucklings perfecteth praise!" "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to bring to naught things that are."

Some such a character as David Yoolow must have been before the mind's eye of Pollok, when he indited these beautiful lines:

"The word philosophy he never heard,  
Or science; never heard of liberty,  
Necessity, or laws of gravitation;  
And never had an unbelieving doubt;  
Beyond his native vale he never looked,  
But thought the vernal line that girt him round  
The world's extreme, and thought the silver moon,  
That nightly o'er him led her virgin host,  
No broader than his father's shield. He lived,—  
Lived where his father lived, died where he died,—  
Lived happy, and died happy, and was saved.  
Be not surprised,—He loved and served his God."

Second, the antichrist, the rationalist, and

the Socinian, impiously assert, that the divinity of the Saviour is not to be found in Holy writ, but is a mere gloss of priestcraft. Those who say so have never sought for that truth; or rather, have gone to the Bible resolved not to find it,—with the determination of making the text support the preconceived doctrine, and not to form the doctrine from the text. Here is a poor man, unaided by priestly or human hand, yet discovering legibly inscribed with God's own hand, throughout the inspired page, that "Christ is God;" and giving the same proofs as have been given by profound scholars, though all to him unknown. He disputes not that it is a mystery, nor disbelieves because it is such; for "great is the mystery of godliness," is the language of Scripture. He seeks not to penetrate the secret chambers of Divinity; nor rudely draw aside the veil which, until the day of complete revelation, hides the holiest of all. He takes the mystery as a fact, and believes it simply because God has declared its truth. It is just the want of this humble and childlike spirit which raises up the Socinian and his numerous brotherhood of unbelievers. "Unless ye shall become as one of these little ones, ye shall not enter into the kingdom of heaven."

Lastly, the case of David Yoolow ought to encourage the Christian philanthropist not to lay limits on the power of Divine grace, nor count any one too low in the scale of intellect to be beyond its influence. Here we have the scanty education of early years giving to this man a key wherewith he has unlocked the stores of wisdom. Had it not been for the little store of learning, got at the parish-school, which, like the widow's cruise, increased not, but neither failed, David must have settled down into hopeless and helpless idiocy,—a moping figure of wretched humanity, with a mind as disfigured as his body was distorted. But God ordered it otherwise; and the little reading, and the one book, saved the mind from total ruin, and found it occupation and gain. The Bible alone, like a lamp, steadily illuminated his mind, which, had it not been for this divine ray, would have been held in midnight darkness. Those who have devoted themselves to the cure of the insane, are here encouraged to use, as the most powerful and persuasive medicine of the distempered mind, the hopes and promises of gospel truth. While the world presents, to such a mind, one vast wilderness and trackless desert, the Spirit of God through the Scriptures speaks peace to the troubled soul; and while reason has lost its mastery in all that pertains to this vain show, yet, withal, the patient may be found sitting at the feet of Jesus, spiritually clothed, and, religiously, in his right mind.—*Church of Scotland Magazine.*

From Dr. Fisk's Travels.

#### CROSSING THE ALPS.

It was at first spoken of as a matter of regret by our party that we had to pass the mountains in the winter, as the scenery, it was supposed, would be much more interesting in the summer. But we had occasion afterward to doubt the propriety of that

regret. A mountain passage like this savours at any time more of the sublime than the beautiful; and winter, with his fleecy clouds wreathed around the mountain top, with his white mantle of sleet covering the broad shoulders of the giant hills, and congealing into belts of silver, studded with pearl, the numerous rivulets and cascades that wind round and fall down their hoary sides, gives to the natural exhibition a heightened sublimity; and when the winter scene is rendered peculiar, as in the present instance, by reason of the crystalline hoarfrost already alluded to, it is not only grand but gorgeous. It was this combination of circumstances that heightened the general effect of the present passage.

But, in addition, there was a peculiar occurrence which gave a most splendid feature to the scene—an aerial exhibition, which I can never describe so as to give a more *reader* any adequate conception of it; but I will attempt a sketch of some of its principal parts.

The heavy veil of rack and mist, which was spread out upon the mountains, associated gloom and obscurity with the other characteristics of sublimity. This mist, however, as it afterwards appeared, only extended part way up the mountains; for a rent in the curtain disclosed, as through a window, far, far upward in the blue ether, the silver turrets of the mountain top, throwing back the bright beams of a cloudless sun. The mountain was high, very high; but the apparent height was doubtless magnified by the narrowness of the aperture and by the darkness of the foreground contrasted with the intense light of the distant prospect. The world around us was indeed a world of shadows, but that world of which we gained a distant glimpse was one of unearthly brightness. It seemed like a sight of the *most excellent glory*—a distant yet bright vision of the

“House of our Father above,  
The place of angels and of God.”

We watched for some time this splendid palace of the skies, and the shifting of the misty veil, without closing up the aperture, served but to give new aspects to the celestial vision. At one time it hung in festoons around the cylinder of light, and at another it shot upward in a twisted wreath around the out-beaming glory, exhibiting a spiral column of light and shade.

I have often read descriptions of that heavenly city whose walls are of jasper, whose streets are of gold, and whose gates are of pearl, and whose heavenly turrets throw back the glory of God and the Lamb. But of this I never had so vivid a conception as now flashed upon my mind, and kindled upon my imagination! It is all but reality! It is the upper world!

“By faith I already behold  
That lovely Jerusalem here;  
The walls are of jasper and gold,  
As crystal her buildings are clear.

Immovably founded in grace,  
She stands as the ever hath stood,  
And brightly her Builder displays,  
And flames with the glory of God.”

*Extracts from the Letters and Journal of Daniel Wheeler, now engaged in a religious visit to the inhabitants of some of the islands of the Pacific ocean, Van Diemen's Land, and New South Wales, accompanied by his son, Charles Wheeler.—PART III.*

The “Second Part” of the Extracts from the Journal of Daniel Wheeler was published in the autumn of 1836, and brought down the narrative of his religious engagements to the 13th of the ninth month, 1835, at which time he was at Eimeo, one of the Society Islands. Notice was also subjoined of his safe arrival at Oahu, one of the Sandwich islands. Since the publication of the “Second Part” several portions of his journal have been received: from these the following extracts have been made, which we trust will be read with interest and instruction by his friends, as tending to exhibit the efficacy of faith in the leadings of the Holy Spirit—and to show forth in a remarkable manner the good providence of God, in mercifully protecting our dear friend and his companions amidst the many outward dangers to which they have been exposed, and also in eminently making way for his gospel labours in the various places he has visited.

#### EXTRACTS FROM THE JOURNAL.

##### Island of Eimeo, South Seas.

Taloo Harbour, 18th of 9th mo. 1835. Called upon Alexander Simpson to consult about going to the other side of the island, to Afareitu; (of late called Griffin's Town;) but as he had a serious sore throat, it was not prudent for him to undertake the journey to-morrow. I now perceived that if I had not given up to attend the afternoon meeting at Papetoi last first day, when it opened upon my mind, that I must have waited a week longer for want of an interpreter, on account of A. Simpson's present indisposition. Truly it may be said, that the present moment is all we have to trust to, or depend upon; the future may, to us, never come; and time, once past, can never be recalled. Then may we be diligently seeking to improve the present, with thankfulness for being strengthened to yield obedience to every pointing of duty.

19th of 9th mo. Finding my attention turned to the children at the school, it seemed as if to-morrow, at eleven o'clock in the forenoon, would be a suitable time to propose for our meeting together, if no difficulty should appear. After tea at the school, I mentioned to Alexander Simpson and wife, that if it would not interfere with any of their arrangements, I thought of paying a visit to the children to-morrow, at eleven o'clock, A. M. They at once expressed satisfaction with the proposal, and said it would be very acceptable. I said, “Then we will sit down together, and see what will be done for us.”

20th of 9th mo. (First day.) Landed in the morning, so as to have ample time to walk to the school, and afford an interval sufficiently long to allow us to cool before going into the meeting, the weather being extremely hot. When the time came we assembled as proposed, the children, and the

family at the school. I fully expected that we should sit down in silence before the Lord; but when all were seated, it was proposed that the children should read a chapter, and the first chapter of the Epistle to the Romans was read accordingly. The children were then examined, by questions respecting the moral law, and the object of our Saviour's coming upon earth. After these were gone through, we were favoured to get into silence. Having sat for some time, I found my mind getting deeper and deeper under exercise, until the time came for me to rise, with the words, “We, through the Spirit, wait for the hope of righteousness by faith.” Sitting in silence may seem a little strange to those unaccustomed to the work, but it has been the practice of the religious society of which I have the privilege of being a member, from its earliest rise, to wait upon the Lord for the influence of the Holy Spirit; to be taught by the great Teacher of his people, Christ Jesus, the minister of the sanctuary and of the true tabernacle, “which the Lord pitched and not man.” That there was no alteration in the Christian life—it is a continual warfare, but with the spiritual weapons of burning and fuel of fire, which, if patiently submitted to, would purify and prepare us for an incorruptible and never-fading inheritance.

The universality of Divine grace was freely spoken of, and the necessity of watchfulness and prayer urged with earnestness, even unto “praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.” The dear young people were tenderly invited to seek after that knowledge which is life eternal; to “commune with their own hearts and be still.” I wanted them to witness the gospel, to be glad tidings of great joy to themselves, not a mere outward declaration of good things to come, but “the power of God unto salvation,” to every one of them. Meekness and lowliness, those heavenly virtues, and first principles of the religion of Jesus, which constitute the Christian—taught by him, and which all must learn of him—were exalted: while pride and arrogance, and other concomitant evils, were trampled under foot. None could be insensible to the weight of solemnity which prevailed, and I had to acknowledge the condescending mercy of that Almighty power which was pleased to own the work, and also to appeal to those present as witnesses to the circulation of that “life” which is “the light of men.”

23d of 9th mo. With the exception of taking occasional exercise for the last three days, have been busily employed in preparing despatches for my beloved friends in England, information having been received that an English whaler, homeward bound, had arrived at Tahiti. On going on shore this evening, we found that Alexander Simpson had so much recruited, that we concluded to set off to-morrow morning for the distant station of Afareitu.

24th of 9th mo. Rose early, and left the vessel at half-past six o'clock, in the Henry Fressel's long-boat, with a hired crew of four natives. We took in Alexander Simp-



son opposite the settlement, at seven o'clock, and immediately proceeded towards Afareitu. The passage is hazardous, owing to immense lumps of coral lying near the surface of the water, upon which boats are not unfrequently stove; but with keeping a good look-out, we were favoured to pass through the whole of these places, which extend several miles, without touching with much violence upon any of these rugged cones. About three p. m. we reached Afareitu, and were kindly received and entertained by Thomas Blossom and wife, who originally came out of Yorkshire, and with some of his connections I was formerly acquainted in England. Thomas Blossom came out in the "Tuscan," several years ago with "Tyerman and Bennet," as an artisan belonging to the mission.

25th of 9th mo. The bell for the sun-rise worship rung early, and when the people were collected we went to the meeting. At a suitable opportunity my certificates were read by Alexander Simpson, after which I had a full opportunity to clear my mind amongst these people; and although I had had nearly, if not quite, a sleepless night, and felt in the morning almost sunk below the usual level in such cases of depression, both in body and mind, yet my Lord was to me in truth, "strength in weakness, riches in poverty, and a present helper in the needful time;" and I had largely to declare of his love, of his mercy, and of his "Truth," and to show forth his salvation to the people, as it is wrought in the heart through faith in the operation of the Holy Spirit. I had also close things to say amongst them, and to show them the dreadful consequences of drawing down the "Divine wrath," if their return for his love and mercy was only neglect, disobedience, and rebellion against his heavenly and righteous invitation, so largely extended towards them; and to point out the snare which had been laid by the great enemy, in the introduction of spirituous liquors amongst them, and how they had fallen under the temptation, from which, if they had obeyed the gospel, they would have been preserved.

Notwithstanding a messenger had been sent beforehand to invite the inhabitants of Matea, a distant village, (but said to be more numerous than the people of Afareitu,) yet I think it was reported that none had made their appearance at the meeting. On considering the subject, I thought that, although they would not be at the trouble to come to me, I should not fully discharge my duty without going to them. This circumstance, while it seemed likely to bring upon us the sacrifice of another night's absence from Papetoi, by no means desirable on several accounts; yet I felt resigned to give up every selfish consideration, if I should only be found in the path of duty. It was at last concluded for us to proceed to Matea, about a league along the coast, but in a direction that our boat's crew did not approve, as they hoped we should have returned a much shorter route to Papetoi by several miles, which may sometimes be done with safety when the wind and weather are favourable. We got ready immediately, and set out, taking with

us Thomas Blossom and wife, their little boy, and a daughter of George Bicknell, of Toco-noah, on the island of Tahiti, about ten years of age; they intending to walk home again in the cool of the evening. Having reached Matea, we landed, and soon met with the principal chief: some rather shuffling excuses were made for the people not attending the meeting in the morning at Afareitu; and upon being asked where the people were then, he first said, in the mountains, procuring food for the queen of Tahiti, who we knew had arrived at Papetoi: but when this man found there was a disposition in us to go into the meeting-house and sit down, (there being no seats in the house where we then were), he began to alter his tone. Whether he thought we intended to wait for the people, or from what other cause, I am not aware, unless he supposed the falsehood would afterwards be detected, but he then said, the people were all in their huts, and he would send round to them to meet us forthwith. They assembled in as short a time as could well be expected, and when well settled, my certificates were read by Alexander Simpson, who, when he had finished, and given ample information respecting me to the people, said, "If you have any thing to say to them, I am ready to interpret," turning himself towards me. I drew towards him, and just stated that I had hoped to have seen them in the morning at Afareitu; but although this had not been the case, I was not willing to pass them by. I then told them that I had brought nothing with me, but that whatever my Great Master might be pleased to give me to speak, I hoped to do it faithfully amongst them. From this I went on step by step, until my heart was so enlarged, and my tongue loosed, as to declare the "Truth" amongst them for the space of an hour. I have since been comforted in believing that, although many slept, yet there were many awake, unto whom my message belonged, and whose countenances bespoke that they were not only awake, but awakened to a sense (I humbly trust) of their situation—that they had a soul to be saved, and that "no man can save his brother, nor give to God a ransom for his soul." When I sat down, I thought I was clear, but had to rise again in a while, and tell them, under its contriving influence, that I had felt the love of God since I sat down, to fill my heart; and that I never knew an instance, where a message had been sent to any people, but that the love of God was still extended towards them; adding, that I was not about to multiply words, but merely to express a desire that the Lord might direct their hearts into this love, and to the patient waiting for Christ.

The wind was against us, and the boat's crew very sulky at their disappointment in our not going the shortest way back, as they wanted, supposing they should have had less work in rowing if they had taken that course. The breeze presently died away, and I made signs to them that we should soon have a favourable wind, but one of them said, "No," in an unpleasant tone. In a short time the breeze sprang up fair for the boat, when they became more cheerful, and before we had got

many miles farther, they said it was well for them to go with these strangers, for they had brought a fair wind with them. They then remembered that we had had a favourable wind the preceding day when going in the opposite direction, which is regularly calculated upon; but that we should have it fair again to-day, was much more remarkable, as a circumstance but rarely occurring, because directly opposite the points from which the trade-winds almost uniformly blow. We were favoured to get through the most intricate and dangerous parts before it became quite dark, although we several times touched upon the reef after landing A. Simpson at the settlement; but reached in safety on board, and I believe with thankful hearts, though, from the lateness of the hour and darkness of the night, our return was not expected until the following morning.

On the passage from Papetoi to Afareitu, we landed to examine the remains of the largest Marai (Orua) in the South Seas, and not so much dilapidated as many of them. Much of the hewn stonework is yet to be seen; and the upright stones, placed in a position best adapted to accommodate the backs of the priests when praying, and from whence they could witness the sacrifices of the wretched human victims, are still remaining.

27th of 9th mo. (First day.) This morning awoke early, and on endeavouring to ascertain what path I should have to move in, I found that the openings which had just floated before the view of my mind, were now altogether out of sight; so concluded that I must remain on board the "Henry Freeling." Just as we were about to assemble together in the forenoon, — was seen on the shore: a boat was immediately despatched for him, when it appeared he was coming on board on purpose to sit with us. In the course of the time of our being together, my mind was brought under exercise, and I had a short and encouraging testimony to bear to the faithfulness of our gracious Lord; standing up with— "Although our company is small, and in a remote corner of the habitable globe, yet we have the word of a King for it, even the "King of Saints," that "where two or three are gathered together in his name, (in his power,) there am I," said He, "in the midst of them." But it is only such as are gathered under a sense of this constraining power, and with sincerity of desire, that will be benefited. "The battle is not to the strong, nor the race to the swift." "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." "Let not your heart be troubled, neither let it be afraid; ye believe in God; believe also in me," was the language of the Saviour to his disciples formerly, and I trust there are none among us but who believe in God and in his Son Jesus Christ. Then let us be willing to believe in the Holy Spirit of Christ Jesus. Let us believe his words—"It is expedient for you that I go away; for if I do not away, the Comforter will not come unto you: I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of

Truth—He will guide you into all Truth." There is nothing like an interest in the Master of the storm; if we have but him on board with us, though but "asleep, in the hinder part of the ship," it is enough, for nothing can harm us. In an earthly race, although many run, but one obtaineth the prize; and that but of a corruptible, perishing crown: but in the heavenly race it is not so, for all may run, and all may win a crown incorruptible, that will endure—a prize immortal. Then let us run with patience the race that is set before us. Let us lay aside every weight, and that sin which does most easily beset us, and run with patience the race that is set before us; looking unto Jesus, the blessed author and holy finisher of our faith, who for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, where he ever liveth to make intercession for those that are willing to come unto God by him." Even so run that ye may obtain! Whilst we were sitting in silence after I had sat down, I believed it required of me to attend the native place of worship at three o'clock in the afternoon.

(To be continued.)

For "The Friend."

#### SAMUEL SCOTT.

7th mo. 17, 1781. I was under condemnation for speaking too freely on various occasions; in the multitude of words there wasteth not sin, and what causeth sin, causeth sorrow. The Lord is more pure than to behold iniquity. Salvation is only of grace through faith. But every work and secret thing shall be brought to judgment before a more perfect tribunal than that of human prudence and partiality. "Wash thou me, O Lord, and I shall be clean;" purge me with the blood of sprinkling, "for that the bones which thou hast broken may rejoice."

11th mo. 20. I had some discourse with D. Barclay concerning that excellent man and skilful minister of Christ, his grandfather; and the elaborate Alphabet he wrote for the true Christian divinity. His memory I much esteem, for the evangelical testimonies contained in that work, and the distinctions between the doctrines of truth and Calvinistical and Pelagian errors. May none profiting with us forsake "the fountain of living waters" who thus speaketh, "If any man is athirst, let him come unto me and drink;" and turn not aside to the corrupted channels of carnal reason and creaturely power; for if so, "the strong shall be as tow, and the maker of it as a spark, when the Lord shall shake terribly the earth, and exalt his only begotten Son, as the refuge of the poor, and strong hold of the daughter of Zion."

25. "What shall I render to the Lord for all his benefits? I will take the cup of salvation, and call upon the name of the Lord." In an introversion of the heart to God, in mental supplication, and the breathing of the Spirit, which "maketh intercession with groanings which cannot be uttered," consists the essence of all acceptable prayer and praise.

4th mo. 5, 1782. May I be concerned as at

the eleventh hour of the day, with much spiritual travail and great searchings of heart, to seek, as treasure hid in a field, "Christ in us the hope of glory;" "who was delivered for our offences, and was raised again for our justification;" being according to the flesh, of the seed of David, but who is God over all blessed for ever. And as our ancient friend George Fox used to testify concerning him, "Christ Jesus the true Seed, both in the male and female, the head of the body the church!"

5th mo. 1. Two testimonies were delivered, recommending to a state of inward poverty, as the reverse to that Laodicean fulness, which was so severely reproved by the "faithful and true witness."

6th mo. 11. As I was walking in the evening, in a degree of the immediate feeling, the language of our worthy friend Isaac Pennington, was inwardly uttered, "None but Christ, none but Christ, can my soul say, from a sense of my continued need of him." Not only as he was the propitiation without me, but as a light within me: "for in him was life, and the life is the light of men." And not only by the report of what he hath done for them without them, but by his immediate presence and saving help, are the souls of the desolate and distressed led, at seasons, to trust in him, who for their sanctification, "suffered without the gate."

8th mo. 19. Being low in mind and indisposed in my health, I spent the forenoon in Tooley street; and in my retirement received a renewed conviction, that "what is to be known of God is manifested within," by the immediate revelation of Jesus Christ. For although the invisible things of him, may be understood by the things that are made, yet these exterior demonstrations of his eternal power and godhead are rather adapted to the reasoning than the feeling part in man; and being objects of the understanding, rather than the heart, can never afford a soul-satisfactory evidence to deep inward, exercised seekers. The Holy Scriptures being written by the inspiration of God, are profitable for doctrine, correction, and instruction in righteousness, that the man of God may be furnished to all good works. Yet they are of themselves a dead letter, and unable to give life, only as they are opened by "the Spirit that quickeneth;" and then they are precious, inestimably precious, beyond all words which have been written: a single sentence of them so imparted, being more profitable and edifying to the inward man, than long and elaborate discourses, or the voluminous productions of men. When in a state of darkness, distress, and uncertainty, our attention ought therefore to be inwardly turned to Him, who "hath the key of David;" who in the days of his flesh, commiserated the poor and distressed among the people, inviting them on this wise, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The doctrine taught by some, that the Scriptures are the only true rule of faith and practice, and may be sufficiently understood by the light of reason, is therefore equally erroneous and uncomfortable.

11th mo. 2. "What shall I render to the Lord for all his benefits?" In the sixty-fourth year of my age, and amidst great desolations, both of flesh and spirit, I humbly hope the gentle attractions of heavenly love are measurably drawing me to the Lord Jesus Christ, the great Prophet and High Priest of his people; who declared in the days of his flesh, "No man can come to me, except the Father which hath sent me draw him;" "and he that cometh unto me, I will in no wise cast out." How ignorant are mankind of the great "mystery which hath been hid from ages and generations." Many are indeed professing faith in the coming of Christ, and his death and sufferings, and some likewise of his being an inward teacher, and true light which lightens every man, who have no more experimental knowledge of these important truths, than either Jews or heathens. They may have at times experienced the convictions of the Spirit of Truth for sin, and heard his voice, "Behold I stand at the door and knock," but they have not desired the knowledge of his ways, and therefore having eyes, they see not, having ears they hear not, neither do they understand the things which belong to their peace.

10th mo. 8. What is man that the Lord is mindful of him, or the sons of men, that he visiteth them? They are less than nothing and vanity. Yet many, thinking themselves to be something, are soaring aloft on account of their moral characters, or a supposed interest in the Redeemer's righteousness. But is not the heart of man "deceitful above all things, and desperately wicked?"

For "The Friend."

#### INDIAN TREATY.

The general interest felt by Friends in relation to the treaty with the Seneca Indians, part of whom have been under the care of our yearly meeting, renders it proper that we should give early information of the result of the proceedings respecting it. The committee of the senate, to whom it was referred, remodelled the treaty so as to make it virtually a new contract, superseding the one concluded by the commissioner at Buffalo, and in this form reported it to the senate, where it was conditionally ratified with the following supplemental article, viz:

"Provided always, and be it further resolved, that this treaty shall have no force or effect whatever, as it relates to any of the said tribes, nations, or bands of New York Indians, nor shall it be understood that the senate have assented to any of the contracts connected with it, until the same with the amendments herein proposed is submitted and fully and fairly explained, by a commissioner of the United States, to each of said tribes or bands separately assembled in council, and they have given their free and voluntary assent thereto. And if one or more of said tribes or bands, when consulted as aforesaid, shall freely assent to said treaty as amended, and to their contract connected therewith, it shall be binding and obligatory upon those so assenting, although other or

others of said bands or tribes may not give their consent, and thereby cease to be parties thereto.

"Provided further, That if any portion or part of said Indians do not emigrate, the president shall retain a proper proportion of said sum of \$100,000 dollars, and shall also deduct from the quantity of land allowed west of the Mississippi, such number of acres as will leave to each emigrant three hundred and twenty acres only."

From this it is evident that the former treaty is virtually rescinded—and that new proposals are now to be submitted to the Indians, not, as heretofore, in one general council of all the tribes, by which the dissenting tribes were overruled by the others, but to each tribe, and each band SEPARATELY, thus giving to every band, however small, the power of judging for itself; and that if it does not choose to go, its rights in the \$100,000, and in the western lands, are not to be impaired.

Other alterations in the terms proposed are also more favourable than the original contract, and will promote the interests of the Indians.

For "The Friend."

#### Moral Management of the Insane.

In a recent number of the British and Foreign Medical Review, I have met with the following extracts from a report of the Maclean Asylum near Boston, cited among others as placing in a striking light the benefits to be derived from a rational treatment of insanity. Although we may not approve of some of the diversions and recreations alluded to, yet I feel persuaded that many readers of "The Friend," will be interested in its perusal; and gratified in observing the successful efforts which are made to restore, or to ameliorate the condition of, this class of our fellow-men, who have such strong claims upon our sympathies, and in whose welfare a deep interest has long been felt by the members of our religious Society.

S.

"The number that enjoyed the advantages of the institution during the year, was one hundred and eighty-three, of whom, one hundred and twelve were discharged on the 1st of January last. Of these, sixty-four had recovered, seven were convalescent, two much improved, five improved, nine not improved, fifteen were sent away by order of the committee; ten died. Of the nine discharged 'not improved,' five were hopeless cases of masturbation at the time of their admission, two were idiotic, and two had insufficient trial.

"Our amusements are various and numerous. We keep a carriage, two carriages, one chaise, and four horses, which are devoted almost exclusively to the use of the patients. Many of them ride every fair day, and have the last year ridden ten thousand miles. The males are also engaged at bowls, quoits, bass ball, fishing, fancy painting, walking, dancing, reading, swinging, and throwing the ring, &c. Of the one hundred and three male patients who have been in the institution during the

year, seventy have been engaged in out-door amusements, passing in this way three thousand five hundred and forty-one hours. Seventy-seven have walked ten thousand four hundred and thirty-one miles. Some have walked individually over one hundred and fifty miles per month. Twenty-four have occupied one hundred and nineteen hours in fishing.

"In our 'Labour Department,' the patients have been equally active and interested. Seventy-seven of the males have engaged in manual labour, and have worked, allowing six hours per day (more than which no patient has been asked to work), one thousand seven hundred and ninety-eight days.

"Gardening, the cultivation of flowers, and farming, as usual have occupied and interested many of the patients during the whole season. The tastes and wishes of each individual have been in all cases consulted as far as possible; and while some were engaged with the team, others would be equally ambitious to excel in planting, hoeing, or in displaying their taste in the arrangement of the flower beds and borders. Thus their irritability was expended in healthy exercise and occupation, and instead of meeting them in the halls in tattered garments, with oaths and imprecations, we are greeted in the walks with the affectionate grasp of friends, their countenances glowing with pleasure and contentment, and each commenting in his own way upon the business of the day.

"Nor has our labour resulted in mere amusement, as the harvest of our crops abundantly certifies. Our farm and lands, inclusive of all the grounds occupied by the buildings and courts, consist of twenty-five acres. We have raised for the most part vegetables enough of every kind to supply the institution for the year, and have cut hay sufficient to keep five horses and six cows, besides storing eighty barrels of apples and fifty bushels of pears. We have also made rose-water enough for medicinal and culinary purposes, and disposed of fifteen dollars worth. The net profits of our farm and garden for the past year have been five hundred dollars.

"In April, we opened the dome of the male wing as a carpenter's shop for the patients, having previously secured the services of a judicious carpenter to superintend and work with them, and although we were confident of success, our hopes have been more than realised. Not the least accident has occurred, although the patients have not been restricted in the use of tools, and herein, as I conceive, our safety lies. The patients feeling themselves under no restriction, consider that they are placed upon their honour, and their self-respect being called into action, they would not forfeit the confidence and good opinion of the officers for any consideration. Give a man constant employment, treat him with uniform kindness and respect, and however insane he may be, very little need be feared from him either of mischief or of violence.

"Fifty patients have worked in the shop at six hours per day, and have been employed eleven hundred and fifty-one days, and made

seven thousand two hundred and thirty-six boxes, which have been sold for \$907.06.

"In cases of masturbation we depend entirely on labour for restoration. During a residence of ten years in this asylum, I have never known a single case of masturbation to be cured unless the patient engaged in regular labour. This is a very large and most unfortunate class of the insane. We seldom receive a case of this kind in its incipient stage. Labour promises the only relief. More improvement has been evinced in this class the past year than in all the others together, and work alone has effected it.

"The results in the female wing have been equally interesting. Fifty patients have been received. Of this number have recovered 30; convalescent 8; much improved 5; improved 3; died 4. Total 50.

"The Belknap Sewing Society continues its operation, and affords agreeable occupation and diversion for its members. They continue their regular weekly meetings, which are held in the oval room of the mansion house, or in one of the halls of the wing. In the absence of the presiding officer, the meeting is organised by choosing on nomination, by a vote of a majority, one of the members to act as president pro tem, whose duty it is to oversee the work and read some interesting story, selected for the occasion. Their employment is piecing and quilting bed coverings, and making and mending garments and furniture for the institution and the patients. After the labours of the day are over tea is passed round, and then the meeting adjourns. The account of each day's proceeding is recorded in the society's book. It is sixteen months since the society was organised, and the avails of their work have been in cash \$112.96.

In all our amusements and recreations it is our intention to blend utility with labour or diversion. Thus, when we walk or ride, some object of interest is sought to visit; and in this respect the advantages of the institution are pre-eminent. It stands in the midst of the most interesting portion of New England, isolated from the noise and the throng of business, but in full view of the capital and its beautiful environs. In these excursions the patients have uniformly conducted themselves with perfect propriety.

"Following out this plan (of the combination of labour with utility and pleasure) the Belknap Sewing Society is professedly and operatively benevolent. They furnish clothing for any of their members who may be needy, and sometimes purchase for themselves articles of taste and fancy; and they seek out and assist the afflicted and destitute of the neighbourhood. The poor widow whose husband was killed in a sudden and shocking manner last summer by the railroad engine was visited, and mourning was provided for herself and daughter at the expense of the society. They called a special meeting, and deputed a member to purchase the articles necessary; and with their accustomed promptness made them with their own hands. I mention this not as an act of charity worth naming, but as exemplifying the fruits of a system of moral management which is pur-

sued, and to show that our patients are not excluded from society, and that there is scope enough for useful occupation even here. The making of the dresses for this widow and her daughter for the time engaged the united interest and attention of all. Diseased manifestations were quieted in the universal feeling of sympathy for that afflicted family. This being over something else would be found to excite a similar interest, and a succession of objects to engage their attention and to call into exercise the better feelings of their nature, has helped to do away, little by little, diseased impressions and bring about with many the healthy and natural operations of the mind and body.

"Our social meetings for recreation and diversion continue to exert a benign influence on the convalescent. The weekly dances are continued with unabated interest, and the deportment of the patients, without a single exception, has been respectful and appropriate. Fifty-four of the males and fifty-two of the females have attended on these occasions. A sure guarantee against all improprieties is found in the constant attendance of both nurses and officers who take an active part in the amusements. We assemble at an early hour of the evening, and the recreations consist in alternate dances and marches, with occasional songs, accompanied by the piano. At eight o'clock refreshments are served, and at nine the party 'breaks up.' For two or three days before the party the females are engaged in preparing their dresses for the occasion, and for some days after they have a fund for remark in the events of the evening. The males also are found practising the figures of the dance, and perfecting themselves in the marches during the week. The females have besides meetings every afternoon during the winter season, at which they read one hour, and pass another in practising upon the piano and in the exercise of dancing.

"Our religious meetings and exercises have been continued, and with all the success which the trial of last year led us to anticipate. Seventy-nine of the males, and sixty-six females, have attended family prayers. Not the least disturbance has been witnessed; but a great degree of solemnity suited to the occasion has universally been maintained, and the patients of both departments, with a few exceptions, deposed as much upon being present at this exercise as upon their daily meals. The attendance at prayers is altogether a matter of choice.

"Our females, the past year, have ridden some thousands of miles, walked in the country 1,159 miles, walked in the garden 150 hours, folded and ironed clothes 1,025 hours, and assisted in domestic concerns 1,025 hours.

"In addition to the work before stated as having been done by the males, they have sawed, split, and pried all the wood for the whole establishment, viz. 200 cords, and have carted 106 cords from the wharf to the house. Work promises much, and it has been the aim of the institution the past year to keep every patient employed in labour as far as possible. One patient has braided and sewed one hundred palm leaf hats."

Contentment, rosy, dimpled maid,  
Thou brightest daughter of the sky,  
Why dost thou to the hut repair,  
And from the gilded palace fly?  
I've trac'd thee in the milkmaid's smile;  
I've heard thee loudly laugh and speak,  
Amid the sons of want and toil;  
Yet in the circles of the great,  
Where fortune's gifts are all combined,  
I've ne'er thee fairly caught thee late,  
And sough't thy lovely form could find.  
Since then from wealth and pomp you flee,  
I ask but competence and thee!

*Lady Manners.*

## THE FRIEND.

SIXTH MONTH, 23, 1838.

We propose suspending for a time the journal of James Backhouse and companion. The mere novelty, if we may so speak, of a religious visit by a minister of our Society to those remote countries, New Holland and Van Dieman's Land—countries until quite recently chiefly known to us as the receptacles for British convicts—is of itself sufficient to give an interest to the narrative of his movements and labours. But remembering the universal avidity with which the extracts from the Letters and Journal of Daniel Wheeler were received and read by our readers, and having, through the kind attention of a London correspondent, received the further continuation of those extracts, we have concluded that the wishes of subscribers would be best consulted, by substituting for the present the latter for the former; and accordingly, have made a beginning under that arrangement to-day. In a note appended to the extracts it is mentioned, that D. Wheeler and his son, having finished their visit to the islands of the Pacific, arrived at Sidney, New South Wales, 1st mo. 30th, 1837. After spending some months there, they sailed to Hobarton, in Van Dieman's Land, where they remained at the date of the last intelligence, viz. 26th of 10th mo. 1837,—intending soon to take a vessel for England, so that their arrival there was expected before this time.

In compliance with our uniform practice of noticing the respective yearly meetings of Friends as they come in course, we had hoped that some one would have supplied the requisite information relative to that for New England just passed. In the absence of this it must suffice that we give the substance of what is contained in the Newport Mercury. The meeting of ministers and elders, as usual, was held at Portsmouth, Rhode Island, and took place on seventh day, the 9th instant. The yearly meeting commenced on second day following, and continued by adjournments until sixth day, the 15th inst. "We learn," says the Mercury, "that the subject of the removal of the yearly meeting from this town to Lynn, (Mass.) has been finally disposed of at this meeting;—the committee has been discharged, and the subject dismissed. We also learn, that in the transaction of the usual business which occupies the attention of the yearly meeting, their deliberations were conducted with the utmost unanimity and harmony."

## FRIENDS' LIBRARY.

When payments are made, or orders are sent for the "Friends' Library," bound or otherwise, all the names and residences must be mentioned, in order to insure accuracy and attention to such orders. In several instances, bound volumes have not been sent when ordered, for want of such information. Agents write, "Send us all the books kept to be bound for our quarterly meeting," as if we were acquainted with the limits of all the quarterly meetings on the continent, and knew to which quarter each subscriber belongs. A little pains taken to write explicit directions at first, would save a great deal of perplexity in the end. It would be a convenience if subscribers would early call on the agents and make payment to *them* rather than to pay here, as some instances have occurred of payments being made twice, by the subscriber paying here and also the agent, for him, and not discovered till the money came to be posted.

G. W. T. General Agent.

MARRIED at Friends' Meeting-House, New Garden Township, Chester County, Pa., the 18th day of 5th month, 1838, MARLON, son of Joseph and Deborah Chambers, to ELIZABETH, daughter of Thomas and Phebe Lamborn.

By a letter recently received from England, we are informed of the decease of our valued friend, JOHN BARCLAY, a minister and member of Newington Particular Meeting, and of the Quarterly Meeting of London and Middlesex. He was well known to many Friends in this country as the author of the instructive *Life of Alexander Jaffray*, and *History of Friends in Scotland*, and as the editor of a valuable series of the writings of members of our religious Society. Having long been in delicate health, and suffering from an affection in one of his knees, which prevented him from walking much, he devoted a large portion of his time and talents to writing in support of the cause of Christianity, and the diffusion of those sound Scriptural views of spiritual religion, promulgated by our worthy predecessors in the truth. Increased indolence seemed to require further means to be used for his relief, and, some weeks before his decease, he went to Brighton for the benefit of sea air. Not deriving the advantage anticipated from this change, with the advice of his medical attendants he went to Tunbridge Wells, where he rapidly grew worse, and closed his useful life on 6th day, the 11th of 5th month last. His remains were interred at Winchmore Hill on the 16th. By this event the church as well as society at large has been deprived of a devoted and spiritually-minded Christian, remarkable for the sincerity and integrity of his character, and for that simplicity and uprightness of purpose which adorn the profession. Sensible that his day was likely to be short, he laboured with industry and zeal in the service of his Divine Master, and we doubt not has received the joyful salutation, "Well done, good and faithful servant, enter thou into the joy of thy Lord, and into thy Master's rest."

DIED, in Pennsbury Township, Chester County, State of Pennsylvania, on the morning of the 18th of 5th month, of pulmonary consumption, JONAS PERRY JONES, in the 26th year of his age, son of Joel and Lydia Jones.

At the residence of her father, in Falls Township, Bucks County, ELIZABETH B. HESTON, daughter of David Heston, in the 17th year of her age.

# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XI.

SEVENTH DAY, SIXTH MONTH, 30, 1838.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

PAUL ON MARS HILL.

The subjoined is part of a letter in a late number of the New York Observer, from a correspondent now or recently in Greece. The thoughts are admirably conceived, and eloquently and graphically set forth.

ATHENS, December, 1837.

It might have been several days before Paul's arguments in the Agora, or market place, excited the notice of the Athenian philosophers. Part of his audience were a set of lounging philosophic dandies, eyeing the apostle in his eloquent ardour, with a supercilious, pretended indifference and contempt; others would be more gravely attentive to the matter of his discourses. He displayed the truths, which he only, of all the thousands in that idolatrous city, possessed, with unwonted energy; and we may well suppose that the uncommon spectacle of a man speaking from the heart, with strong feeling and heavenly inspiration, on the subject of religion, would attract notice. The appearance of sincerity alone would excite surprise; but Paul spake moved by the Holy Ghost, and so impressed were some of them with what they heard as they watched him in the market place, that they seen respectfully to have waited upon him, requesting him to accompany them to the court of the Areopagus, where he might more elaborately and philosophically exhibit to them his system. The invitation was itself a proof, not only of the supremacy of divine truth, but of the power with which he had been reasoning and disputing.

There are sixteen steps at present, and there were probably eighteen then, cut in the rock of Mars Hill, on the southeastern side towards the Acropolis, the court of the judges being directly at the top. It was a rocky space, rough hewn, with seats around, open to the sky, and so near the edge of the craggy precipitous face of the hill, that no building or obstacle of any kind could have intervened to prevent the view around, either of the city or the Acropolis. Up these steps the apostle came from the Agora, where he had been

conversing, attended by curious listeners, and rejoicing in his heart at the opportunity given him by his beloved Lord of testifying against the superstition and idolatry of the city. Gathering up his garments, he ascended to the hill with the Epicureans and Stoics who had encountered him, relying upon divine grace to acquit himself with honour to his Divine Master, and remembering the words of our blessed Saviour, "When they bring you before magistrates and councils, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall say."

The altar to the Unknown God was a singularly interesting exhibition of the spirit of the Athenians, the extent to which they had arrived in their investigations, and the profound darkness by which they were enveloped; and it furnished the apostle with an admirable introduction to the very subject he desired to lay before them. They well knew the altar to which he referred, and the inscription, so remarkable, which he quoted, and they doubtless listened with unusual curiosity to hear the result of so solemn and authoritative a declaration, as if indeed God's ambassador were speaking, "WHOM, THEREFORE, YE IGNORANTLY WORSHIP, HIM DECLARE I UNTO YOU." The lofty announcement was followed by a strain of definite, majestic, simple truth, in regard to the Supreme Deity, such as they had never heard from the wisest, the most eloquent of their philosophers; such as could not have been found in all the pages of Plato, such as could not have been gathered, indeed, from the concentrated wisdom of all their teachers from the earliest ages, and compared with which their dark speculations were but an abyss of darkness.

"GOD THAT MADE THE WORLD!" The Epicureans and Stoics were here refuted in one word. That simple sentence, in the midst of their philosophic speculations, was like a sun shot into chaos. Where were now their atoms, their contingencies, their floating forms of matter, their elementary principles from eternity? GOD, THAT MADE THE WORLD AND ALL THAT IS THEREIN, LORD OF HEAVEN AND EARTH! What a sublime announcement! The world, with some of its loveliest scenery of sky and sea, mountain, valley, and plain, was before the apostle like a transparent panorama, and the blue heavens seemed to echo the sentiment, and repeat it like a vast intelligence. For the first time in their lives, the Athenians heard it, and its sublimity can be fully felt only by those who have traced the wanderings of unassisted reason, and the wild chaos of heathen speculation concerning God and the creation. Then, too, the unity of God, in the face of a system

that numbered thirty thousand deities in its catalogue!

God, that made the world, and all that is therein, DWELLETH NOT IN TEMPLES MADE WITH HANDS! The grandeur of the sentiment, if possible, increases, and here was another everlasting truth, pealed upon the apprehension of the Athenians as from the bosom of eternity. To feel the power with which this simple spiritual assertion would come to their minds in this situation, the reader of the chapter ought in truth to stand upon the summit of Mars Hill, with the splendours of the Acropolis in full sight before him. The superstitious Athenians, as they followed the glance of Paul's eye over those splendours, might almost have looked for some visible sign or audible voice of rebuke from the indwelling deities, at so daring an assertion. *Dwelleth not in temples made with hands! neither is worshipped with men's hands, as though he needed any thing!* And yet there was the Parthenon, and within it, and the temples around it, were enshrined the forms of gods many and lords many; the temples and their inmates being equally the offspring of human depravity, the conception of human genius, and the execution of human art. Temples were above him, before him, around him,—temples of surpassing beauty, fit for the abode of gods, if aught of human origin could be made so. With what a pregnancy of meaning and power of emphasis, would the words of the apostle be uttered in such a position! It was like a vivid flash of lightning across the infidel serenity of the atmosphere; a startling truth, revealing the falsehood of their systems, and adapted to rouse their minds from its delusion—its imaginative dream of mingled superstition and poetry. How must they have gazed one at another, and at the temples of the gods, while Paul went on in this unheard of strain, declaring the sovereignty, the spiritual perfection, and the universal providence of God, and bringing their own poets to support his reasoning, with a happiness of allusion with which the listening Athenians must have been as much delighted, as they were astonished at the boldness of the sentiments asserted.

"Forasmuch, then, as we are the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and man's device." While Paul spake these words, the colossal statue of Minerva Promachus, overtopping the Parthenon, was looking down in silent majesty,—the finger of the apostle might have pointed the assembly to its senseless form; and when he referred to the workmanship of gold and silver, every mind must have reverted to the statues thus composed and adorned, especially

to the image in gold and ivory, the workmanship of Phidias, originally enshrined in the apartment regarded as the innermost sanctuary of the goddess. "Shall we, who are God's intelligent offspring, degrade ourselves so far, as to suppose that these images, the work of human hands, are gods?" Perhaps there never was a discourse uttered, in which the circumstances and scenery around created a more effective illustration to the mind, or one of more absorbing interest. Standing where Paul stood, on the brow of the same craggy hill, beneath an Acropolis whose temples are still splendid, even in ruins, the Christian receives a sense of the power, sublimity, and divine wisdom of that discourse, such as he never before experienced.

Thus far the apostle experienced no interruption, and the judges of the Areopagus, with all who stood listening, might have continued to hear his reasonings, even upon the folly and guilt of idolatry, with equal wonder at the majesty of his eloquence, and the supernatural wisdom of the truth. But when he passed to repentance, the day of judgment, and the resurrection from the dead, the speculative pride of some sectarians being touched, and the consciences of others troubled, they began to express their doubts, and to pray, like Felix, for a more convenient season. "Some mocked." Alas, for those who had the blessed gospel only to despise, to wonder, and to perish. Others said, "we will hear thee again of this matter." Perhaps they did, but certainly a more convenient season would never come, and probably this itself was the last time, for Paul speedily departed from among them. His solitary visit to Athens gilds the gloom of its idolatry like a setting sun, and even now communicates an unwonted interest to the ruins of its ancient splendours. He departed from among them: but the words of Paul were not this day to fall wholly among thorns, nor as seed scattered by the wayside, but some into good ground, to be planted, and watered, and nourished, by the care of the Holy Spirit. "Howbeit, certain men clave unto him, and believed; among which was Dionysius, the Areopagite, and a woman named Damaris, and others with them." A blessed, chosen few, gathered from all that multitude unto everlasting life!

#### CIRCASSIA AND THE CIRCASSIANS.

(Concluded from page 292.)

The representations made by Russian travellers, that "the majority of the inhabitants of the Caucasus do not follow any agricultural employment, depending upon plunder for subsistence," are most willfully erroneous. We may state, as a contradiction to this, that from whatever country you enter Circassia, whether Turkey or even Russia itself, you are at once agreeably impressed with the decided improvement in the appearance of the population, the agriculture, and the beauty of their flocks and herds. The tiny cottages of the villagers also, however insignificant, are neat and cleanly; and being generally seated on the banks of a murmuring rivulet, or clustering around the base of a hill, sheltered by

the finest foliage, contribute not a little in imparting to the landscape an aspect of great rural beauty; while the romantic character of every surrounding object veils a thousand imperfections, that in less favoured situations would intrude themselves.

From the first moment I entered the valleys of the Caucasus, the aspect of the country and the population far surpassed my most sanguine expectations. Instead of finding it a mountain desert inhabited by hordes of savages, it proved to be, for the most part, a succession of fertile valleys and cultivated hills; the inhabitants every where overwhelmed me with their forms of etiquette, and the observances of Eastern politeness; while at the same time, their good nature, frankness of manners, open sincerity, and unbounded hospitality, imperceptibly enlisted me in their favour, till, at length, I became as anxious for their future welfare, and final triumph, as if I had been personally interested in their fate.

Although I cannot cite the little cots of the mountaineers as models of beauty or taste, nor their skill in agriculture as worthy of imitation, or the arrangements of their farmyards or houses as examples of domestic economy,—it was impossible to look on the charming landscape around me without admiration, particularly when we remember the peculiar state of the country, and that nearly the whole of my excursions lay through that part of the Caucasus in the immediate vicinity of the most formidable line of Russian operations. There was hardly an uncultivated spot to be seen; immense herds of goats, sheep, horses, and oxen, as if in the midst of peace, were browsing in every direction among herbage which could not be exceeded in luxuriance. Yet, however lovely it might be, I did not see the country, during my second visit to Circassia, when its charms are most fully developed; for, it being now the decline of the year, the fields were partially robbed of their beauty, the trees of their fruit, and the leaves of the rich verdure of summer.

In truth, these provinces are so richly favoured by nature, that the inhabitants have abundant reason to be contented. The climate is favourable; the soil rich, and adapted to every species of grain, particularly to the cultivation of tobacco, cotton, rice, and even indigo. The saffron, of the same species as the *crocasang*, but superior in strength, grows wild in the valleys; and the plants of the green-houses of Europe are the common flowers of the field. The mountains are covered with the finest oak; and that valuable tree, the valonia, is found every where. Besides the usual trees of the forest, beech, ash, elm, &c., all the finest trees common to Europe attain here the highest perfection; and I never saw the linden, cherry, and chestnut, equalled in magnitude; which may also be said of the plane, and the yew: the latter grows to an immense size, and from the colour and veins of the timber, might replace mahogany with advantage: and such is the abundance and large dimensions of the box, that it would afford a supply for all the wood engravers of Europe during centuries. Among the most beautiful, and by no means the rarest

tree, and for which I am unable to find a European appellation, is that called by the natives *outchidia*; the wood is of a deep rose colour, and the grain being close, variegated, and susceptible of a high polish, it might be rendered available for every species of ornamental furniture.

Owing to the number of plants of every species, that creep from tree to tree, here forming a leafy bower, and there a tangled wall, it is impossible to penetrate these virgin forests, unless a passage is hewn out with the hatchet; for which purpose, every Circassian carries one in his belt. The wide spreading foliage of the alder and willow, with the raspberry, blackberry, and other blooming shrubs, as underwood, adorn the banks of the rivers; while the variegated blossoms of the pomegranate, and a hundred other beautiful fruit trees, give variety to the many tinted foliage of the forests.

At every step our admiration is excited, on beholding vines of the most incredible size encircling the highest trees, loaded with clustering grape, the broad leaves so completely enveloping the trees that we are often unable to divine their species; nor is the luxuriant vegetation confined to the forests, as cotton is frequently seen growing wild on the prairies, and grain of every kind, with flax and hemp, in the valleys. Here, indeed, the husbandman is certain of being rewarded for his labour; and he has no fear that his crop will suffer from the caprice of the season, as if bounteous nature were determined that every want of man should be supplied.

The enjoyments of the sportsman are endless; for, besides every species of game that roams through wood and vale, the rivers teem with fish. Can we then wonder that a country (independent of its advantageous position) so beautified, and varied, and fertile, not only abounding with all the necessities of life, but the luxuries, together with excellent bays and good anchorage, protected by capes and promontories from every wind, should be coveted by Russia? Neither can we be surprised that the inhabitants resolutely defend it, and their liberties, against every foe. In addition to this, the climate is most salubrious, with the exception of a few marshy spots on the banks of the Kouban and the coast. These will, no doubt, be drained; and the intermittent fevers they engender entirely disappear as the country becomes more densely populated: and, singular enough, of all the mountainous countries I have explored,—and few persons have travelled further—this is the only one in which I did not see a single inhabitant suffering from the *goitre*, nor the usual curse of Alpine districts—the deformed *cretin*.

The mountaineers of the Caucasus are perhaps the most original people existing, still preserving many of the customs that distinguished the patriarch of old. In strict accordance with the command of Moses to the Israelites, the husbandman never fails to leave a little uncut corn, for the purpose of feeding the fowls of the air. Their manner of threshing is also still the same as that of the earliest inhabitants of the earth. This process is

performed on a little circular paddock, shorn of its grass, and properly hardened; upon this is laid the new reaped corn; when half a dozen horses, or more, attached to a pole, are made to perform the circuit in full gallop; and it is incredible in what a short space of time they get through a heap of corn: the straw, however, is good for nothing, except as fodder for the cattle.

Their mills for grinding corn, usually termed horse-mills, are equally primitive, being situated under the earth, with a wheel at the top, which is turned by a horse: the man who brings corn to grind must also bring a horse to turn the wheel; and, as there is no money in circulation, they pay the owner for the use of the mill in grain. The lighter seeds, such as millet (the favourite food of a Circassian), is generally ground by the women, at home, with the common hand-mill.

The granary of a Circassian in those districts, most liable to the ravages of war, however singular its form, is, nevertheless, admirably adapted for a country, like this, exposed to the continual devastations of the enemy, independently of the advantages that it preserves the grain for years, both from damp and vermin. For this purpose, a pit is dug in the earth of such a size as may be required, the mouth being only sufficiently wide to allow a man to enter, after a fire has rendered it perfectly dry; hay is placed at the bottom and round the sides, to protect the corn from damp; the top is covered with boards, and finally with earth, over which the grass soon grows; consequently it is impossible for any one, save the man who buried it, to point out the spot where the treasure lies concealed. Hence an enemy may be encamped on the very ground which contains abundance, and yet be starving for the want of provisions.

The rearing of flocks and herds, particularly horses, is the occupation in which these people take the greatest interest; for a rich Circassian, like a patriarch of old, values himself upon the excellence and number of his flocks and herds; to which we may add, his wives and children. Their oxen are remarkably fine, of the same dun colour and eastern breed as those we see in Hungary; and their sheep (also eastern) have been, of late years, considerably improved by those of their neighbours, the Cossacks. Numbers of buffaloes wallow in the marshes and rivers, and goats browse on the hills; the latter are some of the largest, with the longest hair, and finest limbs, I ever beheld.

The horse, here termed *chii*, the special favourite of every Circassian, for strength of limb, beauty of form, and fleetness, cannot be exceeded by that of any other country, not even the far famed Arabian, or English racer; and I doubt much whether any other could, from the force of long habit, and the nature of the country, bear the same fatigue, and scramble with the same sure-footedness upon the craggy rocks, and down the steep glens. Perhaps in no country in the world is a horse better treated than in this; neither is there any people who understand better how to manage him. The great secret appears to

be kindness; he is never beaten; consequently, his spirit remains unbroken, and affection for his master undiminished.

The winged creation are most abundant, including wild turkeys, woodcock, partridges, quails, and snipes: of the latter, I reckoned four different species; but, notwithstanding the vicinity of the Phae, the original country of the pheasant, strange to say, I saw but very few in the Caucasus. Swans, wild geese, and every other description of aquatic bird, haunt, in vast numbers, the rivers and marshes; consequently, he who is supplied with ammunition, and can use a rifle, it is his own fault if he goes to bed without a supper.

The boar and noble deer are also very abundant; the latter are frequently brought up tame, when they may be seen gambolling about in nearly every farm-yard in the country. Of the wild animals, the jackal is the most numerous; he is about the size of a fox-hound, with a fine bushy tail reaching to the ground, lank, sharp-headed, and exceeding swift and timid. The surko, suslik, and jerboa, abound here, as in the Crimea. There are also various species of moles; that called the slepez, first discovered on the steppe, in Krim-Vartery, is also a native of the low grounds in the Caucasus; they are, however, here, larger in size, and more ferocious. It is in every respect like the common mole, with the exception of the head, which is flat and broad, like that of an otter; and being armed with the most formidable tusks, it is rendered, for so small an animal, a dangerous foe; and its courage is such, that when marching in numbers, they rarely deviate from their path, but bite and tear every thing they encounter.

*Report of the Managers of Haverford School Association. Read at the annual meeting, fifth month 7th, 1838.*

TO HAVERFORD SCHOOL ASSOCIATION.

#### *The Managers respectfully Report:*

That during the past year, the school has been successfully conducted by the officers to whose charge it had been committed previously to our last report. The average number of students has been about seventy-four, being as many as can, with convenience, be accommodated in the present buildings.

By a report made by the council to a committee of this board, it appears, that the same general system of instruction has been pursued, with such changes only, as further experience, or the altered circumstances of the institution, seemed to render desirable. In varying the studies in the several departments, it has been attempted to render the system more complete, and gradually to raise the standard of proficiency, by requiring a greater amount of preparation in candidates for the lowest of the collegiate classes. During the past winter, a course of lectures on the elementary principles of natural philosophy was delivered by the teacher of that science, and a course on geology, and one on physiology, by the teacher of English literature, &c. No recitations are required from the students, in connection with these lectures,

and they therefore occupy a very small portion of their time; but it is believed that the information thus communicated renders them valuable additions to the other studies.

The department of scriptural instruction has been assigned to the teacher of moral science and English literature, &c., to whom the students recite twice in the week: a special arrangement of the classes is made for this purpose, and in other respects care is taken to give to these exercises a serious and impressive character.

Of the discipline of the institution, the council say: "That at no former period since the opening of the school, has there been such a healthful tone of feeling, or so little of a disposition to disregard or violate the rules, as during the past year. This result is doubtless to be attributed to various causes; and while the influence of those students who have been several years in the institution has been, perhaps, the most efficient, it is believed that amongst others, the increased attractiveness of the grounds, green-house, and garden, have also produced a very happy effect." The managers add, with pleasure, their testimony to the correctness of this statement, and while they give due weight to the circumstances mentioned by the council, as conducing to the gratifying result, they are disposed to assign the principal place to the early adoption of a system of government, by which the students were taught to confide in their teachers, and to respect themselves and one another.

At the close of the summer term of 1837, nine students, members of the senior class, having completed the full course of study, and sustained creditably a severe examination, received the diploma of the institution.

The practice of admitting students to pursue a part of the regular studies of the class only, having been found to be attended with great disadvantage to them, as well as embarrassment to the officers, the managers believed it necessary to adopt a rule by which such students should be excluded; except that a limited number of young men wishing to qualify themselves for teaching, might be received, although they did not pursue all the studies of their respective classes. It was also thought advisable to give a preference in future to applicants over twelve years of age, and to those who shall be prepared to enter one of the collegiate classes.

Our friend John Gummer, having for some time past been desirous to relinquish the station of superintendent, and the managers being anxious to secure the devotion of his whole time to the duty of instruction, for which he is so well qualified, they have availed themselves of the services of their colleague, Isaac Davis, to take his place. The teacher of the introductory school having also withdrawn from the charge of it, it has been placed under care of the teachers of the other classes, who have consented to divide the labour amongst them. By these arrangements it is hoped that greater efficiency will be given to both departments.

Finding that the income derived from students was not likely to meet the annual expenditure, the managers have felt themselves

compelled to raise the price of board and tuition to \$250 per annum, to take effect from the opening of the present term.

Various improvements have been made on the school property: of these the most important is the completion of the water-works, propelled by a branch of Cobb's Creek, by which an ample supply of pure and wholesome spring water is forced through a range of iron pipes, two thousand feet in length, into a reservoir placed in the attic story; thus affording a great degree of security against fire, as well as promoting the health and comfort of the family. The cost of this improvement, which is substantially finished, is \$2,500, the sum at which it was originally estimated. The front on the rail-road has been rendered more convenient as well as more attractive at a moderate expense, while by the continued liberality of a number of our friends, the lawn and the adjoining grounds have been ornamented, and promise to render essential aid to the discipline of the school as well as to promote its interests in other respects.

The expenditures chargeable to the school during the fiscal year have been as follow:

For salaries and wages, . . . . .	\$7,425 23
Provisions, . . . . .	6,109 23
Fuel, . . . . .	538 05
Incidentals, namely—	
Pair of horses, . . . . .	250 00
Manure for lawn, . . . . .	195 00
Keeping horses, . . . . .	218 48
Managers' meetings, . . . . .	31 69
White-washing, . . . . .	46 87
Sundries, including printing, 422 64	

	1,164 68
Stationary, . . . . .	50 03
Furniture, depreciation of, at 10 p. ct. . . . .	836 66
Interest, . . . . .	803 01

Total, . . . . .	\$16,931 89
The sum charged for board and tuition is . . . . .	16,236 27

Loss on transactions of the school \$695 62

On the farm, the following sums have been expended—

For manure and lime, . . . . .	\$1,252 20
Taxes, . . . . .	106 25
Seed grain, &c. . . . .	122 91
Tolls, &c. . . . .	160 14
Ditching and improvements, . . . . .	51 82
Rails, . . . . .	81 42
Together, . . . . .	\$1,774 74

The receipts from the farm have been—

For half oats fed to visitors' horses . . . . .	\$75 64
“ Hides and tallow sold, . . . . .	10 12
“ Oats, &c. feed to school horses, 109 24	
Sundries furnished to school, 863 59	
Wood furnished to do. . . . .	112 50
Profit on stock, . . . . .	49 34
Rent of tenant's house, . . . . .	25 00
Hauling lime, . . . . .	25 00
Total, . . . . .	\$1,270 43

Leaving a loss on the farm of . . . . .	\$504 31
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And the whole deficiency in the receipts from the school and farm during the year, . . . . . 1,199 93

For improvements of a permanent character, the following sums have been expended—	
Balance payment on water-works, \$1,500 00	
New cistern, . . . . .	
Gardener's house, . . . . .	3,877 18
Road to turnpike, &c. . . . .	
Library and apparatus, . . . . .	246 71
Furniture, . . . . .	730 54

Total, . . . . . \$6,354 43

The present debt of the Association is . . . . .	\$17,400
Being an increase since last year of . . . . .	4,500

No progress has been made in the erection of additional buildings, authorized by the Association at its last annual meeting, in consequence of the want of funds.

A committee was appointed at an early meeting of the board, to obtain additional subscriptions to the stock, and also to the assignment of the right to dividends; by their report it appears, that by reason of the depressed state of trade, they deemed it inexpedient to make any effort for the former purpose, and but one share of stock has been subscribed for during the year; no additional subscriptions have been procured to the assignment of the right to dividends.

Signed by direction of the Managers,  
CHARLES YARNALL, *Sec'y.*

At a stated meeting of Haverford School Association, held fifth month 7th, 1838, the following members were duly elected officers of the association for the ensuing year:

Secretary—CHARLES EVANS.  
Treasurer—BENJAMIN H. WARDER.

Managers.

Samuel Bettle, . . . . .	Thomas Evans,
Thos. P. Cope, . . . . .	Geo. Stewardson,
Jno. Paul, . . . . .	John Farnum,
Geo. Williams, . . . . .	Josiah White,
Abm. L. Penneck, . . . . .	Abraham Hilyard,
Isaac Collins, . . . . .	Mordecai L. Dawson,
Thos. Kimber, . . . . .	Samuel Parsons,
Jno. G. Hoskins, . . . . .	Thomas Cock,
Henry Cope, . . . . .	Lindley Murray,
Barth. Wistar, . . . . .	Wm. F. Mott,
Edw. Yarnall, . . . . .	Samuel F. Mott,
Charles Yarnall, . . . . .	Jos. King, Jr.

*Ninth Annual Report of the Bible Association of Friends in America. Read at the annual meeting held on the evening of the 16th of fourth month, 1838.*

TO THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

The Managers Report: That there have been issued from the Depository, during the past year, 1723 Bibles and 864 Testaments; of which 506 Bibles, and 292 Testaments were ordered by auxiliaries, and 269 Bibles and 147 Testaments were

consigned to them for sale on account of the Association; 85 Bibles have been distributed gratuitously, 75 of which were sent to the boarding school under the care of the Yearly Meeting of North Carolina, and the cost of them charged to a donation lately received from England; the remainder were sent to a new auxiliary.

The third edition of the Pocket or School Bible which was in the press at the time of the last annual meeting, was published soon afterwards, and the price of it was fixed at 75 cents per copy. A fourth edition of 1000 copies, printed on larger paper, to be sold at \$1.00 per copy, is now in the course of publication.

The stock of Bibles and Testaments on hand on the 4th instant, was 475 octavo, and 1105 24mo. school Bibles, 427 Reference Bibles; 480 duodecimo, and 590 24mo. Testaments in sheets: 53 octavo and 385 24mo. School Bibles; 331 Reference Bibles; 422 duodecimo and 526 24mo. Testaments bound; making a total of 2782 Bibles and 2018 Testaments.

The addition to the Biblical library during the past year has been but small.

It appears from the annual account of the treasurer, herewith submitted, that the receipts of the last year have been \$3,513 14, viz.

From auxiliary association, . . . . .	\$961 80
“ subscriptions and donations, 1,421 00	
“ sales of Bibles and Testaments, 987 68	
A donation from England for the distribution of the Bible at the discretion of the board, . . . . .	142 66
Which added to the balance on hand last year, . . . . .	624 40

Amount to . . . . . \$4,137 54

The payments during the same time, including \$1,485 40 appropriated to the sink-in fund, have been \$3,753 80, leaving a balance in the hands of the treasurer, on the 4th instant, of \$383 74, the whole of which will be required to discharge debts already contracted.

The fund for the purchase of the building amounted on the 1st of last month to \$15,055 13, having increased during the year \$2,356 03, and leaving about \$7,500 yet to be raised for that purpose.

On the 24th of fifth month last, a new auxiliary was formed at Spiceland, Indiana, denominated “Spiceland Auxiliary Bible Association of Friends,” and composed of those members of Whitewater Auxiliary Association, who reside within the limits of Duck Creek, Spiceland, and Walnut Ridge Monthly Meetings; it has been duly recognized by the board, and the usual number of Bibles presented to it; the constitution thereof having been examined and approved.

Reports have been received from fifteen auxiliaries, eleven of which render an account of the Bibles and Testaments distributed by them during the past year—the whole number being 290 Bibles and 236 Testaments, a considerable part of which appear to have been gratuitously disposed of. Only five have given particular answers to



the queries: these five—embracing within their limits 1,378 families, composed either wholly or in part of Friends,—report, that although very few families are not supplied with one or more copies of the Holy Scriptures, yet that 1,663 individuals do not possess one. One of them states that four families of Friends within their limits have no copy of the Bible, and another that fifteen families are without a complete copy. The other three say that there is no family amongst them which does not possess at least one full copy, many of them being, however, of a very inferior description. One remarks that there appears to be within their limits about 300 members of the Society of Friends capable of reading the Bible, who do not possess a copy of it; yet the same auxiliary adds, that very few Bibles or Testaments will probably be sold by their son, and that Testaments are very dull of sale.

Another auxiliary says, "It is believed that there is no family unsupplied with the Holy Scriptures; but among the younger members of families advancing to maturity, there are a considerable number who are not yet supplied."

Another observes, "As far as has come to our knowledge, our feeble efforts have enabled us to supply every destitute family of Friends with a copy of the Bible, although there are yet many individuals capable of reading the Scriptures, who have not yet been supplied." "We acknowledge the benefit we have received through your agency in the spread of the Holy Scriptures amongst us, and hope you may be encouraged to persevere in so good a work."

From the report of another auxiliary, the managers take the following extract:

"It will be observed that a large proportion of the Testaments that we have distributed were for the use of coloured persons; some of which were to aid the benevolent efforts of individuals who are endeavouring to instruct this much neglected class of the community in the very midst of slavery."

In reviewing the proceedings of the Bible Association from its origin to the present period, we see no reason to alter the opinions which have been repeatedly expressed by the managers, that benefits of great importance to the Society of Friends on this continent have been the fruits of its labours. Many thousand families have been through its agency supplied with an excellent and accurate edition of the Holy Scriptures; a desire to possess them has become more prevalent among the young; and although the sanguine expectations of many of us respecting the magnitude and influence of the Bible Association have not been fully realised, we may look forward to the near approach of the period, when the institution shall be placed on a permanent foundation, and when we may reasonably expect a revival of zeal in its cause, and increased vigour and usefulness in its labours.

In looking over the reports, the managers have been struck with the small number of members of which many of the auxiliary societies are composed. In numerous instances they appear to consist of only twenty or thirty

members; and one auxiliary, embracing 300 families of Friends within its limits, has only nine individuals belonging to it. Some of these little bands of labourers appear to be amongst the most active promoters of this righteous cause. They deserve and should receive our sympathy. May their example also stimulate others to become fellow labourers in the work.

Several of the auxiliary societies report that their incomes are quite insufficient to supply the deficiencies existing in their neighbourhoods. Some, on the other hand, report that the members of their respective quarterly meetings appear to be duly supplied with the Holy Scriptures. Gratifying as this circumstance is, it must not be supposed that there is no more work for such auxiliaries to do. Let them remember their less favoured brethren in remote parts of the country. Let the wants of those, who, though not members of the same religious society, make profession of the same religious principles with ourselves, be sought out and administered to. And let us not lose sight of those general principles of philanthropy, which will lead us to embrace the world at large within the circle of our benevolence.

Signed by direction and on behalf of the Managers.

BENJ. H. WARDER, Sec<sup>y</sup>.

Philadelphia, 4th mo. 12th, 1838.

NOTE.—A desire was expressed in the annual meeting that funds should be invited and encouraged to unite in promoting the cause of the Association. It is believed that much good has resulted from the co-operation of females, within the limits of those auxiliaries where a female branch has been organized. They are effective labourers in searching out the destitute, and supplying them with the Holy Scriptures, and seem, from their greater facilities for acquiring into the wants of families, to be better qualified than men to perform this important and delicate portion of the work.

Extracts from the Letters and Journal of Daniel Wheeler, now engaged in a religious visit to the inhabitants of some of the islands of the Pacific Ocean, Van Dieman's Land, and New South Wales, accompanied by his son, Charles Wheeler.—PART III.

(Continued from page 262.)

Before two o'clock, Charles and myself landed, and reached the school just as the children were moving off in train towards the meeting. (The school principally consists of the children and grandchildren of the missionaries.) We followed, previously telling A. Simpson, that if I should have any thing to say, when he came down from the pulpit, I should come and stand by his side. I found that I had a heavy burden to throw off, but my trust was in the Lord Jehovah, in whom alone is everlasting strength. I sat while they were proceeding with the regular service, in much conflict of mind, but as has often, if not always been the case, casting a thought towards my dear brethren and sisters in England, as if they were in degree sensible of my situation: and I cannot help thinking that such is the precious unity in spirit of the faithful, that petitions are constantly ascending from one or other, as a lamp that burneth

and never goes out, to the throne of the Majesty on high, on behalf of a poor weak brother, separated as an outcast almost as far as the east is from the west from them. For, however distant from each other the members of the mystical body may be placed, nothing can separate them from the love of God, as it is in Christ Jesus, their crucified, risen, and glorified Lord: and therefore, if one member suffer, all the members suffer; if one member is honoured, all the members rejoice in heavenly sympathy and joy, in which "a stranger cannot intermeddle." When Alexander Simpson came down from the pulpit, I went and stood by him, and shortly after he had prepared my way, by telling the people to be still, I said, "Verily there is a reward for the righteous: verily He is a God that judgeth in the earth.—Righteousness exalteth a nation, but sin is a reproach to any people.—The work of righteousness shall be peace; and the effect of righteousness, quietness, and assurance for ever." I was not aware that my voice would be any more heard among you, but my Lord and Master hath put it into my heart to stand before you once again. As what I speak must be in faithfulness before my God, so I must be honest, and deal plainly with you. I am come to warn you to flee from the wrath to come; and to show you a snare which the grand enemy, both to God and to man, that old serpent the devil, has prepared for you; he has tried it before, and found it to answer. It is that of throwing strong drink, or spirituous liquors, in your way. You have it in your power to resist the temptation, for no temptation will be permitted to assail us but that a way is made for our escape. Then "draw nigh to God, and He will draw nigh to you: resist the devil, and he will flee from you." The scene of riot and confusion has already begun upon the sister island, Tahiti, and its poison will soon reach to this island: therefore if you do not resist it, your destruction will be of yourselves. If those in authority do not know it, they ought to know it; and if the authorities do know it, and with those under them in power, are conniving at it, or winking at it, or deriving emolument from it, most assuredly the Lord will punish these: He will visit for these things. "Shall I not visit for these things, shall not my soul be avenged on such a nation as this?" was the language of the Lord through his faithful prophet, to a rebellious people formerly. Yea, He will sweep them from the face of the earth as with a besom of destruction. Nothing is so calculated to destroy the happiness of the people as this curse of the human race, and to aggravate that awful disease, which is now rapidly depopulating these islands. If you do not set shoulder to shoulder in resisting this evil, what will you do when the wrath of the Lord is appearing? "He will laugh at your calamity, and mock when your fear cometh;" and the denunciation of the prophet against a people that had revolted from, and forsaken the Lord their God, will be applicable unto you: "Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God when he led thee by the way? And now

what hast thou to do in the way of Egypt," in following the fashions and follies, and vanities of this world, and in drinking the dark and polluted "waters of Sior, &c.—Thine own wickedness shall correct thee—thy backslidings shall reprove thee: know, therefore, and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord of Hosts." Come, then my beloved people, in the fear and in the dread, and in the love of the Lord Jehovah I warn you, your only refuge is in Jesus: then turn inward, to his Holy Spirit in your hearts, to "Christ in you the hope of glory;" submit yourselves to Him as little children, and He will leave all in you unto his own pure and heavenly nature, and prepare you for a kingdom "consisting not in meats and drinks, but in righteousness and peace, and joy in the Holy Ghost;" a kingdom into which it is declared nothing that is unclean or impure; nothing that worketh an abomination or that maketh a lie, must ever enter: There, the wicked cease from troubling; there, the weary are at rest; there, the morning stars sing together; there, the sons of God shout an endless anthem; there, all is love, and joy, and peace, and that for evermore. Several of the people went out when *strong drink* was mentioned; but the queen and her party, with all the principal authorities and judges from Tahiti, as well as those of this island, were present, and remained to the last. Alexander Simpson told the people that they must not consider me their enemy, for it was in pure love that I had spoken to them; and after he had put up a prayer on the occasion, he dismissed the assembly. Only one man and one woman ventured to shake hands with me. I told Alexander Simpson that I had placed him in an awkward situation, but the truth must be spoken: it was not a time to withhold it. He expressed his satisfaction at what had been done, and said it was much better for it to come from a stranger. I certainly did not know that so many of the authorities were present from Tahiti, but I knew that Pomare V. was in the neighbourhood, and though in the meeting, I did not see her, nor knew she was there. I was afterwards informed that Paovoy, one of the principal chiefs, was desirous to have spoken to me in the meeting by way of reply, but was deterred through fear of giving offence. When the meeting broke up, he attempted to get to me, but could not succeed for the crowd of people. He told Alexander Simpson, my informant, that he wished to have said in reply to my testimony borne in the meeting on behalf of the natives of these islands and himself, after what I had declared to them relative to strong drink, "he hoped I would go to Britannia, and beg the people to have mercy on them; and then go to America, and beg those people also to have mercy on them; because it was these countries that sent this poison amongst them." A fact not less true than lamentable.

3rd of 10th mo. 1835. Nothing suitable for recording, of a religious nature, has occurred since last *first day*. Considerable

change has however taken place in the weather towards the latter part of the week, which, it is said, usually happens, and continues for some days after the sun has crossed to the southward of the equator. Heavy squalls of wind, with rain at times, and from the swell that rolls into the harbour of late, it is probable there may have been rugged weather at sea. In the course of the week our stock of wood and water have been completed, but it is very difficult to procure a supply of vegetables, owing to Pomare and her numerous attendants remaining so long upon this island; and we are told they will not depart until they have consumed all the food in the neighbourhood.

8th of 10th mo. From the 4th instant employed chiefly in preparing letters for England. In the forenoon of to-day Charles and myself sat down together as usual; much oppressed with heat and heaviness in the forepart of our sitting; towards the end more lively, and strengthened to maintain the watch, even unto prayer at times. Had close conversation with the heads of a family, where we afterwards drank tea.

10th of 10th mo. My mind for the last two or three days has been looking towards fixing a time for sailing for Huahine, but nothing could be clearly discovered. While on shore, yesterday, spent some time at the school. To-day another opportunity with the children and family at that institution has come much before me, to take place to-morrow, after the native or Tahitian meeting is over in the forenoon. After closing in with this prospect, the time appeared come for me to tell our captain, that if the deck of the vessel was all ready, and the spars secured in the course of the day, there would be no difficulty in being ready for sea on *second day*, which he readily admitted, and gave orders accordingly.

11th of 10th mo. (*First day*.) Much rain fell during the night, but after day-break the clouds began to disperse, and the day became fine as it advanced. This being the case, I felt liberty to convene the two families aforesaid. We proceeded to the shore in good time, expecting to have to wait for the breaking up of the natives' meeting, but found, soon after landing, that the meeting was over, and Alexander Simpson returned home. After sitting awhile, I told him that we expected to leave the island to-morrow, and queried whether we could not have sat down together once more, to which he readily assented. We then settled down into comfortable quiet and silent waiting. At length the time came for me to stand up, though under a sense of much weakness. After the silence was broken into with a short remark, I told them, there might not be many words, but the desire of my heart was, that we might be sensible of the power which was before words were, and would remain when words shall be no more: for that words shall cease, and declarations come to an end; but the "Word of our God shall stand for ever." I had to urge the necessity of seeking to know for ourselves the Divine Will, and then to do it; that this was the great business of life, &c.

But knowledge only makes our condemnation greater, without obedience keeps pace with it: and truly this knowledge can never be attained in the noise and bustle, and mixture of this world; nor while we are living in conformity therewith, or conformed thereto. Nor can we expect to be entrusted with so great knowledge as the will of God, whilst in a carnal, unrenewed state of mind, according to the testimony of the Apostle to the Romans, when beseeching his brethren, "by the mercies of God, to present their bodies a living sacrifice, holy, acceptable unto God, as their reasonable service." And "be not conformed to this world," said he, "but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." I had to declare the blessed state of the inhabitants of Mount Zion, where every one appeareth before God; they go from strength to strength: God is in the midst of her: she can never be moved: "He is known in her palaces for a refuge." The stream of gospel love flowed freely and largely to all present, and great was the solemnity that prevailed over us; such was the condescending mercy and loving kindness of the Lord to his poor unworthy creatures. We then took leave of the whole, as not likely to visit them again, and returned on board to dinner, under feelings of gratitude and thankfulness, and in peaceful serenity of mind, not conscious of having any further service to attend to at this island.

12th of 10th mo. The "Henry Freeling," being ready for sea, and the pilot coming off at an early hour, at five A. M. began to weigh the anchor, and at half past six o'clock she was clear and outside of the reef. Having discharged the pilot, we bore up and made sail, with a fine fresh trade-wind, for the island of Huahine. At four P. M. this island was discovered, but as some part of the land is very high, and may be seen many miles distant, it was considered impossible to reach it before dark; on this account, it was judged most prudent to shorten our canvass and haul to the wind in good time, under easy sail during the darkness, with plenty of room to drift until the dawn of the morning. At day-break edged away towards the island, and by keeping a good look-out from the mast-head we were favoured to distinguish the outermost point of the projecting reef, upon which the white foam of the breakers served as a beacon for us to steer towards with safety. At nine A. M. hove to for the pilot, for whom a signal had been previously made. He came on board, accompanied by Captain Russel, of the American ship "Zone." We beat safely through the narrowest part of the channel, and about eleven o'clock anchored in Fare Harbour, the 13th instant, and moored with a chain-hawser, made fast to a cocoa-nut tree upon the shore, there being thirteen fathoms of water close in with the strand. The American ships left this neighbourhood yesterday afternoon, one of them homeward bound. A sail had been seen by us the preceding evening before sun-down, probably the homeward-bound vessel. The "Zone" only remains in the harbour.

## Huahine.

Soon after anchoring in Fare Harbour, a well-dressed person came on board, as a constable, to prevent petty thefts and depredations being committed by the natives who came on board; but we did not consider such a person at all needless; and having never suffered any material inconvenience of the kind at the other islands, this offer was declined. I thought it would look like distrust on our part, and might have an unpleasant if not injurious effect upon the people. In the afternoon, Charles Barff, the missionary, came on board, and seemed very sociably inclined towards us, and disposed to render every assistance in his power, when I felt inclined to see the people collected. He translated the Queen of Tahiti's letter to two of the chiefs of the island of Huahine, then on board, who appeared glad at having an opportunity afforded to take off the port-charges, saying, they should be sorry to have been worse thought of than the neighbouring islands. I told them it was a very trifling affair, but thought it would not have been handsome treatment, if the option of choosing for themselves had not been offered. At midnight, tremendous gusts of wind from the mountains, with heavy showers of rain.

We were informed that, a short time ago, some of the principal persons which had given way to the temptation of strong drink, were the first to come forward to propose that its use should be entirely abolished, which eventually was unanimously agreed to by general consent of the inhabitants. The reason given for making this proposal was, from a convicting sense that it was taking away their lives. Captain Russel told us that there are no spirits to be found on shore. One part of his crew go daily for exercise, and return every evening in an orderly manner, which would not be the case if drink could be purchased. How I should rejoice to hear that these islands are strengthened to stand firm against every thing of the kind being landed amongst them; which might easily be effected, by supplies being withheld from any vessel attempting to trade with it. Every Christian government ought to come forward for the protection of these defenceless islanders, from every cruel outrage of such vessels as might attempt to enforce a compliance by arms, to supplies being brought, in exchange for rum, muskets, and gunpowder.

15th of 10th mo. (First day.) Last evening my certificates in the Polynesian language were handed to Charles Barff; to read at the native meeting this morning, if nothing prevents my attendance. May the Lord be pleased to exalt his ever excellent name, and magnify his power amongst us, until the blessed truth shall rise into dominion, and reign over all to his glory.

After an anxious, restless night, in which little sleep could be obtained, we arose early, and went on shore in good time, to look into the children's school before the meeting sat down. All our sailors accompanied us, except the Spanish cook and the captain, who remained to take care of the "Henry Free-

ling." The meeting was large, but the building would have accommodated a much larger assembly. The whole population is said to be, by a census lately taken, seventeen hundred and sixty persons, including every description of age and sex; but I cannot suppose that many more than one thousand were present on the spot. I sat in much conflict of mind: it was a low time with me; and when my certificates were read, and Charles Barff came down from his pulpit, there seemed little before me to stand up with; but after the attention of the people was attracted, and a general stillness prevailed throughout the assembly, I expressed a desire that "grace, mercy, and peace might be multiplied," &c., upon all the inhabitants of this island; and then proceeded to declare, that for the sake of Christ and his gospel, I had been induced to leave all that is near and dear to me in this world, that "the fullness of its blessing" might be theirs; desiring that they might not rest satisfied with making an empty profession of the religion of Jesus, but that they might come to the "full possession of the Truth as it is in Him;" even "Truth in the inward parts;" that so they might be washed, sanctified, and justified by his power, in his name, and by the Spirit of our God; that Christ might dwell in their hearts by faith; that they, being rooted and grounded in love, might be able to comprehend with all saints, what is the length, and breadth, and depth, and height; and know "for themselves," the "love of Christ, which passeth knowledge, and be filled with all the fullness of God;" and not be members of an outward and visible church, only, but of the new Jerusalem church—the church triumphant of the first-born; "regenerated" and "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever," which are written in heaven; pointing out the inward purity of heart that must be attained to, and is attainable by all, through the precious "blood of sprinkling," which cleanseth from all sin; showing them, as ability was graciously afforded, the gradual and progressive work and nature of their being turned from darkness to light, and from the power of Satan to the power of God in their own hearts; earnestly appealing to them, if they had not at seasons witnessed the workings of this power, and the insinings of this light, that reproves for sin, which makes manifest every deed of darkness, condemning for sin and for transgression. When the meeting broke up, the people flocked round us to shake hands, (with much apparent warmth and sincerity,) of which we partook in a large degree. On parting from C. Barff, I told him, that if I was there in the afternoon, I would take care to endeavour to be in time. Returned on board immediately. In the afternoon saw no other way than that of going again to the native meeting, and went early on shore for that purpose. Before going into the meeting, I mentioned to Charles Barff, that if I found any thing on my mind to say to the people, I intended to come and stand by him, at a suitable time. One part of the meeting, it seemed as if I should

have something to communicate, but this prospect eventually closed up altogether. When the meeting was about breaking up, I suspected that C. Barff was telling the people to stop, (taking it for granted that I should have something to say,) and catching his eye, desired that he would not detain them on my account; he had then to tell them they might retire. I sat as a fool among them, though with a calm and peaceful mind. Some smiled; some said, "It is all up;" and "poor;" "there is no more;" but I felt quite satisfied through all, and I trust that my apparent folly will be a subject long remembered, and wondered at by many, and lead some to enquire into the cause.

(To be continued.)

For "The Friend."

SAMUEL SCOTT.

8th mo. 19, 1783. Being in London, I attended the marriage of E. G. and J. G. at Horslydown, a low meeting. Our Friend, Nicholas Wain, of Philadelphia, was present, but silent. Silence seems to be the dispensation of the present day; at least among us as a religious society, peculiarly called from a dependence on the teachings of men, and to that worship which stands not in word, but in power.

10th mo. 19. The days of darkness will overtake such who possess their souls in peace, and see no sorrow; and sooner or later, they will be witnesses of this unexceptionable truth, "Man is born unto trouble." When the Lord "cometh up to the people, he will invade them with his troops; the strong shall be as tow, and the maker of it as a spark."

21. Having reproved a beloved friend with asperity for a supposed error, I suffered compunction.

11th mo. 6. In the Park evening meeting, I was early impressed with a sense of the great benefit resulting from being inwardly gathered to Shiloh, "the bright and the morning star;" who beareth witness of himself; "whose witness is true," and abundantly more strong than all the prophetic and miraculous attestations of his coming and glory; they being proposed to unbelievers, are rejected by them who continue in their unbelief. But the Spirit is an undeniable, soul-satisfying and self-demonstrative evidence, the Son of God is come, hath suffered for our sins, and is risen again for our justification. And thus, "the less is blessed of the greater," in those who receive him in his spiritual appearance, as the light of the world and light of men. These truths were opened in my mind with clearness and demonstration, without the least appearance of their being intended for others.

17. This day I have been preserved pretty quiet and comfortable in spirit, and clear from speaking unprofitably; a great favour, "not of works but of grace," which teacheth to deny all ungodliness. O, may the fruits of the Spirit be daily experienced, that instead of the "thorn may come up the fir tree, and instead of the briar, the myrtle tree;" and that "the fruits of righteousness may be sown

in peace," as a testimony to that "righteousness which is of God by faith," even the faith of our Lord Jesus Christ, who himself was "meek and lowly in heart," "who when he was reviled, reviled not again."

5th mo. 10, 1784. In the evening, I visited my long acquainted friend A. O., who appeared to be sensible of her approaching dissolution, and resigned to the Divine will. Speaking a few dry words, concerning Christ being the resurrection and the life, without an immediate feeling of his presence, they soon became my burthen; and I came home naked and wounded.

27. At the funeral of Ann Orger, our friend Ralph Bainbridge was largely led forth to demonstrate the necessity of the obedience of faith in the divine principle, the grace which brings salvation. I am clearly convinced that although salvation is only attainable through Christ the propitiation, yet we are ever under condemnation, whilst we are in a state of disobedience; and are only justified in obedience to him, by whom we are sanctified.

#### NEGRO AFFECTION.

A remarkable instance of this is related by Bryan Edwards, in his history of St. Domingo. It occurred during the rebellion of 1791. As he wrote in favour of slavery, was on the spot directly after the occurrence, and received all his facts from the whites, who would not have given the blacks any credit which was not due to them, his statement may be confidently relied on.

"Amidst these scenes of horror, one instance however occurs, of such fidelity and attachment in a negro, as was equally unexpected and affecting. Monsieur and Madame Billon, their daughter and son-in-law and two white servants, residing on a mountain plantation, about thirty miles from Cape Francois, were apprised of the revolt by one of their own slaves, who was himself in the conspiracy, but promised if possible to save the lives of his master and his family. Having no immediate means of providing for their escape, he conducted them into an adjacent wood; after which he went and joined the revolt. The following night he found an opportunity of bringing them provisions from the rebel camp. The second night he returned again with a further supply of provisions; but declared it would be out of his power to give them any further assistance. After this they saw nothing of the negro for three days; but at the end of the time he came again, and directed the family how to make their way to a river which led to Port Margot, assuring them they would find a canoe, on a part of the river which he described. They followed his directions, found the canoe and got safely into it, but were overtaken by the rapidity of the current, and, after a narrow escape, thought it best to return to their retreat in the mountains. The negro, anxious for their safety, again found them out, and directed them to a broader part of the river, where he assured them he had provided a boat; but said it was the last effort he could make to save them.

They went accordingly, but not finding the boat, gave themselves up for lost, when the faithful negro again appeared like their guardian angel. He brought with him pigeons, poultry, and bread; and conducted the family by slow marches in the night along the banks of the river, until they were in sight of the wharf at Port Margot; when telling them they were entirely out of danger, he took his leave for ever, and went to join the rebels. The family were in the woods nineteen nights."—*History of St. Domingo, page 74.*

From the London Quarterly Review.

The following beautiful lines are the production of Mary Collings, a servant girl from Devonshire, England.

#### THE DEW-DROP AND THE STREAM.

The brakes with golden flowers were crowned,  
And melody was heard around,  
When near a stream, a dew-drop shed  
Its lustre on a violet's head,  
While, trembling to the breeze it lung,  
The streamlet as it rolled along,  
The beauty of the morn confessed,  
And thus the sparkling pearl addressed:—

"Sure, little drop, rejoice you may,  
For all is beautiful and gay:  
Creation wears her emerald dress,  
And smiles in all her loveliness;  
And with delight and pride I see  
That little flower bedewed by thee;  
Thy lustre with a gem might vie,  
While trembling in its purple eye."

"You may rejoice, indeed, 'tis true,"  
Replied the radiant drop of dew,  
"You will, no doubt, as you on move  
To rocks and herbs, a blessing pour:  
But when the sun ascends on high,  
Its beam will draw me to the sky;  
And I must own my humble power,  
I've but refreshed a humble flower!"

"Hold!" cried the stream, "nor thus repine,  
For well 'tis known a power divine,  
Subservient to his will supreme  
Has made the dew-drop and the stream;  
Though small thou art, (I that allow.)  
No mark of Heaven's contempt art thou;  
Thou hast refreshed an humble flower,  
And done according to thy power."

All things are art, both great and small,  
One glorious Author formed them all,  
This thought may all repinings quell,  
What serves *His purpose* serves Him well.

## THE FRIEND.

SIXTH MONTH, 30, 1838.

A friend has placed in our hands a letter received by him, dated Loudon, 5th mo. 27th, from which we are permitted to make some interesting extracts relating to the late yearly meeting of Friends in that city. The writer says, "It (the yearly meeting) began last second day, and the several sittings have not only been more than usually interesting—free from that collision of sentiment, to which for a few years past we have been uncomfortably exposed, but in which 'the Master of Assemblies' has been pleased to own us in rather a remarkable manner; that I think we may truly acknowledge that in many of the sittings 'Truth reigned over all.' The meet-

ing has been large, and the few that have gone from us scarcely make a perceptible difference. We have had Daniel Wheeler's company; he has recently returned from the isles that are indeed afar off; but his countenance manifests that He in whose service he has been engaged is not an hard master, but a rich rewarder of those devoted to his service, and that he is now giving him largely to partake of 'the peace and joy of believing.' We had a very interesting account from him of his labours amongst the islands of the Pacific, and from Elizabeth Fry of her visit to Paris, &c., by which it is manifest that a way is preparing in the nations of the earth, where little or no way has hitherto been, for spreading the glad tidings of peace and salvation through a crucified and risen Lord.

"The temperance cause is of growing interest amongst us, and received no inconsiderable impetus from the account Daniel Wheeler gives of the baneful and destructive effects of intoxicating liquors among the natives of the South Seas, and introduced more by the Americans than the English, in consequence of a greater number of vessels trading from your country to these parts.

"The slave trade and slavery\* have again deeply interested our yearly meeting. The former, since abolished by this country, *has been*, and is carried on by other nations to a dreadful extent. From authentic documents it is pretty plainly proved that even in the obtaining of the slaves, (without taking into account the sufferings and loss in crossing the Atlantic,) that a *thousand* human beings are daily sacrificed in the ravages and wars that are fomented to obtain them, and in the hardships they have to endure before they reach the coast. Truly, when we consider the conduct of man calling himself civilized, and assuming the sacred name of Him who was 'holy, harmless, and undefiled,' we can only admire and adore that mercy, which, for the sake of 'free righteous' persons, would once have saved a dreadfully polluted city from entire destruction."

\*The apprenticeship system has excited a deep interest, and powerful efforts have been made to extinguish it the 1st of eighth month next. The government oppose it—but I am glad to find many of our West India islands will do it—the planters cannot be trusted with any power over the coloured people.

DIED, at the residence of Charles Sheppard, in this city, on the morning of the 23rd of 6th month, of pulmonary consumption, HANNAH COLLINS, in the 40th year of her age; a member of Salem Monthly Meeting, state of New Jersey.

— in Cincinnati, on the 16th of 6th mo. (1838.) MARY ANTHONY, widow of Christopher Anthony, a member and elder of Cincinnati Monthly Meeting of Friends, in the 89th year of her age.

An acquaintance of more than fifty years enables the writer to bear testimony to the exemplary life and conversation, and deep piety of this dedicated servant of Jesus Christ. Extensively beloved—rich in the affections of a numerous offspring, she has descended to the grave, "like as a shock of corn cometh in his season," and in full faith of an "inheritance in the kingdom prepared for the righteous from the foundation of the world."

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# THE FRIEND.

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VOL. XI.

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## THE DEAF AND DUMB BOY.

With the editor's permission I should like to see the following, from a late number of "Chambers's Edinburgh Journal," in the pages of "The Friend." In a note attached to the narrative, it is mentioned that "The incidents upon which it is founded are well known in France, where they occurred, and have been narrated by more than one writer in France and elsewhere. The incidents have now been thrown into a new form, and one which, it is hoped, will make the narrative more pleasing, while, at the same time, the leading facts are given as they really occurred." R.

One winter evening, as the watchman on the Pont Neuf at Paris was going his rounds, he found a child, clad in the very extremity of ragged wretchedness, standing alone in a corner, and uttering low and scarcely articulate moans, while the tears fell fast from the poor creature's eyes, and his unprotected body shivered with the piercing cold of the night. As the boy seemed of an age to be able to tell so much, the guardian of the bridge demanded "Where his mother—where his home was?" The question was repeated again and again, but a continuation of the same low moans was the only reply. The interrogator began to shake the boy roughly, attributing his silence to peevishness or obstinacy, as the child's face, seen by the light of the lamp in the watchman's hand, disclosed no want of intelligence, or inability to comprehend the queries put to him. While this scene was passing, an elderly gentleman came up to the spot, and listened to the watchman's reiterated questions. The boy still gave no reply, and the watchman was about to take him away to the guard-house, when the gentleman cried, "Stop for an instant; give me the lamp." He then threw the light full on the boy's face, and repeated in a gentle tone the same enquiries that had been already made. The expression of the child's face satisfied the questioner. Turning to the watchman, the gentleman said, "The boy is deaf and dumb!"

The person who gave this decision, and whom the studies of a long life had well quali-

fied to give it, was no other than the Abbé de l'Épée, a man not less distinguished for genius than for benevolence. The Abbé had at an early period of his life become convinced of the possibility of instructing to a certain extent the deaf and dumb—a task previously regarded as utterly hopeless—and he had subsequently applied the whole energies of his mind to the subject. His success had been great, and had won for him an honoured name among the benefactors of his species. Fortunate was it, indeed, for the poor boy of the Pont Neuf, that accident had brought the Abbé to the spot on the evening referred to. The watchman readily surrendered the child into the Abbé's hands, at the request of the latter, and on his promise to make all due enquiries for the parents, and to give up the young unfortunate, should they appear to claim him.

On taking the boy home with him, however, the Abbé de l'Épée soon adopted the opinion that his charge would never be claimed at his hands. He became convinced that the boy's unhappy defects had made him the victim of fraud and treachery. Many circumstances tended to lead the Abbé to this conclusion. He observed the boy, before the rags which he wore were taken from him, to look upon them with surprise and disgust; and his satisfaction and gratitude, when a better dress was put upon him, were obvious. Besides, the skin of young Armand (as the boy was named by his new protector) was as white as snow, when the impurities with which it seemed to have been intentionally daubed were washed away. His look and bearing, also, were intelligent and noble, and served to confirm the Abbé in the impression that some foul play had caused the boy's exposure. By setting food of various qualities before him, moreover, the Abbé discovered readily that Armand had been accustomed to such nutriment as is only given to children in the highest and wealthiest ranks of life.

All the enquiries which the good De l'Épée set on foot in consequence of this conviction, and all the advertisements which he put into the public journals, failed in eliciting the slightest information relative to Armand's history. Meanwhile the boy gained daily on the affections of his benefactor. The Abbé's house had long been a school, or rather an asylum, for unfortunates of Armand's class, but none of all the pupils who had ever entered it made such rapid progress as he did, in acquiring a command of those substitutes for speech and hearing which the genius of the teacher had invented. Not many years had passed away, ere Armand could converse by signs with the Abbé as readily as if the gift of speech had not been withheld. This

great object effected, it was the Abbé's delight to store the opening mind of the youth with all the riches of learning and knowledge. Anxiously, also, did the priest watch, as Armand's intellect expanded, for any glimmering recollections of infancy which might lead to the elucidation of the mystery in which his early fortunes were involved. When questioned on this subject, all that the youth could remember was, that he had been brought a long journey before entering Paris. But the memories of other days existed, though in a dormant state, in the boy's mind, and only required favouring circumstances to call them forth. In one of the many walks which the Abbé was in the habit of taking with his young charge, they chanced to pass the courts of justice as one of the judges was getting out of his carriage. Armand instantly gave a start of eager surprise, and informed his companion that a man, robed in ermine and purple like the judge, used to hold him in his arms long ago, and bathe his face with kisses and tears. This trait of remembrance struck the Abbé forcibly. He conjectured that Armand must be the son of a judge, and that that judge, from his dress, must have lived in some capital town, where superior courts were held. From the tears as well as kisses of which Armand had a recollection, his protector concluded that the mother of the boy must have been previously dead.

Other circumstances occurred, as Armand grew in years, which strongly excited the Abbé's hopes of one day being able to get justice done to the youth; for, that injustice had been done to him, the good priest felt deeply convinced. Passing on another occasion along the streets, Armand showed the strongest emotion at the sight of a funeral, and informed the Abbé that he remembered being led along the streets, dressed in a black cloak, and with a great crowd in attendance like that before him; and that, after that time, he had never seen the person in purple robes again. "Poor boy!" thought the Abbé, "thou art then an orphan, and some base relation has taken advantage of thy defects to rob thee of thy heritage!" At another time, Armand, in walking with his preceptor through the Barrière or entrance on the southern side of Paris, stood still, and gazed attentively at it. He then told the Abbé that this was the gate by which he had entered Paris, and that he remembered stopping here in a carriage, until some baggage was examined. In this carriage, he also recollected he had travelled with two persons for several days.

Meditating on these circumstances, the Abbé felt persuaded that Armand had been left an orphan in one of the cities of the south

of France. Again did the benevolent De l'Epee conceive it his duty to make enquiries on the subject, by every channel he could think of, but the attempt was not more successful than formerly. Still the good priest was not disheartened. The conviction was firmly implanted in his mind, that a task had been assigned to him by Heaven to execute, and that the endeavour to restore the youth to his rights would be ultimately crowned with success. The Abbé revolved long in his mind the best means of prosecuting this endeavour, and came to the conclusion that the only way was, to travel with Armand through the district to which suspicion pointed, in order to give him the chance of having his early recollections awakened by the sight of the place of his nativity. Weighty obstacles, however, stood in the way of the fulfilment of this scheme. A great part of the journey—and it might possibly be a very long one—would require to be performed on foot. Armand, now drawing to his eighteenth year, was not unfitted to sustain such fatigue, but his protector was far advanced in life, and, though in the enjoyment of good health, felt his strength little equal to the toil of such a search. But the desire within his breast to make the attempt, for the sake of his beloved pupil, was irrepresible. The journey to the south of France was resolved upon, and it was not long resolved upon ere it was begun.

A less generous heart than that of the Abbé de l'Epee would have quickly given way under the toils which this journey entailed, more particularly as these toils for a long time seemed to be fruitless. From town to town, and from city to city, did the travellers pass, without the slightest recognition of any of them on the part of Armand. But it was not so when the travellers, after a route of three months, entered the gates of Toulouse. At first, indeed, Armand seemed to view this city with the same absence of all emotion as he had viewed others; but on a sudden his indifference vanished. In passing a church, he made an instantaneous pause, as if an electric shock had passed through his frame; his eyes were bent eagerly on the church and its gates, and he signed with trembling hands to the Abbé that he recollected this place—that this was the place whither he had followed the funeral, formerly mentioned, of the judge. It would be difficult to describe the mingled feelings of joy and anxiety which sprang up in the old Abbé's mind at this discovery. As they continued their course along the streets, every striking object was recognised by Armand as a once familiar spectacle, and the Abbé's impression that his pupil's native city was found out, was confirmed beyond a doubt. If any doubt existed, it was soon removed. On entering a large square, Armand's recollections became more and more vivid; and, at last, when he came in front of an old noble-looking mansion, he uttered a loud shriek, and fell back in the arms of his companion and friend.

It was some time before Armand recovered from the swoon into which the acuteness of his recollections had thrown him. When he recovered his consciousness, he informed the

Abbé that this house was the place of his birth—that here he had been reared by the judge—and that here he had dwelt after the funeral, along with a child of his own age, of whom he retained the clearest and fondest remembrance. It was with difficulty that the aged priest could draw the youth from before the house, which he was most anxious to do, ere premature attention was excited on the part of those within. Armand, however, was too much accustomed to reverence the dictates of his preceptor, to refuse obedience to his wish that they should leave the spot. They made their way to a hotel, and there took up their abode for the time. The bosoms of both, it may well be imagined, were filled with emotion and gratitude to heaven for the prospects which this discovery held forth.

The first step which the Abbé de l'Epee took, after the occurrences related, was to make some enquiries into the character and history of the person who occupied the house that had excited such emotion in Armand. The result of these enquiries was decisive. The Abbé was informed that the house in question, usually called the Hotel de Harancourt, had once been the possession of Count de Harancourt, a person of wealth and a judge in the city of Toulouse; and that, a good many years back, the count had died, leaving an only son, to whom his wife had given birth a few years before, at the expense of her own life. That boy, Theodore de Harancourt, was deaf and dumb, and the guardianship of him had been left to M. Arlemont, a maternal uncle. For a time, Theodore had remained in the Hotel de Harancourt at Toulouse, and was brought up along with a child nearly of his own age, an only daughter of Monsieur Arlemont. But M. Arlemont, having some business to transact at Paris, took the young Theodore with him to that city, accompanied by a single attendant; and in the capital, unfortunately, the boy died, as the medical certificates testified, which M. Arlemont brought back with him to Toulouse. That gentleman then succeeded to the property, according to the destination of the late count's will, and had continued in undisputed possession of it ever since.

Such was the substance of the information given to the Abbé de l'Epee, by the landlord of the inn where the good priest and his pupil had taken up their abode. Thoroughly satisfied that his charge was the heir of Harancourt, and that M. Arlemont was the cruel invader of his rights, the Abbé then looked around for legal countenance and advice, in the attempt to reinstate Armand (as we may still call the youth) in his rights. One man, M. Beauvoir, was spoken of to him, as having the character of being the most able and upright advocate in Toulouse. To M. Beauvoir, the Abbé accordingly went with Armand. It chanced, happily, that the advocate was an enlightened man, and one who took a deep interest in the humane pursuits to which the Abbé de l'Epee had devoted his life. When the latter, therefore, in commencing the narration of Armand's history, mentioned his own name, M. Beauvoir expressed the greatest

pleasure at seeing a man whose character he had long held in honour. The Abbé then proceeded with his relation; and when he had put the whole story in a clear light before the advocate, it is hard to say whether astonishment or indignation at the conduct of Arlemont was uppermost in Mons. Beauvoir's mind. Of Armand's being the son and heir of the Count de Harancourt, he entertained no doubt after what he had heard, and he readily pledged himself to lend all the aid in his power to procure the restitution of the youth's rights. As a proof of his willingness, he insisted and prevailed on the Abbé to come to his house with Armand, and make at their residence until the cause was investigated.

Let us now leave the Abbé and his young companion in the house of the advocate, and enquire if peace or happiness existed in the Hotel de Harancourt. Let our readers imagine to themselves a magnificent study, redundant with every appliance which luxury could invent for the comfort of its possessor. But its possessor cannot enjoy comfort; since the hour when the thirst of wealth tempted him to expose his orphan nephew on the streets of Paris, M. Arlemont has known no comfort or peace of mind. Even the fond cares of his daughter Pauline, a lovely girl of eighteen, cannot quiet the demon of remorse. In her prattle she often speaks of her poor cousin, the old companion of her childhood, unaware that in doing so she stabs her father to the heart. Such had long been the state of things in the Hotel de Harancourt, and such was their condition at the time when the scene took place which we are about to describe.

M. Arlemont was seated in his study, when a servant announced the names of the Abbé de l'Epee, and of M. Beauvoir. The reputation of De l'Epee, as the instructor of the deaf and dumb, was well known to Arlemont; and the reappearance of Theodore to claim his rights—a thing alternately dreaded and hoped for by the conscience-stricken uncle—at once struck his mind as being indicated by the Abbé's visit. Arlemont grew pale with agitation at the thought of detection and exposure, and he could scarcely summon confidence to meet his visitors. When they entered, he endeavoured to cover his emotion under an appearance of haughtiness. He demanded the cause of their visit. The venerable De l'Epee stepped forward, and, with the calm simplicity which was natural to him, demanded restitution of the possessions cruelly and wickedly taken by M. Arlemont from the heir of Count de Harancourt. All his fears confirmed by the address, Arlemont could only stammer out a brief denial of Theodore's being in life. "He is in life," exclaimed the Abbé, "and has returned, by the blessing of heaven, to claim his own." The Abbé then stated the circumstance of the youth having been so long under his charge, and again warned Arlemont of the shameful exposure that would inevitably ensue, if justice were not readily and voluntarily done. Arlemont, however, had recovered, in part, his presence of mind; and although his good genius "struggled hard" within him for the ascendancy,

again he denied the existence of the son of Count de Harcourt. He was, moreover, in the act of ordering his visitors to quit his house, when the door of the room was suddenly opened, and a servant of the house, with pale and agitated looks, rushed into the presence of Arlemont and his visitors. "He is come!—he is come!" exclaimed the servant, addressing M. Arlemont: "he is come from the grave to punish us for our cruelty! Here," continued the man, pulling some papers from his pocket, and throwing them at his master's feet, "here is the vile price for which I sold my soul! I have seen him!—he is at the door—he waits to punish us!" In saying these words, the man fell down on the floor in strong convulsions.

The Abbé de l'Epee hastened to assist the poor wretch, saying at the same time to M. Beauvoir, "This is the associate in the act; he has seen our young friend waiting outside for us. Bring him hither." M. Arlemont scarcely heard these words. He sat on his chair dumb with dismay and horror at his servant's mysterious and ominous language. M. Beauvoir was not long in bringing Armand into the apartment. As soon as Arlemont beheld the youth, he exclaimed, "It is he! it is he!" and buried his face in his hands, as if to hide his victim from his sight. But, in a few moments, actuated seemingly by an uncontrollable impulse, Arlemont rose, and threw himself at the youth's feet, holding up his hands at the same time, as if entreating for pardon. The noble boy, though at first he shrunk from the sight of one who had injured him so much, soon showed that he comprehended the newly awakened feelings of his relative, and endeavoured to raise him, directing De l'Epee at the same time by signs to announce to Arlemont his forgiveness of all that had passed. To the servant, also, who had recovered his consciousness, and who also knelt in an agony of remorse at Armand's feet, the Abbé spoke words of pardon at the request of his young and generous friend.

The first oppressiveness of shame once in some measure over, M. Arlemont confessed all, and professed his readiness to make restitution of what he had so fraudulently taken, and to depart from the abode which was not his own. From the shame of further exposure, the generosity of Theodore (as we may now name Armand) saved his erring uncle; for the youth pledged all those who were cognisant of the truth to silence. This was the spontaneous act of Theodore, and the magnanimity of it rewarded De l'Epee for all his labours. But, in the young de Harcourt's mind, other causes besides those that were obvious and superficial were at work to prompt him to this conduct. He remembered too vividly the playmate of his childhood—the daughter of his uncle—not to have regard to her feelings. The meeting of the cousins was deeply affecting. Pauline, informed that Theodore was still alive, without being shocked with the tale of her father's guilt, was led to M. Beauvoir's to meet her cousin, with the consent of her father, on the second day after the disclosure had taken place. Each of the cousins at once recognised

the other, and, alike unsophisticated in their feelings, they expressed, by the most affectionate embraces, their delight at a reunion so long unhopd for in this world.

This history is nearly concluded. So deep was the contrition evinced by M. Arlemont, that the Abbé de l'Epee, ere he returned again to his noble labours in the cause of humanity, consented that Arlemont should continue in charge of Theodore's possessions, under the superintending eye of M. Beauvoir, who was appointed the young de Harcourt's actual guardian. Perhaps the strong affection which the Abbé beheld the daughter of Arlemont and Theodore evince for each other, was partly the cause of his consenting to this arrangement. In no point was the Abbé deceived in his hopes for the future destiny of his former charge. The penitent Arlemont did not long survive the reappearance of the wronged heir of Harcourt, but he continued till the end faithful to that better course to which he had returned. And within but a few years after the Abbé de l'Epee had gone back to Paris to resume his charitable and glorious career, Theodore and Pauline were united, the noble qualities of the former wiping away from the mind of the daughter of Arlemont all sense of the deficiencies with which he was afflicted. These deficiencies, indeed, neither obscured his intellect, nor could they conceal his virtues.

*Extracts from the Letters and Journal of Daniel Wheeler, now engaged in a religious visit to the inhabitants of some of the islands of the Pacific ocean, Van Diemen's Land, and New South Wales, accompanied by his son, Charles Wheeler.—PART III.*

(Continued from page 311.)

22nd of 10th mo. Soon in the morning received a few lines from C. Barff, accompanying a translated copy of a note, with the original, from Mawini, our pilot through the reef, as follows:—

"As I know not the names of you two gentlemen, I address you thus generally.

"Dear Friends.—All peace to you after living through the waves all the way to Tahiti. This is my little word, that I desire you two to agree to. Compassionate me, and come to my little dinner, about one or two of the day—a little friendly meeting.

"May you two be saved by Jehovah,  
"MAWINI."

An answer was returned to C. Barff, that, rather than disappoint the intended kindness of Mawini, we purposed accepting the invitation. It being *fifth day*, we sat down together to wait upon the Lord. As regards myself, I thought I was sensible of something like a renewal of strength to struggle against the infirmities of the flesh, in drawing nigh to the everlasting fountain. About the time fixed, repaired to Mawini's house, and found the company assembled, consisting of the lawful queen of the island and her husband, the young queen, Mesharah, (who is to have full possession of the island next week,) and her

husband, brother to the husband of Pomare, the Queen of Tahiti; Maitahina, the governing chief, and his wife, and the two chiefs next in rank upon the island, and their wives; the King of Raiatea's eldest daughter, and several younger branches of the chief families. A plentiful supply of provisions was set before us, with a variety of vegetables. Yams, plantains, sweet potatoes, bread-fruit, parrow, &c., cocoa-nut milk, sweetened lime juice and water, and plain water, were the beverages made use of. The company appeared upon the same level; no distinction of persons was visible. Harmony and good-will was the prevalent feeling throughout. The host and his wife waited upon their guests with much delight and unwearied attention. It was afterwards ascertained that this female had been brought up in the family of Charles Barff.

23rd of 10th mo. The authorities of this island being in the constant practice of meeting together, invariably on such occasions avail themselves of the company of strangers that may be among them, taking care to fix the day for collecting, when these can attend. Several days ago we were informed that such a meeting was in contemplation, and to-day being agreed upon for holding it, Charles and myself were requested to attend.

The children were collected in the forenoon at the meeting house, and afterwards formed no insignificant part of the guests at the dinner tables. We dined out of doors, under the shade of large trees adjoining the queen's apartments. More than one thousand persons were present, including lookers-on, and the festival altogether was highly interesting.

The company was exhorted by several of the principal speakers, and the dear children were again and again reminded of the privileges enjoyed by these islands in their day and generation. They were told, that, in the days of superstition and idolatry, many of them would have been offered as human sacrifices—that some of the boys might have been permitted to live, if their parents were of high rank, but the girls have been generally sacrificed, and the boys thus preserved would be afterwards killed, being kept only for the purpose of warriors. But now look round, (said one of these orators,) at the comforts and blessings we enjoy; and where did they all come from, but by the introduction of Christianity among us? It was all the goodness, and mercy, and love of Jehovah, in sending the gospel among us. Several of these speakers, on beginning, addressed themselves to us, in terms of welcome and approbation. One said, (alluding to myself,) "Your address to us last sabbath-day in the chapel astonished us: I thought you had got the Bible in your head. We are happy to have a teacher come among us, then we have two teachers, one within, and one without. You told us, that a mere outward profession of religion was nothing; that it would not benefit us. The Holy Spirit of the Messiah in the heart is what we must learn to be acquainted with, and that all the work is within ourselves," &c. He said, "We have formerly been a very wicked people; our island has been worse than any other island in these

seas. Captain Cook said so: he found us so; we were the greatest thieves he met with. Captain Cook shot several of us; and if we had provoked him further, he would have shot more of us. But your visit to us is not like his; yours is in love to our souls," &c. In this manner the time was occupied for the space of two hours, when a hymn was sung, and afterwards a short prayer made by one of the chiefs, when the company dispersed with as much order and quietness, as the breaking up of a Friends' meeting in England. I could have said on the spot, "It is good for us to be here," for the love of the blessed Master flowed through my heart, and softened the creature, as into clay fit for the potter's use." It was at this island that Captain Cook caused the ears of several of the natives to be cut off for committing petty thefts on board the ships, and in other respects used them very cruelly.

25th of 10th mo. (*First day*.) For the last three days, at intervals, the prospect of attending the native meeting this morning has been heavy and humiliating, but there seemed no other way of clearing my mind, and being at liberty to leave the island, than that of staidly resigned and willing to be any thing or nothing; to go or to stay, according to the good pleasure of that holy will in the counsel of which, I trust, it is my heart's desire to be found walking. Rose early to be in readiness, but for want of the means of keeping regulations on shore, we found on landing that the children were coming away from school, although half an hour before the proper time for the meeting to gather. We remained outside until Charles Barff and wife came. He asked if I wished to have the order of things any way altered. I told him no; but that if I found it needful, I should come and stand near him at a proper time. I sat under much exercise until near the conclusion, when I began to see my way sufficiently clear to encourage me to leave the seat, and go to the table, which C. Barff perceiving, exhorted the people to stillness and attention. A solemn silence prevailed, until broken by my saying, "Blessed are they which have not seen, and yet have believed in the only begotten Son of God," enlarging on the love unutterable, and gift unspeakable of our Heavenly Father, in sending his Son into the world, that "whosoever believeth on him, should not perish but have eternal life." I had largely to speak of the dear Redeemer's kingdom, and the necessity of every individual coming to the saving knowledge of it in their own heart; for it had been declared by the Saviour himself to be the "thing of all others," and the righteousness thereof first to be sought for, and also where it is to be found. "The kingdom of God is within you." That all things needful should be added to those that obeyed this Divine command of "Seek ye first the kingdom of God and his righteousness." I had to set before them the gracious dealings of the Almighty, and the blessings and privileges by which they are surrounded, and the return that is called for at their hands. Before sitting down, I had to speak in a close manner respecting the rising gene-

ration, to the heads of families, that their offspring might be placed in a capacity, by being prepared to inherit the same privileges and advantages which they themselves enjoy; being confident that if they, as parents, were so favoured as to be permitted to enter the kingdom of heaven, not one among them could be found but what must desire to have their dear children there also: and therefore it was their greatest interest, as well as bounden duty, to lay these things to heart, &c. The meeting concluded in a solemn manner.

The American ship "Meridian" arrived off the island during the meeting time, and before it was over (whilst I was on my feet,) the captain made his appearance amongst us.

26th of 10th mo. Great part of the day unable to attend to writing or to any other private concerns, from the company which kept coming on board, evidently with an intention of stopping with us. The queen and her husband, with two of the principal chiefs, and several others, came to dinner, and remained until near five, P. M., apparently well satisfied with their visit, although to ourselves it seemed almost like a day lost; yet it is needful to bear and have patience with the childish behaviour of these people, however irksome, and more especially when much disposition to avarice is displayed.

27th inst. Engaged on board until four P. M., many of the natives constantly with us, with several young women, and younger children of both sexes. They seem to enjoy themselves, and I like to see them so comfortable and unsuspecting, considering themselves quite safe on board. But I cannot help viewing their confidence with suspicion and fear, lest the treatment they meet with in our vessel should induce them to venture on board of others at a future day, in the same unconscious and unprotected manner. In the afternoon took exercise on shore, and ascended a considerable height upon one of the mountains: Charles Barff having joined us, we accompanied him home to tea. In the course of the time we were together at his house, the circumstance of the females coming so freely on board the "Henry Freeling" was mentioned, and the fears that I entertained on their account; but he said, "Yours is called the 'Praying Ship,' which is the reason of their venturing on board as they do." However pleasant and satisfactory it is to know the reason why our decks are so crowded with this description of female visitors; yet we find, to our great regret, that the practice of others in going off to the shipping is carried on to greater extent than their missionary is aware of; although things in many respects are much better regulated at "Hualine" than in other places which we have visited. But what can be expected, while these poor islanders are exposed to the temptations and diseases brought among them by the notorious crews of the shipping, the vicious practices of which cannot fail to subvert and banish every virtuous feeling, and whose example only teach them to sin, as with a cart-ropes, and are like a swarm of destructive locusts, that eat up every green thing wherever they come.

Although I was favoured with an open relieving season in testimony at the forenoon native meeting, on *first day* last, yet I did not feel myself at liberty to leave the island without attending one of their meetings, held on other days of the week. Notwithstanding the number of persons which attend on those occasions, from various causes, is mostly very small: it however appeared to me, that such as did get to them, might be considered the most valuable part of the community. Before leaving Charles Barff's, I told him that I did not feel as I had a little anticipated would be the case, at the conclusion of the meeting last *first day* morning; and that I believed it best for me to be at the meeting to-morrow afternoon. Although both himself and wife gave me to understand that the company would be very slender, yet it did not appear right for me to hesitate or demur on that account.

28th of 10th mo. We repaired to the meeting house about the time that the people assembled, and although but few were collected when we got in, yet the whole number at last was far more considerable than looked for or expected. I had to revive the holy promise to them "that feared the Lord; that spake often one to another, and that thought upon his name." "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." I expressed to the people my belief, that they which attended on all such occasions, are in general desirous to serve the Lord in their day and generation; and although the number may be few, I would not have them discouraged. "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." That much depended on their conduct, and circumspect walking through life; as they would be looked up to by others, and therefore they had the greater need to take heed unto themselves. On returning to the vessel, I told Captain Keen that I knew of nothing to prevent our sailing for Raiatea on *sixth day*, the 30th instant.

The American ship, "Com. Rodgers," arrived to-day, after a passage of six weeks, from Oahu, one of the Sandwich Isles: a full ship, with spermaceti oil, and homeward bound; has been out thirty months, from New Bedford.

29th of 10th mo. After dinner Charles Barff came on board: towards five P. M. went with him to the shore, to take leave of his family, in the prospect of leaving them to-morrow. C. B. purposes not only accompanying us to Raiatea, but also to Tahaa, and Bolabola. Without this provision had been made, our touching at any of the islands to leeward of this place would have been wholly in vain, there being no missionaries residing upon them. The wife and children of George Platt are now living at Raiates, during his absence at the Samoas, or Navigator Islands, whether he is gone with Samuel Wilson. The circumstance of C. Barff going with us I cannot but regard as a singular interposition of Divine Providence in our favour; as it came about without any intervention or preconcerted plan or contrivance on our part; but



originated entirely with himself; not a hint having been given nor a desire expressed that this might be the case; it is however in full accordance with the many great and marvellous works which our eyes have seen of Him, "who causeth his wind to blow, and the waters flow." A large parcel of religious tracts, and several of the writings of Friends, were selected this evening for Charles Barff, and to distribute as opportunities offer; and as the shipping in general are eager to receive every thing of the kind while on these long and tedious voyages. In the evening every thing was ready for our leaving Fare Harbour.

30th of 10th mo. At the dawn of day began to unmoor and prepare for sailing. Captain Taber, of the American ship "Commodore Rodgers," came on board, and kindly offered to take letters to New Bedford, and forward them forthwith from thence to England.

#### Raiatea.

At nine A. M. (Charles Barff being summoned on board by our making the signal for a pilot) weighed and made sail from Fare Harbour. When clear of the reef hove to, discharged the pilot, took in our boat, then bore up, and made all sail for Raiatea. Soon after one P. M. passed between the islands, which form the entrance to the roadstead; and at two o'clock anchored in eighteen fathoms water off Ytyroa, (Oo-too-roa,) the missionary establishment at the settlement on the north side of the island. Charles Barff went on shore to dinner, in order to announce our arrival, and be in readiness to attend a meeting to be held in due course that afternoon. As only a small portion of the people would be there, it was concluded best for me not to be present, so that the reading my certificates might not take place until the whole congregation was assembled, the day after to-morrow, *first day*. Towards evening landed, and went to the mission house: were kindly received and entertained by Judith Platt in the absence of her husband: she had a son and daughter at home with her, and her eldest son was expected from Bolabola. A considerable number of the natives, with Tamatoa, the king, or chief of the chiefs, and the governors of the island, soon made their appearance. All the seats in the room, which was large, were occupied, and many of the guests were squatted on the floor: they came to greet us on our arrival, and bid us welcome: at the same time it served as a plausible pretext for some to gratify their curiosity, and to scrutinise the strangers. We were, however, gratified ourselves, to find that many of them seemed alive to enquiry, and apparently desirous to improve. We have again been favoured to pass in safety from one island to another, and I trust I have not left any thing undone that should have been done. Although desirous to move on, yet anxious that I may not be found imprudently hastening forward in my own will, instead of patiently and resignedly abiding the Lord's time. Brought with us from Huahine the son of one of the principal chiefs; whose

mother is now on a visit to this island, attending the death-bed of her father.

(To be continued.)

For "The Friend."

#### Faithfulness and Consistency in support of Religious Testimonies.

Although the principles of the Christian religion are, in themselves, immutably the same, the situation of Christian professors is liable to continual change, from ever varying external circumstances, which render the trials and temptations of one period dissimilar to those of another; and to meet which, requires the best exercise of that "wisdom which is from above," to direct us in the path of duty; and which, there is consolation in believing, will not be withheld from the humble, enquiring mind, that rightly seeks it. "Lo, I am with you always, even unto the end of the world," was the parting declaration of our blessed Lord to his beloved disciples.

And this necessity of watchfulness, in regard to the varying circumstances in which we are placed, it has appeared to me, will apply with peculiar force to the Society of Friends, who, while engaged to maintain the doctrines of the Christian religion, held by them, in common with others, have believed it to be required of them faithfully to adhere to religious principles and testimonies, in great measure peculiar to themselves: principles which they have believed are plainly inculcated in the New Testament, or are clearly deducible from the precepts of Christ and his apostles; and which have been so sealed upon their minds, as they believe, by the Spirit of Truth, that they cannot deviate from them, and preserve a conscience void of offence towards God.

To all who are familiar with the doctrines of the Society, it is well known, that among the more prominent of these peculiar and distinguishing principles, is a belief in the perceptible influences of the Spirit of Truth, and the necessity of its guidance and direction in the performance of every good word and work, and, resulting therefrom, our views in regard to divine worship,—to gospel ministry, and the right qualification for its exercise,—our testimony to the peaceable nature of the gospel dispensation, as wholly at variance with the spirit of war; and to simplicity of behaviour, language and apparel.

Our worthy predecessors in religious faith were constrained, in obedience to what they believed to be the requirements of religious duty, to bear a decided testimony against a ministry which had not its origin in the constraining love of Christ; against a ministry ordained of man, and dependent on man for its support; against an order of clergy, as a distinct and separate class in the community; against a stated and regular succession of exercises in religious worship, and above all of prayer. They believed, in conformity with the declaration of Christ himself, that "God is a Spirit, and they that worship him, must worship him in spirit and in truth;" and with the apostle, that without divine assistance,

"we know not what we should pray for as we ought; but that the Spirit itself maketh intercession for us with groanings which cannot be uttered."

Much of the grievous suffering that they endured; the countenances and reproach; the spoiling of their goods; and their long and cruel imprisonments, ending in many instances only with life itself, had, to a very great extent indeed, its origin in a faithful adherence to this testimony. The clergy were aroused against them, and their influence was sufficient to call in the aid of the secular arm for their support. A better day has succeeded, and it is not my object to dwell upon the past, any further than is necessary to elucidate the principles that I wish to enforce. I am aware that this is a subject upon which our views are much mistaken, and of the difficulty of explaining them to the satisfaction of others. We can unhesitatingly admit, that many who differ widely from us in their views of religious worship, are very sincere in what they profess; and of "the purity of whose motives our charity will not permit us to doubt." "We do not look upon all those who appear girded with the linen ephod of other Christian societies, either as impostors, or the deluded votaries of anti-christ." We have no doubt, that there are among them those who have had a dispensation of the gospel committed to them. And we can acknowledge, in its broadest terms, to the truth of the declaration, "that in every nation, he that feareth God, and worketh righteousness, is accepted with him."

But while considerations of this kind are permitted, and rightly so, to guard our minds from uncharitable feelings towards other Christian professors, it has appeared to me, that unless we are ready to conclude that all the purposes for which we were raised up as a distinct religious Society are accomplished, or that it is time for us to abandon the pursuit, and again to mingle with the people, (which I trust that none of the reflecting, thoughtful members of the Society are prepared to admit,) then it must be our duty to maintain, with consistent but undeviating firmness, our testimony to a free gospel ministry; to the immediate teaching of the word nigh in the heart, even the Spirit of Truth; and to uphold in a consistent practice all the other Christian testimonies which it has been required of us to bear. For as *any* of these are given up, after having been once rightly embraced, I think we have seen it fully verified, that an individual loss is sustained; and that eventually, in far the greater majority of instances, a distaste ensues for all our distinguishing principles.

To the natural mind, all the requirements of the Christian religion are liable, when they interfere with self-gratification, to be considered as unnecessary restraints; and such are the allurements of the world, and such the influence of its spirit, that, even in the minds of those who have become in some measure redeemed from it, there is much of a predisposing tendency to wander from the garden inclosed, to turn from the path of self-denial, and to find out some easier way;

and this to such extent, that the only path of safety seems to be that of continued watchfulness and prayer. But in addition to the allurements of the world, properly so termed, other causes are operating, in the present day, which in the apprehension of many have a tendency to draw off the minds of members of the Society from a strict adherence to its peculiar principles.

Others are labouring with ardour for the attainment of some of the objects which have long been dear to us. Extensive associations are formed for these purposes, and agents and lecturers, acting under their direction, employed to disseminate the principles of peace, to promote the cause of temperance, and above all, to do away the crying national sin of slavery. So far as these movements have their origin in the pure spring of gospel love, and are conducted in a Christian spirit, we can rejoice that it is so. But the consideration, whether, consistently with the peculiar principles, and the grounds of action, which I have endeavoured a little to illustrate, we can become closely united in the associations thus formed, for objects however laudable in themselves, without being gradually drawn away from, or greatly endangering the maintenance of other testimonies, which we feel equally constrained, by a sense of religious duty, to support,—is a subject of much importance, as it has appeared to me, in its bearing upon the best interests of the Society, and particularly so in relation to those in the younger walks of life, whose principles are not fully established; and the right determining of which would seem to require a very careful and calm examination of the subject, in the light of truth, and in that state of mind in which, apart from all excitement of feeling, we may be enabled to listen to the still small voice, for right direction in the way that we should go.

As for myself—after the most careful consideration that I have been able to give to this subject,—and ardently desiring as I do the prevalence of the principles of peace, the suppression of intemperance and other vices, and having from early life felt an utter repugnance to the iniquity of holding our fellow men in bondage,—I feel constrained to say, that I do believe that our safety, and I may add, our usefulness, as a religious Society, depends upon our acting very much by ourselves, in all these great movements; not in a spirit that would harbour the feeling towards others that we are more holy than they, but in abasement of spirit, (for this, I believe, is the true feeling with all who act conscientiously in the case), before Him, who we most confidently believe has required of us, as a religious duty, to act upon principles, and to show forth a practice in conformity therewith, that others have not been impressed with the necessity of adopting. And that, leaving others to pursue these objects in the way that appears right to them, we should endeavour to move along, in the path that we apprehend is cast up for us, steadily and faithfully maintaining not only these, but every other Christian testimony.

That the Society of Friends has been a

blessing to the world by exhibiting before it, in an eminent degree, the results of Christian principle carried out in practice; that the good hand of an Almighty Preserver was round about its early and faithful members, eminently qualifying and strengthening them for every work and service to which they were called, and graciously extended for their preservation from harm, or bearing them up, and enduing them with Christian fortitude and patience, to suffer for the cause of truth, is now admitted by many not of its communion; and which few, I think, who have candidly studied its principles and history, will be disposed to deny. And though it should be admitted, that dimness in part has overspread its primitive lustre; yet there is satisfaction in believing that there are those within its borders who can rejoice that a remnant is still preserved who are endeavouring, “to walk by the same rule, and to mind the same things,” that were so precious to those worthy sons of the morning. And so long as the Society remains in any good degree established upon the ancient foundation, a body will be preserved, I humbly trust, who amid all the changes and fluctuations of time, and the varying opinions of men, will feel bound, not only to plead the cause of the oppressed, but to promulgate in their extent, and endeavour to exhibit in their practice, the pure principles of the gospel of Christ. A FRIEND.

*New England, 6th mo. 1838.*

For “The Friend.”

#### EXPOSITION OF THE FAITH OF FRIENDS.

*On the Divinity and Offices of our Lord and Saviour Jesus Christ.*

(Continued from page 255.)

WILLIAM PENN.

In replying to the charge that the Quakers do not trust in the death of Christ for pardon and salvation, he uses the following expressions:—

“They are so far from disowning the death and sufferings of Christ, that there is not a people on the earth that so assuredly witness and demonstrate a fellowship therewith, confessing before men and angels that Christ died for the sins of the world, and gave his life a ransom.” Works, vol. ii. p. 19.—1668.

His next report is—“We call not upon God in the name and mediation of Jesus Christ. But, reader, that thou mayest not thus be dogmatised upon, but better satisfied in thy sober enquiries, assure thyself the Quakers never knew any other name than that of Jesus Christ, through which to find acceptance with the Lord; nor is it by any other than Jesus, the Mediator of the new covenant, by whom they expect redemption, and may receive the promise of an eternal inheritance.”—*Ibid.*

In replying to an opponent, he says:—

“The fourth objection of Jenner is, that we hold ‘All that Christ did in the world, was only as a figure and example; therefore

we deny the Lord that bought us.’ To which William Penn replies:—This language he cannot produce in any author, that is an acknowledged true Quaker; for we affirm he did many things wherein he was neither a figure nor example: though in some sense he may be the former, and in many the latter: for in Him we have life, and by faith, atonement in his blood; yet ‘twas the language of the apostle Peter, ‘for even hereunto were ye called, because Christ also suffered for us; leaving us an example, that we should follow his steps.’ 1 Peter ii. 21.”—Works, vol. ii. p. 66.—1671.

The following confession of his Christian faith will be found in the second volume of his works, p. 420.

“I will end my part herein, with our most solemn confession, in the holy fear of God; that we believe in no other Lord Jesus Christ, than he who appeared to the fathers of old, at sundry times and in divers manners; and in the fulness of time, took flesh of the seed of Abraham and stock of David, became Immanuel, God manifest in flesh, through which he converted in the world, preached his everlasting gospel, and, by his divine power, gathered faithful witnesses; and when his hour was come, was taken of cruel men, his body wickedly slain, which life he gave, to proclaim, upon faith and repentance, a general ransom to the world; the third day he rose again, and afterwards appeared among his disciples, in whose view he was received up into glory; but returned again, fulfilling those scriptures, ‘He that is with you, shall be in you; I will not leave you comfortless, I will come to you again, and receive you unto myself.’ John xiv. 3, 17, 18. And that he did come, and abide as really in them, and doth now in his children by measure, as without measure in that body prepared to perform the will of God in; that he is their King, Prophet, and High Priest, and intercedes and mediates on their behalf; bringing in everlasting righteousness, peace and assurance for ever, unto all their hearts and consciences, to whom be everlasting honour and dominion. Amen.”—Vol. ii. p. 420.—1673.

His letter to Dr. John Collenges contains the following, viz:—

“And now I will tell thee my faith in this matter; I do heartily believe, that Jesus Christ is the only true and everlasting God, by whom all things were made, that are made, in the heavens above, or the earth beneath, or the waters under the earth; that he is as omnipotent, so omniscient, and omnipresent, therefore God.

“In short, I say, both as to this, and the other point of justification, that Jesus Christ was a sacrifice for sin, that he was set forth to be a propitiation for the sins of the whole world; to declare God’s righteousness for the remission of sins that are past, &c. to all that repented and had faith in his Son. Therein the love of God appeared, that he declared his good will thereby to be reconciled; Christ bearing away the sins that are past, as the scape-goat did of old, not excluding inward work; for, till that is begun, none can be benefited, though it is not the work, but God’s

free love that remits and blots out, of which the death of Christ, and his sacrificing of himself, was a most certain declaration and confirmation. In short, that declared remission, to all who believe and obey, for the sins that are past; which is the first part of Christ's work, (as it is a king's to pardon a traitor before he advanceth him,) and hitherto the acquittance imputes a righteousness, (inasmuch as men, on true repentance, are imputed as clean of guilt as if they had never sinned,) and thus far justified; but the completing of this, by the working out of sin inherent, must be by the power and spirit of Christ in the heart, destroying the old man and his deeds, and bringing in the new and everlasting righteousness; so, that which I writ against, is such doctrine as extended Christ's death and obedience, not to the first, but this second part of justification; not the pacifying [of] conscience, as to past sin; but to complete salvation, without cleansing and purging from all filthiness of flesh and spirit, by the internal operation of his holy power and spirit."—See Penna's works, vol. ii. p. 165, &c.—1673.

John Faldo, in writing against Friends, quotes as their language, "Christ, the offering, the light within." To which William Penna replies:

"This is no Quaker expression; and unless we are to answer for John Faldo's mistakes, we are unconcerned in it: only his malice is manifest; for he would by this insinuate, that we deny Christ to be an offering as in the flesh, and the body then offered up, to be concerned in our belief of the offering; but I do declare it to have been an holy offering, and such an one, too, as was to be once for all."—Vol. ii. p. 311.—1673.

From his "Invalidity of John Faldo's Vindication," I take the following, viz:—

"Before I leave this particular, I must again declare, that *we are led by the light and spirit of Christ*, with holy reverence to confess unto the blood of Christ shed at Jerusalem, as that by which a propitiation was held forth to the remission of the sins that were past, through the forbearance of God unto all that believe: and we embrace it as such; and do firmly believe, that thereby God declared his great love unto the world, for by it is the consciousness of sin declared to be taken away, or remission sealed to all that have known true repentance, and faith in his appearance. But because of the condition, I mean faith and repentance, therefore do we exhort all to turn their minds to the light and spirit of Christ within, that by seeing their conditions, and being by the same brought both into true contrition and holy confidence in God's mercy, they may come to receive the benefit thereof; for without that necessary condition, it will be impossible to obtain remission of sins, though it be so generally promulgated thereby."—P. 411.—1673.

In his answer to a false and foolish libel, he thus replies to the charge that "the Quakers deny the person of Jesus Christ," viz:—

"If by person of Christ is meant the man Christ Jesus, we deny the charge; for there

is no other name given under heaven by which salvation can be obtained. 'Tis Christ alone that hath brought life and immortality to light. He is the propitiation, the mediator and intercessor; and by him only can man come to God: and no man can come to him but such as come to his spirit in their own hearts. And such as have not the Spirit of Christ dwelling in them, are none of his."—P. 670.—1678.

From his "Address to Protestants," I extract the following sentiments, viz.—Speaking of divine love he says:—

"This is my commandment, said Christ, that ye love one another as I have loved you: and greater love hath no man than this, that a man lay down his life for his friends—ye are my friends, if ye do whatsoever I command you. Indeed he gave his life for the world, and offered up *one common sacrifice* for mankind. And by this one offering up of himself, once for all, he hath for ever perfected, that is, quitted and discharged, and taken into favour, them that are sanctified; who have received the spirit of grace and sanctification in their hearts; for such as resist it receive not the benefit of that sacrifice, but damnation to themselves.

"This holy offering up of himself by the eternal Spirit is a *great part* of his Messiahship; for therein he hath both confirmed his blessed message of remission of sins, and life everlasting, to as many as truly believe in his name, and hath given himself a propitiation for all that have sinned, and thereby come short of the glory of God; inasmuch that God is said by the apostle Paul to be just, and the justifier of him which believeth in Jesus, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Unto which I shall join his mediatorship or advocacy, linked together both by the apostle of the Gentiles and the beloved disciple John. The first, in these words, For there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. The apostle John expresseth it thus:—'My little children, these things write I unto you, that you sin not: and if any man sinneth, we have an Advocate with the Father, Jesus Christ the righteous; he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.'" So that, to be brief, the Christian creed, so far as it is declaratory, *lies eminently* in a confession of these particulars:—Of the divine authority of the New as well as of the Old Testament writings, and *particularly* of these *great, general and obvious truths*, therein expressed, viz. of God and Christ, his miracles, doctrine, death, resurrection, advocatship, or mediation, the gift of his light, spirit or grace, of faith, and repentance from dead works unto remission of sins, keeping his commandments, and lastly, of eternal recompense."—Vol. i. p. 762.—1679.

In the year 1695, a nameless answer to William Penn's "Key" was published, to which he soon returned a reply. In this he

takes occasion to comment upon a charge brought against him, of "dividing, as well as distinguishing between Christ and Jesus of Nazareth, and Christ and him that was born of the Virgin Mary," he uses the following expressions, viz:—

"But if he will allow us to speak our own mind, in our own words, and had rather we were in the right than in the wrong, which does but become an ingenious author, though it thereby appear that we are not what he had said us to be, then let him know, we *do not* divide or distinguish between Christ and Jesus of Nazareth. Nor did we ever say, that Jesus of Nazareth is Christ's instrument to appear in and by, for man's salvation; but that the word took flesh, and this is the Christ or anointed of God. And though sometimes the term Christ is given to the word, sometimes to the prepared body he took, as when he is said to die, and be buried, and raised again, &c., yet God manifest in the flesh, and Immanuel, God with us, in our nature, is that Christ of God or Christ the Lord, that God hath [exalted] and will exalt—the Enlightener, Redeemer, Saviour of the world, both an offering for all, and the Mediator and Sanctifier of all that desire to come to God by him."—Works, vol. ii. p. 817.—1695.

(To be continued.)

For "The Friend."

#### NEW ENGLAND YEARLY MEETING.

"Not forsaking the assembling of ourselves together."

The New England Yearly Meeting of Friends convened in Rhode Island, on the 11th, and continued by adjournments to the 15th inclusive of the sixth month. Epistles from the several yearly meetings of Friends on this continent, and one from each of the Yearly Meetings of London and Dublin, were received, and their contents afforded ground for acknowledgment that it is good for the members of the same household of faith, though distantly situated, thus to communicate with each other in the maintenance of a common cause—the precious testimonies which our predecessors in the truth believed themselves called upon to uphold among the nations of the earth. The state of society as unfolded by answers to the queries, called forth much pertinent advice. Although we yet have cause to mourn over our deficiencies, to the glory of the Great Head of the church we have had to acknowledge that his mercies are still extended to us.

The minutes of the Meeting for Sufferings having been read, elicited an expression of satisfaction with the proceedings of that body during the past year in the weighty concerns that have claimed its attention. Many hearts doubtless rejoiced, that they had seen fit, in a solemn and impressive manner, to memorialize congress against the admission of Texas,—that they have had under consideration the propriety of pleading in a similar way for the abolition of slavery in the District of Columbia, and that their timely influence had probably been the means of preventing the enactment of laws that would have occasioned

Friends some embarrassment on account of their well known testimonies against war in any form. It is greatly to be desired, that the undoubted truth that many of our important testimonies are becoming increasingly prevalent among men, will not induce a state of inaction on our part, but rather, inspiring Friends with new confidence that "truth will prevail," encourage them to hold on their way rejoicing, in the prospect of that day "when the kingdoms of this world shall become the kingdom of our Lord and his Christ."

The state of various Indian tribes continues to claim the sympathy of Friends in this section of the country; and a committee appointed to correspond with committees of other yearly meetings, was continued, and desired to labour, as way may open, and report to a future meeting. The Penobscots still continue under the care of Friends, who have from time to time been the means of rendering them important assistance.

The proposal made some years since to change the place of holding the yearly meeting, was brought to view, and the committee to whom that subject had been referred, reported that a suitable place had not been found, and they had, with great unanimity, concluded to suggest that the subject be discontinued on the minutes; which proposition was as unanimously approved by Friends of the different parts of the yearly meeting.

Several other interesting concerns claimed the attention of the meeting, but being necessarily absent during several sittings I was unable to observe their course. The company and labour of Friends from other yearly meetings were truly cheering. Much pertinent counsel was administered, and in an especial manner were the youth encouraged to increased devotedness to the cause of truth; to seek the Lord for their portion, and to bear the cross of Christ in humility. The meeting was decidedly a favoured occasion.

During the week a number of Friends convened for the purpose of taking into view the propriety and expediency of forming a society for the purpose of distributing tracts on moral and religious subjects according with Christianity as professed by Friends. The meeting was large, and a very general expression of unity resulted in the formation of "The New England Tract Association of Friends." E.

*The Sun to the Earth, on the Dawn of Morning.*

BY THOMAS RAGG.

Rejoice! rejoice! let the valleys laugh,  
Let the mountains smile, and the hills look gay,  
And flowers lift their heads, as they fondly quaff  
The beams of the bright returning day.  
I come! I come! in my splendour now,  
Chasing the gloom from the welkin's brow;  
I come! I come with my gladdening ray,  
Driving the shades of the night away.

Rejoice! rejoice! let the rolling streams  
Pour forth their song to the morning breeze,  
Reflecting abroad my brilliant beams  
In forms like the dreamer's phantasies.  
I come! I come on the wings of love,  
Let all to meet my embraces move;  
I come! I come on the wings of day,  
To chase the shades of the night away.

Rejoice! rejoice! let the woodlands ring  
With music's sweetest, gladdest sound;  
Let the lark ascend on delighted wing,  
And tell his joy to the heavens around.  
I come! I come! let the glad sound spread,  
And wake the drone from his drowsy bed,  
As my pioneer, the twilight gray,  
Scatters the shades of the night away.

Rejoice! rejoice! let each waking eye  
Be gladly turned to the eastern sphere,  
And every heart be filled with joy,  
To see my beams of brilliance near.  
I come! I come! let all rejoice,  
And wake the song with a cheerful voice  
I come! I come with a flood of day,  
To sweep the shades of the night away.

THE FRIEND.

SEVENTH MONTH, 7, 1838.

The overwhelming demonstrations of public sentiment in England in favour of an abandonment of the apprenticeship system in the colonies, and substituting immediate emancipation, it appears, had the effect to produce in the house of commons, a decided vote in accordance with the popular will thus unequivocally expressed. The ministry, nevertheless, being unprepared for or opposed to the measure, contrived by a subsequent vote to defeat it for the present. It is thought, however, that this will rouse the nation to still greater efforts, and that parliament will ere long be compelled to acquiesce. In the mean time, it would seem, that the colonies are about to take the business into their own hands, and to anticipate the action of the government at home, by voluntarily passing laws for immediate emancipation. In addition to information heretofore given, we copy the following from late papers.

*West India Emancipation.*—The bill for the entire abolition of slavery and the apprenticeship system in Barbadoes on the 1st of August next, passed both houses of the legislature of that island on the 16th of May, and received the governor's signature the same day. The *Barbadoes Mercury* also informs that a bill for the same purpose passed the legislature of St. Vincent on the 11th of May. The *Antigua Weekly Register* of May 22, says, "Tobago will soon give in, and it may be expected, that, on the 1st of August, there will be only Demarara, Trinidad, St. Lucia, and Dominica remaining. At all events, there will be so many colonies under a perfectly free system, that one must expect new principles of government, and measures of which no present idea can be formed for the future welfare of this part of the world generally."

From Jamaica, files of papers have been received to June 6. The legislature had been convened, to take into consideration the state of the island, under the laws of apprenticeship for the labouring population. The governor, in his address to the assembly, recommends the early and equal abolition of apprentices of all classes, in the confidence that the apprentices will be found worthy of freedom, and that it will act as a double blessing by securing also the future interests of the planters. He distinctly informed the assembly that her majesty's ministers would

not entertain any question of further compensation. The Jamaica Despatch, which has been the strongest advocate of the party opposed to abolition, says, that "the legislature is prepared to grant entire and unqualified emancipation;" and that "peace and tranquility reign triumphant" in the island. Our next information will probably be, of the passage of the act of emancipation.

*Abolition of Apprenticeship.*—We have received Jamaica papers from April 26 to June 5. The abolition of the apprenticeship in all the islands appears certain. The Despatch of May 30, says:

"We have received files of Windward Islands papers communicating the important intelligence that in Barbadoes, St. Christopher's, Nevis, Montserrat, Tortola, and St. Vincent's, acts had been passed terminating the apprenticeship on the 1st of August. Grenada it is expected will next follow the example."

In Jamaica there were several causes of excitement, and much acrimonious controversy between the planters, the governor and the special justices. The governor, however, in his opening speech to the legislature, June 5th, after stating at large his reasons, pronounces "it physically impossible to maintain the apprenticeship with any hope of successful agriculture," and further says, "In this posture of affairs it is my duty to declare my sentiments, and distinctly to recommend to you the early and equal abolition of apprenticeship for both classes.

"Jamaica is in your hands—she requires repose, by the removal of a law which has equally tormented the labourer and disappointed the planter; a law by which man still constrains man in unnatural servitude. This is her first exigency. For her future welfare she appeals to your wisdom to legislate in the spirit of the times, with liberality and benevolence towards all classes."

The speech was referred to a special committee, and it is highly probable that we shall soon hear of the extinction of the apprenticeship, and the total abolition of slavery in the important island of Jamaica.

Since the brief notice we published of the late New England Yearly Meeting, two communications on the subject, from different individuals, members of that body, have come to hand. The one received first in order of time was in the printer's hands prior to the reception of the other, which we mention for the satisfaction of the intelligent writer of the latter.

DIED, on the 16th of 5th month last, ANNA GUEST, in the 88th year of her age; an estimable member of the Society of Friends.

—at his residence, in Piquaway county, Ohio, on the 25th of 7th month, 1837, aged 61 years, ASHES GRANTER, a native of Warrington, York county, Pennsylvania, after a severe illness of seven days, which he bore with Christian fortitude.

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# THE FRIEND.

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For "The Friend."

## TIN PLATE WORKING.

As all the readers of "The Friend" are familiar with the various articles manufactured from tin, as it is commonly called, I think the following description of the mode of covering the iron plate with that metal cannot fail of interesting the most of them.

The most accurate account that has appeared of the several processes which are usually pursued in the manufacture of tin-plate, was communicated by Mr. Parkes the chemist, in the Memoirs of the Literary and Philosophical Society of Manchester. That article, and information derived from a personal inspection of a tin-plating establishment of considerable extent, will be the sources from whence the following details are drawn. The first thing to be attended to, is the preparation of the latten, or leaves to be tinned; for this purpose the rich Welsh iron, or at least English iron of the finest quality, and known in the trade as tin-iron, being such as is generally prepared with charcoal instead of coke, must be selected for this operation. This material is received either in long flat bars, or in rough slabs called blooms; these latter pieces being about thirty inches in length, six inches wide, and weighing eighty pounds: after being made red-hot, these are passed repeatedly between rollers, until reduced to about three eighths of an inch in thickness. When cooled, the pieces are applied to a pair of massy shears, worked by machinery, and cut into lengths ten inches by six; these, by being passed many times through the fire, and between the rollers, are reduced to as thin a state as the process will conveniently admit: the sheet of metal is then doubled, and again rolled out until it will extend no more, when it is doubled again, and the operation of rolling repeated upon the quadrupled sheet. It is then carried to the cutting room, where a man, with the assistance of stout shears, pares off the jagged edges, and reduces the whole to a certain size, after which, having cut the piece across, he rips asunder the laminæ into eight separate sheets. As the workman shears the plates,

he piles them in heaps, occasionally putting one plate cross-ways, to indicate the quantity technically called a box, and consisting of 25 plates.

The plates are now taken from the shears-house by a workman called the *scaler*, who, preparatory to their being *cleansed*, bends them singly across the middle into the shape of a gutter-tile, thus,  $\cap$ . The cleansing, as it is called, is commenced by steeping the plates for the space of four or five minutes in a leaden trough, containing a mixture of muriatic acid and water, in the proportion of four pounds of acid to three gallons of water: this quantity of the diluted acid will generally be sufficient for 1800 plates, or eight boxes. When the plates have been steeped for the time prescribed, they are taken out of the liquor, and placed upon the floor three in a row, and then, by means of an iron rod put under them, they are conveyed to a reverberatory furnace or brick oven heated red-hot, where they remain until the heat causes to fall off a thick scale, the removal of which was the object in submitting them to this high temperature. In this oven they are placed in rows, three in each row; and it is here, as well as in the previous process of pickling, that the convenience of the plates being bent will be apparent; for it is obvious that, if they lay flat on the bottom of the oven, the flame which detaches the scale could play only on one side of the metal, whereas, by being bent, as already described, the flame can operate equally on both sides. When the plates are taken from the oven, they are placed on a floor to cool; after which they are straightened and beaten smooth on a cast-iron block. The workman knows, by the appearance of the plates during this operation, whether they have been well sealed; for if they have, that is, if the rust or oxide which was attached to the iron has been properly removed, they will appear mottled with blue and white, something like marbled paper.

As it is impossible the plates can go through the foregoing process without being in some measure warped, or otherwise disfigured, they are now again passed singly between a pair of hard polished rollers, about eighteen inches long, and thirty inches in diameter. These rollers are used without heat, but they are screwed very close one upon the other, so that the utmost pressure may be given to the plates. This operation is called *cold rolling*; and not only gives a high degree of smoothness to the plates, but likewise communicates that peculiar elasticity which belongs to them.

When the plates have undergone the last-mentioned process, they are put one by one into troughs, filled with a liquid preparation called the *lyes*. This is merely water in

which bran has been steeped for nine or ten days, until it has acquired a sufficient acidity for the purpose. The design of putting the plates into the troughs *singly*, is, that there may be more certainty of the liquor getting between them, and both sides of the plates being acted upon by the lye. In this liquor they remain for ten or twelve hours, standing on the edges; but they are turned or inverted once during that time.

The next operation is called *pickling*, and consists in submitting the plates to the effect of a mixture of sulphuric acid and water, in proportions varied according to the judgment of the workman. The trough in which this operation is conducted is composed of thick lead, and the interior of which is divided by partitions of the same metal. Each of these divisions is by the workmen called a *hole*, and each of them will contain about one box of plates. In the diluted sulphuric acid, contained in the different compartments of this vessel, the plates are agitated for about an hour, or until they have become perfectly bright, and entirely free from the black spots which are always upon them when they are first immersed in it. Some nicety, however, is required in this operation, for if the plates remain too long in the acid, they will become stained by it, or blistered, as the workmen term it; but practice enables a careful operator to judge of the time when they ought to be removed. It may be remarked that both this and the former process with the acidulated water, are hastened by giving to the menstrua an increase of temperature, by means of heated flues running under each trough.

When the plates come out of the pickle, they are put into pure water, and scoured in it with hurds and sand, to remove any remaining oxide or rust of iron that may be still attached to them; for wherever there is a particle of rust, or even dust upon them, there the tin will not fix; they are then put into fresh water, to be there preserved for the process of tinning. The design of putting the plates into pure water after they come out of what is termed *the soures*, is to prevent their becoming again oxidated; and it is remarkable that, after these operations, they will acquire no rust, although they should be kept twelve months immersed in water.

It will be perceived that all these processes are nothing more than preparatory measures for the operation which is to succeed, viz. that of tinning.

For this purpose, a strong cast-iron bath, capable of containing two hundred or three hundred sheets of metal, and about five cwt. of molten tin, is fixed so as to be heated from a fire-place underneath it, and by flues which

go round the pot or bath. This tin pot is nearly filled with a mixture of *black* and *grain* tin, in about equal proportions, and a quantity of tallow or grease, sufficient, when melted, to cover the fluid metal to the thickness of four inches, is put to it. The use of the grease is to preserve the tin from the action of the atmosphere, and, consequently, to prevent it from oxidating. The workmen also say that it increases the affinity of the iron for the tin, or, as they express it, that it makes the iron plates take the tin better. It is curious that *burnt grease*, or any kind of empyreumatic fat, effects the purposes better than pure fresh tallow.

Another pot, which is placed beside the tin-pot, is filled with grease only; and in this the prepared plates are immersed, one by one, before they are treated with the tin; and when the pot is filled with them, they are suffered to remain in it so long as the superintendent thinks necessary. If they remain in the grease an hour, they are found to tin better than when a shorter time is allowed them.

From this pot they are removed, with the grease still adhering to them, into the bath before mentioned as containing the body of melted tin; and in this they are placed in a vertical position, from two hundred to three hundred or more occupying the receptacle at once; and, for the sake of their being thoroughly tinned, they usually remain in it one hour and a half; but occasionally more time is required to complete this operation. The metal is kept as hot as it can be made without inflaming the grease on its surface.

When the plates have lain a sufficient time immersed in the melted tin, they are taken out by means of tongs, and placed upon an iron rack or grating, that the superfluous metal may drain from them; but, notwithstanding this precaution, there is always twice or three times as much metal adhering to them as is necessary, and this is taken off by a subsequent process, called *washing*. As this process is rather complicated, it will be necessary to describe it with some minuteness.

In the first place the wash-man prepares an iron pot, which he nearly fills with the best grain tin in a melted state; another pot of clean melted tallow, or lard free from salt; a third pot with nothing within it but a grating to receive the plates—and a fourth, called the *listing-pot*, with a little melted tin in it, about enough to cover the bottom to the depth of a quarter of an inch; all supported by substantial brickwork, and at a height most convenient for the operations of the workmen.

The building in which the pots are fixed is called the *stow*: the plates are worked from the right hand to the left of the stow.

The parting in the wash-pot is a recent improvement. The design of it is to keep the dross of the tin from lodging in that part of the vessel where the last dip is given to the plates. By using the *common tin* in the first process of tinning, much oxide or dross adheres to the surface of the plates, and this runs off in the wash-pot, and comes to the face of the new metal; but this partition enables the operator to prevent it from spread-

ing over the whole surface of the pot. Were it not for this partition, the wash-man must skim the oxide off the fluid metal every time he puts plates into it.

The pots being in a state of fitness, the wash-man commences his part of what remains of the business, by putting the plates which have undergone the various operations hitherto described into the vessel containing *grain-tin*, and called the wash-pot. It should be remarked, that none but *grain-tin* is ever put into this vessel, for the whole of the *common tin* which is consumed in this manufacture is used in the first process, viz. that which is called tinning. The heat of the large body of wash-tin soon melts all the loose tin on the surface of the plates, and so deteriorates the quality of the whole mass, that it is usual, when sixty or seventy boxes have been washed in the *grain-tin*, to take out the quantity of a block, say three cwt. and replenish the wash-pot with a fresh block of pure *grain-tin*. These vessels generally hold three blocks each, or about half a ton weight of metal. That which is taken out of the wash-pot, when it is replenished with pure metal, is given to the tinnman to put into his pot.

When the plates are taken out of the wash-pot, they are carefully brushed on each side with a brush of hemp of a peculiar kind, and made expressly for the purpose. This operation is thus performed:—the wash-man first takes a few plates out of the pot, and lays them together before him on the stow; he then takes one plate up with a pair of tongs, which he holds in his left hand, and, with the brush in his right, sweeps one side of the plate; he then turns it, and repeats the operation on the other side, and immediately dips it once more into the hot fluid metal in the wash-pot, and, without letting it out of the tongs, instantly withdraws it again, and plunges it into the grease-pot. A person who has not seen the operation can form but a very inadequate idea of the adroitness with which this is performed: practice, however, gives the workman so much expedition, that he is enabled to make good wages, although he obtains only three-pence for the brushing and metallic washing of 225 plates. An expert wash-man, if he make the best of his time, will wash twenty-five boxes, consisting of 5625 plates in twelve hours; notwithstanding every plate must be brushed on both sides, and dipped twice into the pot of melted tin.

As a reason why the plates are dipped twice, it must be recollected that they are brushed quite hot, and before the tin is set; therefore, if they had not the last dip, the marks of the brush would be visible. Moreover, the brush takes the greater part of the tin off them, so that if they were removed to the grease-pot without being redipped, the hot grease would take off what remained.

The only use of the grease-pot is to take off any superfluous metal that may be upon the plates; but this is an operation that requires great attention, because, as the plate is immersed in the grease while the tin is in a melting, or, at least, in a soft state upon it, a part must run off, and the remainder become

less and less while the plate continues in it; therefore, if ever these plates should be left in the melted tallow longer than is absolutely necessary, they will doubtless require to be dipped a third time in the tin. On the other hand, if the plates were to be finished without passing through the grease, they would retain too much of the tin, which would be a loss to the manufacturer; and besides, the whole of the tin would appear to be in waves upon the iron.

It is important that the temperature of the melted tallow should be attended to, it being required to be hotter or colder in proportion as the plates are thinner or thicker; for if, when the tallow is of a proper temperature for a thin plate, a thick one was to be put into it, it would come out, not of the colour of tin, as if ought to be, but as yellow as gold. The reason of this is evident: the thick plate contains more heat than a thin one, and, consequently, requires the tallow to be at a lower temperature. On the contrary, if a parcel of thin plates were to be worked in a pot of tallow which had been prepared for thick ones, such a pot would not be hot enough to effect the intended purpose.

In consequence of the plates being immersed in the melted tin, and subsequently in the grease-pot, in a vertical position, there is always, when they have become cold, a list or selvage of tin on the lower edge of every plate, which is removed in the following manner:—An assistant, called the list-boy, takes the plates when they are cool enough to handle, and puts the lower edge of each one by one into the list-pot, which is the vessel before described as containing a very small quantity of melted tin. When the list is melted by this last dip, the boy takes out the plate, and gives it a smart blow with a thin stick, which disengages the superfluous metal; and this falling off, leaves a faint stripe in the place where it was attached; and this list-mark may be discovered on every tin plate which is exposed for sale.

The final operation is to cleanse the plates from the grease; for this purpose they are handed, while warm, to women, who instantly place them in bins of dry bran, with which, by means of hurds, they are rubbed until they are quite clean, and present that silvery appearance which is so characteristic of the best English tin plate, and which is allowed to surpass in beauty that manufactured in any other country.

#### MORNING.

Sweet is the breath of morn, her rising sweet  
With charm of earliest birds; pleasant the sun,  
When first on this delightful land he spreads  
His orient beams on herb, tree, fruit, and flowers.

That is a fine passage in Josephus in which he informs us that the people of Jerusalem issued out of the eastern gate of the city, to salute the sun on his first rising; and there is nothing more beautiful in the celebrated Song of Solomon, than those passages in which the admiring naturalist exhorts his "fair one" to "rise up and come away"—at *day break* and while the *shadows of night* are

retiring, to "await the Sun with healing in his beams." There is something in the opening of the dawn at this season that enlivens the spirits with a sort of cheerful seriousness, and fills one with a certain calm rapture in the consciousness of existence. "For my own part, at least," said an amiable moralist, "the rising of the sun has the same effect on me as it is said to have had on the celebrated statue of Memnon; and I never see that glorious luminary breaking out upon me, that I do not find myself harmonized for the whole day." The wise man, too, found that early hours were auxiliary to both business and pleasure, and he accordingly corroborated his health and kindled his fancy by the air and scenery of the morning.

If there is any one time more than another auspicious to enjoyment, it is when the voice of song is heard, warbling "under the opening eyelids of the morn," filling Nature's great temple with the matin hymn of praise. It is the time for thoughts of love and hope; the creatures that delight in darkness have retired; the air is calm as an infant's breathing; and every herb and flower of the field is arrayed with its dewy jewelry, to welcome and do honour to the hour—the hour which comes like the return of youth to age, and of re-awakened life to all. The heart of the town-prisoned man, contracted with the constricting cares of life, expands, rejoices, and takes in all; his dulled spirits dance, and his whole system, well nigh hardened into brick and lime, is juvenalized, amidst the rural influences of the first fresh hours of a June morning.

Nothing in the language of description can be more admirable than Milton's description of the vernal glories of Paradise, and the transports of our first parents, when they first looked upon that "delightful land." How touchingly does Adam exhort his consort to awake to the enjoyment of her shrubs and flowers:

Awake! the morning shines, and the fresh field  
Calls us; we lose the prime to mark how spring  
Our tender plants; how blows the citron grove;  
What drops the myrrh; and what the balmy reed;  
How Nature paints her colours; how the bee  
Sits on the bloom, extracting liquid sweet.

Even the austerity of metaphysical morals has allowed that castle-building is no vicious employment, and the aerial architects of this species of structure will discover in their morning walks capital materials for those "houses not built with hands." The mind is then docile to the lessons of Reason, and alive to the impressions of Fancy; and the man of business, as well as the idler and the poet, will find an early ramble most propitious to their respective vocations. To this, seriously and reverently must be added that duty, pious gratitude, the gravity and stillness of the hour, as though a general orison was offering, and nature were on her knees, will all conspire to make our *better thoughts* rise to Him who "showeth faithfulness every night, and loving-kindness in the morning;" who "sendeth forth light, and it goeth," and who *calls it again*, and it obeyeth with fear.—*Late Paper.*

### Magnitude of the London and Birmingham Railway.

The London and Birmingham Railway is unquestionably the greatest public work ever executed, either in ancient or modern times. If we estimate its importance by the labour alone which has been expended on it, perhaps the Great Chinese Wall might compete with it; but when we consider the immense outlay of capital which it has required,—the great and varied talents which have been in a constant state of requisition during the whole of its progress,—together with the unprecedented engineering difficulties, which, we are happy to say, are now overcome,—the gigantic work of the Chinese sinks totally into the shade.

It may be amusing to some readers, who are unacquainted with the magnitude of such an undertaking as the London and Birmingham Railway, if we give one or two illustrations of the above assertion. The great Pyramid of Egypt, that stupendous monument, which seems likely to exist to the end of all time, will afford a comparison.

After making the necessary allowances for the foundations, galleries, &c., and reducing the whole to one uniform denomination, it will be found that the labour expended on the great Pyramid was equivalent to lifting fifteen thousand seven hundred and thirty-three million cubic feet of stone one foot high. This labour was performed, according to Diodorus Siculus, by three hundred thousand men, and by Herodotus, by one hundred thousand men, and it required for its execution twenty years.

If we reduce in the same manner the labour expended in constructing the London and Birmingham Railway to one common denomination, the result is twenty-five thousand million cubic feet of material (reduced to the same weight as that used in constructing the Pyramid) lifted one foot high, or nine thousand two hundred and sixty-seven millions cubic feet more than was lifted one foot high in the construction of the Pyramid; yet this immense undertaking has been performed by about twenty thousand men in less than five years.

From the above calculation has been omitted all the tunnelling, culverts, drains, ballasting, and fencing, and all the heavy work at the various stations, and also the labour expended on engines, carriages, wagons, &c.; these are set off against the labour of drawing the materials of the Pyramid from the quarries to the spot where they were to be used—a much larger allowance than is necessary.

It will be evident that such a work as this could only have been undertaken in a country abounding with capital and possessing engineering talent of the highest order. The steps by which the science of railways has arrived at its present position were slow, yet progressive. Railways of wood and stone were in use, as well as the flat iron or tramrail, in the middle of the seventeenth century, particularly among the collieries of the north, and were gradually improved from time to time; they still, however, retained a character totally distinct from those structures which will soon

form the means of transport through all the principal districts of the kingdom.—*Late Paper.*

*Extracts from the Letters and Journal of Daniel Wheeler, now engaged in a religious visit to the inhabitants of some of the islands of the Pacific ocean, Van Dieman's Land, and New South Wales, accompanied by his son, Charles Wheeler.—PART III.*

(Continued from page 317.)

31st of 10th mo. In the course of the day I have been a good deal sunk, at the prospect before me of the native meeting to-morrow morning; but my trust is in Him whom I have been favoured to know; in whom I have believed, and who said, "Counsel is mine, and sound wisdom; I am understanding, I am strength."

11th mo. 1st. (*First day.*) Although half-past nine was the time fixed for the native meeting to begin, yet the people were observed moving along by the edge of the sea-coast, in small parties towards the meeting-house by half-past seven in the morning. On this account we landed earlier than the time agreed upon, that they might not have to wait long before our arrival, seeing they could not be blamed for not keeping near to the time appointed, for want of the means of ascertaining the hour. On reaching the place we found the meeting nearly gathered, and Charles Barff at his post. Perhaps the number collected did not exceed materially one thousand persons.

C. Barff began at an early period to read my certificates. I had been under a heavy load of exercise during the time we had been in the meeting-house, which had been the case from an early hour in the morning; but now the cloud seemed (as it were) to rise from off the tabernacle, and my way seemed clear to stand up.

When profound silence reigned, my soul saluted all present in the love of the everlasting gospel in the apostolic language of "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 ever-lasting covenant, make you perfect in every good work," &c. A pause now followed, and when the attention of the people was firmly fixed, I proceeded with "Launch out into the deep, and let down your nets for a draught," showing the result of willing obedience to this, and every other command of our Lord, even though we may (as it were) have toiled all the night and taken nothing, as had been the case in reality from the reply of Simon Peter, "Master, we have toiled all the night and have taken nothing; nevertheless at thy word I will let down the net." That the blessing divine might perhaps be witnessed amongst us this morning, if such a disposition was happily wrought in our hearts; and increase and extend, as from vessel to vessel, until all were filled. "I am the light of the world," said Christ: "he that followeth me shall not walk in darkness, but shall have the light of life." And to this I wish to turn the attention of all mankind, that Christ may

dwell in their hearts by faith, which is in Him: then indeed would they be effectually turned "from darkness to light, and from the power of Satan to the power of God;" and witness for themselves the light of the knowledge of the glorious gospel of Christ so to shine in their hearts, as to be to them the power of God unto salvation. This was the most attentive audience that I have yet stood before as a spectacle: my heart was greatly enlarged, and utterance abundantly given me, far beyond what I have endeavoured to convey; tending to turn the people more and more to the teachings of the Holy Spirit of the great heavenly, and only true teacher in their own hearts; which would tell them all things that ever they did, and by which they must be converted and born again, or they could not enter the kingdom of God. The solemnizing power of Truth with which we were highly favoured, and of which I trust there were many sensible witnesses, reigned over all: under the covering of which the meeting broke up, in great quiet and order.

When the people were fairly at liberty, they crowded round us, of all ages and sexes, to shake hands; in numbers beyond all practicability of ascertaining. I scarcely remember any previous meeting after which I felt so much heated, and which a long walk, exposed to the scorch of a vertical sun nearly at noon-day, helped not a little to increase. I told Charles Barff that I preferred remaining on shore, as I was looking forward to attend the afternoon meeting at three o'clock.

By keeping in the quiet, I was refreshed and ready when the meeting time came round. The people assembled early, and in number far exceeding what usually attend in an afternoon. I had again to turn them to that Holy Word, by which they must be born again, that liveth and abideth for ever. This was the hope of David; he waited patiently for it: he said, he waited for the Lord more than they that watch for the morning. "My soul doth wait, and in his word do I hope."

After the meeting broke up, we were spared the ceremony of shaking hands by a discussion which took place among the people. As this was in (to me) an unknown tongue, and as no interpreter came forward, I felt myself at liberty quietly to retire, as all the speakers were to me but barbarians or foreigners, as I am amongst the natives of these islands without an interpreter.

It afterwards appeared that a proposition had been made to provide a feeding for the strangers on the fifth instant. Upon enquiry, I found that it is entirely a voluntary and free-will offering of the people themselves, and not arising from any constraint or order of the chiefs. This being ascertained, I feel a willingness to accept the kindness intended to be shown, at the same time hoping that good may come out of it. As regards the body of the people at large, this *feeding*, as it is termed, amounts to little more than the great bulk of the company bringing their vegetable food with them, and eating it, when collected together, by general consent at the same time. The seamen of the "Henry Freeling" attended both these meetings in an

orderly manner. Returned on board to tea, under a feeling of poverty and unworthiness. 2d of 11th mo. In the morning engaged on board. Charles Barff came off, bringing with him John Platt, the eldest son of the missionary, who had returned late the preceding evening from Bolabola, to which island he had been with a small native built schooner, to bring from thence a part of his father's cattle, many of which are still remaining upon that island. The mission is entirely withdrawn from Bolabola, the people having generally given themselves up to intoxication, converting even their bread-fruit into spirit by distillation.

In the afternoon went on shore for exercise. Met with Charles Barff, and after going with him to see a patient labouring under a dreadful attack of the elephantiasis, went to look at the grave of the late James Loxton, with whom I became acquainted when in London about two years ago, then a fine young man. In this comparatively short space of time, (a fourth part of which had been expended on the passage out in the "Tuscan," or thereabouts,) he had arrived at this island, commenced his work, and finished his course: his widow has since become a mother, and returned to England with her infant charge in a British whaler.

3d of 11th mo. Visited the ancient and extensive Marais at the east end of the island, accounted the most celebrated in the South Seas, and upon which the sacrifice of human life has been witnessed to an horrible extent. One of these was styled sacred to the god of wars, another to the god of thieves, &c. A native, not far advanced in years, who accompanied us, had himself been twice present at an exhibition of these dreadful realities; many human bones were lying about. To-morrow afternoon a meeting is appointed to be held on the island of Tahaa, not many miles distant from Raiatea, and sheltered within the same coral reef. It being the usual time for holding the native meeting, and notice having been sent yesterday of our intention to be there, it is hoped that those islanders will generally attend on the occasion. Tahaa is under the control of the government of Raiatea.

4th of 11th mo. After dinner set out in company with Charles Barff, in a whale-boat, with a fine breeze of wind, for Tahaa. On landing, we stopped at the chief's house while the people were collected. On repairing to the meeting-house but few had come, and for some time the prospect was discouraging, particularly so to myself, as I felt much depressed, and more than usual in a state of desertion and barrenness. As the number of people increased, their general behaviour indicated them to be strangers to the important object for which they are in the common practice of assembling; which may be readily conceived and allowed for, as they are seldom visited even by missionaries at the present day. Since the death of James Loxton, and the absence of George Platt on the Samoas mission, they have even been without a native teacher. After my certificates were read, I seemed to have little to communicate beyond remarking, that it would be understood by

what they had heard, I had not come amongst them from any sinister or private motive of my own, but that I might be found standing in the counsel of the Divine will; that I sought not theirs but them; the welfare of the immortal part in them. For this cause I had left all that is dear to me on earth, and that in coming amongst these islands, I counted not my life dear, "so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." That the special object of my coming was to turn their attention to the power of Divine grace in their own hearts. That they were not beyond the reach of that eye, that neither slumbereth nor sleppeth. "He that keepeth Israel shall neither slumber nor sleep;" and although they were left without an outward teacher, yet if they turned to this light of Christ in their own hearts, in earnestness and sincerity, they would have a Teacher indeed, that teacheth as never man taught; which could never be taken away or removed: and which, if sought after and obeyed, would make them the Lord's children, "heirs of God, and joint heirs with Christ" in his heavenly Father's kingdom. They would then be members of the Lord's church, because the Lord's children, all of whom it is declared are taught of him; in righteousness shall they be established, and great shall be their peace. I had largely to speak to them on the great and momentous work of regeneration, and the only blessed means by which this can be effected; that of obedience to the manifestation of the light of Christ, which shineth in every heart, through his Holy Spirit, by which we must all be born again.

I had also to speak on the incalculable value of the Holy Scriptures: that all Scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, &c. and points to the Saviour of the world from the earliest age of time, as the seed of the woman, that shall bruise the serpent's head. And that they show forth the gracious dealings of the Almighty, and testify his love to man, and are replete with heavenly precepts, examples, and parables. It is a blessed Book, the Book of books, setting forth the revealed will of God. The meeting at first seemed as if it would be unsettled, but it sunk down into quietness as I proceeded; and before it closed, was eminently owned by the Divine Master. I think I never observed more attention and interest exhibited, and the countenances of many of the people bespoke the solidity of their minds.

After noticing several of the people, we proceeded towards our boat, which the natives had tolerably well loaded with food. After taking final leave, we were favoured to reach Raiatea before dark, and drank tea at the mission-house.

5th of 11th mo. This morning our decks were crowded with the Raiateans, who began to bring on board an abundant supply of pumpkins, pine-apples, fowls, &c., which they bartered for at a low rate. At noon went on shore to partake of the feeding at Tamatoa's new house, which was opened (for the first



time) on the occasion of this public dinner. The building, although extremely large, was well filled, and the whole affair conducted throughout in an orderly manner. Many able speakers among the people enlarged in an impressive manner upon the privileges they now enjoy; contrasting their present state (however much below the standard of morality and virtue) with the state they were once in, when heathenism reigned unopposed, and every man did what was right in his own eyes. When these had apparently finished, I told Charles Barff that I wished to speak to the people at a suitable time, which he communicated to me, and a general silence soon prevailed. My mouth was opened freely to declare the day of the Lord amongst them, to the great relief of my own mind, standing up with "Behold how good and how pleasant it is for brethren to dwell together in unity" &c., declaring the blessedness of those that believe the gospel, that repent and obey it. Such find it not to be a mere outward declaration of good things to come, but the power of God unto salvation, from sin here, and to their everlasting comfort hereafter. It proved a solemn opportunity. May it long be remembered, to the Lord's glory and praise, by the humble thanksgiving of many. Under a peaceful feeling I took leave of the people and the chiefs, and returned forthwith to the vessel.

Found a canoe from Tahaa, with the native school-teacher and family, who paid us a short visit, and to whom some trifling presents were made. The natives on shore, perceiving our return on board, came off with every kind of supply in their power to offer, and kept us very busily employed until it was time again to go on shore to pay a farewell visit to Judith Platt and family, whose uniform kindness could not well be exceeded. At eight P. M. took leave, and on reaching the "Henry Freeling," prepared for sailing in the morning, if nothing arose to prevent. The natives were on board at an early hour this morning, the 6th of 11th mo., and I felt desirous to accommodate them in taking their different articles that were at all likely to be of use to the ship. As soon as the signal was made for sailing, Charles Barff came on board, when all our payments were nicely arranged with the bartering parties; and having taken in the pilot, the anchor was weighed, and we proceeded from Tyroa towards the western passage through the reef. For several hours we were baffled between the two islands of Raiatea and Tahaa, the wind often light, and shifting from side to side every few minutes. At length a fresh breeze sprung up, and after making a few tacks got clear of every shoal, and into the fair way passage. Discharged the pilot, and made sail to the westward, with a fine trade-wind for the island of Bolabola at half-past one, A. M. Soon after five o'clock we entered through a fine opening in the reef which encircles this island, and worked up into a beautiful, well-sheltered, and capacious harbour, or haven, sufficiently extensive to contain a great part of the British navy. Anchored in fourteen fathoms water, opposite the once flourishing missionary settlement at

Vaitape, in latitude 16° 27' south, 152° 8' west longitude.

(To be continued.)

For "The Friend."

### PROTECTION TO ABORIGINES.

It is gratifying to know, that several religious societies are extending care and instruction to some of the tribes of Indians. Yet much remains to be done, and as there are amongst us many who are blessed with talents to enable them to "assist in protecting and promoting the advancement of defenceless or uncivilized tribes," may the sympathies and energies of these be so wisely directed towards the descendants of the original inhabitants of our country, as to devise plans similar to the "British and Foreign Aborigines' Protection Society."—And we hope, the publication of the following "address" will have a tendency to excite our philanthropists more closely to consider the calls upon their kindness and superior knowledge from our poor aborigines,—and by administering aid and protection, ameliorate the condition of these depressed and neglected people who were once the proprietors of this land, and the kind and useful friends of our ancestors.

#### *British and Foreign Aborigines' Protection Society.*

PRESIDENT.—T. FOWELL BUXTON, Esq. M.P.

#### COMMITTEE.

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C. Hindley, Esq. M.P.	Ebenezer SMITH, Esq.

#### TREASURER.

H. TUCKET, Esq. 20, Finsbury Circus.

#### SECRETARIES.

S. BANNISTER, Esq. 21, Lincoln's Inn Fields.  
W. M. HIGGINS, Esq. 54, Watling Street.

#### Regulations.

I. THE OBJECT.—The object is to assist in protecting and promoting the advancement of defenceless or uncivilized tribes.

II. THE MEMBERS.—The Members shall be of two classes, Ordinary and Honorary. A subscription of one guinea a year, or a donation of £10, shall constitute an Ordinary Member. An Honorary Member shall be elected by a majority of the Committee.

III. THE DIRECTION.—The business of the Society shall be transacted by a Committee of at least twenty-four members, exclusive of the President, Vice-Presidents, Treasurer, and Secretaries, each of whom shall be allowed a vote. This body shall have the entire control of the affairs of the Society, and the

disposal of its funds, for the attainment of its objects.

IV. MEETINGS.—The Committee shall meet at least once every month, and four members shall be a quorum.

The general meetings shall be held annually in London, in the month of May, and oftener, if necessary, to choose a Committee, Treasurer, Secretaries, and Collector; and to receive reports, and deliberate on what further steps may best promote the object of the Society.

V. BRANCH ASSOCIATIONS.—The formation of Branch Associations shall be promoted both at home and abroad; and a regular correspondence maintained with them by the Parent Society.

#### ADDRESS.

It is a melancholy fact that the intercourse of Europeans with the uncivilized aboriginal tribes has, in almost all cases, been characterized by injustice on the one side, and suffering on the other. By fraud and violence, Europeans have usurped immense tracts of native territory, paying no regard to the rights of the inhabitants. In close alliance with the process of usurpation, has been that of extermination, which has already been carried to an incredible extent. In some cases the work of destruction is already complete, while in others it has made, and is still making, the most fearful advances. There is scarcely a tribe that has had communication with what are called the civilized nations which is not the worse for the intercourse. European diseases and vices have been so deeply ingrafted, that the extinction of the native races cannot be far distant, if measures be not speedily taken to check the growth of these evils.

It is, however, satisfactory that the desire to improve the religious, moral, and political condition of mankind, keeps pace with the increasing intellectual freedom of our native country. We, as a nation, have not only sought to loosen the mental bondage of our own countrymen, by the establishment of schools and the removal of many barriers to religious and intellectual improvement, but we have struggled to establish the liberties of man in our colonial possessions, by the abolition of negro slavery. Societies have also been established for the diffusion of Christianity among ignorant and idolatrous nations, and much good has resulted from their labours. But, although these efforts have been made to benefit the slave population and aboriginal tribes, we can as yet be scarcely said to know the extent of our duties towards the uncivilized races of our fellow men. The missionary societies are established on such principles and for such objects as prevent them from interfering, except on particular occasions, with the civil and political condition of the natives. They have, however, long felt the importance of protecting the natural rights and promoting the civilization of those communities, for whom they provide the constant administration of sacred truth. The British and Foreign Aborigines' Protection Society has been formed for these purposes.

The first object of the Society will be to

collect authentic information concerning the character, habits, and wants of the uncivilized tribes, and especially those in or near the British Colonies. Our present knowledge is for the most part confined to the imperfect notices of travellers, who, with numerous admirable exceptions, have devoted so little attention to the subject, or have been so much biased by prejudice, as to forbid full dependence on their opinions. Further evidence will, consequently, in many cases be required, before efficient measures can be adopted to relieve the condition and to promote the civilization of the several communities. The Society has therefore commenced its operations by the election of Corresponding Members, the number of whom will, from time to time, be increased; and by the information they give, and that derived from other sources, the future proceedings of the Society will be in a great measure regulated.

It is not, however, sufficient that the Society alone should be in possession of accurate information. One of its most important duties will be to communicate in cheap publications those details which may excite the interest of all classes, and thus ensure the extension of correct opinions.

It is probable that some cases may be brought under the attention of the Society in which the interference of the legislature may be required, and it will then be necessary to appeal to the government, or to parliament, for the relief of those who, as natives of our colonies, have a right to the protection of British laws. The distinctions which have been drawn between the privileges and immunities of the settler and of the native must be removed. Nor will this, it is anticipated, be difficult of accomplishment, for the enquiries recently made by the house of commons afford a prospect that the political and social injustice so long suffered by the aborigines will soon receive the attention of an enlightened government.

To obtain justice for the natives by an improved administration of law, is now the Society's principal object. But it hopes to do more than this, by its efforts to convince European settlers that they will better consult their own interests by conciliatory conduct towards the native inhabitants, than by any measures of oppression and violence.

The plans to be adopted by the Society for the benefit of the native tribes in existing colonies, will depend upon the circumstances in which they may be found; but in the event of the formation of new settlements, every effort will be made to secure the rights of the natives. The principles of the illustrious William Penn are as wise as they are just:—for the purchase of land is a safer as well as a better title, than the acquisition thereof by fraud or force, and its maintenance by oppression and bloodshed.

The Committee cannot, however, too strongly impress upon the public mind the determination of the Society to be governed in all its measures by the fact, that the complete civilization and the real happiness of man can never be secured by any thing less than the diffusion of Christian principles.

### Prize Essay.

The Committee of the "British and Foreign Aborigines' Protection Society," have offered a prize of £50, given by one of their members, for the best essay on the present state of the uncivilized and defenceless tribes; the causes which have led to the diminution of their numbers, and their debased condition; and the best means of protecting them, and of promoting their advancement.

A motto is to be attached to each essay. A letter, enclosing the name of the author, and indorsed with the motto, must also be forwarded, and will be returned unopened to the unsuccessful candidates.

The essays, addressed to the Secretaries, must be delivered on or before the 31st of December next, to Mr W. Orr, Publisher, Paternoster Row.—(Signed,)

T. FOWELL BUXTON, M.P. *President.*

For "The Friend."

### EXPOSITION OF THE FAITH OF FRIENDS.

*On the Divinity and Offices of our Lord and Saviour Jesus Christ.*

(Continued from page 319.)

WILLIAM PENN.

In his "Primitive Christianity Revived," I find the following:—

"We do believe, that Jesus Christ was our holy sacrifice, atonement and propitiation; that he bore our iniquities, and that by his stripes we were healed of the wounds Adam gave us in his fall; and that God is just in forgiving true penitents upon the credit of that holy offering Christ made of himself to God for us, and that what he did and suffered, satisfied and pleased God, and was for the sake of fallen man, that had displeased God: and that through the offering up of himself once for all, through the Eternal Spirit, he hath for ever perfected those, in all times, that were sanctified, who walked not after the flesh, but after the Spirit. Rom. viii. 1. Mark that.

"In short, justification consists of two parts, or hath a twofold consideration, viz. justification from the guilt of sin, and justification from the power and pollution of sin; and in this sense justification gives a man a full and clear acceptance before God. For want of this latter part it is, that so many souls, religiously inclined, are often under doubts, scruples, and dependencies, notwithstanding all that their teachers tell them of the extent and efficacy of the first part of justification. And it is too general an unhappiness among the professors of Christianity, that they are apt to cloak their own active and passive disobedience, with the active and passive obedience of Christ. The first part of justification, we do reverently and humbly acknowledge, is only for the sake of the death and sufferings of Christ: nothing we can do, though by the operation of the Holy Spirit, being able to cancel old debts, or wipe out old scores: it is the power and efficacy of that propitiatory offering, upon faith and repentance, that justifies us from the sins that are past; and it is the power of Christ's spirit in our hearts, that

purifies and makes us acceptable before God. For till the heart of man is purged from sin, God will never accept of it. He reproves, re- bukes, and condemns those that entertain sin there, and therefore such cannot be said to be in a justified state, condemnation and justification being contraries: so that they that hold themselves in a justified state by the active and passive obedience of Christ, while they are not actively and passively obedient to the Spirit of Christ Jesus, are under a strong and dangerous delusion: and for crying out against this sin-pleasing imagination, not to say doctrine, we are stoned and reproached, as deniers and despisers of the death and sufferings of our Lord Jesus Christ. But be it known to such, they add to Christ's sufferings, and crucify to themselves afresh the Son of God, and trample the blood of the covenant under their feet, that walk unholily, under a profession of justification; for God will not acquit the guilty, nor justify the disobedient and unfaithful. Such deceive themselves, and at the great and final judgment, their sentence will not be, 'come, ye blessed,' because it cannot be said to them, 'well done, good and faithful,' for they cannot be so esteemed, that live and die in a reprovable and condemnable state; but 'Go, ye cursed, &c.'"—P. 867, 868.—1696.

In his "Testimony to the Truth as held by the people called Quakers," he says:—

"Concerning Jesus Christ.—Because we believe that the Word which was made flesh, and dwelt amongst men, and was and is the only begotten of the Father, full of grace and truth; his beloved Son in whom he is well pleased, and whom we ought to hear in all things; who tasted death for every man, and died for sin that we might die to sin; is the great Light of the world, and full of grace and truth, and that he lighteth every man that cometh into the world, and giveth them grace for grace and light for light; and that no man can know God and Christ (whom to know is life eternal) and themselves, in order to true conviction and conversion, without receiving and obeying this holy light, and being taught by the divine grace; and that without it, no remission, no justification, no salvation, as the Scripture plentifully testifies, can be obtained. And because we therefore press the necessity of people's receiving the inward and spiritual appearance of this divine Word, in order to a right and beneficial application of whatsoever he did for man, with respect to his life, miracles, death, sufferings, resurrection, ascension, and mediation, our adversaries would have us deny any Christ without us. First, as to the divinity, because they make us to confound him too within us. Secondly, as to his humanity or manhood, because, as he was the Son of Abraham, David and Mary, according to the flesh, he can't be in us, and therefore we are heretics and blasphemers: whereas we believe him according to Scripture, to be the Son of Abraham, David and Mary, after the flesh, and also God over all, blessed for ever. So that he that is within us, is also without us, even the same that laid down his precious life for us, rose again from the dead, and ever liveth to make intercession for us,

being the blessed and alone Mediator betwixt God and man, and He by whom God will finally judge the world, both quick and dead; all which we as sincerely and steadfastly believe as any other society of people, whatever may be ignorantly or maliciously insinuated to the contrary, either by our declared enemies or mistaken neighbours."—Vol. ii. p. 877.—1698.

"Of Christ's being our example.—Because in some cases we have said the Lord Jesus was our great example, and that his obedience to his Father doth not excuse ours, but as by keeping his commandments, he abode in his Father's love, so must we follow his example of obedience, so abide in his love: some have been so ignorant, (or that which is worse,) as to venture to say for us, or in our name, that we believe our Lord Jesus Christ was in all things but an example. Whereas we confess him to be so much more than an example, that we believe him to be our most acceptable sacrifice to God his Father, who, for his sake, will look upon fallen man, that hath justly merited the wrath of God, upon his return by repentance, faith, and obedience, as if he had never sinned at all." 1 John ii. 12. Rom. iii. 26.—P. 880.

"Of Christ's coming, both in flesh and Spirit.—Because the tendency (generally speaking) of our ministry, is to press people to the inward and spiritual appearance of Christ, by his Spirit and grace in their hearts, to give them a true sight and sense of and sorrow for sin, to amendment of life and practice of holiness: and because we have often opposed that doctrine, of being actually justified by the merits of Christ, whilst actual sinners against God, by living in the pollutions of this wicked world: we are by our adversaries rendered such, as either deny or undervalue the coming of Christ without us, and the force and efficacy of his death and sufferings, as a propitiation for the sins of the whole world. Whereas we do, and hope we ever shall, as we always did, confess to the glory of God the Father, and the honour of his dear and beloved Son, that He, to wit, Jesus Christ, took our nature upon him, was like us in all things, sin excepted; that he was born of the Virgin Mary, went about amongst men doing good, and working many miracles; that he was betrayed by Judas into the hands of the chief priests, &c.; that he suffered death under Pontius Pilate, the Roman governor, being crucified between two thieves, and was buried in the sepulchre of Joseph of Arimathea; rose again the third day from the dead, and ascended into heaven, and sits at God's right hand, in the power and majesty of his Father, and that, by him, God the Father will one day judge the whole world, both of quick and dead, according to their works."—Vol. ii. p. 880, 881.—1698.

In a paper entitled "Gospel Truths," &c. signed by William Penn, Thomas Storey, Anthony Sharp and George Rook, the following declaration of faith is contained, viz.

"1. It is our belief that God is; and that he is a rewarder of all them that fear him, with eternal rewards of happiness; and that those that fear him not shall be turned into

hell. Heb. xi. 16. Rev. xxii. 12. Romans ii. 5, 6, 7, 8. Psalm ix. 17.

"2. That there are Three that bear record in heaven, the Father, the Word, and the Spirit; and these three are really one. 1 John v. 7.

"3. That the Word was made flesh, and dwelt amongst men; and was, and is, the only begotten of the Father; full of grace and truth; his beloved Son, in whom he is well pleased, and whom we are to hear in all things; who tasted death for every man, and died for sin, that we might die to sin, and by his power and spirit be raised up to newness of life here, and to glory hereafter. John i. 14. Matt. iii. 17. Heb. ii. 9.

"4. That as we are only justified from the guilt of sin, by Christ, the propitiation, and not by works of righteousness that we have done; so there is an absolute necessity that we receive and obey, to unfeigned repentance, and amendment of life, the holy light and Spirit of Jesus Christ, in order to obtain that remission and justification from sin; since no man can be justified by Christ, who walks not after the Spirit, but after the flesh; for whom he sanctifies, them he also justifies; and if we walk in the light, as he is light, his precious blood cleanseth us from all sin; as well from the pollution as the guilt of sin. Rom. iii. 22. 26. vii. 1. 4. 1 John v. 7."—Vol. ii. p. 885.—1698.

In his "Defence of Gospel Truths," he thus replies to the Bishop of Cork:—

"I am of opinion, if he had well considered the force and comprehensiveness of our belief concerning Christ, that pleases him so well, he might have saved himself the trouble of what he has published to the world upon the rest of them: for whoever believes in Christ as a propitiation, in order to remission of sins, and justification of sinners from the guilt of sin, can hardly disbelieve any fundamental article of the Christian religion, since every such person must necessarily believe in God, because it is with him alone man is to be justified. To be sure he must believe in Christ, for that is the very proposition. He must also believe in the Holy Ghost, because he is the author of his conviction, repentance and belief. He must believe heaven and hell, rewards and punishment, and consequently the resurrection of the just and unjust. For why should he be concerned about being freed from the guilt of his sin, if he were unaccountable in another world?"—Vol. ii. p. 891.—1698.

To the charge that the Quakers believe the Light, or Spirit of Christ within them, to be whole Christ, or God, he replies—

"I deny in the name of all that abused people, that we ever owned or professed the light within every man to be God, though we say it is of God; much less that we worship it as such."—Vol. ii. p. 295.—1673.

Again—"To the other scraps of matter I answer, That we never *did, do, nor shall* assert, the God that made heaven and earth, to be comprehensible within the soul of man: no, it is more impossible than that the sun in the firmament should be contained within the body of any individual person. But that God, who is the great sun of righteousness, doth as truly

cause his light spiritual to arise upon the souls of men, as his sun natural, upon their bodies; and as what knowledge we have of the natural sun, is by its light, operations and effects upon the world, so our knowledge of the eternal sun of righteousness, God, who is light, and in whom is no darkness at all, is only and alone by his divine light, operations, and effects, in and upon our understandings and consciences."

—1b. "Wherefore we utterly deny that the manifestation in man, strictly considered, is the most high God, but a manifestation of or from God, by the insinuations of his blessed light."—Ibid.

Again, in his "Return to John Faldo's Reply," he says—

"For we do not assert, as some ignorantly and some maliciously have printed and reported, that all power in heaven and earth is in the manifestation, but in Him that gives the manifestation. I have taken great care, with several others, to explain our belief in this matter, if possible to prevent such evil minded men as this adversary, from making so ill an use of our innocent expressions, and giving their own monstrous consequences for our scriptural principles."—P. 645.—1674.

In his "Christian Quaker," published in 1673, he says—

"Further Christ himself says, 'I am the light of the world,' which is as much as if he had said, 'I have lighted, or shined forth to the world;' therefore the light which shines in the hearts of mankind is Christ, though we do not say that every particular illumination is the entire Christ, for so there would be as many Christs as there are men, which were absurd and blasphemous."—Vol. i. p. 569.

In his "Key," &c. printed 1692, I find the following—

"Perversion 2d. The Quakers hold, that the light within them is God, Christ, and the Holy Spirit, so that every Quaker has whole God, Christ, and Holy Spirit in him, which is gross blasphemy.

"Principle. This is also a mistake of their belief: they never said that every divine illumination, or manifestation of Christ, in the hearts of men, was whole God, Christ, or the Spirit, which might render them guilty of that gross and blasphemous absurdity some would fasten upon them: but that God, who is light, or the Word Christ, who is light, styled the second Adam, the Lord from heaven, and the quickening spirit, who is God over all, blessed for ever, hath enlightened mankind with a measure of saving light; who said, I am the light of the world, and they that follow me shall not abide in darkness, but have the light of life. So that the illumination is from God, or Christ the divine Word; but not therefore that whole God or Christ is in every man, any more than the whole sun or air is in every house or chamber. There are no such harsh and unscriptural words in their writings. It is only a frightful perversion of some of their enemies, to bring an odium upon their holy faith. Yet in a sense, the Scriptures say it; and that is their sense, in which only, they say the same thing. I will walk in them and dwell in them. He that dwelleth with you shall be in you. I will not leave you com-

fortless, I will come to you: I in them and they in me; Christ in us the hope of glory. Unless Christ be in you, ye are reprobates. Little children of whom I travail again in birth, until Christ be formed in you."—Vol. ii. p. 780.

(To be continued.)

From late Foreign Journals.

**New Zealand.**—As the legislature is now engaged in considering a plan for colonizing those beautiful islands with British subjects, we insert a short notice of the climate and natural productions, and shall probably return to the subject at another opportunity. The New Zealand Islands constitute a remarkable group in the southwestern angle of the great Pacific Ocean. The group consists of one large and two smaller islands, interspersed and bound together by innumerable small islets. This territory lies between the 34th and 48th degrees of south latitude, and the 166th and 176th of east longitude, comprising an extent of country rather greater than the whole of Great Britain. It occupies a position on the earth's surface corresponding with our antipodes, but is some hundreds of miles nearer the equator, and is therefore in a milder part of the temperate zone. The climate is consequently one of the most delightful in the world—equable, serene, and genial, bearing a close resemblance to the climate south of Italy, but without its sirocco, and with a bracing and elastic air, which effectually tempers the ardour of the sun. The chief natural productions of New Zealand are timber and flax, both excellent in quality, and almost inexhaustible in quantity. There are also several varieties of indigenous vegetables useful as food, and the soil is so rich that nearly all European vegetables flourish upon it. The land is also enriched by copious streams, which wind downwards through the valleys, and by fountains and springs, which almost constantly irrigate the soil. It is, therefore, admirably adapted to all the usual purposes of agriculture. Of the riches contained within its bosom little is known, but in all probability the geological formations correspond with those of the adjoining continent of Australia. In a little work which I published a few years since, as an "Introduction to Geology," I stated my conviction that iron and coal would be found to exist in large quantities beneath the soil of this new found land. Further consideration has but served to confirm me in this opinion; and if correct, I have no doubt it will prove a mighty element of success to the colony. Already has steam essayed to stretch its giant arms across the Atlantic; and, now that the prejudice which existed in reference to over-sea voyages by steam is mastered, I have no doubt this distant land will be approximated to the land of our birth by its agency. Hence, therefore, the importance of possessing this fossil treasure in the colony. Native quadrupeds are rare in New Zealand; but it abounds with vast numbers of the feathered tribe, and with shoals of fish. Sheep, oxen, and horses, imported from Europe, thrive

well in the country, and it seems to need only a well-selected body of settlers on the new and improved plan of colonization, to render it one of the fairest gems in the crown of the fair sovereign who sways the destinies of this great empire.—*Dr. Lichfield.*

#### DIFFERENCE OF COLOUR.

God gave to Africa's sons

A brow of sable dye,—

And spread the country of their birth

Beneath a burning sky,—

And with a cheek of olive, made

The little Hindoo child,

And darkly stain'd the forest tribes

That roam our western wild.

To me he gave a form

Of fairer, whiter clay,—

But am I, therefore, in his sight,

Respected more than they?—

No.—'Tis the hue of deeds and thoughts

He traces in his Book,—

'Tis the complexion of the heart,

On which he deigns to look.

Not by the tinted cheek,

That fades away so fast,

But by the colour of the soul,

We shall be judg'd at last.

And God, the Judge, will look at me

With anger in his eyes,

If I, my brother's darker brow

Should ever dare despise.—SIGOURNEY.

A bale of cotton was shipped on board of the Great Western, at New York, on the 6th ult., arrived in King-road on the 23d, was sent to the new cotton factory at Bristol on the 23d, and on the 24th part of it manufactured into yarn, was exhibited, at a public meeting of the inhabitants, as a specimen of the first cotton ever manufactured in that city.—*Late paper.*

A splendid bouquet of flowers, brought from New York in the Great Western, was presented to a lady of Bristol by one of the passengers on the morning of the ship's arrival at King-road. The flowers were in a high state of freshness and beauty, as if they had just been gathered from their parent earth. It is expected that American fruits and flowers will be abundantly supplied to Covent Garden market before the end of the present summer.

## THE FRIEND.

SEVENTH MONTH, 14, 1838.

At the close of our statement last week respecting what was transpiring in the British West Indies, relative to emancipation, we ventured the opinion that the example set by several of the islands would speedily be followed by Jamaica. The paragraph inserted below establishes the correctness of that opinion. To the little island of Antigua must be given the credit, of at once perceiving the defects of the apprenticeship system, and of showing the true policy in the case; and there seems now scarcely a doubt, that the principle thus so happily exemplified, will universally prevail through the colonies, and that there will remain little for the legislature of the mother country to do, further than to pass the requisite laws rendering the operation uniform and effective. May not the hope be rationally indulged, that the time

is not far distant when our fellow citizens of the south, unable longer to resist the flood of light flowing in upon them from every quarter, shall of their own free will pursue the course which justice, humanity, and sound policy sanction?

**Jamaica.**—We have been kindly furnished (says the New York Courier and Enquirer,) by Mr. Gilpin, of the Exchange Reading Room, with Jamaica papers of three days later date than we had previously received by the John W. Cater. From the Royal Gazette of the 9th ultimo, we learn that it had been decided by the house of assembly, that the remaining two years of the apprenticeship of the prædial labourers, should be abandoned, and that entire and unrestrained freedom should take place on the 1st of August next on the island. The Gazette, in commenting on the decision of the house, states that no dissentient voice was heard within the walls of the house, and that all joined in the wish so often expressed, that the remaining term of apprenticeship should be cancelled, and that the excitement, produced by a law which had done inconceivable harm to Jamaica, in alienating the affections of her people, should at once cease. It is recommended that the sympathy of the British government be extended to the many, very many, who will be reduced to beggary by the total abandonment of the apprenticeship system.

An estimable friend whose occasional contributions we love to encourage, furnishes the article headed "Protection to Aborigines." The preliminary remarks would seem to indicate for insertion the address only, but we thought the other parts of the little pamphlet were interesting, and indeed necessary to a proper understanding of the nature of this highly laudable and benevolent association.

WANTED, a well qualified and experienced male teacher, a member of the Society of Friends, to take charge of Friends' school at Medford, Burlington county, N. J., to commence about the 1st of the eleventh month next. Early application is desired.

ROBERT BRADDOCK,  
JOHN N. REEVE,  
JOB LIPPINCOTT,  
ZEBEDEE HAINES,  
JOB BALENGER, } Trustees.

7th mo. 10th, 1838.

#### FRIENDS' ASYLUM.

Visiting Managers for the Month.—Joseph R. Jenks, No. 5, Vine street; George G. Williams, No. 61, Marshall street; Chas. Allen, No. 146, Pine street.

Superintendents.—John C. and Lætitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201, Arch street.

Resident Physician.—Dr. Edw. M. Moore.

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# THE FRIEND.

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For "The Friend."

## TIN MINES OF CORNWALL.

It is presumed the readers of "The Friend" were interested and pleased with the account of the "Tin Plate Working" in last number. We now present them with extracts from the same work, Lardner's Cabinet Cyclopaedia, in relation to the manner of obtaining that useful metal. Both are calculated to show in a striking point of view, the sometimes slow, but for the most part sure, progress with which difficulties may be made to yield to the united effect of patient perseverance and inventive ingenuity, aided by experience.

The English tin mines are in Cornwall and Devon, chiefly, however, in the former county, which forms the most westerly extremity of the island, jutting out into the sea between St. George's and the Irish Channels, somewhat in the form of a horn; from whence the common name of the county, as well as the Latin Cornubia, are generally supposed to be derived.

The county of Cornwall abounds with mineralogical productions, probably to a greater extent, and including a larger variety of substances, than almost any other tract of like size in the world. The general appearance, too, of the surface is strikingly indicative of the fact, that beneath rather than upon that surface are we to look for the riches of the inhabitants. The chief metalliferous strata, however, stretch from the Land's End in the west, in an easterly direction, through Devonshire. The principal seat of the mines, at present, is in the neighbourhood of St. Austel, and westward towards the sea; those on the northern side of this mining tract, of about seven miles in breadth, being latterly the most productive. Speaking of this locality, the author of the General View of Cornwall strikingly remarks, "In a narrow slip of barren country, where the purposes of agriculture would not employ above a few thousand people, the mines alone support a population estimated at nearly 60,000, exclusive of the artisans, tradesmen, and merchants in the towns of St. Pustel, Truro, Penryn, Falmouth, Redruth, Penzance, and some others."

The tin ores of Cornwall are found in veins

or fissures, locally called *lodes*; and the direction of these fissures is mostly east and west: in this manner they frequently pass through a considerable tract of country with very few variations, unless interrupted by some intervening cause. But, besides this east and west direction, there is what the miners call the underlying, or *hade* of the vein, which is a deflection of the lode from the perpendicular line. This slope generally trends north or south, but its direction is by no means uniform, for it will frequently underlie a small space in different ways, appearing as though it had been forced to either side. Sometimes the deviations of the lodes are wavy, making large curves, where they cross a valley; and in almost all cases the lesser veins branch from the great lodes like the boughs of a tree, the ramifications diminishing as they extend in distance, till they terminate in threads.

Veins of tin are considered to be worth working when only three inches wide, provided the ore be good; some of the mines, however, have very large veins, from which, as just stated, the smaller ones diverge. These veins sometimes cross each other, either horizontally or in their perpendicular descent, when they are called *contras* by the miners; sometimes, too, a promising vein will suddenly disappear, without giving any warning, by becoming narrower, or of worse quality; this occurrence is called by the workmen a *start*, and is no ways uncommon in the Cornish mines. Thus, in a single day, a rich vein of tin may suddenly terminate, and leave the miner no clue by which to proceed in his attempts to rediscover the infracted stratum. A body of clay or other matter appears to interpose, and although the search is generally pursued, either by working in the direction of the vein, or by sinking a new shaft from the surface, mortification and loss not seldom terminate an adventure, the commencement of which was highly encouraging. It may be further mentioned, that tin is sometimes found collected and fixed, and sometimes loose and dilated. "In the former state it is either in a lode or *floor*, which is a horizontal layer of the ore, or interspersed in grains and small masses in the natural rock. The floors are frequently deep, and very rich; but the expense of working them is generally considerable, from the quantities of large timber necessary to support the several passages of the mine. The same lode that has continued perpendicular for several fathoms, is sometimes found to extend suddenly into a floor. Tin, in its dispersed form, is either met with in a pulverised sandy state, in separate stones, called *shodes*, or in a continued course of stones, which are sometimes found together in such numbers, that they reach a considerable depth,

and are found from one to ten feet deep. This course is called a *stream*; and when it produces a large quantity of the metal, it is denominated *Bekegl*, which is a Cornish word, signifying a *living stream*; and in the same figurative language, when the stone is but lightly impregnated with tin, it is said to be *just alive*; when it contains no metal, it is called *dead*; and the heaps of rubble are emphatically called *deads*.

Before alluding to the signs that are allowed in general to indicate the proximity of a favourable spot for sinking a mine, it may be proper to mention, that formerly, and even to this day by some persons, implicit faith attached to the use of the *virgula divinatoria*, or divining rod; nor was this superstition by any means confined to the ignorant or the illiterate, but extended to the best informed even of the overseers themselves. Even Pryce, one of the most scientific and experienced miners of Cornwall, appears to have been an inflexible believer in the extraordinary effects of this rod, the use of which, although of great antiquity in foreign countries, was introduced into this only in the reign of Queen Anne by a renegade Spaniard of the name of Riberia.

Pryce thus describes the construction and use of the rod:—"The rods formerly used were shoots of one year's growth that grew forked; but it is found that two separate shoots, tied together with some vegetable substance, as pack-thread, will answer rather better than those which are grown forked, as, their shoots being seldom of equal length or bigness, they do not handle so well as the others, which may be chosen of exactly the same size. The shape of the rods thus prepared will be between two and a half and three feet long. They must be tied together at their great root ends, the smaller being to be held in the hands.

Hazel-rods cut in the winter, such as are used for fishings-rods, and kept till they are dry, do best; though, where these are not at hand, apple-tree suckers, rods from peach-trees, currants, or the oak, though green, will answer tolerably well. It is very difficult to describe the manner of holding and using the rod: it ought to be held in the hands, the smaller ends lying flat or parallel to the horizon, and the upper part in an elevation not perpendicular to it, but seventy degrees.

"The rod being properly held by those with whom it will answer, when the toe of the right foot is within the semi-diameter of the piece of metal or other subject of the rod, it will be repelled towards the face, and continue to be so while the foot is kept from touching or being directly over the subject; in which case it will be sensibly and strongly attracted, and be drawn quite down. The rod should be firmly and steadily grasped, for if, when it

hath begun to be attracted, there be the least imaginable jerk or opposition to its attraction, it will not move any more till the hands are opened and a fresh grasp taken. The stronger the grasp the livelier the rod moves, provided the grasp be steady, and of an equal strength." Scepticism seems, in the opinion of the simple-minded Cornishman, to be destructive of the effect of the diving rod, just as Sir Thomas Brown tells us, that the man who, doubting the existence of ghosts, should wish to see one for his conviction, shall never be gratified. Pryce goes on to say, "A little practice by a person in earnest about it, will soon give him the necessary adroitness in the use of this instrument; but it must be particularly observed, that as our animal spirits are necessary to this process, so a man ought to hold the rod with the same indifference and inattention to, or reasoning about it, or its effects, as he holds a fishing-rod or a walking stick; for if the mind be occupied by doubts, reasoning, or any other operation that engages the animal spirits, it will divert their powers from being exerted in this process, in which their instrumentality is absolutely necessary: from hence it is that the rod constantly answers in the hands of peasants, women, or children, who hold it simply, without puzzling their minds with doubts or reasonings." Nearly thirty years ago, when Warner visited Cornwall, many surprising stories were told to confirm the accounts given of the powers of the *virgula divinatoria*; and at that time, he said, "implicit credit was given to the virtue of the rod by all persons concerned in the Cornish mines: most of the workmen were firm believers in it, but many of the captains were sceptical; and all the proprietors absolute infidels in this respect."

Although there is no rule by which the existence of a vein of tin can certainly be determined by the appearance of merely superficial signs, yet there are various indications that rarely fail to point out the proximity of a lode when near the surface: these are, the barrenness of the spot; the presence of shattered fragments of the *shales* or stones already mentioned; or, sometimes, the harsh metallic taste of the water of some adjacent spring. More generally, however, the richest lodes owe their discovery to accidental causes, such as the breaking of rocks, the washing away of sea-cliffs, and still more frequently in the working of drifts and adits: these, being cut in a direction north or south, often intersect rich veins at right angles. After a spot containing ore has been discovered, the next consideration is, how or whether a mine may be wrought with advantage. In order to determine this question, the projector will duly weigh all circumstances connected with the place, more particularly its situation as to wood, water, carriage, healthiness, and the like, and compare the result with the richness of the ore, the charge of digging, stamping, washing, and smelting.

The situation of the spot should particularly be considered. A mine, generally speaking, will occur, 1, in a mountain; 2, in a hill; 3, in a valley; or, 4, in a flat place. On many accounts, especially before the introduction of

the steam-engine, mines in mountainous situations were worked with much more ease and economy than others, on account of the convenience which they afforded, as well for the scooping out of horizontal gangways for the bringing forth of the ore, as for the more difficult perforation of drains to carry off the water. Elevated situations are moreover found to be healthier than others that lie low. The immense steam-engines now erected to raise the water have rendered the working of the mines somewhat less dependent on situation; though sometimes, now as formerly, the adits, or drifts for the emission of the water, are carried for a mile or two through hard rock, at an enormous expense.

It is a most remarkable fact, that not only in hills and valleys, and from the plains, have the enterprising explorations of the tinners been conducted—some of the Cornish mines have actually been carried to a considerable distance under the sea; some of these submarine excavations, as described by Mr. Hawkins, display, in a striking manner, the effects of perseverance and the defiance of danger on the part of the miners: for instance, the noted mine of Huel-Cok, in the parish of St. Just, which descends eighty fathoms, and extends itself forward under the bed of the sea, beyond low water mark. In some places, the miners have only three fathoms of rock between them and the sea; so that they hear very distinctly the movement and the noise of the waves. This noise is sometimes terrible, being of an extraordinary loudness, as the Atlantic Ocean is here many hundred leagues in breadth. In the mine, the rolling of the stones and rocks overhead, which the sea moves along its bed, is plainly heard; the noise of which, mixed with the roaring of the waves, sounds like reiterated claps of thunder, and causes both admiration and terror to those who have the curiosity to go down.

In one place, where the vein was very rich, they searched it with impudence, and left but four feet of rock between the excavation and the bed of the sea. At high water, the howling of the waves is heard in this place in so dreadful a manner, that even the miners who work near it have often taken to flight, supposing that the sea was going to break through the weak roof, and penetrate into the mine.

A very singular circumstance at Huel-Cok is, that in some places, under the bed of the sea, where there is only a small thickness of rock between the mine and the water, in one place not more than four feet, but a very small quantity of water enters the mine by leakage. When the miners perceive any chinks which might give it a passage, they stop them up with clay, or with oakum. The like method is used in the lead mines of Pava Labalon, which also run under the bed of the sea. The mine of Huel-Cok has now been abandoned many years, on account of the danger, which continually became more menacing.

But the most singular work of this kind was executed more than a century ago, in the midst of the sea, near the port of Penzance. At low water in this place, a gravelly bottom was left bare, in which was discovered a mul-

titude of small veins of tin ore, which crossed each other in every direction. The adjacent rock also contained this mineral in considerable quantities; they worked this rock whenever the sea, the time, and the season would permit, until the depth became too great.

The place where this submarine tin ore was found was about 200 yards from the shore; and as the bank of the sea in this place is very steep and high, this distance is considerable even at low water; and at high water is covered by the sea six yards deep. As the bottom is gravelly, and full of rocks, the waves become much agitated, and rise to a great height, when the wind blows from particular points. This inconvenience takes place throughout the winter, and had always led to the failure of the different attempts which had been made before to drain the mine and raise the ore. At low water mark, the rock rises a little above the surface of the sea; nevertheless, there is not ten months in the year in which it is uncovered.

Against all these difficulties, a single individual, whose property was not worth three crowns, and who undertook the work anew, had to contend. This courageous miner employed three summers in sinking a pit, during which time he could only work two hours a day, and every time when he went to work, he found his excavation full of water. This he was obliged to empty out before he could recommence working, which occasioned still greater difficulties when he set about blasting the rock.

At first he had only need of strength and patience; but when he sank to a greater depth, he added to them ingenuity. He built round the mouth of the pit a turret of wood, impervious to the water, and by this means was able to prolong the time of working on the rock. He further endeavoured to shut out the water entirely from his pit, by raising the turret above the greatest height to which the sea could reach.

But here he had new difficulties to conquer: first, to make this turret impervious to water; and secondly, to stay it in such a manner, that neither the flux nor reflux of the sea, or the shocks of the waves, could overturn it. The enterprising miner had provided against these difficulties. The rock was, fortunately, of porphyry, not too hard to cut, but still very firm. He shaped the portions he separated from it, and disposed them in a regular manner at the bottom of the turret, and closed and caulked with oakum and fat cement all the interstices between the wood and the stone, so that the whole was united into one mass. The pit, like all those in Cornwall, was lined with planks; all the joints being well caulked and pitched. When his frame-work was thus constructed, he supported it with iron braces. About the mouth of the pit he raised, upon four great piles, a platform of planks, to support the windlass, which was worked by four men. This work, as may be imagined, took much time, and met with many mishaps in the execution; but the perseverance and presence of mind of the undertaker conquered all obstacles. When the pit and tower were finished, he then reaped the fruit of his indus-

try, and established a regular work at Stock-work, drew from it in a little time a considerable quantity of tin, and put his adventure on a good footing.

There were times, however, when his undertaking was not in such a good state. To save expense, and diminish his labours, he attacked the part of the mine overhead, by which means, at high water, the sea penetrated through the chinks of the rock, so that he was obliged to sustain the roof, which was pretty extensive, in some parts, by planks and thick props, to prevent the great mass of water which pressed on it above from driving it in. Besides this, notwithstanding all his endeavours, it was not possible for him to keep his wood-work watertight in the winter; and when the sea was rough, he could not transport the ore ashore in his boat. In the autumn of 1790, the chamber excavated in the inside of the rock had the following dimensions:—

Greatest depth,	36 feet.
Depth to the level of the passage,	26 feet.
Greatest diameter of the chamber,	18 feet.
Least diameter,	3 feet.

Four men, in two hours, emptied the pit of water by the windlass, at the rate of four tons in a minute; towards the end of which time, six men drove it from the bottom of the pit, and poured it into the passage. After drawing off the water, they worked six hours more on the rock. From one tide to another, they raised about thirty sacks of ore, each sack containing fourteen gallons, fifteen sixteenths of which were so rich, that they produced one-sixth of a hundred-weight of tin, and one-sixteenth of a hundred was procured from the remaining part; so that in six months they raised to the value of 600*l.* sterling of tin. As most of the ore was interspersed in a hard rock, difficult to pound, the undertaker had it roasted in a common lime-kiln, which answered perfectly well. There had been nothing of the kind done in Cornwall before. This singular work was known by the name of *Huel Ferry*: the persevering individual who planned and executed it, died at the age of seventy years, in the winter of 1791; the mine having in the preceding summer yielded ore worth 3000*l.*

(To be continued.)

#### HAYTI.

The editor of the *Christian Statesman*, in publishing the following letter, remarks, it "is from a very intelligent source, and will be interesting to all who desire the prosperity of that island." On reading it, the query naturally arose,—if such things can be done in Hayti, why not equally practicable in South Carolina, Georgia, &c.?

HAYTI, June 30, 1837.

To the Editor of the *Christian Statesman*:

SIR,—Your being one of the principal members of the African Colonization Society, an institution purely philanthropic, and whose object apparently is to advance the depressed free people of colour to a higher grade in the

scale of civilization; and as I am a planter in the south, deriving my entire subsistence from slave labour, but having a coloured family and children, motives of necessity and self-preservation have induced me to labour for a similar object to yours, in which I have been employed for some time past; therefore, as wisdom is most certainly attained from comparing the facts proved by experiment, I thought that it would be interesting to you and to many of your readers, to be informed of the result of my colonization experiments, made in the Island of Hayti, the convenient situation of which, and its nearness to the place where the emigrants lived, induced me to give it a preference. A full account of these experiments follows, and their importance may excuse the length of this communication.

About eighteen months ago, I carried out my son, George Kingsley, a healthy coloured man of uncorrupted morals, about thirty years of age, tolerably well educated, of very industrious habits, and a native of Florida, together with six prime African men, my own slaves, liberated for that express purpose, to the northeast side of the island of Hayti, near *Porte Plate*, where we arrived in the month of October, 1836; and after application to the local authorities, from whom I rented some good land near the sea, and thickly timbered with lofty woods, I set them to work cutting down trees, about the middle of November, and returned home to Florida. My son wrote to us frequently, giving an account of his progress. Some of the fallen timber was dry enough to burn off in January, 1837, when it was cleared up, and eight acres of corn planted, and as soon as circumstances would allow, sweet potatoes, yams, cassava, rice, beans, peas, plantains, oranges, and all sorts of fruit trees, were planted in succession. In the month of October, 1837, I again set off for Hayti, in a coppered brig of 150 tons, bought for the purpose, and in five days and a half, from *St. Mary's* in Georgia, landed my sons, wife, and children, at *Porte Plate*, together with the wives and children of his servants, now working for him under an indenture of nine years; also two additional families of my slaves, all liberated for the express purpose of transportation to Hayti, where they were all to have as much good land in fee, as they could cultivate, say ten acres for each family, and all its proceeds, together with one fourth part of the net proceeds of their labour on my son's farm, for themselves; also, victuals, clothes, medical attendance, &c., gratis, besides Saturdays and Sundays, as days of labour for themselves, or of rest, just at their option.

On my arrival at my son's place, called *Cabaret* (twenty-seven miles east of *Porte Plate*) in November, 1837, as before stated, I found every thing in the most flattering and prosperous condition. They had all enjoyed good health, were overflowing with the most delicious variety and abundance of fruits and provisions, and were overjoyed at again meeting their wives and children, whom they could introduce into good comfortable log houses, all nicely white-washed, and in the midst of

a profuse abundance of good provisions, as they had generally cleared five or six acres of land each, which being very rich, and planted with every variety to eat or to sell, they had become traders in rice, corn, potatoes, sugar cane, fowls, peas, beans, in short, every thing, to sell on their own account, and had already laid up thirty or forty dollars apiece. My son's farm was upon a larger scale, and furnished with more commodious dwelling houses, also with store and out houses. In nine months he had made and housed three crops of corn, of twenty-five bushels to the acre, each, or one crop every three months. His high land rice, which was equal to any in Carolina, so ripe and heavy as some of it to be couched or leaned down, and no bird had ever troubled it, nor had any of his fields ever been hoed, there being as yet no appearance of grass. His cotton was of an excellent staple; in seven months it had attained the height of thirteen feet; the stalks were ten inches in circumference, and had upwards of five hundred large boles on each stalk, (not a worm or red bug as yet to be seen.) His yams, cassava, and sweet potatoes, were incredibly large, and plentifully thick in the ground; one kind of sweet potato, lately introduced from *Tahcitta* (formerly *Otaheita*) Island in the Pacific, was of peculiar excellence; it tasted like new flour, and grew to an ordinary size in one month. Those I eat at my son's had been planted five weeks, and were as big as our full grown Florida potatoes. His sweet orange trees, budded upon wild stalks cut off (which every where abound) about six months before, had large tops, and the buds were swelling as if preparing to flower. My son reported that his people had all enjoyed excellent health, and had laboured just as steadily as they formerly did in Florida, and were well satisfied with their situation, and the advantageous exchange of circumstances they had made. They all enjoyed the friendship of the neighbouring inhabitants, and the entire confidence of the Haytian government.

I remained with my son all January, 1838, and assisted him in making improvements of different kinds, amongst which was a new two story house, and then left him to go to *Port au Prince*, where I obtained a favourable answer from the president of Hayti, to his petition, asking for leave to hold and own in fee simple, the same tract of land upon which he then lived as a tenant, paying rent to the Haytian government, containing about thirty-five thousand acres, which was ordered to be surveyed to him, and valued, and not expected to exceed the sum of three thousand dollars, or about ten cents an acre. After obtaining this land in fee for my son, I returned to Florida in February, 1838.

As France has now consented to the independence of Hayti, to which it has formally relinquished all its claims, I will say a few words in answer to some objections which I have heard made by very prudent people, to the policy of encouraging the growth and civilization of the island of Hayti, which objections, I presume, originated in the fear of having a free coloured government and

powerful people, so near to our own slave-holding states. If this evil of situation, arising from a natural cause, could be obviated, it certainly would be prudent to remove it. But as Hayti enjoys so many permanent natural advantages over any equal portion of our neighbouring continent, either as it relates to climate, soil, or situation, moreover its great extent and extraordinary fertility render it capable of supporting a large population, of at least fourteen millions of people, which, independent of all our efforts to the contrary, will fill up by natural increase in a few years, would it not be our best policy to cultivate a friendly understanding with this formidable people, improve their moral habits, and advance their civilization as fast as lays in our power? Hayti was formerly the commercial emporium of the western world; it supplied both hemispheres with sugar and coffee; it is now recovering fast from a state of anarchy and destitution, brought on by the French revolution. Its government stands on a very respectable footing, and it only requires capital and education, to become a country of great commercial importance, and able to supply the whole consumption of the United States with sugar and coffee. The European nations are now taking advantage of this state of things, and are cultivating a friendly commercial intercourse with Hayti. Is it not our best policy to profit by the natural advantages which we have over them, arising from circumstances peculiar to our situation, and encourage as far as possible the industrious and most respectable part of our free coloured population, especially the agricultural part, to emigrate to that country, now mostly vacant, which is within a week's sail of our own coast? The natural prejudice of those emigrants towards the country of their birth would greatly tend to promote a reciprocal national attachment, and would produce harmony and good will by an assimilation of manners, customs, and language, tending to strengthen the chain of commercial relations much to our advantage.

Finally, sir, I have to observe that if any coloured people of the above description should apply to you for further information regarding Hayti, you may assure them of a good reception at George Kingsley's establishment near Porte Plate, where they will find a plenty of good land to cultivate, which they may either rent or buy upon the most liberal terms; and that six months' labour as agriculturists will render them entirely independent of all future want of provision. You may also assure them of Hayti's being comparatively a much healthier country than any of our seaboard countries south of New York.

I remain, very respectfully,

Your most obedient,

Z. KINGSLEY, a Florida planter.

*Needle-making by Patent Machinery.*—We understand that some curious patent machinery for making needles has recently been introduced at Sheffield; which, for simplicity, despatch, and perfection, surpasses every thing previously known. The wire is taken

from the block on which it has been drawn to this machine, which, laying hold of the end, successively straightens it, cuts it into exact lengths for the intended needles, then points it at each end, grooves it, makes the eyes by drilling, and countersinking them at the same time, files off the projection left by grooving, and drops the needles into a box for their reception. That an opinion may be formed of the rapidity of its movements, we may state, that forty needles are made thus by the machine in one minute. The proprietors expect that fifty machines will only require the attention of five persons, and that these will produce 1,200,000 needles per day, or 7,200,000 per week, at the cost of one penny per thousand, including wages, interest of money vested in machinery, power, tools, &c. For some years, a variety of methods for preventing the very injurious effects of needle-grinding have been tried, and either discontinued, or but partially adopted; but this mode of pointing needles is of such a nature as not to injure the health of the most delicate person, and therefore may be considered of great advantage in diminishing the waste of human life. We are informed, that the proprietors have taken out patents for this invention in the principal kingdoms in Europe, and we hope the patentees will be remunerated for their ingenuity and enterprise.

For "The Friend."

*Princely Courtesy of Two Indian Chiefs.*

The following simple and touching extract is forwarded for insertion in "The Friend." It is transcribed from an Appeal to the virtue and good sense of the inhabitants of Great Britain in behalf of the Indians of North America, by Walter Broomley, late pay-master of the 28th regiment of Royal Welsh Fusiliers, &c. Halifax, Nova Scotia,—printed 1820.

EXTRACT.

There is something so singularly beautiful in the simplicity and godly sincerity of the following copy of a letter, lately forwarded to me by a faithful friend and coadjutor in Boston, U. S., that I cannot resist the temptation of transcribing it. It was addressed to the Honourable E. Boudinot, the aged and venerable President of the American Bible Society, by a lady in Pennsylvania, under date 1st February, 1819.

Dear Sir,—My heart and eyes are gladdened with a sight long desired, a specimen of the translation of the scriptures into the language of our western neighbours; and from the impulse of congenial feeling I send you congratulations.

I rejoice with you, I raise my soul in grateful adoration to Him, who claims the "heaven for his inheritance, and the uttermost parts of the earth for his possession."

Emigrating early to the west, I formed a sort of acquaintance with several Indians, many of whom I respected as men of understanding; and I have often heard them lament the distressing situation of their country, the

ungenerous *ararice* of the whites, and the ungovernable passions of their own people.

About the year 1800, in the month of June, as I sat at work in the airy parlour at L—, two strangers of uncommon interest in my feelings entered. The first was my old friend the Delaware Chief, the great Bock-on-jai-hai-lus; I rose to meet him with a cordial welcome. After shaking my hand, he said, "Le-na-par-quay," (a name given me by the Delaware Indians,) "this is my friend King Kabox-Ki." They took seats, informed me they called to take dinner with me, having made the engagement with my husband in the city. They were on their return from seeing their great father, as they called the President.

At dinner, they received my attentions as usual as persons of good breeding do, in circles where *good breeding* excludes every useless ceremony.

King Kabox-Ki was silent—when he spoke it was in the Delaware tongue; he desired his friend to tell me he could not speak English. Bock-on-jai-hai-lus was more communicative. He informed me the president said they must improve their ground, their young men must learn to plough, their young women to spin. He was dejected, but noble and animated in his whole deportment. While we sat at table after the cloth was removed, and after some conversation, he said, "Le-na-par-quay, we now go."—"And when shall I see you again Bock-on-jai-hai-lus?" said I; "Me old," said he, "me soon lie down," spreading his hand with a low horizontal motion, then raising his eyes to heaven, and extending his hand towards me with devout expression, he added, with an effusion of feeling, (I have never seen one more expressive,) "but we shall meet with Jesus." With sympathetic ardour and Christian love, I took his hand, enquiring withapture, "Bock-on-jai-hai-lus, do you know Jesus?"—He answered with firmness, "Me know Jesus,—me love Jesus." Then, rising from the table, we shook hands solemnly, saying farewell.

My eyes followed their venerable figures till the door closed from my view, for the last time in this world, the great Bock-on-jai-hai-lus, and his friend King Kabox-Ki.

The interview so truly sublime, interested me more tenderly towards a nation of strangers, than I could have experienced from any other circumstance, and brought to my heart with sweet conviction of its efficacy, "in Christ Jesus there is neither male nor female, barbarian, Scythian, bond nor free."

Often has my heart reverted with tender recollection to this scene; often in the sincerity of my soul, I have wished it might be in my power to contribute my mite toward some favourable prospect of their religious improvement; for I firmly believe they are vessels of mercy. And now, my dear sir, that my faith may not be dead, "being alive," I commit into your hands, as President of the Bible Society, and the friend of humanity, one hundred dollars, for the department, particularly, of the Delaware translation.

With sentiments of high respect, I am dear sir, your sister,

LE-NA-PAR-QUAY.



*Extracts from the Letters and Journal of Daniel Wheeler, now engaged in a religious visit to the inhabitants of some of the islands of the Pacific ocean, Van Diemen's Land, and New South Wales, accompanied by his son, Charles Wheeler.—PART III.*

(Continued from page 325.)

### Folabola.

6th of 11th mo. It was ascertained, after anchoring in the Haven of Teavauai, that there is a pilot for the accommodation of such ships as may incline to enter, but as it seldom happens that this place is visited at the present day, owing to the principal chief and many of the people having relapsed into their former idolatrous practices, this man was engaged in fishing on the other side of the island when we arrived. The intoxicated state of the people has lately deterred ships from calling here, not only from a fear of receiving damage, but on account of the few supplies to be obtained. Such vessels as do come are mostly American, and generally hove off and on at a distance, to dispose of rum, in exchange for what the islanders can furnish. There is, however, at present but little to be had, as the thoughtless part of the community (and these unhappily are in power) have converted even their bread-fruit into ardent spirit by distillation, and many families are now in an unclothed and famishing condition. Charles Barff has no doubt but they will be kindly disposed towards us, and I do not feel the least hesitation in coming amongst them.

We found here John Platt, son of the missionary family at Raiatea, who has brought over a small cargo of plantains, as food for the people. In the schooner with this young man, our kind friend and interpreter, Charles Barff, looks forward to return to his family at Huahine, after doing all he can for us: he is now on shore endeavouring to collect the scattered people at the meeting to-morrow. There is a little remnant of serious natives yet remaining, who have hitherto stood firmly against the practices of those in authority, and several of them are nearly allied to the notorious chief or king, whose name is Mai, (to which the letter O is often prefixed.) This little band there will be no difficulty in convening. We could not have arrived here at a more favourable moment, as the stock of spirits is exhausted, and the growing crops not yet ready for the process of distillation. May the Lord work amongst them, to the exaltation of his own great and adorable name: may now be the accepted time: may now be the day of salvation to these poor people, saith all that is within me. In the afternoon landed with C. Barff for exercise. Saw the relics of several Marais, where human sacrifices were formerly offered. Continued our walk until a bay opened on the other side of the island. Passed by one of the dancing-houses, which has been established since the introduction of strong drink amongst them. A message was despatched in the course of the day to the head of the rebellious party, who has been their leader into every mischief and distress that has overtaken them of late, to invite him and his company to attend

the meeting to-morrow. These people have now taken up a position in a distant valley, for the purpose of carrying on their abominable practices more free from restraint: the invitation was stated to be at the request of two strangers just arrived from the island of Raiatea. They returned for answer, that they could not come to-morrow, but would certainly attend the following day. By this it was understood that they are in such a reduced, impoverished and suffering state, from their evil habits and ruinous practices, as to be for the most part without clothing, and their resources exhausted by purchasing rum and other strong drink.

8th of 11th mo. (First day.) From appearances upon the shore this morning, considerable hopes were entertained that the people in the neighbourhood of the settlement would generally collect to attend the meeting. By nine o'clock went on shore, and on reaching the meeting-house, (a large and commodious building,) we found that the children were in school, and singing a hymn before separating. When they had finished, we went into the meeting-house, where about five hundred of the natives were soon assembled, but none of the rebel party were there. When Charles Barff had finished and come down from the pulpit into the reading-desk, I took up a station at his left hand. The house being very large, and the people seated in a straggling manner, I suggested their drawing nearer together and to us; which was immediately complied with in a very rough and disorderly manner, and, as they continued unsettled, and talking pretty loud, I said a few words, which produced a general silence. My certificates having been read, after a pause it was with me to say,—Now let us humble ourselves under the mighty hand of God this morning, let us prostrate our minds before Him, as a people conscious that to us belongs only blushing and confusion of face: peradventure he may condescend to lift up the light of his countenance upon us, and bless us together, for “God is love.” “As an eagle stirreth up her nest, fluttereth over her young, taketh them, beareth them on her wings,” so the Lord is with his people, even “as the mountains are round about Jerusalem—from henceforth even for ever.” I told them that I had passed over many miles of trackless ocean to visit them; that I had come among them in the fear and in the love of God; in that love which embraces all, and would gather every son and daughter of the human race into the heavenly garner of rest and peace: that this love constraineth us, “because we thus judge that if one died for all, then were all dead: and that He died for all, that they which live might not henceforth live unto themselves, but unto him who died for them, and rose again.” The burden which rested upon me was to turn them from darkness unto the Holy Spirit of Christ Jesus in themselves, to “that light which lighteth every one”—that shineth in the heart “of every one that cometh into the world;” the same and no other than the apostle John so fully mentions in the first chapter. That this light would show them where they are, and

make manifest the state of their hearts, setting their sins in order before them, that so they might repent of them, and forsake them. That nothing short of “repentance toward God, and faith toward our Lord Jesus Christ,” will be availing. That this light is Christ: and if they believe in it, have faith in its power, they should not walk in darkness, but shall have the light of life, according to his word. “I am the light of the world,” said he; “he that followeth me shall not walk in darkness, but shall have the light of life.” Have you not heard the voice of the Holy Spirit in the secret of your hearts? I know you have! I am sure you have! Which of you that has come to years capable of reflecting upon your past and present life, can say that you have not heard this inspeaking voice, striving with you, and reproving you, when about to do evil—when about to commit sin, and for sin committed: reminding of sin after sin, committed perhaps many years ago? This light not only discovereth unto man his sins, but as he turneth to it, and followeth it, in obedience and heartfelt unfeigned repentance, his sins are remembered no more against him; they are taken away and forgiven, and though once of the darkest hue, are now made white in the blood of “the Lamb of God that taketh away the sin of the world.” And those who thus turn to hear and obey the voice of the Son of God in spirit, although dead in sins and trespasses, “yet shall they live;” and have a Teacher that cannot be set aside, or be removed into a corner; but their eyes shall see their teacher, and their ears shall hear a voice behind them, when about to turn to the right hand or to the left, saying in effect, “This is the way, walk ye in it;” such shall no longer walk in darkness, but shall have the light of life, &c. Although poor and low enough before standing up, yet now my tongue was loosed, and my heart expanded in that love and strength, which alone clotheth with authority to set the truth over all, and cause even the earthly tabernacle to rejoice in the midst of the tribulations of the gospel, because its consolations are known and felt to abound and create new sensations of gratitude and praise, “to the glory of God the Father,” for Jesus Christ is Lord. It was a blessed meeting. When it broke up, the people crowded round about us in their usual way, to greet the strangers. When going to the afternoon meeting, I told Charles Barff, from present feeling, that I believed I should have nothing to say to the people; and so it proved, for I sat as a sign amongst them; but peace and resignation to the Divine will were my dwelling place. Our captain and seamen attended both these meetings.

9th of 11th mo. A messenger was despatched early this morning to ascertain whether the rebel chief and his party were likely to keep their word and come to us; as I had concluded, if they failed in fulfilling their promise, to visit them in their own valley, although it might resemble in degree that of rousing the lion in his den. The messenger, however, reported, on returning, that the chief would come to us in the forenoon. By

ten, A. M. information was received that he was near at hand; when we (accompanied by Charles Barff) landed to meet the party. They soon arrived, and knowing that this man had objected to go into the meeting-house, this was not urged, but we took up our station immediately under the shade of an immense tree, under the wide-spreading branches of which several hundred persons could be sheltered from the scorching heat of the sun. The chief, at the head of a large banditti of females, first made his appearance; and on coming near unto us, said, "You are come at a good time, and I hope that one or both of you will remain with us and be our teachers." I told him we were not at our own disposal, that we must go wherever it is the will of the Lord, and that I believed we had many places to go to beside that island. We then shook hands with him and all his followers. The females were decorated in true ancient heathen style, with garlands of flowers upon their heads, and were actually those persons employed to perform for their chief's amusement those disgraceful and abominable dances practised upon these islands before the introduction of the missionaries. A body of men then followed, each of them throwing one or more coconuts at our feet as they came up; and those couples which had them suspended from a pole, threw them upon the ground in a ludicrous manner, which kept the whole assembly, and the rabble that attended on the occasion, in constant laughter and confusion. Upon the chief beginning to ask some questions about us, I proposed that my certificates should be read, which C. Barff at once assented to, when silence was immediately proclaimed. Before the reading was finished, these wild, thoughtless people were measurably changed into an attentive audience. When the reading was finished, all remained silent; and after a pause, I exhorted them to let the Lord God be their fear, and let him be their dread. "He is not far from every one of us," said I; "for in him we live, and move, and have our being" saying, that I had hoped to have seen their faces yesterday with the rest of the inhabitants of the island, who gave me their company; but as this was not the case, it was my intention to-day to have visited them where they dwell, as I could not think of leaving the island without seeing them; for the Lord God whom I serve is a God of love and of mercy, and willeth not the death of a sinner, but rather that all should repent, return, and live. For this he sent his only begotten Son into the world, "that whosoever believeth on him should not perish, but have everlasting life." It is a fearful thing to fall into the hands of the living God; for if the righteous scarcely be saved, where shall the sinner and the ungodly appear. That for the sake of Christ and his gospel I was come amongst them, for his inheritance is still the heathen, and the uttermost parts of the earth his possession. That I was a stranger, and knew nothing of the existing differences that prevailed amongst them, and that I desired to know nothing amongst them, but "Jesus Christ and him crucified;" but this I do know, that you have

not obeyed the gospel; "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. "For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Turn ye, turn ye, why will you die? Your only refuge is in Jesus; and a measure or manifestation of his Holy Spirit is given to every man to profit withal; that this is the light of Christ in your hearts, which, if taken heed to, will place your sins in order before you, in matchless love and mercy, that you may repent of them, and be saved from them. But if you continue to disregard this light, and to rebel against it, it will be your condemnation, and the wrath of God will overtake you. He will laugh at your calamity, and mock when your fear cometh; the wicked shall be turned into hell, and all the people that forget God. I warned them, in the fear, and in the dread, and in the love of God, to flee from the wrath to come—to repent, believe, and obey the gospel—to seek the Lord while he may be found, to call upon him while he is near. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and to our God, for he will abundantly pardon." They were warned of the judgments of the Lord that would overtake them if they continued in their wicked practices, and entreated to turn unto the Lord; to acquaint themselves with him, and be at peace, &c. All was chained down and laid low; their haughty and airy looks were changed into those of serious thoughtfulness by that Almighty Power, which controlleth the hearts of all men.

When we separated, this chief came to C. Barff and told him, that old thoughts had been brought into his mind, and seemed kindly disposed towards us. We remained on shore while some medicines were prepared and administered to the sick, and on returning to the vessel, found the chief had got there before us, with two of his sons-in-law (of the solid party), who staid dinner. One of the females had the audacity to make her appearance in the cabin at dinner time; but C. Barff, knowing the vileness of her character, she was forthwith dismissed. The visit of this man was far from satisfactory, but submitted to, in the hope that hereafter good might arise out of it. Our decks were crowded in the afternoon by the natives, but we were favoured to pass through it without any unpleasant occurrence. They are a proud, haughty people, that delight in war, and since the introduction of strong drink amongst them, and the practice of distillation, the missionary, George Platt, deemed it no longer safe to reside upon the island, and removed with his family to Raiatea, as before mentioned. It is affecting to witness the degraded and miserable appearance they now make for want of clothes, &c. Fowls, hogs, coconuts, pine-apples, &c. were brought on board by the solid party in tolerable abundance. Towards evening went on shore, and

called with C. Barff to see several of the sick people, of which there are many, and mostly wasting away by the disease brought amongst them by the licentious crews of the shipping.

(To be continued.)

From the London Visitor.

#### Old Humphrey on Attending the Sick.

Had I my will, every man and woman, aye, every child too, above seven years old, should be in some measure qualified to wait upon the sick.

The proper end of education is to give us a knowledge of our duty, and to make us useful in our generation. Where, then, can we be more useful than at the couch of sickness and pain?

It is not the wish of Old Humphrey that every one should become a nurse, and understand the whole mystery of caudle-making and saucerpny: all that he desires is, that every one should be moderately endowed with the most necessary qualifications to alleviate and comfort the sick.

Show me one that has never received the assistance of others when in sickness; one who has neither father, mother, sister, brother, nor friend on the face of the earth, and I will excuse him from being over anxious about this matter; but all who have kindred, or have received kindness, are bound, according to their ability, to qualify themselves to be useful to others. Must not he have a hollow heart who would help a friend while he could swim, but neglect him when he was drowning? And is it not a little like this, to behave kindly to others in health, when they can do without our kindness, and forsake them in sickness, when they require assistance?

A cup of cold water to the weary and thirsty traveller is welcome indeed, and the most trifling attention to the sick is oftentimes a cordial to the fainting spirit. When the strength fails; when the grasshopper is a burden; when the silver cord is about to be loosed; when the golden bowl, and the pitcher at the fountain, and the wheel at the cistern, are near being broken—when the dust appears to return to the earth, and the spirit unto God who gave it, it is then meet that every kindness should be shown to the sufferers.

We are all liable to be dependent on the attentions of others, and we should all therefore be qualified to attend to others. Those who in sickness have felt the relief of a well-timed cup of tea, or a small basin of well made gruel, wine whey, or barley water, will not laugh at Old Humphrey for talking about such things; and if they should do so, he would, notwithstanding, gladly make them a cup or basin of any of these comforts, should their situation require it.

How many hundreds of people are there in the world, who would not know how to make these common-place comforts, however urgent might be the necessity that required them at their hands?

Is it difficult to teach even a child to put

two spoonfuls of tea into a pot, and pour boiling water over it; to let it stand a few minutes, and then pouring it off, to add to it a little sugar and milk? Certainly not; yet how few children are taught to do this properly!

Nor is it more difficult to boil half a pint or a pint of milk in a saucepan, and then to pour into it a wine-glass full of white wine: thus making that wine whey, which only requires to be strained from the curd to be ready for an invalid. How many grown-up persons would not know how to set about this!

I know twenty people, as old as I am, who could not, without some instruction, make a decent basin of gruel; and yet how easily is this performed! While water is boiling in a saucepan, a large spoonful of oatmeal is mixed up in a basin with a little cold water; the hot water is then poured into this, when it is left to settle; it is afterwards poured, leaving the husks at the bottom behind, into the saucepan, and boiled slowly, while being stirred round with a spoon. How is it that every one is not capable of rendering such a service in an extremity, when it may be done with so little trouble! There are many other little comforts that are provided as easily as these, but surely a knowledge of those that I have mentioned is not too much to be required of any one. If you have the right sort of affection for those who are dear to you, you would not willingly let them lack, in a season of affliction, any service you could render them.

Come, Old Humphrey will make a few remarks that will help you, if you are disposed to add to your qualifications, to soothe the afflicted. If ever you are called to attend a sick-bed, be sure to manifest *kindness*; without this quality, others will lose much of their value. Be *tender*, not only with your hands, but with your tongue: tenderness of heart is quite necessary. Be sure to exercise *patience*; if you cannot do this, you are not fit to attend the sick. *Forbearance*, too, is a great virtue. Sick people are often fretful and trying, and require to be borne with. *Cleanliness* is essential: a dirty cup, a bit of coal in the toast, is enough to turn the heart of an invalid. *Expertness* and *promptitude* are of great value, that the wants of an invalid may be supplied without delay. *Thoughtfulness* must be practised, that you may anticipate what will be required; and *watchfulness*, that you may know when to be of service. Be *sober*, as besemeth an attendant on the sick; but be also cheerful. *Cheerfulness* is as good as medicine to the afflicted. *Firmness* and *prudence* are qualities that may at times be put to good account; and if, in addition to those I have mentioned, you have *sincere* and *lively piety*, ever desiring to keep the eye, the heart, and the hopes of the sufferer fixed on the Great Physician, the Healer of the soul's leprosy, as well as of the body's ailments, why then your intentions may indeed do good; they may be the means of benefiting both body and soul.

And think not that you can benefit the sick without doing a service to yourself. You may learn many a lesson in a sick chamber, that would never have been taught in other

places. "It is better," on many accounts, "to go to the house of mourning than to go to the house of feasting." We learn more of this world's hollowness, in an hour under the roof of sorrow, than in a life spent in the habitation of joy.

To witness sanctified affliction is a high privilege, for then we see 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."

Old Humphrey has attended the sick, both in the noontide and the midnight hour; the desponding sigh, the weary moan, and the groan of agony, are familiar to him. He has marked the changes from the first attack of sickness to the death-gasp that ended the mortal strife. He has closed the eyelids of youth and of age; and having felt, painfully felt, his own deficiencies as an attendant on the sick, he the more anxiously urges on others the duty of qualifying themselves to soothe the sorrows of the afflicted, and to smooth the bed of death.

For "The Friend."

#### EXPOSITION OF THE FAITH OF FRIENDS.

##### *On the Divinity and Offices of our Lord and Saviour Jesus Christ.*

(Continued from page 328.)

WILLIAM PENN.

Again. "He makes too bold with us also, in saying in our name, that Christ is in all men; for we choose rather to express ourselves otherwise; as, that a manifestation of Christ is in every man, or that the light of Christ is within every man; and in so saying, I have, by many plain scriptures, proved that we speak but the truth, and that which is every man's blessing."—Ib. 825.—1695.

Replying to the bishop of Cork's exceptions, he says—

"It is true, and a great and comfortable truth, that Christ is in us, according to 2 Cor. xiii. 5, Gal. i. 16, Col. i. 26, 27; but not confined to man. He is not so there, as that he is no where else, and least of all, that he is not in heaven; for the apostle tells us, Ephes. iv. 14, that he ascended far above all heavens, that he might fill all things; then he is in man certainly. So that our asserting that doctrine of the indwelling of Christ in man does not make void his being elsewhere, because he is every where. Though in heaven most gloriously, without doubt, being there glorified with the glory that he had with the Father before the world began. And they that thus believe in Christ, cannot deny his being at God's right hand, which signifies, according to Scripture, Phil. ii. 9, 10, 11, the highest exaltation; nor yet to be their Mediator, that is inseparable from his being their propitiation."—P. 894.—1698.

GEORGE WHITEHEAD.

The following quotations are from his Journal, viz.—

To the Question 1st, "Whether Jesus Christ hath a body, glorified in the heavens, distant and distinct from the bodies of his saints here below?" George Whitehead answers—

"Answer.—Yea, as a glorified body is distinct from natural, or earthly bodies, and heaven from the earth.

"Second.—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.—Both 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 these 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, (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 among us, that asserts Christ's dying in men, for their justification, but that once he died, that is, 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 choked 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 by all these never to 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 souls' 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."—Pages 149, 150, 151.—1659.

"And if God spared not his own Son, but delivered him up for us all, how shall he be 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; 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, even in heaven itself, he appears in the presence of God for us, 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 apostasy 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."—Pages 211, 212.—1659.

When replying to T. Vincent's argument relative to a strict and rigid satisfaction, he says—

"He should have produced his plain Scripture, for Scripture we own; and Christ's satisfaction as rightly stated; and what a most acceptable sacrifice he was to the Father for all; yea, his sufferings as Man, or in the flesh, without the gates of Jerusalem, was all acceptable to God: his soul was also made an offering for sin; and that he was a Lamb slain from the foundation of the world. The mys-

tery, virtue, and effects of his sufferings, none know but they that believe in his name, and receive the righteousness of faith."—Page 45.

(To be continued.)

From the New York American.

#### A LESSON.

Come here, my boy: thou see'st yon dazzling sun,  
That gives us such a flood of burning light—  
What distance dost thou think it is from us?  
A mile—nay—think again—four miles, didst say?  
My child, my child—that mighty sun, whose beams  
Shed such a lustre on this world of ours,  
Is distant from us in the realms of space,  
Millions on millions; and his pond'rous orb  
Is so immense, that should it come within  
The distance thou assign'st, the whole blue arch  
Of Heaven would be employed to give him room,  
And be completely hidden from our sight.  
Thou see'st the bending of the firmament,  
And think'st thou see'st the bound'ries of its dome—  
Ages on ages told and told again—  
Would not suffice thee to explore its depths,  
Though on the flashes of the lightning borne,  
Or on the pinions of the shafts of light.  
There are no bounds to yon celestial dome,  
It spreads and spreads away, far, far beyond  
The furthest beams of our majestic sun,  
Eternity displayed in realms of space—  
Its image and its best depicted type.  
Yet think not, Edward, though the beams of light  
Of this our candle fall by length of way,  
That those vast regions are in darkness clad:  
Suns—other suns of more majestic form,  
Fill up the scale of nature and of things.  
The chain of the eternal scheme of thought,  
Mind, mind would fill us to retain the grasp  
On such a picture as is there display'd—  
The lab'ring spirit sinks dejected down,  
Its bosomed nature quails before the task—  
He, He that made them, can alone retain  
Their rank and number in exact account  
But we shall be with Him, and when the veil  
Of this existence shall be lifted up,  
And in the secrets of the spirit's pow'r  
Our soul be quicken'd by divine command,  
We then shall see them ev'n as they are seen  
By happy beings in the realms of light.

## THE FRIEND.

SEVENTH MONTH, 21, 1838.

Some weeks back we adverted to certain recent arrangements which had been entered into by the authorities at Washington with the Cherokee delegates, from which the hope was inferred, that at least a partial degree of justice would at length be conceded to that interesting and injured community. At the same time, however, in allusion to an address of General Scott to the Cherokees, a fear was expressed that the hope would prove fallacious, and the apprehension was strengthened by the tenor and spirit of a paragraph from a Georgia paper subsequently inserted. Whether owing to want of good faith in the government, or to inefficiency of power to enforce its own measures, it is now plainly manifest, that the arrangements to which we have alluded were essentially illusory—mere insult and mockery added to the grievous load of oppression already heaped upon that people. All the accounts in the newspapers agree in stating, that the poor, pealed, scattered, forsaken, and unresisting Indians, have been hunted like the beasts of the forest, like sheep having no shepherd, collected into

groups, and hurried away from their cherished homes, to a strange and wilderness country; and General Scott, however lauded for the gentleness and forbearance of his operations, if he offers the olive branch in one hand, holds out the threatening sword in the other, and seems to us to have furnished, by the course he has pursued, a most striking exemplification of the wise king's saying, "the tender mercies of the wicked are cruel." A missionary teacher among the Cherokees in a letter well remarks—"Their simple request has ever been to be left alone. But perhaps they are troublesome neighbours—committing depredations upon the whites. No! nothing of the kind is alleged against them. The VINEYARD, however, is *coted*, and must be had! The claims of eternal justice will never be forgotten, though they may seem to sleep, for God is just."

We subjoin two articles on the subject from different papers. The example given in the first may serve to show the nature of the kindness exercised.

#### Removal of the Cherokees.

We are enabled to lay before our readers the following letter from a gentleman in the Cherokee country, dated June 18. The author is one on the correctness of whose statements we entirely rely.—N. Y. Obs.

Mr. Editor,—Soon after the 23d ult. the inhabitants of Georgia commenced gathering the Cherokees. In Georgia, they were generally taken from their houses, leaving their fields of corn, their cattle, houses, and most of their movable property, for any person who pleased to take it into possession. As an example—one family was suffered to take nothing from their place but the clothes they had on. After some days, the man had permission to return to his former dwelling. He found all his property removed. Besides other things, he lost seventeen head of cattle, one horse, forty dollars in silver, and a number of valuable books.

Yesterday, which was the Sabbath, about eleven hundred commenced their journey to the far west. These make about four thousand, who have already been sent off as "captives." Perhaps as many more are in camp near Ross's Landing, expecting to start in a few days. There are but a few Cherokees now in the country, who have not been "captured." But it is an honour to them that they have made no forcible resistance, but submitted, peaceably, to their conquerors. Probably several thousand more will leave the country the present week.

Gen. Scott, under date of June 22, writes to Gov. Cannon, of Tennessee, that he had already collected three fourths of the Cherokees, and that the other fourth were expected to be collected in eight or ten days. About 3,000 were sent off to the west, between the 1st and 17th ult., when apprehending that the warm season might prove highly injurious to the Indians, he was induced to suspend further migration until the first of September next. In the mean time he proposes to hold all the Indians, yet to be emigrated, guarded by regular troops, at and around his head quarters, at Ross and Gunter's Landing. At the date of his letter he had commenced discharging the Tennessee militia under his command.

# THE FRIEND.

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From the Christian Statesman.

## MAMMOTH CAVE.

We are greatly indebted to a most respected friend, Dr. F. Hall, late President of Mount Hope College, Maryland, for permission to publish the following extract from a journal of a tour through the western country. We hope the entire journal will soon be given to the public. Dr. Hall is a gentleman of great attainments in science, a most judicious and discriminate observer of men and things, and with talents, habits, and such pure and elevated moral sentiments as well qualify him to enlighten the reason, to improve the manners, and to gratify the taste of his countrymen. Of his powers of description we need say nothing to those who will peruse this account of one of the most wonderful productions of nature.

THE CAVE HOUSE, June 28, 1837.

Commenced my ride from Bell's tavern on horseback, at five o'clock this morning, with the fixed intention to be here, and breakfast at seven. It is now mid-day. The distance is seven miles; of all the way—excepting two or three dots of half cleared land, and a log dwelling—through a perfect wilderness, composed chiefly of the stunted black-jack oaks, starved by the sterility of the soil, over which they are sparsely scattered. The road was nothing but a horse path, to be kept by means of marked trees. A coloured boy, at his master's bidding, accompanied me two miles, and then said, "I'll go back, sir, now, the path is plain; if you look well to the blazed trees you can't get wrong." *Blazed, blazed, said I*, that is a new word, or rather, a use of it to which my ears have not been accustomed, what does it mean, boy? "It means *blazed*, sir, I don't know nothing more about it. The trees are blazed, but you must look sharp." Does it mean marked? "Mighty near, sir." He left me and I moved ahead, guideless, two miles farther, and then, perchance, I met an old woman, a daughter of the Ethiopian stock, of whom I enquired the way to the Mammoth Cave. "You can't miss it, sir, for a heap of strangers were along here last week." But I did miss it.

There are many cross paths, and they, too,

all have their blazed trees. I took one of them, I know not where or why, and then another, and another, and so have been wandering about, like a lost child, in this lone forest, seven long hours, amid the stillness of the tomb—or a stillness broken only now and then by the sepulchral sounds of the turtle-dove, a native of these woods. I saw no living creature, save four or five monstrous sized buzzards—that rapacious, favoured bird—that winged scavenger, which feeds and gormandizes on putrid flesh, and the more putrid and offensive it is to man, the better it suits his palate.

The Cave House is one of the commonest of one story, framed dwellings, much out of repair, and occupied by a Mr. Shackford, who shows the cave and resides within a few rods of its entrance. This duty was lately performed by a Mr. Gatewood. The cave and farm, comprising fourteen hundred acres—on which the mouth of the cave is found—belongs to an opulent descendant of the patriarch Abraham, a Mr. Gratz, of Philadelphia. He here carried on during the late—and may it be the *last*—war between our country and Great Britain—that unnatural war, of a daughter against her mother—the manufacture of the nitrate of potash, or saltpetre, and made it a profitable business. No less a quantity, I am told, than three or four hundred thousand pounds were produced annually.

Dinner, or rather breakfast, is prepared. As soon as this important question shall be duly discussed, I shall commence my explorations *sub terra*. The young man who is to be my Cicerone and Mentor, is providing two lamps, one for each of us, a small tin kettle, filled with lard, or grease, to feed them with, a number of extra wicks, and several lucifer matches.

9 o'clock, P. M.—All things being ready, we made our descent, first on a moderately declivitous plain, and then, by a flight of steps, into the awful subterranean abyss. At the entrance, we saw, in a ruinous condition, iron kettles, pumps, leeching vessels, aqueduct pipes, crystallizing troughs, &c. the remains of the old saltpetre works. The operation has, for a number of years, been suspended—not because the nitrous earth, with which the cave abounds, is exhausted; but because, in these peaceful times, the nitrate of potash bears so diminished a price, that it cannot be lucratively manufactured. This article, you are aware, is an essential ingredient in the composition of gunpowder. It was made here, at a very early period in the settlement of the country, but how early, I do not possess the means of ascertaining. And here let me remark, that this huge hollow is, by the handicraft of nature, wrought

out in compact limestone, in which I observed but few distinct remains, or impressions, or organized substances.

We entered the main cave at 2 o'clock, P. M., and proceeded in it, in a tolerable direct course, two miles, to the Temple, passing, on the way, the "Narrows," the "First Ladders," the "Church," where, when the nitre-makers were here, there was occasional preaching, the "Well cave," the "Ox trough," the "Steamboat," the "Salts Room," where Epsom and other salts are crystallized on the walls, the "Devil's Looking Glass," the "Cataracts," which are two streams of water, issuing from holes in the ceiling, about as large as a hoghead.

After a heavy rain, the noise of the waters pouring into the abyss below is heard at a distance, in a rolling sound like thunder. The Temple is an immense apartment, in which you might place all the houses in Pacaut Row, and it would not be half full. Its floor was formerly said to include eight superficial acres. Lee, who examined it, narrows it down to two acres. His estimate, it appears to me, is too large. It is, however, higher and more capacious, beyond doubt, than any other subterranean room in our own or in any other country. In the centre, there is a huge, pyramidal heap of fragmentary rocks, the debris of the lofty vault above. The guide clambered up and placed his lamp on its pinnacle. From that elevated position, it sent forth its rays in all directions, illuminating, though dimly, the whole enclosed space, and gave me a passably good impression of its vast magnitude. The wonders of nature! how great! how multifarious! how astounding! There are reported to be more than a hundred apartments, of different dimensions, in this overgrown, underground mansion. The Temple is far the most spacious, but you must not understand that it is built in the remotest extremity of the cave. It is not so. The opening runs more than a quarter of a mile beyond it. But curiosity did not possess power sufficient to impel my worn out *corpus* any farther.

There are branches innumerable passing off in all directions, from the principal cave, some of which are more than a mile in extent. None of these branches are nameless, but when they were christened, or by whom, I ken not. One of them, the "Solitary cave," we explored. Its entrance is low. We were obliged, for the distance of five or six yards, to become quadrupeds. That passed, we raised our crouched frames, and stalked along, as men erect, and might have done so had we been ten feet taller. The ceiling and walls are bleached, and looked as if they had recently been whitewashed. Here, too, every

object has its appellation. You see the "Coral Grave Branch," "Alexander's Pit," "Robber's Kettle," "Tecumseh's Grave," &c.

We proceeded onward more than half a mile, without encountering any think remarkable. This brought us to the "Fairy Grotto," a splendid grove of stalactites and stalagmites, of all sizes, shapes, and ages. The sound of the drops of water, ever and anon falling on the floor, *splash, splash, splash*, comes to the ear, hollow and solemn. The work goes on briskly amid the darkness of a double midnight. The light of the lamps shows all the gradations of the process of formation, from the nascent protuberance, swelling and trembling on the wall above, and the mamillary bubble, just beginning to rise from below, to the full grown pillar;—that is, to the perfect union of the stalactite and stalagmite in the form of a complete cylinder. What are there not in this admirable workshop? Here are superb pillars, fluted and plain, with elegant cornices and pedestals in all the architectural orders; alabaster fire places of every fashion; urns and vases of snowy delicacy; a range of white curtains, seemingly thrown gracefully around a magnificent pulpit; little images, resembling pigmies sitting in marble chairs, and whatever else the most fruitful imagination can dream up. But it is idle to write.

To enjoy, you must yourself see. Many of the tall pillars are half a yard in diameter, and of the purest white calcareous alabaster, capable of being wrought—into candlesticks, snuff-boxes, and numerous other articles of ornament and use. After loading the guide and myself with specimens of the productions of this wonderful grotto, we made our retreat to the main cave.

Here my lamp, in consequence of its oil being exhausted, went out. What would you do, said I to the guide, if yours were to be extinguished; could you find your way to the daylight? "No," he replied, "I would not venture to attempt it, for fear I should break my neck in tumbling over the piles of rocks, which have come down from the top, or fall into some of the holes which are met with in this long passage. My wisest course would be to remain where I am, till the people of the house, alarmed at my long absence, should come to search for me with a light."

Indeed, an imprisonment in this "big dark grave," is a thing I would by no means covet. It would be more dismal, if possible, than confinement in a cell of the Bastille. "We were, in fact, in some danger of falling into such a dilemma; for my companion's last wick was nearly burnt out; the light grew dim, and we were obliged to add new celerity to our wearied steps. We reached the outlet at precisely eight in the evening, having passed six hours in our subterranean wanderings. The air in the cave is cool and agreeable, but on coming out and suddenly plunging into the heated atmosphere of the outer world, I felt, for a few moments, no slight degree of debility and exhaustion.

I have touched on only a few points, and those perhaps not the most interesting. What shall I say of this wonder of nature, as a

whole? I shall not attempt a description of it. I would fall infinitely below the reality. I had read and heard much about it, long since, but the half, the quarter was not told me. Its vastness, its lofty arches, its immense reach into the bosom of the solid earth, astonish me. It is—like Mount Blanc, Chimborazo, and the Falls of Niagara,—one of God's mightiest works. Shall I compare it with any thing, of a similar description, which we have seen on the other side of the Atlantic? With the grotto of Neptune, or of Sybil at Tivoli, or with any of Virgil's Italian machinery. No comparison can be instituted. I speak, you are aware, from personal knowledge. You, seated on the opposite bank of the Anio, have seen me clamber up, from the noisy waters below, to the entrance of the far famed grotto of Neptune, which I leisurely explored. In point of capaciousness, it is little more than the cellar of a large hotel. That of the Tiburtine Sybil is still smaller. Indeed every cavern which I have ever seen, if placed alongside of this, would dwindle into insignificance. Oh that we had a Virgil, as superior to the Mantuan bard as our caves, and rivers, and mountains surpass those which he has celebrated in immortal song!

I will add, that I was deceived, in certain particulars, by the published reports of previous visitors, regarding this mighty excavation. In the first place, its extent, vast as it is, is much less than I had been led to suppose. It has been represented to be fifteen miles in length. This is wide from the truth. The farthest point from the mouth is *two and one fourth miles and eighty feet*, according to the admeasurement of the civil engineer, Mr. Edward F. Lee, from whose decision there lies no appeal. From the same source, I learn that the united length of all the branches, with that of the main stock, does not exceed *eight miles*. In the second place, it has been stated, that visitors sometimes traverse the Mammoth Cave on horseback. The thing is impossible. No horse, the guide assures me, was ever in the cave. It would be difficult to get him in, on account of the steepness of the descent, and were he there, travelling *à cheval* would be impracticable, except here and there, and that for short distances, in consequence of the huge piles of rocks which obstruct and bar up the passage against all but pedestrian explorers. It would be far easier for the horse to mount to the top of St. Peter's, on the gradual flight of stone steps with which that magnificent edifice is furnished. It is true that oxen were worked, and kept, in the first half mile from the cave's mouth, during the continuance of the salt-petre operations. It is said to be damp and unhealthy. In proof of its general dryness, it will be sufficient to remark, that I set on fire pieces of cane, and other vegetable substances, which, it is believed, have been there four or five centuries, and were conveyed thither by the Indians, and the combustion was found to be speedy and vivid. The guide's fee was one dollar. The work of the day is now done, and I shall have, I have no doubt, that soundness of sleep, which bodily exercise and toil ordinarily impart.

## THE PRAIRIES OF THE WEST.

### THEIR APPEARANCE.

The character of James Hall of Cincinnati, as one of our best writers, is well known. A recent publication of his, and so far as we know, his latest, is entitled "Statistics of the West, at the close of the year 1836." The volume is replete with very valuable and interesting information relative to the great valley of the Mississippi. The following, constituting Chap. V., may be taken as a fair sample of the author's truly Addisonian style,—chaste, easy, animated; while, as descriptive of prairie land, it is more satisfactory and graphically correct than perhaps elsewhere can be found.

It is perhaps not easy to account for the intense curiosity and surprise, which have been universally excited by the existence of these plains; for they have been found in various parts of the world. The steppes of Asia, the pampas of South America, and the deserts of Africa, are alike destitute of timber. But they have existed from different causes; and while one has been found too arid and sterile to give birth to vegetation, and another snow-cold and inhospitable, others exist in temperate climates and exhibit the most amazing fertility of soil. These facts show that there are various causes inimical to the growth of trees, and that the forest is not necessarily the spontaneous product of the earth, and its natural covering, wherever its surface is left uncultivated by the hand of man. The vegetable kingdom embraces an infinite variety of plants, "from the cedar of Lebanon to the hyssop that groweth on the wall;" and the plan of nature, in which there is no miscalculation, has provided that there shall be a necessary concatenation of circumstances—a proper adaptation of soil, climate, moisture—of natural and secondary causes, to produce and to protect each: just as she has assigned the wilderness to the Indian, the rich pasture to the grazing herd, and the Alps to the mountain goat.

I apprehend that the intense astonishment with which the American pioneers first beheld a prairie, and which *we all feel* in gazing over these singularly beautiful plains, is the result of association. The adventurers who preceded us, from the champagne districts of France, have left no record of any such surprise; on the contrary, they discovered in these flowery meadows something that reminded them of home; and their sprightly imaginations at once suggested, that nothing was wanting but the vineyard, the peasant's cottage, and the stately chateau, to render the resemblance complete. But our immediate ancestors came from lands covered with wood, and in their minds the idea of a wilderness was indissolubly connected with that of a forest. They had settled in the woods upon the shores of the Atlantic; and there their ideas of a new country had been formed. As they proceeded to the west, they found the shadows of the heavy foliage deepening upon their path, and the luxuriant forest becoming at every step more stately and intense, con-

firming the impression, that as they receded from civilization, the woodland must continue to accumulate the gloom of its savage and silent grandeur around them—until suddenly the glories of the prairie burst upon their enraptured gaze, with its widely extended landscape, its verdure, its flowers, its picturesque groves, and all its exquisite variety of mellow shade and sunny light.

Had our English ancestors, on the other hand, first settled upon the plains of Missouri and Illinois, and the tide of emigration was now setting towards the forests of Ohio and Kentucky, climbing the rocky barriers of the Allegheny ridge, and pouring itself down upon the wooded shores of the Atlantic, the question would not be asked, how the western plains became denuded of timber, but by what miracle of Providence a vast region had been clothed, with so much regularity, with the most splendid and gigantic productions of nature, and preserved through whole centuries from the devastations of the frost and the fire, the hurricane and the flood. We have all remarked how simple and how rapid is the process of rearing the annual flower, or the more hardy varieties of grass, and with what ease a spot of ground may be covered with a carpet of verdure; and we know equally well how difficult it is to protect an orchard or a grove, and how numerous are the accidents which assail a tree. An expanse of natural meadow is not therefore so much an object of curiosity, as a continuous forest; the former coming rapidly to perfection, with but few enemies to assail it—the latter advancing slowly to maturity, surrounded by dangers. Hence there is, to my mind, no scene so imposing, none which awakens sensations of such admiration and solemnity, as the forest standing in its aboriginal integrity, and bearing the indispensible marks of antiquity,—where we stand upon a soil composed of the vegetable mould, which can only have been produced by the undisturbed accumulation of ages, and behold around us the healthful and gigantic trees, whose immense shafts have been increasing in size for centuries, and which have stood during the whole time exposed to the lightning, the wind, and the frost, and to the depredations of the insect and the brute.

The scenery of the prairie country excites a different feeling. The novelty is striking, and never fails to cause an exclamation of surprise. The extent of the prospect is exhilarating. The outline of the landscape is sloping and graceful. The verdure and the flowers are beautiful: and the absence of shade, and consequent appearance of a profusion of light, produces a gaiety which animates the beholder.

It is necessary to explain that these plains, although preserving a general level in respect to the whole country, are yet in themselves not flat, but exhibit a gracefully waving surface, swelling and sinking with an easy slope, and a full rounded outline, equally avoiding the unmeaning horizontal surface, and the interruption of abrupt or angular elevations. It is that surface which, in the expressive language of the country, is called *rolling*, and which has been said to resemble the long heavy swell

of the ocean, when its waves are subsiding to rest after the agitation of a storm.

It is to be remarked, also, that the prairie is almost always elevated in the centre, so that in advancing into it from either side, you see before you only the plain, with its curved outline marked upon the sky, and forming the horizon; but on reaching the highest point, you look around upon the whole of the vast scene.

The attraction of the prairie consists in its extent, its carpet of verdure and flowers, its undulating surface, its groves, and the fringe of timber by which it is surrounded. Of all these, the latter is the most expressive feature—it is that which gives character to the landscape, which imparts the shape, and marks the boundary of the plain. If the prairie be small, its greatest beauty consists in the vicinity of the surrounding margin of woodland, which resembles the shore of a lake, indented with deep vistas like bays and inlets, and throwing out long points, like capes and headlands; while occasionally these points approach so close on either hand, that the traveller passes through a narrow avenue or strait, where the shadows of the woodland fall upon his path,—and then again emerges into another prairie. Where the plain is large, the forest outline is seen in the far perspective, like the dim shore when beheld at a distance from the ocean. The eye sometimes roams over the green meadow, without discovering a tree, a shrub, or any object in the immense expanse, but the wilderness of grass and flowers; while at another time, the prospect is enlivened by the groves, which are seen interspersed like islands, or the solitary tree, which stands alone in the blooming desert.

If it be in the spring of the year, and the young grass has just covered the ground with a carpet of delicate green, and especially if the sun is rising from behind a distant swell of the plain, and glittering upon the dew-drops, no scene can be more lovely to the eye. The deer is seen grazing quietly upon the plain; the bee is on the wing; the wolf, with his tail drooped, is sneaking away to his covert with the felon tread of one who is conscious that he has disturbed the peace of nature; and the grouse feeding in flocks, or in pairs, like the domestic fowl, cover the whole surface,—the males strutting and erecting their plumage like the peacock, and uttering a long, loud, mournful note, something like the cooing of the dove, but resembling still more the sound produced by passing a rough finger boldly over the surface of a tambourine. The number of these birds is astonishing. The plain is covered with them in every direction; and when they have been driven from the ground by a deep snow, I have seen thousands,—or more properly tens of thousands—thickly clustered in the tops of the trees surrounding the prairie. They do not retire as the country becomes settled, but continue to lurk in the tall grass around the newly made farms; and I have sometimes seen them mingled with the domestic fowls, at a short distance from the farmer's door. They will eat, and even thrive when confined in a coop, and may undoubtedly be domesticated.

When the eye roves off from the green plain, to the groves, or points of timber, these also are found to be at this season robed in the most attractive hues. The rich undergrowth is in full bloom. The red-bud, the dog-wood, the crab-apple, the wild plum, the cherry, the wild rose, are abundant in all the rich lands; and the grape vine, though its blossom is unseen, fills the air with fragrance. The variety of the wild fruit, and flowering shrubs, is so great, and such the profusion of the blossoms with which they are bowed down, that the eye is regaled almost to satiety.

The gaiety of the prairie, its embellishments, and the absence of the gloom and savage wildness of the forest, all contribute to dispel the feeling of lonesomeness, which usually creeps over the mind of the solitary traveller in the wilderness. Though he may not see a house, nor a human being, and is conscious that he is far from the habitations of men, he can scarcely divest himself of the idea that he is travelling through scenes embellished by the hand of art. The flowers, so fragile, so delicate, and so ornamented, seem to have been tastefully disposed to adorn the scene. The groves and clumps of trees appear to have been scattered over the lawn to beautify the landscape, and it is not easy to avoid that illusion of the fancy, which persuades the beholder that such scenery has been created to gratify the refined taste of civilized man. Europeans are often reminded of the resemblance of this scenery to that of the extensive parks of noblemen, which they have been accustomed to admire in the old world; the lawn, the avenue, the grove, the copse, which are there produced by art, are here prepared by nature; a splendid specimen of massy architecture, and the distant view of villages, are alone wanting to render the similitude complete.

In the summer, the prairie is covered with long coarse grass, which soon assumes a golden hue, and waves in the wind like a ripe harvest. Those who have not a personal knowledge of the subject, would be deceived by the accounts which are published of the height of the grass. It is seldom so tall as travellers have represented, nor does it attain its highest growth in the richest soil. In the low, wet prairies, where the substratum of clay lies near the surface, the centre or main stem of this grass, which bears the seed, acquires great thickness, and shoots up to the height of eight or nine feet, throwing out a few long coarse leaves or blades, and the traveller often finds it higher than his head as he rides through it on horseback. The plants, although numerous and standing close together, appear to grow singly and unconnected, the whole force of the vegetative power expanding itself upward. But in the rich undulating prairies the grass is finer, with less of stalk, and a greater profusion of leaves. The roots spread and interweave so as to form a compact even sod, and the blades expand into a close thick sward, which is seldom more than eighteen inches high, and often less, until late in the season, when the seed-bearing stem shoots up.

The first coat of grass is mingled with small flowers; the violet, the bloom of the straw-

berry, and others of the most minute and delicate texture. As the grass increases in size, these disappear, and others, taller and more gaudy, display their brilliant colours upon the green surface, and still later a larger and coarser succession rises with the rising tide of verdure. A fanciful writer asserts that the prevalent colour of the prairie flowers is, in the spring, a bluish purple, in midsummer red, and in the autumn yellow. This is one of the notions that people get, who study nature by the fireside. The truth is, that the whole of the surface of these beautiful plains, is clad throughout the season of verdure with every imaginable variety of colour, "from grave to gay." It is impossible to conceive a more infinite diversity, or a richer profusion of hues, or to detect any predominating tint, except the green, which forms the beautiful ground, and relieves the exquisite brilliancy of all the others. The only changes of colour observed at the different seasons, arise from the circumstance, that in the spring the flowers are small and the colours delicate; as the heat becomes more ardent a hardier race appears, the flowers attain a greater size, and the hue deepens; and still later a succession of coarser plants rise above the tall grass, throwing out larger and gaudier flowers. As the season advances from spring to midsummer, the individual flower becomes less beautiful when closely inspected, but the landscape is far more variegated, rich, and glowing.

In the winter, the prairies present a gloomy and desolate scene. The fire has passed over them, and consumed every vegetable substance, leaving the soil bare, and the surface perfectly black. That gracefully waving outline, which was so attractive to the eye when clad in green, is now disrobed of all its ornaments; its fragrance, its notes of joy, and the graces of its landscape, have all vanished, and the bosom of the cold earth, scorched and discoloured, is alone visible. The wind sighs mournfully over the black plain; but there is no object to be moved by its influence—not a tree to wave its long arms in the blast, nor a reed to bend its fragile stem,—not a leaf, nor even a blade of grass to tremble in the breeze. There is nothing to be seen but the cold dead earth and the bare mound, which move not—and the traveller with a singular sensation, almost of awe, feels the blast rushing over him, while not an object visible to the eye is seen to stir. Accustomed as the mind is to associate with the action of the wind its operation upon surrounding objects, and to see nature bowing and trembling, and the fragments of matter mounting upon the wind, as the storm passes, there is a novel effect produced on the mind of one who feels the current of air rolling heavily over him, while nothing moves around.

By those who have never seen this region, a very tolerable idea may be formed of the manner in which the prairie and forest alternate, and the proportions of each, by drawing a coloured line of irregular breadth, along the edges of all the water courses laid down in the map. The border thus shaded, which would represent the woodland, would vary in width from one to five or six miles, and would some-

times extend to twelve. As the streams approach each other, these borders would approximate, or come into contact; and all the intermediate spaces, not thus coloured, would be prairie. It is true therefore, as a general rule, in relation to the states in which the prairies are situated, that wherever there is a considerable tract of surface, not intersected by water courses, it is level and destitute of timber; but in the vicinity of springs and streams the country is clothed in forest.

Taking as an example the country lying between the Ohio and Mississippi rivers, it will be seen that, in the point formed by their junction, the forest covers the whole ground, and that as these rivers diverge, the prairies begin to intervene. At first there is only an occasional meadow, small, and not very distinctly defined. Proceeding northward, the timber is found to decrease, and the prairies to expand; yet the plains are still comparatively small, wholly unconnected with each other, and their outlines distinctly marked by the woodlands which surround and separate them. They are insulated and distinct tracts of meadow land, embosomed in the forest. Advancing further to the north, the prairie surface begins to predominate; the prairies now become large, and communicate with each other like a chain of lakes, by means of numerous avenues or vistas; still, however, the traveller is surrounded by timber; his eye never loses sight of the deep green outline, throwing out its capes and headlands; though he sees no more those dense forests and large trees, whose deep shade almost appalled him in the more southern district.

Travelling onward in the same direction, the prairies continue to expand, until we find ourselves surrounded by one vast plain. In the country over which we have passed, the forest is interspersed with these interesting plains; here the prairie is studded with groves and copses, and the streams fringed with strips of woodland. The eye sometimes roves over an immense expanse clothed with grass, discovering no other object on which to rest, and finding no limit to its vision but the distant horizon; while more frequently it wanders from grove to grove, and from one point of woodland to another, charmed and refreshed by an endless variety of scenic beauty.

This description applies chiefly to Illinois, from a careful inspection of which state we have drawn the picture; but its general outlines are true of Indiana and Missouri, and are applicable, to some extent, to Ohio and Michigan. But if our path lie still farther to the west, and conduct us to the wide tracts that extend from the waters of the Arkansas to those of the Missouri and Mississippi, we arrive at a region of boundless plains—boundless to the eye of the traveller, which discovers nothing but the verdant carpet and the blue sky, without a grove, a tree, or a bush, to add variety to the landscape, and where the naked meadow often commences at the very margins of the streams.

When the prairie is bare, it is easy to distinguish the rich from the poorer lands, by the small hillocks which are scattered over them, and which are most abundant where the soil

is least productive. They are from a few inches to two or three feet in height, and can only, of course, exist where clay lies near the surface; as such mounds composed of the rich mould would soon crumble away. They have a singular appearance, and are sometimes so thickly scattered as to be inconvenient to the horseman, who attempts to ride through the high grass. The inhabitants call them *gopher hills*, under the belief that they were raised by a small quadruped of that name. I never saw a gopher—nor a man who had seen one. Col. Long, however, and his companions saw them far to the west; so that while the existence of such an animal seems to be proved, it is obvious, from the fact that it is no longer seen within our settlements, that like the Indian it cannot endure the vicinity of civilized man, and has long since forsaken our borders. But I am inclined to believe that very few of the hillocks attributed to these animals are of their workmanship. In the wet prairies they are thrown up by *crayfish*, who always burrow in the clay, and not in rich or crumbling soil, that would cave in and mar their labour; in drier situations they have been thrown up by industrious colonies of ants, who also belong to the clay prairie, and make their internal improvements in the kind of earth best suited to their purpose.

From the Evansville Journal.

#### THE MOCKING-BIRD.

" Wit—Songster—Sophist—Yorkick of thy tribe,  
Thou sportive satirist of Nature's school—  
For such thou art thy art,—but all night long  
Thou poor'st a soft, a sweet and soleson song."

"Twas in the evening of a sultry day,  
Near four o'clock—that golden hour of time—  
When, (like the native of Italia's clime)—  
Reclining, half in sleep, I careless lay,  
Weaving by snatches some light wreath of rhyme.

It was a shaded and refreshing bower,  
And groups of ruddy fruitage graced the scene;  
Soft gleams of sunshine danced the leaves between;  
The Western breeze stirred each fragrant flower,  
And grapevines bent an arch of coolest green.

Then sudden burst upon my startled ear,  
A deep, full harmony of sweetest note;  
"Above, below, around!"—it seemed to float,  
Now in full chorus, and now soft and clear,  
Outpour'd with rapid force—as if 'twere learned by rote!

It was the Mocking-Bird,—I knew him well—  
That branch of lilac was his favourite seat;  
And there, at set of sun, we loved to meet,  
While, from his matchless pipe, the richest music fell,  
As, with unwearied throat, each strain he'd oft repeat.

Awhile he paused!—and then, as if to crown,  
One last grand effort—came the torrent strong,  
Of mimic art, and strangely varied song,  
Melting at times with softest cadence down,  
In every change that can to sound belong!

I've listened often—but I never knew,  
Until that moment, half his magic power;—  
As if beguiling his too lonely hours  
With his own melody!—and justly due,  
Is all thy fame, thou modest wild-wood bird;  
All wish agn to hear, who once have heard  
Thy witching tones—more sweet, 'midst sunset and  
the flowers!

June 26th, 1838.



*Extracts from the Letters and Journal of Daniel Wheeler, now engaged in a religious visit to the inhabitants of some of the islands of the Pacific ocean, Van Diemen's Land, and New South Wales, accompanied by his son, Charles Wheeler.*—PART III.

(Continued from page 334.)

10th of 11th mo. To-day our deck has again swarmed with the natives, and although the principal part of our crew with our captain are engaged on shore procuring water, (a scarce article here,) yet there was nothing to apprehend from their numbers. Perhaps the treatment met with in our vessel is such as they never witnessed before, and we were far from entertaining a thought of danger, although the average number of them on board was ten of them to one of us, but their department has hitherto been uniformly gentle and harmless. They are naturally a ferocious people, and when not at war with their neighbours, are frequently engaged in broils amongst themselves. Great is the love I feel for them, as a stream in my heart, and particularly towards the poor neglected children. To-morrow morning a meeting is to be held, to which I have been looking at times since last *first day* afternoon. All my springs are in the Lord Most High: when he is pleased to shut, who can open? Unto whom shall I look, or whether shall I go? for the words of eternal life are only with the Lord Jesus: the crucified, risen, and glorified Saviour.

11th of 11th mo. Attended the meeting held at the settlement at nine o'clock this morning, but the number of persons present was few in comparison with those at meeting last *first day*. I was strengthened to declare amongst them, that one hour in the Lord's presence is better than a thousand elsewhere: "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness;" for in his presence only there is life, and at his right hand are pleasures, durable as the days of heaven.

I felt much for the upright-hearted little remnant amongst them, who are desirous to serve the Lord in their day and generation. I wished them to be encouraged to hold on their way, for in due time they will assuredly reap if they faint not; although they must expect many temptations and snares to be laid for them by the great enemy of God and man, and also by their brother islanders, for those that live godly in Christ Jesus ever suffer persecution. The invitation of the Saviour, given when on earth, is still extended for us to come unto him in spirit; it is there we must learn of him. He is the only true Teacher of his people, and continueth to teach, as never man taught. "Take my yoke upon you, and learn of me," said he, "for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." We shall be taught how to pray to the Holy Father in faith, believing in the name of the Son; and what we ask, when thus qualified and influenced, we shall most assuredly receive for Christ's sake, and shall know from living experience that peaceful and easy is his yoke, light the burden, sweet the rest. The watch-

tower is the Christian's only safe retreat, his only refuge from the enemy. It is the place where prayer is wont to be made, appointed in love to man by Him who said, "What I say unto you I say unto all, watch. Watch and pray, lest ye enter into temptation." I had much more to express amongst them. It was to my own relief, and peace, and comfort, and I humbly trust if none were benefited, that none would be hurt, for it was the Lord's doing, and to him alone belongs the praise: man is altogether shut out and excluded.

Busily employed the rest of the day on board, until evening, then landed and explored the neighbourhood for exercise. In the course of our travel, drank some excellent juice of a cocoanut, taken from a tree in our sight, which, with three others, were planted about twelve years ago by George Bennet.

12th of 11th mo. This morning our deck again teaming with the natives: they are so eager to obtain some article or other from us, that they bring with them for sale the very utensils out of their huts; useful to themselves, but to us of no value whatever. The poverty, disease, and wretchedness of many of them is truly affecting, and although mostly of their own bringing on, yet they are deeply to be felt for. It being *fifth day*, we sat down together in the cabin in the forenoon as usual; and although there was much noise upon the deck with these people, yet it served to make us sensible of our own weakness, and to awaken feelings of humility in commiserating the sufferings of others, in contritened before the Lord. It would have afforded great satisfaction to have clothed the poor naked children of this island, had I possessed the means, but the number is too great for my resources. It would have been a difficult matter to effect without creating jealousy or envy between the two parties. The children of the most notorious and unworthy parents were the most destitute, as might be expected; and yet more seemed due to the children of those parents who are struggling to stem the torrent of iniquity and dissipation so strongly and alarmingly threatening totally to lay waste the already much decreased and emaciated population. I was in great hopes that the children of sober parents would have furnished a plausible pretext for being rewarded by having learned to read and write; but this did not prove to be the case with such as came on board the vessel, except in one instance of a little girl, who came with her father to sell her own fowl. On trial it was found she could write very well with a pencil on a slate. After having fitted her with a child's robe, she brought me the fowl as all she had in her power to make me recompense; but to her increased delight, I then bought the fowl for a thimble, two or three needles, and some thread. Dresses were also fitted upon two other children, the next deserving; but in order to select some more objects suitable for our purpose, C. Barff was employed, who readily undertook to procure a list of the most diligent scholars from a native teacher. Forty-four garments were appropriated in this manner. In the evening visited the shore for the last time. Charles Barff being

anxious to return to his family at Huahine, any further stay at this island would have been useless on my part without our interpreter; but its suffering inhabitants will not be easily effaced from my memory; for whose welfare my heart is deeply interested, and for whom I must long mourn in secret, not having at any other time felt a greater drawing of love for any people amongst whom my lot has been cast in this southern hemisphere, than for those of Bolabola. As we passed along the skirts of the harbour, we were followed by groups of the scarcely clad, famishing, dear children, who, from their eagerness to get near enough to us, might have known that the time of our departure drew nigh: their pallid, though quick and intelligent, countenances met us in every direction that we went. We returned on board at the close of the daylight, and made some preparation towards sailing.

#### *Voyage from Society Islands to Sandwich Islands.*

13th of 11th mo. After breakfast, a chapter in the Testament was read, as usual, and having spent a short interval in retirement together, Charles Barff and John Platt prepared to leave us. As soon as the anchor was weighed, our kind friends pushed off for the shore; and, quitting the well-sheltered haven of Te-ava-nui, we stretched through the opening of the reef, and once more committed ourselves to Him, at whose command the vast Pacific rolls. After getting from under the lee of the island, the weather proved rugged, and the wind scant. This day two years ago, we embarked from London to join the "Henry Freeling" at the Lower Hope, about seven miles below Gravesend. Many have been our tossings, and buffettings, and provings since that time; but through that loving kindness which is better than life, we have been delivered out of them all; and are still left to acknowledge, in the grateful language of the psalmist, that "the goodness of God endureth continually," and his love and his mercy unceasingly flow from the river to the uttermost parts of the earth.

14th of 11th mo. To-day at noon the island of Bolabola seventy-six miles distant. Strong breezes against us, with squalls, and heavy showers of rain. The best hog in our stock was so tired of his situation, that he sprang overboard and was lost; there being too much sea running for a boat to attempt to save him. Towards evening strong squalls, with much thunder, lightning, and heavy rain. The foot-pace of our jib gave way, but was discovered in time to save the sail.

16th of 11th mo. Yesterday the roughness of the weather and harassed state of our people, (several of them still sea-sick,) compelled us to relinquish meeting together in our customary manner on *first days*. To-day the weather boisterous, and the wind contrary. After dark, frequent flashes of lightning from east to west. Birds of two kinds settled on the masts, and suffered themselves to be taken, apparently nearly exhausted by fatigue. The very unsettled state of the weather, the opposing blast, debility of body, and poverty of

mind seem to unite in producing fresh trials of our faith and patience; but I trust it will be seen hereafter that all things have been working together for good. Had we known what awaited us, it is probable we should have still clung to the shelter of Bolobola, although for want of Charles Barff our situation would have been far from pleasant there. It is not long ago since an attempt was made by the rebellious party to seize a vessel which had put into the harbour for supplies; this, however, was frustrated by the sober part of the community, who armed themselves, and came forward in time to prevent its success. While we were there, the natives came on board without restriction by forty or fifty at a time: they were received in fullest confidence; our boarding nettings were entirely kept out of sight, and we felt perfectly safe among them. Some trifling thefts were committed, not worth noticing, although a good look-out was kept by our men. The three chiefs next in authority to the present vicious ruler, Mai, are all his sons-in-law by marriage, and stand opposed to his shameful conduct; they are by the means of preserving the degree of moral order still existing upon the island: they have been applied to to destroy their father-in-law, and rule themselves; but they say, "He is our father: we cannot do that: we must bear with him."

18th of 11th mo. Yesterday the strength of the wind abated, but remains still contrary with a heavy swell. At noon our latitude by observation  $12^{\circ} 54'$  south. To-day the weather fine, but the wind still northerly. The Magellan clouds are seen every night, but visibly getting lower and lower. We hope soon to get in sight again of the north star, which has for many months been hidden from us.

19th of 11th mo. The wind still contrary. Endeavoured to commit my cause to Him who knows the depth of the motive that induced our steps being directed to the Sandwich Islands. The protracted adverse winds and humiliating state of mind, at present my portion, could not fail prompting to a strict examination of the foundation cause of this movement. I had, previously to finishing our visit to the Georgian and Society Isles, looked different ways as to the next route to be pursued. Raratonga, Tonga 'Taboo, and New Holland, seemed the places in regular course and succession in the nature of things; but the Sandwich Islands were often before me. However undesirable to the natural inclination of flesh and blood in this the evening of my day, the prospect might be of adding several thousand miles to our already lengthened distance from home, which must be the result of our going thither; yet, no light or brightness shone upon any other track, and therefore, without hesitating, as the time of finishing at the southern islands drew nigh, I took care that the vessel was provided with water, hogs, and vegetables, to be in readiness to proceed, as the way should open; and at length left Bolobola with a peaceful mind, under a belief that to proceed to the Sandwich Islands was the only safe path for me to pursue, and therefore at once shaped a

course towards the equator. This being *fifth day*, it was a great comfort to have the privilege of sitting down to wait upon the Lord, who knoweth the secret exercises of my mind on the present occasion. After our sitting was over, I felt relief, and, I trust, resigned to the dealings of our heavenly Father.

20th of 11th mo. Last evening, being in about the latitude of Flint's island mentioned in Norie's list, a good look-out was kept for it during the night. This afternoon, just before sun-setting, the appearance of land was announced. Upon examining the latitude by observation at noon, and the course of the vessel since made good, there is no room to doubt but the land in sight is Flint's Island, in latitude  $11^{\circ} 30'$  south, and which may be considered as accurately laid down. This is frequently not found to be the case, and when islands are wrongly placed on the chart, they are calculated only to mislead, rather than assist a stranger. After dark, edged away to give this land a wide berth, it being uncertain how far its coral crags may extend from the main body of it. This island bore from us, when last seen, east by north, about ten miles distant, and appeared in the form of three small islands close together. It is cause of humble thankfulness that we have not been taken by surprise in meeting with it in the dark, or under circumstances unfavourable and dangerous. To-day abiding through favour in the low and peaceful valley, although under more than ordinary circumstances of discouragement, by reason of the increased swelling of the lower part of my legs and ankles, from the supposed cause of the great and constant heat to which we are subjected, together with the want of exercise, which the incessant motion of the vessel almost precludes the possibility of obtaining; but in my straits and difficulties I am endeavouring to "set the Lord always before me," believing he will not permit me to be greatly moved at what he may be pleased to dispense to a "worm and no man," as is often my worthless state of feeling and condition.

23d of 11th mo. The weather much the same since the 20th inst. Yesterday very wet and squally, and, although the *first day* of the week, was forced to let it pass over without assembling the people. As regards myself, poor and low; endeavoured to keep my mind stayed, watching unto prayer towards the Lord. At our evening reading, my understanding was renewedly opened, to understand some texts of Scripture which were read, (in a spiritual sense,) to my comfort and edification, and I hope to my Maker's praise. Towards night the wind came fair, but the old swell was so heavy that we could not make it availing. At ten P. M. a dark cloud arose in front of the vessel, when our fair wind gradually died away, and was succeeded by another edition of adverse breezes, accompanied with heavy rain. To-day fair weather, which afforded our people an opportunity to dry most of their wet clothes.

26th of 11th mo. Latitude  $9^{\circ} 44'$  south. Since *second day* many changes have taken place, but mostly tending to retard our progress, as we have only altered the latitude

about two degrees. This forenoon we held our little meeting, and notwithstanding previously to sitting down I felt surrounded and hemmed in outwardly and inwardly by discouraging circumstances, yet as the struggle was maintained, a gleam of comfort seemed to shine as from the Sun of Righteousness, which alone can avail and cheer the drooping traveller in the Christian course, and strengthen him more and more to walk by faith and not by sight; and less and less to look for support and comfort from the perishing "things that are seen" and only "temporal;" whilst the blessed realities which endure, are "not seen," but are "eternal."

(To be continued.)

For "The Friend."

#### EXPOSITION OF THE FAITH OF FRIENDS.

##### *On the Divinity and Offices of our Lord and Saviour Jesus Christ.*

(Continued from page 336.)  
GEORGE WHITEHEAD.

In his "Reply to John Owen's Declaration, &c." he says—

"As to Socinianism, as he calls it, we are neither disciplined in it, nor baptized in Socinus's name, neither do we own him for our author or pattern in those things which we believe and testify; nor yet do we own several principles which John Owen relates as being from Socinus, and principally that of Christ's being (God, but) not the Most High God. It was never our principle: for though we do confess to his condescension, humility, and suffering, in the days of his flesh, wherein he appeared in the form of a servant, being made in fashion as a man: but his being in the form of God, in the divine nature of God, wherein he was equal with God, and being glorified with the same glory he had with the Father before the world began, and his being God over all, blessed for ever, these things we professed and believed in the *beginning*, and do the same still; it never being in our hearts in the least to oppose or desert them."—P. 55.

From a work entitled "Antichrist in Flesh Unmasked," the following Christian testimony is extracted, viz.—

"We sincerely profess and declare in the sight of God and men, that we do faithfully believe and profess the divinity and humanity, or manhood of our blessed Lord and Saviour Jesus Christ, the eternal Word of God; and that in the fulness of time he took flesh, being miraculously conceived by the Holy Ghost and born of the Virgin Mary, and suffered the cruel death of the cross, as an universal offering and sacrifice, both in his body and blood shed thereon, for the sins of the whole world; and was buried and rose again the third day, and visibly ascended (was seen in his ascending) and passed into heaven and glory; and that he ascended far above all heavens, that he might fill all things; and that by his suffering and sacrifice he hath obtained eternal redemption for us, which, through faith in his name and power, true repentance and conver-

sion, we lovingly receive and effectually partake of.

"That we are not pardoned, justified, redeemed or saved by our own righteousness, works, merits or deservings; but by the righteousness, merits and works of this our blessed Lord and Saviour Jesus Christ, being both imparted and imputed to us, as He is of God made unto us, wisdom, righteousness, sanctification and redemption. Our reconciliation, redemption, pardon, sanctification and justification, having respect both to his suffering death, and blood, upon the cross, as the one peace offering and sacrifice, and as our High Priest, thereby making atonement and reconciliation for us, and giving himself a ransom for all mankind; and also to the effectual saving work of his grace and good Spirit within us, bringing us to experience true repentance, regeneration and the new birth, wherein we partake of the fellowship of Christ's sufferings and power of his resurrection. In which grace we ought to persevere in newness of life and faithful obedience unto him, unto the end, that we may be heirs of the eternal salvation, which Christ is the author of.

"We sincerely believe, also, that the man Christ Jesus is the only mediator between God and men, our Intercessor and Advocate with the Father; and that he exerciseth his kingly office, and his priestly and prophetic office in his kingdom and church here on earth, wherein he governs, and plentifully affords both immediate inspiration and instruction to his faithful followers who walk in his light, to guide them into all truth; and he that hath not the Spirit of Christ is none of his.

"And that this same Lord Jesus Christ, who died for all men, enlightens every man coming into the world, and was and is the light of the world; the Way, the Truth, and the Life: and that the same Christ that was crucified and put to death as concerning the flesh, and quickened by the Spirit and power of the Father, he is inwardly revealed and spiritually in the hearts of true and spiritual believers by his holy Spirit, light, life and grace. And that therefore his coming and appearing outwardly in the flesh and inwardly in the Spirit, cannot render him two Christs, but one and the same very Christ of God, blessed for evermore."—P. 30.—1692.

In his "Innocent Triumphant," &c., he says:—

"To prevent mistake, and remove misrepresentation in the matters following, these are sincerely to testify and declare that—

"1st. We sincerely own, profess and confess Jesus to be the Christ, even the same Jesus Christ who was born of the Virgin Mary at Bethlehem in Judea, Matt. ii. Suffered death upon the cross without the gates of Jerusalem, was quickened and raised again by the power of God, and ascended into heaven and glory according to the Scriptures.

"2d. We give witness only to this Christ, as being the very Christ, the only begotten Son of God, and confess both his coming in the flesh and in the Spirit, according to Holy Scripture testimony.

"3d. Though this Christ, the only begotten

Son of God, took flesh and came of the seed of Abraham, according to the flesh, and suffered death in the flesh; yet his flesh, or body prepared for him, did not see corruption; it did not corrupt, but was raised again from the dead, consequently did not perish; nor is his body of a perishing nature, but a glorified body; like unto which, we believe, ours shall be changed and fashioned."—[1th, 5th, 6th, and 7th, on the Scriptures, &c.]

"The promised Messiah, of whom the holy prophets give witness, is the very Christ of God, even that Jesus Christ who was born of the Virgin: who in the fullness of time came in the flesh, and was made like unto us in all things, sin only excepted, as the Scripture testifies. Yet,

"9th. The glorious body of Christ is not now like ours, nor of an earthly perishing nature, but heavenly, spiritual, and most glorious; far excelling all terrestrial bodies."—Introduction, p. 1, &c.—1693.

To the charge of undervaluing the death and sufferings of Christ, &c., George Whitehead thus replies, viz.—

"We deny these charges, as expressly contrary to our principle, and public known testimonies, both highly valuing and exalting the death and sufferings of Christ above all other. His charging the Quakers to exalt [with exalting] their sufferings above the sufferings of Christ, imports as if they so lifted up, extolled, dignified or rendered their sufferings more excellent than Christ's. This is a most gross calumny cast upon the people called Quakers, and as expressly contrary to their intention and [as] principle."—Counterfeit Convert, &c. p. 34.—1694.

Replying to another accuser, he says:—

"Thy inferring that he who was nailed to the cross was not Christ, but a body, a veil, a garment, of an earthly, perishing nature, &c. Here again thou pervertest and abusest us. Where did we ever say that He who so suffered was not Christ, but a body, a veil, &c.? Seeing it was Christ that suffered in the flesh, and his flesh was called the veil, Heb. x. What contempt to Christ or denial of him was such saying? And where did we ever say of us, that his body that was nailed to the cross was of a perishing nature, seeing his flesh saw no corruption?"—Ib. p. 59.—1694.

In his "Counterfeit Convert a Scandal to Christianity," replying to the charge "that the Quakers deny Jesus of Nazareth, who was born of the blessed Virgin Mary, to be Christ, and the efficient cause of man's salvation," he says—

"Here are two charges made one, both which we positively and sincerely deny, as contrary to our professed and known principles. The Scripture texts, proving Jesus to be the Christ, we ever have and do sincerely believe and own. But that the Quakers teach the contrary, as Bugg saith, we utterly deny, as a gross calumny imposed upon us."

"And therefore Francis Bugg's inference, that the Quakers would divide the humanity [of Jesus Christ] from the Godhead, is false: they are distinguished, but not divided, in the entire being of Christ."—Pages 12, 13.—1694.

From his work, entitled "Truth Prevailing," the following is extracted:—

"As we have great cause ever to own Christ to be our Saviour, so they who are saved by him have need of him as Mediator, to preserve, strengthen and confirm them in the way of righteousness and purity to the end; and that their faith may not fail when tempted and assaulted by the enemy; and that when the whole church is complete, and come to a perfect man in Christ, He, their Mediator, may present it unto the Father, a glorious church, without spot or wrinkle, or any such thing."—P. 59.

Again, on page 67:—

"But 'tis a perversion to say, we pretend to only a manifestation of Christ within, his inward life, death, blood, resurrection and ascension, and that we pretend to feel, taste and see these things within us every day. But where we (the Quakers) so pretend, they produce no proof. We truly own these according to sacred history, as transacted in Christ's person without us, as well as to feel and taste of the power of Christ's resurrection within us; as also of the fruit, blessed effects, and fellowship of his sufferings, when made conformable to his death, which there is a necessity to have some sense and experience of within us, as well as a confessing of his suffering, death, resurrection and ascension without us, which we truly believe, as well as these persons, and we hope more effectually."

In the same work, page 142, he says:—

"I believe Christ's mediation, suffering and death for mankind, took effect from the beginning, ever since man fell, and the blessed effects and fruit thereof, for man's redemption, shall continue to the end of the world. And the eminent love and respect God had from the beginning, and ever will have, to his own promised Seed, Christ Jesus, and to all that he did and suffered for the redemption and salvation of the whole Adam, or all mankind, the excellent virtue, merits, or deservings of Christ, in all his obedience, works, and sufferings for mankind, did reach to the beginning of the world, and shall to the end thereof. For He, who was as a Lamb slain from the foundation of the world, and by the grace of God tasted death for every man, ever liveth to make intercession for man, according to the will of God. And also to effect and complete that work of redemption and salvation that he hath obtained for us; that he may be our King, Priest, and Prophet, our Minister, our Leader, and Commander, for which ends he was promised and given."—P. 143.—1701.

In a "Gospel Salvation, &c.," recommended to Friends who believe in the name of the Son of God, the true Light, &c." he says—

"Oh! Behold the Lamb of God, which taketh away the sin of the world." In what respect does Jesus Christ, as the Lamb of God, take away the sin of the world? I answer, in two respects; 1st, As an universal and most excellent offering and acceptable sacrifice for sin, in order to obtain redemption and forgiveness by his precious blood, and even of a most sweet smelling savour to God, far excelling the legal and typical oblations of

animals, as the offerings and blood of bulls, goats, heifers, sheep, rams, lambs, &c., all which Jesus Christ, by his own one offering, put an end unto.

"2. Jesus Christ, as the Lamb of God, takes away the sin of the world, by purging the conscience, and purifying the hearts of all them who truly receive him and believe in him, even in his holy name and divine power.

"O! therefore, behold the Lamb of God which taketh away and putteth an end to sin, finisheth transgression, and brings in everlasting righteousness.

"Let us all look unto the promised Messiah, even unto Jesus, the author and finisher of our faith, that we all may believe in heart unto righteousness, and the salvation of our souls, so as to be partakers of Christ and his righteousness; that none may draw back to perdition, nor into the world's pollutions, who have escaped the same through the knowledge of God and his dear Son Jesus Christ, who is able and truly willing to save to the uttermost all them who come unto God by him.

"He who offered up himself a Lamb without spot to God for all mankind, and thereby became a propitiation for the sins of the whole world, never designed to leave men in sin and transgression all their days, but to afford all men grace to lead them to true repentance, that they might receive that remission, forgiveness, atonement, and reconciliation, obtained for them.

"That God was in Christ reconciling the world to himself, not imputing their sins unto them, but allowing and granting them remission upon true repentance, was, and is, a testimony and plain indication of the great love, grace, and favour of God to the world, in and through his dear Son. How wonderfully has God, in his great wisdom, love, kindness, meekness, long suffering and compassion, condescended to our low capacities and conditions of the human race! for our redemption and salvation, by his dear Son Jesus Christ, truly considered, both as he came and suffered in the flesh, and as he is revealed in the Spirit. O let the weighty consideration of all these things deeply affect all our hearts and souls, sincerely to love, serve, fear, worship, and praise the Lord our most gracious God, through Jesus Christ, for ever!

"It is to be seriously observed and remembered, that when Jesus Christ was about to take leave of his disciples, he recommended them unto the Spirit of Truth, the Comforter, which should testify of him and abide with them for ever; and that he would manifest himself to him that loved Him, and that in a little while they (*i. e.* his disciples) should see him, that is, Christ Jesus; so though he went away in the body, he would come again to them in Spirit.

"Now, dear friends, it being the Holy Spirit which testifies of our Lord Jesus Christ, and shows unto us what he takes of Christ, he (*i. e.* the Holy Spirit) shall take of mine, said Christ, and show it unto you.

"The Holy Ghost takes and shows unto us the most excellent properties of our great and glorious Mediator, his great universal love, meekness, humility, and compassion, that we

may by degrees partake thereof, as we truly obey and follow him in the manifestation of the same Holy Spirit, whereby the mystery of Christ is revealed, in and unto the truly spiritually-minded believers in his light, and thereby they become the children of the light."

(To be continued.)

#### *Percussion of Sound under Water—Melancholy effects of.*

At an early hour on the morning of the 4th of July, two young men went into the river at Castle Garden, to swim, and at the very moment a salute was fired from some heavy pieces of cannon, which were contiguous. When the two young men leaped in, they remained under the water for some seconds, and on rising to the surface, were observed by some bystanders to act in so fantastic a manner, that it was evident something of an unusual nature had occurred to them. A boat was therefore immediately procured, and the two young men taken out of the water and brought to the shore, when it was found that both of them had lost their senses; and so totally and entirely, as to be unable to give any explanation how they had been affected, or what sensations they felt at the moment. Their insanity was not of a violent kind, but rather what may be termed idiotic, or a total prostration of every intellectual attribute.

In this melancholy condition they were conveyed home to their friends, and remained nearly in the same state for two days, at the end of which, one of them partially recovered his reason, but the other still remains without any symptoms of amendment.

In this fact the cause being five or six persons in the water will cease to appear very extraordinary to any person who has, when a boy, experienced the most terrific sensation produced on him when under water in a narrow stream, by a common trick, practised by boys, of taking two large stones and striking them forcibly together on the water's edge, immediately over where the swimmer has dived down. A gentleman, who witnessed the present occurrence, told us that on one occasion he himself suffered a sort of electric shock, which almost deprived him momentarily of his reason, from a common musket being fired over him while he was under the water.—*New York Journal of Commerce.*

In addition to the circumstances spoken of in a *Journal of Commerce*, may be mentioned the effect produced on fishes by a smart blow with a stick on the ice above them. We have seen this tried on a stream a foot or two deep, quite closed over with the frost. The fish, which were darting to and fro at some depth below the ice, were stopped instantly by the concussion, and floated apparently lifeless in the water.—*New York Evening Post.*

#### *Rise in Lake Erie.*

It is stated in the *Cleveland Gazette*, that the waters of Lake Erie, at that point, are at least three and a half feet higher than they were three years ago, and one and a half feet above the level last year.—A rise is also said to be observable in the waters of the Upper Lakes. Here (says that paper) is a problem for men of science to solve, if they can. Is there any thing in the popular notion of a rise and fall—a tide—once in seven years? Are there any authenticated facts or observations indicating such a tide? The phenomenon is a curious one, and worth investigating.

*Silkworms.*—The experience of M. Bonafoux proves the efficacy of the Chinese method of feeding silkworms on rice flour; and he has even gone further, and discovered that these caterpillars will eat various kinds of farina, and even the fecula of potatoes.

## THE FRIEND.

SEVENTH MONTH, 28, 1838.

We do not often meddle with the politics or business concerns of the country, but the deep and pervading interest in the subject felt by all classes of the community, renders it proper that we should notice the prospect of a speedy return to specie payments by the banks of this state, and it is to be hoped of all the states. It has been for some time known, that the banks in this city were engaged in the necessary measures preliminary to such a result; but the proclamation of Governor Ritner, dated the 10th of the present month, has brought the matter to an issue. The proclamation requires, "all banks in this commonwealth, on or before the 13th day of August next ensuing the date hereof, to resume and continue the redemption of their respective notes, bills and other obligations, in gold and silver coin, according to the true intent and meaning of their charters."

On the 23d instant a convention of delegates from the banks of Maryland, Delaware, Pennsylvania, and Missouri, was held in this city; at which communications were received from banks in Boston, Providence, Winchester, Richmond, Lexington, Ky., and other places, concurring in stating that their respective institutions, whether actually represented in this convention or not, will cordially co-operate with the banks of Philadelphia, and assent to such period as should be selected by the convention, for the resumption of specie payments.

The following resolution was unanimously adopted by the convention:

Resolved, That the banks represented in this convention will resume specie payments on the 13th day of August next, and recommend that day for the resumption by the banks generally.

On motion, it was ordered that the proceedings of this convention be published, and communicated to the banks generally through the United States.

A stated meeting of the "Female Branch" of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held on the 2d of eighth month, at 4 o'clock in the afternoon, at "Friends' Reading Room," Apple-tree Alley.

7th mo. 27th.

DIED OF CONSUMPTION, second month, 24th, 1838, HANNAH, wife of John Robinson, (and daughter of Daniel and Phebe Chase, deceased), in the 64th year of her age; a worthy member of Swansey Meeting. She bore her illness, which was long and distressing, with Christian fortitude and patience, being fully resigned to the will of her Heavenly Father.

— of a lingering complaint, which she bore with much patience, SUSAN BUFFINGTON, daughter of Job and Phebe Buffington, a member of Swansey monthly meeting, aged 41 years.

— in Providence, R. I., fifth month, 18th last, HANNAH ALMEY, a respectable member of Providence monthly meeting, in the 44th year of her age.

— ANN SMITH, fifth month, 30th last, a member of Providence monthly meeting, aged 61 years. She was afflicted many years, which she bore with Christian fortitude and patience.

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For "The Friend."

## HAVANA—THE SLAVE TRADE.

Should the enclosed, written at Havana during the last winter by a young member of the Society of Friends, be deemed worthy of an insertion in "The Friend," it is at the disposal of the editor.—W.

Seventh month, 11th, 1838.

Havana, 1838.

At a time when the all engrossing subject of slavery within our own borders occupies so large a share of the public mind, it may not be inappropriate to relate a few facts drawn from personal observation during a short sojourn in the island of Cuba, and if possible to direct the attention of the philanthropist from the vexatious and delicate subject of an existing evil at home, to the more glaring and increasing traffic in human flesh, the source of so much misery, the African slave trade, which, it may not be generally known, to the disgrace of the civilized world, is at this very moment carrying on to an alarming extent, almost within sight of our own shores.

In the beautiful harbour of the Havana, the practised eye of the seaman detects at a glance, from amidst the large fleets of vessels from all quarters of the world, some half dozen or more splendid brigantines, which, for elegance and symmetry of model, breadth of beam, and lightness of rig, are unsurpassed by any vessels in the world,—sharp fore and aft, and lying low, they seem only to touch the water, and as if a zephyr would put them in motion. These beautiful vessels, which do credit to the skill of the architect, and, as I was informed, were chiefly built at or near Baltimore, are slavers,—deceitful in appearance as the unruflled bosom of the ocean on which they glide,—their holds are the abodes of wretchedness, disease, and death.

In the ports of this island slavers are fitted out openly and without molestation, lying almost side by side with British, French, and American vessels of war; they dare not molest them unless taken on the high seas, and in the very act of carrying cargo. With the existence of slavery in these islands, or in the southern states of our own confederacy, in

making this communication, I have nothing to do; on the contrary, I can bear frequent testimony to the lenient treatment of slaves, and their apparent content on estates it was my fortune to visit. I have generally found it acknowledged as an evil, but one for which it appeared difficult to devise a remedy;—but that the American government should remain idle, when every year thousands upon thousands of the human family are carried into bondage, is most astonishing; while their brethren of England, with an example worthy of all praise, have for years been working, and are even now braving climate and disease almost alone, against this nefarious practice.

To the British navy alone be the honour of affording almost the only check to this inhuman traffic; their vessels are ever on the alert, both on the African coast and in the West Indian seas; and surely, if any thing will open the eyes of the American people to the magnitude with which this trade is carried on, the fact of four captures having been made within six months on the southern coast of this island, and the arrival in sight of this city, and within four days of each other, of two slavers with full cargoes of human beings, ought to do it. During the latter part of December, the "Eliza Bellita" slaver was captured by H. M. ship "Sappho," and carried into Port Royal, Jamaica, having on board 260 unfortunate Africans, scarcely one of them over fourteen years of age! In the harbour of St Jago I saw a small clipper-built Guinea-man, that I was informed had realized over two millions of dollars in the slave trade; she was very fleet, had been often pursued, but never taken.

In company with an English naval officer, I made a visit across the bay to several of these vessels. We were permitted to walk over them, but no particular attention was taken of us; on the contrary, we were looked upon with suspicion, and received short and unsatisfactory answers to our questions; in general all attempts to enter into conversation with those on board appeared useless. With one, however, we were more successful: an old weather-beaten Spaniard was walking the deck,—although an old pirate his expression of countenance was fine,—taking a seat under the awning on the quarter deck, offering him a bundle of cigaritas, and lighting one ourselves, by degrees induced him into conversation, and in course of one hour or more, I learned from him some horrid truths. He told us, that in four voyages he had brought, in the vessel upon which we then were, sixteen hundred human beings; his was a fortunate vessel, and seldom lost more than half a dozen on a voyage; once, however, he told

us he was not so lucky—a malignant disease broke out on board soon after leaving the coast, and of three hundred taken in Africa, but ninety-five were landed more dead than alive on the island!

The material, such as hand-cuffs, chains, and even the lower decks are taken out, stowed in pieces as cargo, and are fitted up on the coast of Africa. We saw the apertures in the decks to admit the air, and as we were leaving the brig in our boat alongside, the captain told us exultingly, that he knew we were officers of the British sloop of war, pointing to the "Champion," that was riding at anchor at a little distance from us; but, added he, "you are welcome, I yesterday showed your captain (meaning of the Champion) all over my trim vessel—I have nothing to conceal—you dare not touch me here, and once outside, (with an expressive shrug of the shoulders) you may catch me if you can."

About a league from the gates of Havana, situated delightfully upon a gentle eminence, shaded by groves of the palm and the cocoa, overlooking the Paseo Tacón, and the governor's Casa di Campo and gardens, is a tienda or receptacle for newly imported slaves; it is one of the many that abound on the island. In the cool of the evening we made a visit to this bazar. A newly imported cargo of two hundred and twenty human beings were here exposed for sale—they were crouched down upon their forms around a large room; during a visit of more than an hour that we were there, not a word was uttered by one of them. On entering the room, the eyes of all were turned towards us, as if to read in our countenances their fate; they were all nearly naked, being but slightly clad in a light check shirt, upon which was a mark upon the breast; with few exceptions they were but skin and bone, too weak to support their languid forms; they were reclining on the floor, their backs resting against the wall. When a purchaser came they were motioned to stand, which they obeyed, although with apparent pain; a few were old and gray, but the greater proportion were mere children of from ten to thirteen or fifteen years of age; when they stood, their legs looked as thin as reeds, and hardly capable of supporting the skeletons of their wasted forms. The keeper informed us they were of several distinct tribes, and that they did not understand one another; this was apparent from the formation of the head. While we were there, five little boys and girls were selected and bought to go into the interior; no regard is paid to relationship, and once separated they never meet again. We left the tienda, and turning through the gateway we saw some who were laying under the shade of the plantain, whose appearance told that

they, at least, would soon be liberated from bondage by death,—they were those who had suffered most during the voyage,—their situation was most melancholy. I offered to one the untasted bowl of cocoa milk I was about drinking; she motioned it away with a look that even from a negress was expressive of thankfulness, and which seemed to say how unused she was to such kindness. We left this wretched abode, and in a few minutes were upon the Paseo, where all the beauty and fashion of the city were driving up and down in their volantes, as if all far and near were happy. What a contrast!

Upon another occasion, as I was riding one evening alone along the rocky and barren shore that extends for some miles to the eastward of Havana, covered with the cactus and prickly pear, I came suddenly upon a troop of slaves—men, women and children. I drew up by the way side until they passed; three horsemen were driving them; they were manacled, chained by the ankles, bare-footed, and almost naked; they proceeded in silence, which was interrupted only by the rustling of their chains. Under the plea of lighting a cigar I accosted one of the horsemen; he told me they had but just landed in a small inlet on the coast, were one hundred and ninety in number, and were wending their way to one of the receptacles spoken of above. With feelings of pity for the lot of these poor wretches, I rode on some time, when turning my horse to take a last view of the beauty of the evening sky, for the sun had sank some time, I again saw this melancholy troop crossing the distant hills, their tall black forms strongly contrasted against the brightness of the western sky,—what were their feelings, thus in a strange land and stranger language, unknowing of their fate, as they were under shadow of the night thus driven into eternal bondage?

An expression of an opinion upon the subject of slavery in the Spanish islands is dangerous to a stranger;—depending upon this traffic to cultivate and people the vast regions of rich and uncultivated land in the island of Cuba, and deriving as it does from the produce of this island its very existence, the Spanish government do all they can to prevent molestation of their subjects or the Portuguese in the slave trade,—and although an apparently attentive ear is given to the repeated and urgent remonstrances of the British government against this traffic, it is rather secretly fostered than frowned upon. While I was at Matanzas, a slaver from the gold coast arrived off the harbour of Havana at broad noon; and, right under the guns of the Moro castle, hailed and stopped the “Almendares” steam packet as she was going in, contracted with the captain to land his cargo, which, after running into the Havana and landing his passengers, he did; having come out, taken off all the slaves, put them on shore in an inlet on the coast about three miles from the harbour, and returned to the city before night.

In the nineteenth century, with the word liberty in every tongue both in Europe and the western hemisphere, will it be believed,

that the most profitable commerce is that of human flesh. Can there be no stop to the transportation from Africa of human beings? As an evidence of its extent, slaves can be had in Cuba for the small sum of \$300!—his true those that are acclimated and speak the language are worth more. When this is the case, it is in the power of every one to judge if the commerce is not a thriving one.

#### LOGAN, GODFREY, AND BARTRAM.

Form a trio of names very honourable in the early annals of Pennsylvania—different in many respects, but having this feature in common, that each, according to his degree, was a benefactor of his race, and neither went through life without leaving some mark of his passage for the advantage of posterity.

The reputation of the first, as secretary of the commonwealth under Penn, as the learned patron of science and merit of every kind, and as the benevolent and efficient friend of the poor Indian to the latest period of his declining years, is widely known; that of Godfrey, to whom the world is indebted for one of the most useful inventions of the age in which he lived, is not known and appreciated as it ought to be; to Bartram, we Philadelphians willingly confess our obligations, when at this sultry season we stroll through the cool and refreshing shades planted by his hand, and especially during the scorching dispensation with which we are at present visited, are we disposed to rate him, not among the least of our benefactors.

The following letters, the originals of which are preserved among the papers of Deborah Logan, at Stenton, contain some interesting particulars respecting the two latter, and at the same time, exhibit, in some degree, the amiable and noble character of James Logan.

The first is from Captain Edward Wright to James Logan, in relation to efforts which had been made, at the instance of the latter, to secure Godfrey's claim to the honour of being the original inventor of the quadrant.

The construction of such an instrument had occurred to his mind one day while he was engaged in his humble occupation of a glazier, in mending a window of James Logan's library at Stenton. The idea was suggested by the reflection of an image from a piece of glass which had fallen to the ground. Full of the notion which had seized upon him, he left his work, and entering the library took Newton's Principia from the shelf to consult him on the laws of reflection. While thus occupied, James Logan came in, and surprised to find his glazier busy with Newton, engaged in conversation with him, and from that time became his fast friend and zealous advocate.

LONDON, Feb. 4th, 1734.

Mr. James Logan,

Sir,—Your favour of Dec. 4th I have received; immediately carried that enclosed to Mr. Collinson (Jan. 26.) who with pleasure received that, as he had done the former. After reading it, he, with an agreeable smile, said, “I make no doubt of removing that uneasiness our good friend is under, which is

all caused by some of Dr. Halley's cunning.” He very much referred to the management of Mr. Jones' interest, as well as using his own, to have your letters communicated to the Royal Society in the most proper and likely manner to take place.

I soon found means to take a glass with Mr. Jones, who gave me his company a whole afternoon, when he often hinted at Dr. Halley's ungenerous treatment of you; but said that was not the only time of the doctor's being guilty of such things to others. He very strongly believes Mr. Hadley was the sole inventor of his own instrument, and gives these reasons to support it: that as he dwelt so long on improving and bringing to perfection the reflecting telescope, he could not miss of knowing how to bring two objects to coincide by speculums; and he as firmly believes Thomas Godfrey was the inventor of his instrument by the strength of his genius, as Hadley was of his by his help from the reflecting telescope, and says each one ought to have the merit of his own instrument. He then asked me the use of the *bow* I brought him last year, and in what it exceeded Davis's quadrants. I told him as far as I could, but that for my own part I never used it. He was pleased with the invention, and said it deserved notice; if it answered what was proposed; and desired I would get one made, for it would signify nothing to mention it to the society without a model, and that being produced would be a strong voucher for Thomas Godfrey to show he had a capacity and a genius tending that way; and it would be a very good introduction for the reading of your letter to Dr. Halley. I got one made in two days, and carried it to Mr. Collinson, (30 Jan.) who sent it to Sir Hans Sloane's, where it underwent an examination by four or five members, one of whom was Mr. Hadley, who, with others, highly approved of it. The next day it was produced to the Royal Society, where Mr. Norris\* and myself, were introduced by Mr. Collinson, and upon reading the description of the *bow*, I had the pleasure of hearing your first letter to Dr. Halley read, which was all that was read, and when done, Mr. Machen addressed the president (or the gentleman who supplied his place, for Sir H. Sloane was not there, being prevented by his brother-in-law's death) and said he had the vouchers ready on the table for any one's personal who might doubt of the truth of that letter, or in the instrument being genuine, and no ways taken from Mr. Hadley's, but found out about the same time that his was, or rather *prior* to it,† if his vouchers were true; and if they were not, then, says he, we must believe all the people of Pennsylvania combined to impose on the society, which no reasonable man can do.

He said some shrewd things of Dr. Halley, and concluded with saying, that the inventor claimed the justice of having that description registered, which he thought no one could

\* Is. Norris, Jr. of Fairhill.

† About two years, as I find by James Logan's account. D. L.

deny him, and should that instrument be the park for the longitude, the inventors of the rest must dispute their priority before the learned in law.

No person said any thing against it, so that it will be registered. Mr. Williams has been under some pain for these two transactions as miscarried in Jones, but hope he has cleared it up to your satisfaction. If not, I am certain of doing it on my arrival.

My hearty desires for you, and your good family's health, to whom my best respects, and am, dear sir,

Your obliged humble servant,

EDWARD WRIGHT.

The efforts of James Logan were partially successful, and Godfrey's name was registered as an inventor of a quadrant. The Royal Society, moreover, sent him a present of furniture to the value of £200 instead of money, on account of his habits of intemperance. Godfrey was what is called a self-made man, though in truth he might with much propriety be styled self-destroyed, on account of the ruinous vice to which he was addicted; but his advantages, except those derived from his native force of mind, were very scanty. He entered upon life poor and illiterate, but with a thirst for knowledge, and energy enough to improve successfully the few opportunities which were thrown in his way. He was self-instructed in the mathematics, and acquired sufficient acquaintance with the Latin to be able to read mathematical works in that language. Dr. Franklin describes him to have been ignorant out of his favourite sphere, and not a pleasing companion; "as like most great mathematicians," says the doctor, "I have met with, he expected universal precision in every thing said, and was for ever denying or distinguishing upon trifles, to the disturbance of all conversation. I boarded with Godfrey, who lived in part of my house with his wife and children, and had one side of the shop for his glazier's business, though he worked little, being always absorbed in mathematics."

The next letter is from James Logan, on behalf of John Bartram, to Peter Collinson, a distinguished botanist and member of the Royal Society, dated 8th June, 1736:—

Pray procure for me a good Parkinson's Herbal; and I shall make a present of it to a person thou valuest, and who is worthy of a heavier purse than fortune has hitherto allowed him; and I cannot but admire that you who have them should be so narrow to those you know well deserve to be considered, in another manner. Bartram has a genius perfectly well turned for botany and the productions of nature; but he has a family that depend wholly on his daily labour, spent on a poor narrow spot of ground, that will scarce keep them above the want of the necessaries of life. You, therefore, are robbing them while you take up one hour of his time without making a proper compensation for it. Both thyself, at the head of so much business, and thy noble friend, and friends, should know this; no man in these parts is so capable of serving you, and none can bet-

ter deserve encouragement, or worse bear the loss of his time without a consideration. I write this, not from any instance or complaint of his own, for as my lameness confines me at home, and his business never calls him this way; I also know his circumstances, not from himself, but others, (for I never was in his company but thrice in my life), but I know him to be very ingenious in this way. Therefore, as I have nothing but a view to clarity and justice in this, I hope it will be taken as intended, and regarded as the subject deserves.

This appeal seems to have had some effect, for in "November, 1736," J. L. writing to the same gentleman, informs him, "J. Bartram has called on me since by thy direction to acknowledge my regard to him; he is somewhat easier in his circumstances, I find, by means of his indefatigable industry, than I apprehended he could be; but he has no herial besides Salmon's, which thou knows could not well answer his views, nor have I any other of value than Johnson's upon Gerard, and therefore was willing to get Parkinson's, as better stored with accounts of American plants."

Collinson appears afterwards to have sent out the great work of the father of botanists, then recently issued; for about a year later Logan writes, "I am greatly pleased with Linnaeus's two botanic tables, which, if he is accurate, shows the vast pains he has taken in examining the parts of flowers in relation to their stamina, apices and styles. I have put them into the hand of J. Bartram to examine them, who, having been formed a botanist by nature (which I never was), knows the kind and name of every plant he sees; or at least of most that have occurred to him. I have also put him in a way to understand them, though in Latin, and furnished him with microscopes to enable him to make the proper scrutiny. But he wants leisure, having not only his plantation to manage, but is building himself a house, most of the work of which, of every kind, I am told he does with his own hands." It is remarkable how many distinguished men have risen to eminence through obstacles which would have been quite insurmountable to ordinary minds. In these few lines four such instances occur. The case of Godfrey, already described, of the illustrious Franklin, of Linnaeus, the cobbler, and of John Bartram, the simple farmer, pronounced by that same Linnaeus to be "the greatest natural botanist in the world." When the last letter was written he had only commenced his career, being but thirty-three years old. It was at the advanced age of seventy that he made his famous tour through the wilderness of Florida; where the wild Indians, and the wolves, and the alligators, led him through so many strange adventures and hair-breadth escapes. His garden is said to have been the first botanic garden formed in all America. The house he built with his own hands still remains there, a substantial memento of his ingenuity and industry. He was amiable and charitable, of the strictest probity and temperance, and enjoyed the reward of these virtues in a delightful cheerfulness,

which neither age nor the blindness with which his last days were clouded could deprive him of. For his learning, which was not inconsiderable, he was indebted to his own efforts, in the midst of manual toil, after he had attained the years of manhood, and was incumbered with the charge of a family. Yet he acquired a knowledge of the learned languages, and of the sciences of medicine and surgery. His rustic appearance and careless dress are said to have been quite at variance with the accomplishments of the muer man, and to have led, at least in one instance, to an awkward blunder on the part of a person, his superior in rank, though, as it proved, his inferior in learning. He was so secluded, that comparatively few knew him personally, even when his reputation had spread.

The governor of the province having a communication for him, as the story is told, sent after him, but when he made his appearance in the presence of gubernatorial dignity, the chief magistrate taking him for a carter, and having some writing to do, suffered him to stand for some time without paying him any attention. Bartram at length addressed the governor saying, that he had been told he wanted to see him. The governor raised his head, eyed him a moment, and resumed his writing, telling him it was a mistake. Bartram, comprehending the cause of this cavalier treatment, accosted the great man in Latin. The governor, a good deal surprised, replied in the same. Bartram is said then to have plied him with another tongue, and another, until he was forced to cry for quarter and confess himself the ignoramus.

From the Farmer's Cabinet.

#### BUTTER.

The business of making butter, for sale in the market, is a primary concern with a very large proportion of farmers who reside within a reasonable distance of towns or cities; and to obtain the best price for it is, of course, an object of much importance in this money-making age of the world. Yet it is not a little surprising that, notwithstanding every body knows how to make butter, so small a proportion of what is taken to market commands the price of a first rate article. I think it may safely be said, that not one fourth part of it can be assumed as first rate in quality, and, of course, much the larger part of it is sold at inferior prices. This, in many cases, must be ascribed to carelessness, inattention to neatness and cleanliness, and, perhaps, in many cases, to the impurities of the cellar or milk-house in which the milk or cream is kept. The atmosphere of the apartment where milk is kept should be entirely pure and free from all contamination. No decaying vegetables, barrels of fish, sourkrout, musty casks, or other articles which tend to render the air impure, ought to be permitted to remain in the same apartment with milk or cream. Fluids absorb the noxious vapours of the air in a remarkable degree. A pitcher of water, being permitted to stand over night in a room where a segar has been smoked, in the morning will be found to be strongly impregnated with it.

It will be found to be impossible to make butter of good flavour, and of first rate quality, if the apartment in which the milk is set is not kept entirely free from all smell of what kind soever. It will receive a taint from foul air, of which it can never be divested, by any process whatever; therefore, if you desire to obtain the highest market price for your butter, keep your milk-houses and cellars as sweet and clean as your parlours, and let the exhibition of it in the market place be so perfectly neat and tidy as to attract the admiration of purchasers, and be sure never to attempt to sell a pound of butter with a segar in your mouth. S.

From the Farmers' Cabinet.

#### POULTRY.

"She that won't stoop to pick a pin,  
Shan't stoop to pick a bigger thing."

For many years past, there has been a great demand for poultry and eggs, at high prices, and it seems likely to continue; for the causes which produced it are still in operation, and are likely to continue and increase. The increase of steamboat and rail-road travelling in our country has produced an increased demand for all the luxuries of the table, beyond the current means of supply at moderate prices; it therefore becomes the interest of farmers to devote a little more attention to producing those articles which always sell readily, and at a good price; particularly as the labour connected with the rearing of poultry, if labour it can be called, is light, and can be performed by the younger members of a family, without infringing on the time devoted to the more important labour of the farm. It is an agreeable relaxation if engaged in in a right spirit, and has connected with it many pleasant associations.

It should be the care of those who engage in the business of rearing poultry on a large scale, to study sound economy in feeding them, otherwise they may be disappointed in the expected profit. With some there is great carelessness and waste apparent, particularly in feeding with food of a more expensive character than is necessary. Having seen large quantities of poultry raised and fattened for market principally on boiled potatoes, I take the liberty of directing the *girls*, who are your readers, to it; hoping that daily, when they boil potatoes for family use, they will put enough in the pot, over and above what may be necessary for the family, to feed the chickens till the next day, and so continue it from day to day, occasionally alternating it with other kinds of food for a relish, and depend upon it you will find,

"That a penny saved, is two pence earned."

Q.

From the same.

#### MACHINE FOR PLANTING SEED.

A very simple, useful and convenient apparatus for drilling beet and other seeds has recently been made and brought into use. It consists of a tin tube about an inch or less in diameter, and three feet and a half in length, the top widening like a common funnel. This is carried in one hand with the bottom of the

tube on the ground where the seed is to be deposited, and the seed is put into the funnel with the other hand, and immediately descends to the place of deposit. In this way a person passes on depositing the seed in the tube as he progresses with it along the row, by which means it is evenly dropped, and may be covered with a hoe or rake. This saves stooping, which is painful and inconvenient to those who have not been early in life habituated to it, and is particularly useful and grateful to those who have *long backs*. These simple machines, with a general assortment of tools for gardeners and farmers, and seeds in all their varieties, and of the best and most approved kinds, may be purchased of Landreth, in Chesnut street, above Second street.—S.

*Liquid Manure for Flowers.*—Floriculturists cannot be aware of the advantages of applying manure in a liquid state, or it would more frequently be used. I have found that all free flowered plants are improved by its application; and indeed I have not found any flowering plant whatever that has not been benefited by a greater or less quantity of this element. By using liquid manure, the necessity of turning plants out of pot and replenishing the exhausted earth with fresh soil is mostly obviated. In watering plants with liquid manure, it will be observed, that the soil, after having been watered a few times, does not dry as soon as when watered with clear water; and this, independent of the extra nutritious properties left in the soil by the application of manure water. Watering with clear water must be regarded in a great measure as so much labour misapplied; when by using manure water the necessity of frequent watering is obviated, a change of earth rendered unnecessary, and a more rapid growth obtained.—*Horticultural Magazine.*

A London journal says, that a solution of phosphoric acid has the power of rendering linen, muslin, &c. incombustible. This has been fully demonstrated at the Royal Institution on a late occasion, to the satisfaction of a numerous audience.

*The Tortoise.*—In the library of Lambeth palace is the shell of a land tortoise, brought there about the year 1623, lived till 1730, a period of 107 years. Another was placed in the garden of the Episcopal palace of Fulham by Bishop Laud in 1625, and died in 1753—125 years. How old they were when placed in the gardens was unknown. From a document belonging to the cathedral, called the Bishop's *Burn*, it is ascertained that the tortoise at Peterboro' must have been 220 years old. Bishop Marsh's predecessor in the See of Peterboro' had remembered it above 60 years, and remarked no visible change. He was the seventh bishop since its sojourn there. Its favourite food was the flower of the dandelion, lettuce, green peas, &c. In the latter part of June it inclined to eat strawberries, currants, and the like. The gardener said it knew him well, as he generally fed it, and would watch him attentively at a gooseberry

bush, where it was sure to take its station while he plucked the fruit. It would take no animal food, nor milk, nor water. In cloudy weather it scooped a cavity in the ground, where it lay torpid till the sun appeared. For a month before retiring to winter quarters, it refused all sustenance;—the depth of its burrow varied as the approaching winter was mild or severe, being from one to two feet. White in his history of Selborne, from which this account is taken, mentions one which always retired to the ground early in November, and emerged in April. It was very timid with regard to rain, although its shell would resist a loaded cart. As sure as it walked elate, on tiptoe, as sure came rain before night. The tortoise has an arbitrary stomach and lungs, and can refrain from eating or breathing a great part of the year. As soon as the old lady, who fed this one for thirty years, came in sight, it would hobble towards her with awkward alacrity, but was inattentive to strangers. The ox knoweth his owner.

The Washington correspondent of the Baltimore Sun says, that there is now living in a hut on the Washington canal, about two miles above Georgetown, a coloured woman, who is known to be one hundred and fourteen years of age. She lives entirely alone, and gives as a reason for doing so, that in all cases where she has had any woman to live with her, she found they would drink spirituous liquors, and she preferred to stay by herself rather than have any one there that would get drunk. Her eye-sight is nearly gone, but still her mental faculties appear but a little impaired. A great many people from Washington, Georgetown, and Alexandria go to see her, with whom she freely converses about matters that took place one hundred years ago. Her memory is said to be astonishing, recollecting things that happened when she was a child equally as well as though they took place only a few days since.

The editor of the New York Herald, in one of his recent letters from London says:

"A new mode of applying steam has been invented, which will do away with horse power entirely on canals. On the day of the launch last week, a small boat of forty tons was passing and repassing, without paddles or sails. She had a high pressure engine on board, and she went puff, puff, puff, without indicating any symptoms of motive power, or even a single ripple disturbing her course.

She has under her bottom a single paddle in the shape of a screw, with one turn only. Its motion propels her through the water without raising a single ripple. She was tried last week on the Surrey canal, and succeeded beyond all expectation. There is now no doubt of the entire success of the plan, and in less than a couple of years I expect to see the whole length of the Erie canal navigated by steam power, without at all injuring its banks. One such steamboat as I saw could take a train of thirty canal boats at a speed of six miles an hour."



*Extracts from the Letters and Journal of Daniel Wheeler, now engaged in a religious visit to the inhabitants of some of the islands of the Pacific ocean, Van Dieman's Land, and New South Wales, accompanied by his son, Charles Wheeler.—PART III.*

(Continued from page 342.)

27th of 11th mo. We were favoured this morning, soon after breakfast, with a sight of Caroline Island, about three leagues under our lee. Although from the present wind, and relative positions both of the vessel and this island, we could never have touched it, yet it is comforting and relieving when permitted to have a distinct view of such lurking neighbours; as it at once places all risk of running upon them in the darkness of the night beyond the shadow of a doubt. Caroline Island, like many others of those beautiful spots which stud the capacious bosom of this vast ocean, is so low that nothing was apparent but the tops of the trees that grow upon its coral foundation: it is said to be uninhabited. This day my sixty-fourth year is completed, and when I look at the lateness of life's hour, and consider my present situation, (contending with winds and waves on this side the globe, and my hands ready to hang down under sense of weakness and increasing infirmities which cannot be mistaken,) it is truly appalling. I feel at times ready to faint at the magnitude of the prospect still widely spread before me, and certainly "I should have fainted" long ago if I had not believed to see, and also been permitted to see, to my finite admiration, the mercy, the goodness, and the faithfulness of "the Lord in the land of the living." He heareth up my often drooping and helpless head above the strife of the mighty waters: he sustaineth and upholdeth me by the word of his power for his great name's sake.

29th of 11th mo. The weather still rough and unsettled. This is the third first day in succession that we have been prevented from meeting together in the usual way—a circumstance that did not occur during the long and stormy outward-bound passage from England. Such is the closeness and heat of the cabin below, that our toiling sailors soon become drowsy in this climate, which renders it almost useless our assembling any where but on the deck, which the weather of late has not permitted.

4th of 12th mo. Since the 29th ult. nothing to record but a series of rough and unsettled weather, (excepting those mercies which are new every morning,) until the 2d inst., when a sight of the sun was obtained, and our true latitude found to be  $11^{\circ} 46'$  south, having drifted about two degrees to the southward, owing to the prevalence of strong northerly winds, and the swell of the sea against the vessel.

Yesterday the weather and wind more favourable, which was succeeded by a calm. It being fifth day, we held our usual meeting in thankfulness for the quiet opportunity afforded by the more gentle tossing of the vessel. Supported in humble resignation to divine disposal. In the afternoon a shark was taken, about seven feet long. This day, three weeks from the island of Bolobala.

10th of 12th mo. No material alteration in the weather since the 4th inst., although some progress has been made. On first day, the 6th inst., portions of Scripture were read to the crew in the forenoon; in the afternoon this was prevented from taking place, by the state of the weather. To-day sat down together in the morning, and was favoured to feel refreshed. We have now a steady trade-wind from the eastward, sufficient to allow our making a north course good against an opposing swell, but greatly annoyed with another swell more heavy upon the quarter, which makes the motion uneasy, and at times violent. Latitude this day at noon  $3^{\circ} 9'$  south.

14th of 12th mo. Steady wind from the east and fine weather. Yesterday, assembled the crew twice in the day for devotional purposes. About eleven in the forenoon, the "Henry Freeling" entered the North Pacific. At noon our latitude  $0^{\circ} 6'$  miles north of the equator. Longitude about  $147^{\circ}$  west. This morning we have got through a strong current, which in the course of a few hours had swept us twenty-eight miles to the westward, as declared by the chronometers. On examining our private chart, we find that Walker's Island is at no great distance from us. A good look-out will be kept in the course of the night, and as the moon rises about two A. M. its additional light will be very acceptable and opportune.

For more than three weeks after leaving Bolobala, our progress has been greatly impeded by an almost constant succession of contrary winds and rugged weather, and yet I could never see my way to bear up and run back to the islands for shelter. I believed on setting out that the track towards the Sandwich Islands was right for me to pursue, and yet every thing combined to obstruct and frustrate our best attempts to persevere. Wind from quarters seldom known to blow in these seas were permitted to buffet us, at times strongly with considerable seas: these, together with a succession of drenching heavy thunder rains, made the prospect additionally discouraging and gloomy to some on board. Although I never hinted it to any one, yet I had pretty much concluded that, on reaching the equator, if the northerly blast should then appear to be fairly established strongly against us, I should be satisfied to bear away before it for the nearest port, rather than any longer to persist in beating our little vessel to pieces by contending against its overwhelming force; as having done all I could to endeavour to follow the line of apprehended duty cast up before me; not doubting but the will would be accepted for the deed, by Him who knows the integrity of all hearts, and had witnessed our faithful striving, in vain, week after week, to accomplish its fulfilment. But, on reaching the utmost bound of southern latitude, yesterday, instead of boisterous and contrary winds, we were favoured with a leading breeze, and as beautiful weather as could be imagined to cross into the northern hemisphere; and such has been our progress through the night, that at noon this day our latitude is  $2^{\circ} 28'$  north;  $146^{\circ} 59'$  west longitude, by lunar observation.

This change in a prospect so lately and so darkly clouded has brought with it comfort and strength, and caused gratitude and thanksgiving to spring in my heart to our all-merciful and faithful Creator and Preserver.

17th of 12th mo. Continued to make rapid progress since the 14th inst. to the northward with a side-wind. Yesterday the appearance of the weather very threatening, and the swellings of the ocean much increased. A considerable quantity of rain fell in the course of the day, but the clouds most heavily charged rode past us altogether unbroken. Charles and myself sat down in the forenoon, and towards the latter end of our sitting, a small portion of strength was felt to draw near to the Fountain of life.

18th of 12th mo. A steady wind, about one point free. At noon the latitude  $10^{\circ} 25'$  north,  $146^{\circ} 16'$  west longitude. The distance from the north end of the island of Owhyee about seven hundred miles; bore up another point to the westward, which increases our speed and lessens the motion of the vessel.

21st of 12th mo. The wind rather more in our favour. Our progress somewhat retarded by reason of changing several of our sails, from their being too old and thin to trust to, when liable to heavy gusts from mountainous land. Yesterday assembling the crew for devotional purposes was not omitted. At ten P. M. last night shortened sail, for fear of a supposed island being in our route, called Hirst's Island. This island is mentioned by Norie, in a chart published in 1833, belonging to our mate; whilst our own private chart and the ship's atlas are silent on the subject. It is probable this island may exist, but certainly not in the place laid down; as we must have passed nearly over the spot where it is said to be, in the dark, and met with nothing. This circumstance cost us several hours of a beautiful wind, without the satisfaction of being able to furnish an accurate statement of the fact of there being such an island in its true position, for the benefit of other wandering pilgrims on this expansive watery waste.

On the 19th inst. did not fail, and, I trust, obligably so, to remember the mercifully-bestowed, and long-entrusted, and beloved partner of my bosom; a bosom friend indeed; guileless and faithful, to my so much the greater and irreparable loss, but to her eternal gain. Humble resignation to the Divine will is as a canopy of peace around me, although the loss was such that even time does not lessen its value.

23d of 12th mo. Yesterday the wind fresh and favourable: through the night got on rapidly also, and to-day still hastening onward with a following sea. At noon the latitude  $89^{\circ} 41'$  north. At four P. M. longitude  $153^{\circ} 13'$  west. This morning hauled a little more to the westward, to endeavour to make land. Just before sunset, the sight of land was announced from the mast-head, but the haze about the water's edge made it very indistinct, and not visible from the deck to myself, until the sun had sunk below the horizon; when not only the stupendous mountain

of Mouna Rea, with its snow-clad top, which is more than 13,000 feet above the level of the sea; (as per the recent accurate measurement of — Douglas;) but the lower land towards the north cape of the island of Owhyee could be plainly distinguished at the distance of more than eighty miles. Here is renewed call for thankfulness after such a winding and intricate passage of six weeks, thus to be favoured with such a defined, and decidedly excellent landfall before the night closed upon us, which is now long and dark, having just passed over the shortest day in this region, and the moon but in an infant state at present. The mercies of the Lord are indeed from everlasting to everlasting, and blessed for ever is he, the Lord God of Israel, who only doeth wondrous things; and blessed be his glorious name for ever, and let the whole earth be filled with his glory: and who can refrain from saying with David, "amen and amen?"

24th of 12th mo. This sight of the land enabled us to run through the dark under whole canvass without fear, making great progress; and this morning the lofty mountain upon Owhyee, from our having approached at least fifty miles nearer to it, appeared twice as high as it did last evening. Before noon the island of Maui was discernible from the deck, and at sun-down Taurua was plainly to be seen. In the evening brisk gales and fine weather, with as fair a wind as could be desired. At eight p. m. off the west end of Maui; reduced the canvass for the night. Our getting into Oahu to-morrow is at present uncertain; the day must declare that event: at four p. m. this afternoon we were one hundred and thirty miles distant from that island. Some of my beloved friends may be at a loss for the reason of our passing by some of the largest islands in the Sandwich group, (particularly Owhyee, formerly considered as the king of the cluster,) and aiming directly at one not one third its size, and much less than Maui. This decision seemed to arise from the circumstance of Captain K.'s being a stranger at the other islands, and from the information obtained, that there was no safe anchorage for a vessel in the winter season; but at Oahu (in the port of Honolulu) where there is safety at every season of the year. It occurred to me at the same time that, if we should be favoured to reach Oahu in safety, and then find it necessary to proceed to other islands, some person might be found well acquainted with their different bays, roads, coves, creeks, &c., and easily obtained to accompany us on such a visit. These were my motives for what might seem, and did seem to some people, beginning at the wrong end of the work, by going to leeward, and having to come back again against the trade-wind, which is no easy matter. But I have since found that I should have been wrong altogether if I had stopped short of Oahu, for here I found the seat of the government of the islands established; and also the head-quarters of the American missionary establishment: in short, the only means of access to the authorities of the other islands, and to the missionary sta-

tions, were here; and in some instances we could not have procured supplies for the vessel without an order from the government, or an agent of theirs sent along with us. I mention the missionary stations as needful to have access to, because it is only at them that I can look for an interpreter, and through him that I can speak to the native tribes. We therefore passed by Owhyee, Maui, and Morakai, at all of which are several missionary stations, except the last mentioned, where there is only one. And it now fully appears that the step of coming in the first place to Oahu has opened the way in a most satisfactory manner, in every respect, for a visit to the other islands. I have added the foregoing explanation while transcribing this series of extracts, &c., for the information and satisfaction of my dear friends.

I feel it no light thing to be, as it were, upon the eve of again landing upon shores by myself as yet untrudged, amongst thousands and thousands of my fellow-creatures, in whose sight I must unquestionably appear, "as one born out of due time;" but when I trace the motive and the sole object of my coming, to its utmost source, I am favoured to find a foundation firm enough to bear me out: and the prospect, of another opportunity being afforded me, for the exaltation of the dear Redeemer's kingdom, at seasons warm and gladdens my heart, rekindling a measure of that love which desires the welfare of all mankind the world over; which prompted me to forsake my all that is near and dear on earth, to declare amongst these heathen tribes its "unsearchable riches;" many of whom have long since heard of the name of Jesus, the Messiah, at a distance, but know him not as a Saviour, nigh in the heart to save them from their sins.

25th of 12th mo. The breeze continued until midnight, after which it gradually lessened, and at four a. m. we were becalmed. In the forenoon made some progress with light winds, and before noon got sight of Oahu, but the prospect of our getting in is now doubtful, the wind having become variable. Towards evening the breeze freshened, and enabled us to get considerably nearer to the island. Our latitude this day at noon was 20° 37" north, 157° 26" west longitude. The whole of the Sandwich group in sight except Tana'i, or Atooi, which lies ninety-four miles to leeward of Oahu. Before dark, a sail here in sight from the westward, the first and only vessel we have seen at sea for the last eight weeks, or since leaving Huahine.

(To be continued.)

For "The Friend."

*Remarkable Narrative respecting Ann Mercy Bell.*

The following narrative is offered by a subscriber for insertion in "The Friend." Its first appearance in print was in pamphlet form,

\* For a memorial of Ann Mercy Bell, see "Wagstaffe's Piety Promoted, the ninth part," page 49, from which appears that this service was performed, during a religious visit to Friends in London.

entitled, "A summary Account of an extraordinary Visit to this Metropolis, in the year 1753, by the ministry of Ann Mercy Bell.

"Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

"And the servant said, Lord, it is done as thou hast commanded, and yet there is room."

—Luke xiv. 21, 22.

—By J. P. London, printed in the year 1754."

The design of collecting the following circumstances together, from minutes taken, time after time, as they were transacted, is, that there may not be wanting a record of the most general religious visit that, perhaps, this capital ever received by any one person; agreeable to the advice couched in the following citation, from the writings of that truly apostolical minister of the gospel George Fox, viz. "All my dear friends, every where, who have been moved of the Lord God, to speak in steeple houses to the priests, or in markets to the people, or in courts, or in fairs, or assizes, or towns; let an account thereof be drawn up together, in one book, with the substance of their words, which they spake in the power of God. This would be a book that may stand to generations; that they may see their faithful testimony, and what strength God did ordain out of the mouths of babes and sucklings."

According to the purport of this advice, the author has endeavoured to give a just, though short, account of the case, as it has all along appeared to him, who has been one of those most constantly concerned, as an attendant therein. The narration take as follows:—

Ann Mercy Bell having acquainted the proper meeting with a concern which had long lain weightily upon her mind, to visit the inhabitants in some of the public parts of this metropolis, and that meeting, after deliberation, having left her to her liberty, on the 5th of the eighth month, 1753, about ten o'clock in the forenoon, she set out, accompanied with several friends, and came into Rosemary lane, at the end of Red-lion street. The lane was spread, up and down, with abundance of loitering people, and upon our friend beginning to speak, many of them flocked up to us. She preached the necessity of repentance and amendment, sometimes walking, and sometimes standing a few minutes, in a most tender and engaging manner. Opening the conditions of many, showing the danger of continuing in them, and recommending the grace of God, in mercy extended for their help; which apparently was received with great openness of heart.

We proceeded gradually till we came opposite to a public house at the corner of a street, and a hasty shower coming on, the people invited us in for shelter. Many were sat drinking in the boxes, to whom Mercy gave a compassionate exhortation, which was kindly accepted, both by the guests, and the woman who kept the house.

When the shower was over we left the house, being followed by a pretty many to the Ropewalks, where, stepping on a small rising

bank, she stood awhile in silence till the people gathered more generally, which they presently did from several parts to a great number. Here she had a fresh and open time for about the space of twenty-five minutes. A great solemnity came over them, and the tears streamed plentifully from several of their eyes. They gave various tokens of the reach they felt, by smiting their breasts, and other sensible expressions of concern; and, when she closed her speech, several cried out, "We never had such a visit as this! this is not such preaching as theirs, that come with hell and damnation in their mouths." She comes from God to offer his grace and mercy to us. It is a great mercy to us, poor miserable creatures, indeed!" One woman tenderly acknowledged, that she had originally descended from Friends, but had left them when young, for the sake of a wider path, and had made herself miserable. She was thankful to find the divine visitation renewed to her, and that she was not finally forsaken. In the afternoon Mercy attended Westminster Meeting.

The 19th, in the morning she appeared in three different places, between East Smithfield and Kettleby highway, about an hour and a half in the whole, to great numbers of the lower sort. The generality behaved commendably, and some were pretty much tendered. About twelve o'clock she returned to a friend's house in the city, and her concern coming afresh upon her, to go into the principal streets, she gave up to it, though in great fear and trembling. When she came into Cornhill, the street was filled with people passing from their several places of worship. She appeared in tender warning and exhortation at three different places before and under the Royal exchange. And although she stood to some disadvantage, being upon a level with the crowd, yet several heard her with sobriety and attention. After she had done speaking, and was moving forward, two or three persons made a little disturbance, by pushing such as were next them one against another; but the generality showed so great a disgust at their behaviour, as presently put an end thereto.

The next stop she made was opposite the Mansion-house, where she appeared a considerable time. She had afterwards another opportunity near Green street end, in Cheap-side, to good satisfaction.

Being then about two o'clock, she went to a friend's house and took a little refreshment, had an acceptable time with such as were present, and afterwards attended a funeral at Friends' burial ground in Bunhill fields, where she was enabled to bear a weighty testimony, and so finished her public service for that day. A laborious day it was both to her mind and body, as well as to some that accompanied her, who sincerely sympathised with her in this uncommon and exercising engagement, and had an undeniable sense of the truth and weight of her concern.

Nor was this day's labour without a lasting effect to some, particularly to one, who hath several times since declared, that, being averse to this manner of appearance, as he was hastening through the crowd which stood to hear her, upon casting a look up to her, her

very countenance pierced him, and the words she was then expressing touched him to the quick, conviction suddenly surprised and fixed him; and though he had, for a long series of time, entertained a great deal of the infidel in him, the testimony came with such demonstration, it all presently vanished, and left not a doubt remaining. His condition was opened to him, his understanding enlightened, and the bent of his mind so changed, that he took all opportunities of attending her afterwards, both in public and private.

The 23d, in the morning she was at the Savoy meeting. In the afternoon she appeared at three different places, in Tothill street, Westminster; at three more in Long-ditch, pretty largely; once in Angel court, and had a few words at King street end, near the Abbey.

In every place she was furnished with fresh matter, and a living spring, to the help and admiration of some, who thankfully expressed the feeling sense they had of the Divine power, baptising, as well as teaching, through her ministry.

The 9th of the ninth month, after attending the Savoy and Westminster meetings, she went into Dartmouth street, where a pretty large number of people gathered up to her, and gave audience with peculiar stillness and attention. From thence proceeding into the park, with intention to pass through towards Charing cross, and finding her concern arise, she stopped at the foot of the walk facing Storey's gate, and exhorted the people, who crowded the walks, for about the space of ten or twelve minutes. Then passing on a little further she made another stop, and as she seemed pretty near to conclude, the relief guard came up, and the corporal civilly told us, their orders were so strict against suffering any stoppage of a crowd in the park, that he must desire us to walk on. We answered, it was right for them to obey their orders, and we had no intention to give any occasion of offence, and so moved onward. The people were in general of a genteel sort, and several made very sensible remarks and acknowledgments. One said to the soldiers, "Your orders will extend to hinder this gentlewoman from preaching what is good in the park, but not to take notice of many wicked things that are done here." A soldier answered, "Madam, we can't help it." Another said to Mercy, "If you do go on, they can't hurt you: God Almighty will protect you in this good work."

We quitted the park at the Horse-guards, and soon after she stood up on a little eminence in the Admiralty office. The people immediately came running up from all sides, and she had a fine opportunity with a large number, in all appearance to their great satisfaction. Many seemed loth to part from her, though the dusk of the evening was coming on apace; some saying they would go ten, others twenty miles, to meet with her again. Some, who before were light and sportive, and owned they had followed us on purpose to disturb us, were reduced to seriousness and solidity, and appeared as much affected, as full of acknowledgments, and as loth to depart as any.

The 10th, she appeared first about the middle of Old street in a short exhortation. Then passing into White-cross street, she stood up on a bench, and delivered herself with great strength and liveliness for about twenty-five minutes. Then proceeding down the street, she stopped by the door of a widow, who brought a chair for her to stand upon; this she accepted, and preached a considerable time to a great number, many of whom were much affected with the close and weighty truths she delivered. The widow and her sister afterwards took her into their house, and though of a different profession, treated her with that tender kindness which both ever distinguished sincere, sensible, and friendly spirits.

Mercy stopped again at three different places in that street, but, by reason of the intervention of carriages, could not well proceed; and the people pressing her to go into the market, which they urged as a more convenient place, she complied. Here she had a large and lively testimony. Some were much tendered, and most appeared solid and attentive. One man said aloud, "It is more than words;" and a woman, laying her hand upon her breast, cried, "The evidence is here." To which several others assented.

The 11th, she appeared for some time in an open place in Wentworth street, Spital-fields, and the people continuing to gather in great numbers, desiring she might go into Cox's square, where they might stand conveniently, without interruption by carriages, thither she went; and, after standing awhile in silence with the Friends who were present, stepped up upon the steps of a warehouse, and, through divine assistance, delivered the gospel message to a large concourse of people, about the space of an hour, in a very lively manner. The nature of Christ's spiritual baptism and supper were largely and experimentally opened, and so clearly distinguished, that several people, of reputable appearance, joined in public acknowledgment of the truth of the doctrine.

From hence she returned into Wentworth street, and desired the people to collect as many of their children together as they well could, somewhat particular arising in her mind towards them. With these she had a sweet and tender season; accommodating her expressions to their little understandings; informing them what God is, where he is to be found, and what he requires, and suitably advising them in respect to the duties of their tender age. She then proceeded further in the street, and had two opportunities more with the people, to the apparent satisfaction of many, some of whom were extraordinarily affected.

The 13th, she went to the upper end of High street, Spital-fields, and preached about a quarter of an hour. She afterwards appeared in two different places in Wells street, where the people attended with much openness, as might justly be inferred both from their deportment and expressions. Then proceeding to Friends' burial-ground near White-chapel, she stood up, apparently in great weakness; but the power of an endless life

gradually rose, and made her instrumental at length to shower down the refreshing rain of the gospel in a plentiful manner. The life, wisdom and goodness of eternal truth were eminently displayed to many hundreds, in a large and powerful testimony, consisting principally of scripture openings intermixed with lively experiences, in great variety; and concluding with a most comprehensive address to the Almighty on behalf of the people. She appeared upwards of an hour. Many seemed heartily affected, and several were so much broken they could scarcely express their thankfulness in intelligible accents.

The 14th she was at Westminster, in the Broadway near Queen's square, and a chair being brought out for her, she stood up in the midst of the people who gathered round her, and delivered herself to good satisfaction. Then passing into Stretton ground, she had a time of tender warning and exhortation upon the door steps of a friendly family, who told her afterwards she was welcome to their steps and their house too, and were pressing with her to go in; but, acknowledging their kindness, she excused herself upon account of her concern to further service.

In the road, at the upper end of the street, she had a pretty large and laborious time with a great number. During her appearance here, a person in liquor endeavoured to interrupt her by firing a gun close by the crowd, which startled and disturbed many; yet she was enabled to go on, and it was not long before they were tolerably composed again, and she had an opportunity of clearing herself among them.

The 15th, Leadenhall market having laid before her with great weight for some time, in the afternoon she gave up to go. Entering in at the lower end of the Poulterers' market, she went through, calling to repentance as she passed with uncommon force and solemnity; and coming to a convenient place in the leather market, after the people, who poured in at every avenue, were gathered round her, she had a large and favourable opportunity with them. Their behaviour was very commendable. They attended with stillness, and afterwards expressed a general satisfaction, wishing for more such opportunities. An elderly woman of good appearance said, "She had the gospel in her very soul, and she believed many hearts were pierced."

(To be continued.)

For "The Friend."

#### SAMUEL SCOTT.

7th mo. 21. A mistaken zeal and supposed moderation (falsely called charity), although opposite in their appearances, frequently proceed from the same cause, even in vessels measurably sanctified, viz. the want of "being buried with Christ by baptism into death," that not only the earth in them might be shaken, but the heavens also: instead of which there hath been, frequently, fruitless and un sanctified efforts to engraft the remains of the first Adam into the plant which is of an immortal nature; "this divides in Jacob and scatters in Israel."

23. In the course of the present week I received a fresh proof of a few words being sufficient for the ministry, and as apples of gold set in pictures of silver. For at a sitting at T. B.'s, our beloved friend George Dilwyn expressing only the following sentence, "In my father's house are many mansions, I go to prepare a place for you," there appeared more of a ministry in them, to myself at least, than sometimes in a multitude of words.

10th mo. 6. After attending our week-day meeting, dear G. D. left Hartford. By his late extensive labours among us, he has shown the proofs of an evangelical ministry; as a skillful workman, rightly dividing the word of truth, not seeking to gather the people to any thing of man, but to an experiential knowledge of the gift of God, "the mystery hid from ages and generations," "Christ in them the hope of glory."

12th mo. 25. The great mystery of godliness ought to be ever before us. This day being set apart for the commemoration of the birth of Christ; when the "Word was made flesh," when he took upon him not the nature of angels, but the seed of Abraham, it may recall our attention to that stupendous transaction of divine love. Nevertheless, the superstitious observation of days and times being introduced in the apostacy, it is our duty to maintain a testimony against it in the "meekness of wisdom."

The following lines are attributed to Sir John Malcom, author of a history of Persia, and of the interesting "Sketches" of the same country.

"O that I had the wings of a dove, that I might flee away and be at rest."

So prayed the psalmist, to be free  
From mortal bonds and earthly thrall;  
And such, or soon or late, shall be  
Full of the heart-breathed prayer of all;  
And we, when of his last sands we rove,  
With faltering foot and aching breast,  
Shall sigh for wings that waft the dove,  
To flee away, and be at rest.

While hearts are young and hopes are high,  
A fairy dream, doth life appear;  
Its sights are beauty to the eye,  
Its sounds are music to the ear;  
But soon it glides to youth, to age;  
And of its joys no more possessed,  
We, like the captives of the cage,  
Would flee away to be at rest.

Is our fair woman's angel smile,  
All bright and beautiful as day?  
So of her cheek and eye the white,  
Time steals the rose and dims the ray;  
She wanders to the spirits' land,  
As we, with speechless grief oppress'd,  
As o'er the faded form we stand,  
Would gladly share her place of rest.

Beyond the hills—beyond the sea—  
Oh! for the pinions of a dove!  
Oh! for the morning's wings to flee  
Away and be with them we love;  
When all is fled that's bright and fair,  
And life is but a wintry waste,  
This, this, at last must be our prayer,  
To flee away and be at rest.

The female addresses to the queen for the abolition of the slave apprenticeship were signed by 450,000 English, 77,000 Irish, 130,000 Scots. The whole from the three countries making upwards of 700,000, besides 1,000,000 of signatures sent to the house of commons. The Glasgow petition had 102,000 names, Manchester 25,000, Carlisle 10,000.

*Cautionary.*—Beware of drinking cold water when you are warm. Rush not quickly from shade into sunshine,—and thereby avoid the danger of a coup de soleil. Eat moderately, drink ditto. Eschew heating potations,—"take umbrage" where you can find it; preserve a tranquil mind, and salubrious person, to the end that you may acquire the last; bathe well.—*Phil. Gaz.*

## THE FRIEND.

EIGHTH MONTH, 4, 1838.

The communication relative to facts in the island of Cuba, derived from personal observation, will be read, no doubt, with interest by many of our readers. They are corroborative of other and abundant testimony to prove that the abominable traffic in human flesh, notwithstanding all that has been done to eradicate it, is still pursued with unmitigated, perhaps increased rapacity, and it is no time for the lover of his kind to relax in activity and energy as though the victory was already won. We must, however, make one exception to the general character of the communication. It would be strange indeed if the relation of such facts should have the least tendency "to divert the attention of the philanthropist from the vexatious and delicate subject of an existing evil at home." The slave trade and slavery are but different parts of one and the same monstrous system, with regard to which there ought to be no temporising whatever. Against such stupendous iniquity in all its ramifications, the appropriate language must ever be, "cry aloud, and spare not."

#### Agency.

Joseph Talbot, Skaneateles, N. Y., released at his own request. We should be glad if our friends in that vicinity would name to us a suitable person to supply the vacancy.

DIED at his residence in this city, on the 5th day of the sixth month, in the 33d year of his age, EWEN P. WALZEL, after a short and painful illness. In the death of this young man we have afforded our earliest striking instance of the great uncertainty of life—his health, until a short time previous to his decease, was apparently good. During his illness his sufferings were at times great, yet he was mercifully favoured to bear them with Christian resignation, and his friends cherish a well grounded hope, that (though thus early removed from this state of trial and probation,) through the adorable mercy of our dear Redeemer, his sins have been pardoned, and he washed and made white in the blood of the Lamb.

—on the 18th ult., at the residence of her son-in-law, Joshua Stokes, Burlington county, New Jersey, REBECCA BENNETT, widow of William Burroughs, late of this city, aged 61 years. The disease which terminated the life of this dear Friend was of a very suffering character, but through all, she was preserved in Christian patience and resignation; frequently saying, she desired patience might hold out to the end; and we have a humble hope, that through the merits and merits of our blessed Lord and Saviour, on whom she relied, her immortal spirit has been redeemed, and admitted into the kingdom of everlasting rest and peace.

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From Hall's Statistics of the West.

## THE RIVER OHIO.

The river Ohio for some distance below Pittsburg is rapid, and the navigation interrupted in low water by chains of rock extending across the bed of the river. The scenery is eminently beautiful, though deficient in grandeur, and exhibiting great sameness. The hills, two or three hundred feet in height, approach the river, and confine it closely on either side. Their tops have usually a rounded and graceful form, and are covered with the verdure of an almost unbroken forest. Sometimes the forest trees are so thinly scattered as to afford glimpses of the soil, with here and there a mass, or a perpendicular precipice, of gray sandstone, or compact limestone, the prevailing rocks of this region. The hills are usually covered on all sides with a soil, which, though not deep, is rich.

Approaching towards Cincinnati, the scenery becomes still more monotonous. The hills recede from the river and are less elevated. The bottom lands begin to spread out from the margin of the water. Heavy forests cover the banks, and limit the prospect. But the woodland is arrayed in a splendour of beauty, which renders it the chief object of attraction. Nothing can be more beautiful than the first appearance of the vegetation in the spring, when the woods are seen rapidly discarding the dark and dusky habiliments of winter, and assuming their vernal robes. The gum tree is clad in the richest green; the dogwood and red-bud are laden with flowers of the purest white and deepest scarlet; the buckeye bends under the weight of its exuberant blossoms. The oak, the elm, the walnut, the sycamore, the beech, the hickory, and the maple, which here tower to a great height, have yielded to the sunbeams, and display their bursting buds, and expanding flowers. The tulip tree waves its long branches, and its yellow flowers high in the air. The wild rose, the sweet-briar, and the vine, are shooting into verdure; and clinging to their sturdy neighbours, modestly prefer their claims to admiration, while they afford delightful promise of fruit and fragrance.

The scenery still exhibits the same appear-

ance, as we continue to descend the river, except that the hills gradually become less bold and rocky. The shores of the Ohio do not anywhere present that savage grandeur which often characterises our larger streams. No tall cliffs, no bare peaks, nor sterile mountains, impress a sentiment of dreariness on the mind. The hills are high, but gracefully curved, and every where clothed with verdure. There is a loneliness arising from the absence of population, a wildness in the variegated hues of the forest, and in the notes of the feathered tribes; but the traveller feels none of that depression which results from a consciousness of entire insulation from his species, none of that awe which is inspired by those terrific outlines that display the convulsions of nature or threaten the existence of the beholder. It is impossible to gaze on the fertile hills and rich bottoms that extend on either side, without fancying them peopled; and even where no signs of population appear, the imagination is continually reaching forward to the period when these luxuriant spots shall maintain their millions.

The absence of population alluded to, is to be considered in a comparative sense. With Ohio, Indiana and Illinois on the one hand, and Kentucky and Virginia on the other, there can be no dearth of inhabitants; but their dwellings are less frequently presented to the traveller's eye than might be supposed. We continually pass villages, great or small, and farm houses are scattered along the shore; but we often float for miles without discovering any indication of the residence of human beings. Many of the river bottoms are inundated annually, and land has not yet become so scarce or valuable as to induce the owners to reclaim these spots from the dominion of the water. Such places remain covered with gigantic timber, which conceals the habitations beyond them. The commanding eminences are seldom occupied, because the settlers are farmers, who consult convenience, rather than beauty, in the location of their dwellings, and who generally pitch their tents in the vicinity of a spring, upon the low grounds.

One peculiarity, which is common to this river and the Mississippi, and is perhaps owing as well to their great volume of water, as to the nature of the secondary formation through which they roll, is the rounded and graceful shape of their meanders. The noble stream, clear, smooth, and unruined, sweeps onward with regular majestic force. Continually changing its direction, as it flows from vale to vale, it always winds with dignity, and avoiding those acute angles which are observable in less powerful streams, sweeps round in graceful bends. The word *bend* is

very significantly applied, in the popular phraseology of this region, to express these curvatures of the river.

The beautiful islands, which are numerous, should not be forgotten. These are sometimes large and fertile, but generally subject to inundation, and seldom under tillage. Sometimes they are mere sandbanks, covered with thick groves of the melancholy willow, whose branches dip into the water. The term *tow-head*, is significantly applied to the latter, by the boatmen.

Below the Falls of Ohio, we find a country, not essentially different from that above, but presenting a different appearance to the eye, as viewed from the river. The change has been so gradual, that the traveller only now begins to realise a diversity of surface, soil, and climate. The country is flat, the soil is deep, black, and rich. Small ranges of hills are seen at intervals; but the rock foundation is seldom exposed to the eye. The river-bottoms become more extensive, exhibit decided appearances of annual inundation, and are intersected by *bayous*, or deep inlets, which are channels for the water in time of flood, and remain empty during the rest of the year. *Cane-brakes* are occasionally seen along the banks. The cane is an evergreen, from twelve to twenty feet in height, which grows chiefly in rich flats. It stands so thick upon the ground, as to form an almost impenetrable thicket, and as it is usually, in this region, found among ponds and *bayous*, the *cane-brake* is always a secure retreat for *bears*, which feed upon the buds, and for deer and other gregarious animals. The first settlers find them very valuable, as affording food for their cattle during the winter; and even after the country has been many years settled, the inhabitants drive their cattle to the *cane* in the autumn, and suffer them to remain without any further attention until the ensuing spring. The cane, however, is generally destroyed in a few years, by the large number of cattle which are thus wintered upon it. Cattle and horses eat it greedily, and will stray several miles in search of this favourite food, which is said to be very nourishing.

Cotton-wood, pecanans, catalpas, and gigantic sycamores, are now seen in the rich bottoms. Extensive groves of cotton-wood sometimes clothe the shores of the river. The tree is large, and extremely tall; the foliage of a rich deep green, resembling that of the *Lombardy poplar*, to which tree this also assimilates somewhat in shape. Nothing can exceed the beauty of these groves: at a distance, a stranger might imagine them forests of *Lombardy poplar*; and as that tree is devoted to ornamental purposes, it is scarcely possible

to refrain from fancying that some splendid mansion is concealed in the impervious shale; while the deep gloom with which they envelop the soil, gives a wild, pensive, and solemn character, to the *cotton tree grove*.

The catalpa is a small graceful tree, remarkable for the beauty of its flowers. The pecan is a tall tree, resembling the hickory, to which it is nearly related; it yields a rich, fine nut, of which large quantities are annually exported. It is found on the margin of the Ohio and Wabash for a short distance above and below the junction of those rivers, and within the corresponding parallel on the Mississippi, but not elsewhere in this region. Grapevines are numerous and very large, the stems being sometimes nearly a foot in thickness, though seldom exceeding six or eight inches, and the branches extending to the tops of the tallest trees.

The mistletoe is seen hanging from the branches of the trees throughout the whole course of the Ohio. It becomes more abundant after passing Cincinnati, and is seen in the greatest profusion between Louisville and the mouth of the river. This little plant never grows upon the ground, but with a very poetic taste, takes up its attic residence upon the limbs of the tallest trees. The berry which contains the seed, is so vicious as to adhere to the feet of birds, who carry it from tree to tree, and thus contribute to the propagation of this ornamental parasite.

The parouet is now seldom seen north of Cincinnati. They are abundant below Louisville, where flocks of them are heard chattering in the woods, or beheld sporting their bright green plumage in the sunbeams.

One of the most remarkable characteristics of this, and other western rivers, is the vast and rapid accumulation in the volume of water, which takes place usually in the spring, but occasionally at other seasons, and is caused by the immense extent of the territory drained.

When the waters are low, as is commonly the case, in the dry seasons of the summer and autumn, the majestic Ohio dwindles to a small stream, affording but limited facilities for navigation. Among the hills of Pennsylvania and Virginia, it is seen rippling over chains of rock, through which a passage is barely afforded to boats of the lightest burthen. Further down, its channel is but rarely obstructed by ledges of rock; but instead of these, a series of sandbars, extending in some places from shore to shore, and in others projecting from the margin of the river far into its bed, and covered by but a few inches of water, render the navigation almost impracticable. Steam boats constructed for the purpose, and navigated by skillful pilots, ply with difficulty from port to port. Many are grounded upon the bars, from which perilous situation some are relieved with great labour, while others are obliged to remain exposed to the elements, during the rest of the season, and are either lost, or seriously injured. The larger boats are wholly useless during this part of the year; and of the hundreds of noble vessels that are seen at other times actively plying upon these rivers, freighted

with rich cargoes, the greater portion now lie inactive.

As a general rule, it may be stated that the water is lowest during the months of July, August, and September. The autumnal months are frequently dry, and the river remains low, in that case, until the winter. More usually there are slight rises of water throughout the fall season, which render the navigation practicable; and as the weather becomes cold, there is a gradual increase in the volume of water. Throughout the winter, the frequent changes from cold to moderate weather, produce rains and rapid thaws, which occasion a series of freshets, and afford an ample supply of water.

The change from the severe cold of the winter, to the higher temperature of spring, is usually sudden, and is attended by the precipitation of vast floods into the channels of the larger rivers. The snows that lie deep upon the Allegheny mountains, are rapidly melted, and the immense mass of water which is thus produced upon the whole of the western declivity of that wide chain, from the borders of New York to those of North Carolina, are thrown into the Ohio. If the melting of the snow is accompanied by heavy and general rains, which is often the case, it will be seen that causes are brought into operation, of sufficient magnitude to produce the most astonishing results. The long and deep channels of the rivers become filled to overflowing, the islands sink beneath the surface, the alluvial bottoms and lowlands are covered, and we gaze upon a mass of waters, the immensity of which creates a feeling of awe, as well as of intense curiosity.

This accumulation is attended with but comparatively few inconveniences, and scarcely any danger, while its beneficial effects are incalculably great. The arrangements of Providence, intended for the advantage of man, however gigantic and uncontrollable, seldom carry with them any cause for terror. We have none of those sudden and precipitous floods, which in mountainous districts, are sometimes poured down upon the valleys, with unexpected violence, attended by widespread desolation of life and property. Our rivers rise with rapidity until the channels become nearly filled; but as the waters swell to the brink, the width and capacity of these reservoirs become so great, the inlets and branches so numerous, the lowlands to be covered so wide, that the perpendicular accumulation of the volume becomes slow and gradual. After leaving the immediate region of the mountains, the descent of the water courses is so gradual, as to prevent the flood from rolling forward with violence, while the channels prepared for it by nature, and planned upon the most magnificent scale, are too immense to be rapidly filled to overflowing.

In speaking of the lowlands which border on the river Ohio, we use a phrase, which is comparative in its import. When the waters are low, or even at the medium height which affords safe navigation for the largest vessels, the voyager sees the alluvial banks high above him on either hand, and can scarcely

imagine that any concurrence of ordinary natural causes, can produce a volume of water of sufficient magnitude for their submersion. The increase of water therefore, to the point at which inundation commences, is not the work of an hour nor of a day—it is not like the hasty rising of a brook, nor the rush of a mountain torrent—but the powerful swelling of a great stream, increasing with gradual and majestic progression, and affording to man and brute due notice of its approach. In so large a volume of water, it will also be readily understood that the force of the current will be near its centre, the portion that rolls in contact with the banks will have a retarded motion, while that which overflows the flat lands, will be stagnant, or flow gently backward in eddies. Such in fact is the invariable operation of these great causes; and although domestic animals which linger on the higher spots of the shore until the surrounding lands are immersed, and their retreat is cut off, are sometimes drowned, and although fences are floated off, there is never, on any of the overflowed lands, a strength of current great enough to sweep away permanent dwellings, or to endanger the lives of men or cattle, where ordinary prudence is used.

As the waters rise, trade and navigation are quickened into activity. The largest vessels now float in safety; the steam boat of six hundred tons burthen, is as secure from the dangers of the river navigation as the lightest skiff; and it is a noble sight to behold these immense vessels, darting along with the current, with all the additional velocity which can be given by a powerful engine, or stemming with apparent ease the rolling torrent, whose immense bulk seems to give it a fearful energy, which no human means might attempt to overcome.

At this season the spectator who is stationed upon the shore,—perhaps at a spot where no human dwelling is within sight, and where the wilderness is untamed and unaltered,—sees these vessels passing in rapid succession,—not unfrequently several at the same time being visible—laden so heavily that the whole hull is immersed, and it would seem as if the least additional weight would sink them.

The flat-bottomed boats are also numerous at this season. These are built along the shores of the river, but more frequently on its tributary streams, and often on the smaller rivers and creeks, far inland, and at points beyond the reach of all ordinary navigation. Here they lie, with their cargoes, waiting until the annual rise of water shall afford them the means of proceeding upon their voyages; when they are floated off, with their immense freights, consisting chiefly of the heavier articles of the produce of the country.

The Michigan government having offered a bounty for the production of beet sugar, a large company has been organised at White Pigeon for the manufacture, and measures taken to procure a hydraulic press. The beet crop is large in Michigan.

From Lardner's Cabinet Cyclopaedia, vol. 94.

### *Appetite, Epicurism, and Cruelty to Animals.*

The Creator of mankind, in forming the two beings who were to be the parents of the vast population now spread over the face of the globe, acted in conformity with the general principle, apparent in all his works, that of accomplishing the greatest objects by the simplest means. Instead of calling into existence millions of human creatures at once, and dispersing them throughout the world, the smallest number that would answer the purpose were formed, and in their miraculous structure were infixed such provisions as secured the preservation and increase of the species. One of these, and the only one to which reference need here be made, is that ever-vigilant monitor, which, by an irresistible sway, continually impels us to the periodical replacement of the waste which the body undergoes during the working of the vital mechanism. This monitor is appetite: without its urgent and frequent appeals, it were a contingency, liable to be influenced by choice or memory, whether the vital flame would be extinguished for want of fuel.

The sway of appetite over men's lives and actions is not the arbitrary exertion of a power which makes no return for obedience. Compliance is the fulfilment of an agreeable duty; and the source of a real enjoyment, which he, who has been temporarily rendered incapable of relishing, is most competent to appreciate.

Yet by improper indulgence this gratification is converted into a source of misery, and becomes the instrument of shortening instead of continuing life. Inordinate addiction to the pleasures of the table is certainly one of the most degrading vices that can disfigure the human character. The cloyed palate of the epicure no longer relishes that simple fare which adequately nourishes the body, appeases hunger, and satisfies the wants of those whose relish for plain food is not sophisticated by often repeated excess. For the epicure, all nature is put in requisition; and torture, in addition to death, is inflicted on God's creatures, to attain some fanciful flavour or relish discoverable only by a wickedly whimsical glutton, whose exhausted appetite requires unnatural excitement.

It is a question whether more use is made of animal food than is either necessary or wholesome; and whether the unlimited dominion assumed by man over the lives of all animals was ever deputed to him by divine authority. This question resolves itself into one of serious import: Do we unnecessarily sacrifice animal life to artificial wants, and to propensities which we are bound to control rather than to indulge? It is not the province of this volume to enter into the subject: but, whatever may be the amount of man's dominion, it does not admit of doubt that it should be exercised with humanity to the meanest animal; and that modes of death should be selected which, without rendering the food less wholesome, shall terminate life with the least possible suffering.

“By Heaven's high will the lower world is thine;  
But art thou cruel, too, by right divine?”

Admit their lives devoted to thy need,  
Take the appointed forfeit,—let them bleed.  
Yet add to the hardships of their state,  
Nor join to servitude oppression's weight.—  
Beyond thy wants 'tis barbarous to annoy,  
And but from need 'tis baseness to destroy.”  
PRATT.

“The sum is this; if man's convenience, health,  
Or safety interfere, his rights and claims  
Are paramount, and must extinguish theirs.  
Else they are all—the meanest things that are—  
As free to live, and to enjoy that life,  
As God was free to form them at the first,  
Who in his sovereign wisdom made them all.—  
Mercy to him that shows it in the rule—  
By which Heaven moves in pardoning guilty man.”  
COWPER.

Whether or not mankind comply with the humane principles of these two amiable poets, it may be worth while to enquire at some length in the present chapter. To keep the subject constantly before the eyes of the world has at least a better chance of being ultimately useful, than hopelessly to relinquish all attempts at ameliorating the sufferings of that portion of animated nature which cannot plead its own cause.

We need not extend our researches to remote ages or nations, for evidence of the sacrifices that always have been, and still are, made to epicurism; we shall find sufficient at home, amongst the refinements of civilisation. From all living things are collected the delicate morsels which can tempt a palate worn out by continued gratification; and to modern as well as ancient luxury might be applied the saying of the historian, “Vescendi causa terræ inanique omnia exquirere.” The most interesting, amusing, and even endearing qualities of animals, cannot protect them from the rapacity of the epicure, with whom the single quality of sapidity outweighs every other consideration, although perhaps a dozen lives and diminutive bodies must be sacrificed for one scanty meal. This surely is true with regard to singing birds. The French markets are well supplied with all sorts: the black-bird, the thrush, the lark, the redbreast, the nightingale, the whole choir of nature's musicians are in requisition by the gourmand, who finds no other enjoyment in them than as the ingredients of a favourite fricassee. Throughout London, at certain seasons, are to be seen the impaled bodies of thousands of larks, those pretty warblers whose aerial frolics divert as much as the sweetness of their song delights. Is the miserable half ounce of flesh on the body of this pride of songsters of greater relish than its contributions to the more refined pleasures of man, to the imagery of the poet, or to the embellishment of the rural scene? Elsewhere appetite is invited by the spectacle of cages closely crowded with live quails, where there is just room for their enlarged and glutted bodies; and where, in fruitless efforts to extricate themselves from their prison, they await the hour that consigns them to the stew-pan. But the glutton will defend himself by the flimsy argument, that it is necessary to thin the species. Amidst the myriads of the smaller birds, his destroying efforts are of little avail; and the fact may as well stand confessed that a depraved appetite is the incentive.

It is so common in some streets of London, as to excite little emotion, to see hundreds of live eels exposed for sale, in boxes, stratified with sand, giving appalling evidence of vitality by their writhings; and still more exquisitely, when the skin is torn from the quivering flesh, and the struggling creature is slowly relieved from its tortures by being broiled on the gridiron. There is no excuse for such practices: for although the tenacity of life evinced by the eel has been pleaded, the real and concealed object is flavour; there is nothing easier than to kill this fish; it is done in a moment by piercing the spinal marrow with a sharp bodkin, close to the back part of the skull.

The excessive cruelty which epicurism is in this case the cause of, is the more to be lamented, as there is no real improvement of flavour; and the eel is just as wholesome and palatable food without such treatment as those fishes are which die immediately on leaving the water, and are thus secured by nature from ill-usage.

In the shell-fish shops of the metropolis, we constantly see exposed for sale an array of living lobsters, conveniently corded, in order that the creature may placidly submit to the process of boiling to death. A thoroughly accomplished cook will not presume to send a lobster to table, unless, previously to boiling, he has proved not only its being alive, but sensitively so, by pushing in the eyes so as to produce quick convulsions of the claws. Amongst modern improvements in gastronomy, is the art of crimping various sorts of fish. The cod is brought alive in well-boats to Gravesend. Were it attempted to bring the fish to London it would be killed by the fresh water, and the subsequent process rendered unavailing. Each fish is then taken out of the water alive, and receives a stroke on the head, which stuns but does not kill it. Close inspection will always discover by a fracture or other injury where this blow had been given. Sufficient vitality remains to preserve the contractility of its flesh. Arrived in London the fish is cut down to the bone, in several transverse sections: the fibre contracts, a certain ruggedness appears on the cut surface; and the flesh when boiled becomes firm and flaky. A fishmonger informs me, that there is not the slightest advantage in this process: if firmness be gained, flavour is lost: but it is rendered necessary by the mistaken notions and fancies of the public. Had the fish died, by being brought to London through fresh water, or by having received too violent a stroke on the head, this desirable aspect of its flesh could not be attained, as the muscle would lose its contractility. In some cases the cod recovers so much as to move, and in one instance that came to my knowledge it actually leaped off a table.

The turtle is the miserable victim of the most unnecessary cruelty, in order to concentrate all its unlucky perfections in the epicure's favourite but retributive dish. A genuine turtle-gourmand proceeds according to the following disgusting process, performed on the live animal. The day before the wretched animal is to be dressed, it is

suspended by the two hind fins: a cord, with a heavy weight attached, is fastened round the neck, in order to draw it out, that the head may be cut off with the more ease. The head being removed, the body hangs in the same position all night; and it is dreadful to think that for a long time after the body will remain alive, and even the head will move. This is comparable to the fact related by Vincent le Blanc, from which we turn with disgust. He says, that when the king of Pegu intended a tortoise for his table, he caused the head to be cut off five days before the feast, to the end of which time the animal continued to live.

Those who are curious in tortoise-shell wares little reflect on the practices which they are the means of encouraging. The living tortoise, as soon as captured, is placed over a fire, and roasted even until the shell loosens from its back. Deprived of its natural defence, it is returned to the sea; not through mercy, but in order that it may acquire a new shell, and be stripped of it by the same inhuman method, should it be again captured.

It is a published fact, that some butchers make it a practice to suspend calves by the hind legs for some hours previously to killing them, and then to bleed them slowly to death, in order to render the flesh white. For the attainment of the same useless object, this most harmless of all creatures is made to suffer during the whole period of its short existence. During the first eight weeks of its life, it is bled in the neck, perhaps twice every week, in order to prevent its getting into robust health, which might make its flesh less delicate. When it has attained the age of four months, it is perhaps sold to the butcher, who bleeds it once or twice before it is killed, sometimes so copiously that the poor animal falls down through weakness, and sometimes dies during the night, owing to mere exhaustion. Should it survive, it is in due time pulled up by a rope tied to the hinder legs, and the fatal knife applied. Sometimes the last ceremony is preceded by a stunning blow on the head. The bleeding is performed by tying a rope pretty tightly round the neck, and opening the vein: the bleeding is stopped by removing the ligature, and running a pin through the two edges of the wound to keep them together. Let the lovers of white veal contemplate this treatment of the poor animal: let them remember that when they refuse to allow on their tables any but pale, sickly veal, they sentence the poor calf to the misery of being kept in a constant state of artificial weakness and ill health; that the butcher, to please them, will not buy a calf that has the bright and fiery eye of health; that, to bring a proper price, the eye must be dull, white, and ghastly; to fine, that the whiter the veal the more sickly was the calf. Can any one believe that such food is the best? and may we not suspect this state of the flesh to be often the cause of the disturbance of health which eating veal is sometimes known to produce?

A practice has also been adopted of rendering beef tender, by a peculiar mode of slaughtering: the ox is first stunned by a

violent blow on the head with a pole-axe, which breaks a small hole in the skull, and through the hole thus made a long cane is pushed down to the spinal marrow, which produces violent convulsions, and rolling of the eyes for some moments, as if the animal suffered excruciating torture. Perhaps there is less barbarity in this mode of death than might at first appear; but if the motive of its original adoption were, as has been affirmed, to make the beef tender, the inventor was deserving of his invention.

## THE FRIEND.

EIGHTH MONTH, 11, 1838.

The first day of the present month takes its place in the records of time, as a day pre-eminently distinguished, and worthy to be commemorated in the hearts of the wise and good of every country, and through all succeeding generations. On that day, we have reason to conclude, negro slavery in nearly all the islands of the British West Indies was for ever annihilated. This may be predicated, we believe, upon information to be relied upon, with respect to Jamaica, Bermuda, St. Vincent, St. Christophers, Tortola, Barbadoes, Dominica, Nevis, and Montserrat. Emancipation had already been effected in Antigua. But we need not stop here,—the glorious work must go on as it has begun, and the liberation from cruel bondage of FIVE HUNDRED THOUSAND human beings, may be considered as rendered certain; brought about too by the voluntary act of the slaveholders themselves, and under the conviction derived from practical evidence, near them and about them, that the measure was both safe and politic—best for the master, best for the slave. And what must be the influence, the effect of this grand and sublime experiment upon contiguous countries? Can the tenacious advocates of the "Cherished Institutions of the South," long resist the silent, but steady and invincible force of such an example, going on, as it were, under their own eyes?—We think not.

### FRIENDS' ASYLUM.

*Visiting Managers for the Month.*—Charles Allen, No. 146, Pine street; Jacob Justice, No. 117, Vine street; John Farnum, No. 116, Arch street.

*Superintendents.*—John C. and Lætitia Redmond.

*Attending Physician.*—Dr. Charles Evans, No. 201, Arch street.

*Resident Physician.*—Dr. Edw. M. Moore.

### SELECT SCHOOLS.

The girls' school on James street will open on second day, the 27th instant.

The boys' school on Orange street, will open on second day, the 10th of ninth month. Samuel Alsop, late teacher of the mathematical department in Friends' Academy in this city, has been appointed principal; the elementary school will continue under the care

of Abraham Rudolph, and the classical school under that of Dr. Joseph Thomas.

Parents who design sending their children to these schools are respectfully requested to enter them early.

Sh. mo. 11th.

DEAD, in this city, on the evening of the 31st ult., of liver complaint, MARY ANN, wife of George M. Glover, aged about 39 years. After the disease had assumed an alarming character, under deep exercise of mind she attended to her husband, in reference to the probable termination, we must endeavour to be resigned to the divine will; that she endeavoured the present dispensation was permitted for our further purification, to wean us more from the love of the world, and to increase our love for the Divine Being. She further said she had felt that in her mind, of late, had been weaning her from the world; that she felt no ties except her family and near friends; appearing deeply sensible of the great loss her children would sustain should she be taken from them. After which she said nothing in relation to her future prospects, but patiently and calmly bore her sufferings to the last, affording comfortable evidence, we believe, that she is now enjoying the reward of peace.

—at his residence in Maiden Creek township, Berks county, on the 4th day of the fifth month, JEREMIAH STARBUCK the 68th year of his age. For a number of years he filled the station of overseer, and for the few last years of his life that of elder, to the satisfaction of his friends, by whom he was greatly beloved. He was a true believer in the doctrines of the gospel, and manifested much stability and firmness during the period of those difficulties which issued in the separation from us of many who had been members of our religious Society. During his last illness he several times expressed that he had no wish to recover, but was resigned and willing to leave this world; he addressed much pertinent counsel to his children respecting their future conduct, enforcing the necessity of diligently pursuing the Holy Scriptures; and the concern of his mind for the best interests of others was apparent, he remarking on one occasion, when a number of persons who had called to see him were present, "There is but one Christian path for us all to walk in, if we will be saved."

—on the 20th of the seventh month, in the 70th year of her age, MARY PETERS, a member of the North-east District Monthly Meeting. She manifested much attachment to the principles of the Christian religion as held by Friends, and endured with patient submission a painful disease of long continuance, which terminated in her death.

—in Mendon, Worcester county, Mass., on the 25th of seventh month, 1838, SARAH STONE, wife of Joseph Shove, in the 84th year of her age. She was a member, and an esteemed minister of the Society of Friends; through a long course of years she endeavoured to maintain and keep what she conceived to be the precious testimonies, and "the faith once delivered to the saints," with much firmness of purpose, gentleness of spirit, and meekness of heart. In early youth she became convinced of Friends' principles, and became a member by request, and retained an ardent attachment to Friends and those principles to the last.

Her public ministry was marked with evangelical truths of doctrine, her language and deportment with much Christian simplicity. She was a faithful and affectionate wife, a regardful and tender mother; to the poor and needy a friend, and by all classes beloved. Her last illness was short, but peculiarly distressing, which she bore with much equanimity and cheerful resignation—impressed from the first of her illness that it would be her last, she bore ample testimony of her willingness to depart, assuring her aged companion and family that all with her would be happiness and peace; and it is believed that her friends and extensive acquaintances would subscribe to the testimony of a highly esteemed public friend who attended her funeral, that in the present instance of mortality the removal was as a shock of horn fully gathered into the heavenly garner of divine and eternal rest. May the example of such a life have a due and salutary influence; may such a triumphant and peaceful close not be easily forgotten by those who witnessed the scene.



*Extracts from the Letters and Journal of Daniel Wheeler, now engaged in a religious visit to the inhabitants of some of the islands of the Pacific Ocean, Van Dieman's Land, and New South Wales, accompanied by his son, Charles Wheeler.—PART III.*

(Continued from page 206.)

*Sandwich Islands. Oahu.*

26th of 12th mo. Plyed to and fro during the darkness to windward of the island, and at the earliest dawn of day bore up for Diamond Hill. At eleven A. M. made the signal for a pilot, and hauled close in towards the opening of the reef under easy sail. As we neared the entrance, several boats were seen coming out. The first brought two or three of the resident traders; the second brought the pilot and some others, and in the third came the British and American consuls. The former bringing us a packet of letters containing tidings from our beloved family at Shosharry, &c., though, as might be expected, all of old date, but new to us, and truly welcome, and afresh claiming a grateful tribute of thankfulness to Him whose tender mercies extend to all his poor unworthy creatures, however widely separated. The wind, which at first was likely to prevent our getting in, now changed, and bore us quickly through the winding narrow channel at once into the still harbour of Honolulu. The anchor was just dropped, before Hiram Bingham, the senior missionary of the establishment resident at this place, came on board, who offered his services in whatever way we could accept them; at the same time invited us to become his guests while here. We had on board a large packet of letters and parcels for him and his colleagues upon these islands. It appeared that information of our being at the Georgian Islands had long since reached this place; and as soon as our vessel came in sight, there was no doubt, from her strange and novel figure in these seas, but we were arrived. This was evident by our consul, Richard Charlton, bringing off our letters without hesitation.

The natives here being much accustomed to see shipping, in general take but little notice of them, and seldom visit them; but they soon swarmed upon our deck, attracted by the odd appearance of the "Henry Freeling"; and we afterwards understood that they gave her the name of the "Mast-and-a-half." We now find it needful to make an alteration in the day of the month and of the week, to accommodate those of these islands. Yesterday was with us what is commonly called Christmas-day, the 25th inst.; but we find that to-day (with us the 26th inst.) is here only the 25th, and the Christmas-day kept here. To prevent confusion, we purpose adopting the day considered the Sabbath here, instead of our own, whilst we remain among the Sandwich Isles: such an occurrence is not likely to happen again, but the ship's log-book will still retain the dates and days as when we left England, and in it the change will never be observable. We remained on board to-day, to get things adjusted various ways.

27th of 12th mo. In the afternoon landed and made our way to Hiram Bingham's habitation; but not finding him at home, we called upon the British consul, who kindly accompanied us to obtain some exercise on foot, it being forty-five days since we had an opportunity of walking more than a few paces at a time on the "Freeling's" deck. Returned to H. Bingham's about the time his return home was expected, and found him accordingly. Believing it safest for me not to miss an opportunity (if one could be obtained) of seeing a body of the natives collected together to-morrow (first day), at their own place of worship, I mentioned the matter to H. Bingham, who readily made way for my accommodation, kindly offering his services to interpret if I wished to address the people. After partaking of an early tea with the family, we returned on board. Ten r. x. mercifully supported to look forward towards to-morrow in humble confidence and hope of that help and strength which is almighty, and which has never yet failed to deliver me out of every trouble and distress. My trust is in the Lord, whose power is infinite, who alone can bless and cause his own works to praise his ever great and adorable name.

28th of 12th mo. (First day.) Repaired to H. Bingham's house by nine A. M.; he accompanied us to the native meeting. As the branch of the mission here consists of several families from America,\* who understand the native language but in a small degree, and as some other white people attending the meeting are labouring under the same disadvantage, H. Bingham proposed that my certificates should be first read in English, and afterwards to the people in the native tongue; and this plan afterwards appeared more eligible, when it was observed that other persons came into the meeting (probably induced by curiosity) who do not attend on other occasions—such as the foreign consuls, and others from the town. The service performed here by the missionary somewhat differs from what we had seen at the Southern Islands. These commenced with a very short prayer, which we had previously been told was for a blessing on what was about to follow; a portion of the Scriptures was then read, and afterwards a hymn was sung. When this was finished, the principal prayer (as before explained to us) was then offered at considerable length, and then another hymn was sung. The reading of my certificates then commenced. I had sat under a great weight of exercise, from a belief that I should have to stand up when the reading of them was gone through, and not without a humiliating sense and feeling of weakness and fear at my own insufficiency. Not having for perhaps a year and a half heard my certificates read, except in the Polynesian language, I felt quite struck on hearing them in English, but I think the unity and sympathy of my dear brethren and sisters at home never at any time felt so truly precious and strengthening to my bowed-down

mind; and the expressions which they contain of my beloved family's concurrence with my leaving them, to attend to the call of apprehended duty, were so unexpectedly sounded in my ears, that the weakness of human nature could not be repressed, nor the tear of parental affection restrained. "Deep called unto deep," but the waves and the billows passed over, leaving me in a state of nothingness and emptiness, but, perhaps, never more fit to declare of the goodness and mercy of my Lord, in the ability he was so graciously pleased to bestow. When Hiram Bingham had finished reading and explaining my certificates to the people, I went and stood by his side, as "a reed shaken with the wind." A solemn silence now prevailed over us, until it was with me to say—It is more than probable that the greater part of the company now assembled never before heard of the existence of a society under the denomination of Friends, (alluding to my certificates,) but my beloved people, all such as love the Lord Jesus Christ and keep his commandments are friends—friends to God, friends to one another, and friends universally to all mankind. "Ye are my friends," said Christ, "if ye do whatsoever I command you." All such are members of the same society the world over. Then, charging the people to endeavour to draw nigh unto God, that under the sanctifying influence of his power and life-giving presence our meeting together might be rendered a blessing, I was largely opened to declare the everlasting truth amongst them, and to turn them to his light in their own hearts—to the holy Spirit of Him who is "the true light that lighteth every man that cometh into the world," in whom only there is life, and who is the only way to God the Father, as declared by himself—"I am the way, the truth, and the life; no man cometh to the Father but by me." That a mere outward profession of religion would prove altogether unavailing to them; the great work of regeneration must be witnessed; that to be members of the true church, they must be redeemed with judgment from sin and from transgression, and be converted unto God by the righteousness of Christ Jesus, believed in and submitted to through faith in the operation of the Spirit of God, who raised Him from the dead, with whom also they must be raised from death unto life. That we cannot worship God in the manner He requires while we continue in sin and wickedness, for the prayers of the wicked are not heard; they cannot pray acceptably in that state—their sacrifice is an abomination. The true and living worshippers of the only true and living God are no longer dead in sins and trespasses; they are redeemed from these by the righteousness of Christ Jesus, who came to save his people from their sins, and never in them. That we must fear God, and in thought, word, and deed, give glory unto Him, before we can worship Him in spirit and in truth. For considerably more than an hour my heart was enlarged in the flowings of Gospel love, as a stream bearing down every thing before it. A more attentive audience can scarcely be conceived, than certain classes of this people,

\* The missionaries stationed at the Sandwich Islands are believed to be exclusively from the American board of missions.

both natives and foreigners. The Lord's Power had the dominion, and reigned pre-eminently until the breaking up of the meeting. Every class and variety of the people flocked round us, scarcely affording us an opportunity of speaking to the members of the missionary establishment. Some of the natives endeavoured to thank me through the medium of H. Bingham, and I requested him to refer such to the great Creator, and not to look at the creature. One said I had brought them a blessing. A number of serious looking women came round us, whose countenances bespoke that love was in their hearts. Troops of the dear children gathered in their turn, and seemed delighted to find that they also might shake hands with the strangers; some of them would come again and again, until they found that their faces were recognised. We seemed to need more hands than we possessed, as frequent attempts would fail to shake hands with those that held theirs out to us, by others reaching forward and taking hold of ours before them, in quick succession.

Thus hath my gracious Lord been pleased to deal with a poor, worthless, unprofitable creature, but a living monument of his everlasting love and mercy, although unworthy of being numbered among the least of his servants. Truly his judgments are a great deep; but his love who can declare? it is unutterable, unfathomable, and unbounded as his mercy, whose is the kingdom, and to whom all power and glory belong for ever. When we got into the open road, H. Bingham told us the bell was then ringing at the Mariners' Chapel, where the English and other foreigners meet, if I wished to go to it. I replied, that I believed I must go on board to my little family there.

31st of 12th mo. Engaged on board the fore part of each day preparing despatches for England, and by the numerous callers to look at the vessel, and see the newly arrived strangers. The governor of the fort, and some of the principal chiefs, with the governor of the island of Maui, were amongst them. In the afternoon took exercise on shore, and called upon some of the inhabitants, and engaged in writing till late at night. This evening spent some time with the seaman's chaplain, a young man appointed and sent out by the Seamen's Friend Society in America, to preach at the Mariners' Chapel. While together some interesting conversation took place on important subjects.

1st of 1st mo. 1836. This morning a deputation of chiefs of the highest order came on board, bringing a letter, addressed to me, as follows:—

“Honolulu, January 1st, 1836.

“As an expression of friendly regard of Kinau and her associate chiefs to Mr. Wheeler, the friendly visitant, they beg his acceptance of a few supplies. They are the following—five barrels of potatoes, five turkeys, five fowls, and one hog.

“NAU.”

“KINAU.”

Finding upon enquiry that to refuse this present would create much dissatisfaction, because entirely intended as a good-will offer-

ing, the following acknowledgment was written and returned:—

“Highly sensible of the kindness and hospitable intention of Kinau, the governing chief of the Sandwich Islands, and the constituted authorities of the same, I assure them of my Christian regard in the love of the everlasting gospel, which has induced me to visit these isles afar off.

“I feel and value this token of good-will, in their act of generosity, and I do freely accept the supplies so gratuitously furnished.

“With best desires for their present and eternal welfare, and that of every age and every class over whom they preside, I am her and their sincere friend.

“D. W.”

“Henry Freeling, in the harbour of Honolulu, 1st mo. 1st, 1836.”

“To Kinau,

“The governing chief of the Sandwich Islands,” &c.

Before the business was fully arranged, and the parties gone from the cabin, the young King Kanikeaouli arrived, with several of his principal attendants. He was escorted on board by the English consul, and accompanied by two other foreigners. It appears that the king, although the lawful ruler of these islands, has delivered up the executive power into the hands of Kinau, and takes no part whatever in the administration of public affairs. He is surrounded by a set of evil advisers, and, there is every reason to apprehend, leads a very unsteady, dissipated life, but is said to possess good abilities and an amiable disposition; he talks some English, but understands much of what is said. He examined every part of our vessel very minutely, and would have gone to the mast-head, (as is a common thing with him) but our rigging being afresh tarred, deterred him from attempting it. An intelligent person, a native of Dundee, was on board at the time, though not one of the palace party. To this man I mentioned what I thought of the islanders, and as the king, who sat next him, appeared to listen attentively, I spoke freely and plainly on the impending ruin that awaited these islands, if the importation of spirits and the use of them was allowed to continue; and without the private property of the poor inhabitants is respected and protected by wholesome laws, firmly executed without partiality. At present these people are groaning under the most arbitrary feudal system imaginable, kept up with shameful and oppressive tyranny on the part of the chiefs.

(To be continued.)

For “The Friend.”

Remarkable Narrative respecting Ann Mercy Bell.

(Continued from page 352.)

The 16th, in the morning, she went through Long-alley, calling to repentance; and then passed into the upper part of Moorfields, where she preached to a large concourse of people, and afterwards had something particular to the children, several of whom stood

dropping their tears before her. Then coming to the bottom of the Middle-field, finding a renewal of her concern, she appeared a second time to a great number. Many expressed much satisfaction, and prayed success might attend her labours.

Returning into the city soon after twelve o'clock, she appeared by Wood street end in Cheapside; afterwards at two different places in Paul's church yard, and again at Fleet-ditch; scarce less than half an hour at each of the six times, and at some of them more. At every place she was, generally, well received. The strength and distinction she was furnished with, in this great day's work, was matter of admiration to us who accompanied her. Many of the people who had followed from place to place observed with astonishment, that she not only held out, but seemed to grow in strength to the last; and concluded it must be owing to an immediate support from the Divine power. Some audibly confessed they had a feeling sense of it.

She then stepped in a friend's house, took a little refreshment, and went to the Savoy meeting, (the meeting house at Westminster being shut up in order to be repaired) where she appeared again pretty largely; and a sweet refreshing season it was.

The 19th she attended a meeting appointed at the Savoy on account of a funeral; had a very laborious time afterwards at the burial ground near Longacre, and from thence went to Clare-market. In her passage through the market she stopped twice or thrice, calling to repentance, and exhorting the people, a few minutes at each place; and after that coming to the upper end, by the corner of Lincoln's-inn fields, she stood up and declared the truth for a considerable time. Many expressed their satisfaction, though some few appeared to remain impenitently hard.

The 21st her concern lay for Honey-lane market, which she entered from Laurencelane, calling such as lived out of the fear of God to repentance; and coming to an open part near the middle of the market, she preached about a quarter of an hour. Then passing to the north corner, she appeared a second time, more largely, in a lively and acceptable testimony. Many of the people were agreeably affected, and very desirous to know where they might meet with her again; saying, they would go miles for another opportunity.

The 22d, she appeared in Spitalfields market, and was favourably received by the people. And though she was much weakened in body by frequent and laborious exercise, she had a living and powerful time afterwards in Cox's square. Here she again preached the essential baptism, administered by Christ himself, without the unnecessary aid of symbols and ceremonies, by the living water of that spiritual river which purifies the soul, and refreshes the spirit of every citizen of the new Jerusalem. The generality of the people were solid, and several much tendered.

The 23d, as the people broke up from their several places of worship, she stood up at the east gate of Exeter Exchange in the Strand, and preached to a large concourse. Amongst

other things, she remarked, how apt the generality are to rest in external performances: which, if ever so exact to ancient practices, are but figures or shadows; showing by an apt allusion how the baptismal water of the gospel, and the life-giving blood partaken of in the Lord's supper, both issue from Christ; as did the water and blood from his side, when pierced by the Roman soldier; pointing Him out for all to look unto as the one essential baptiser and dispenser of the true communion. A weighty and solemn time it was, for near the space of an hour. Towards the conclusion, something was thrown at her and passed pretty near her head, which the whole body of the people resented, and the party offending was immediately seized; but through the mediation of the friends who accompanied her his liberty was, with some difficulty, procured.

In the afternoon she attended the Savoy meeting; after which she appeared near the end of Suffolk street, by Charing cross, where she was fervently concerned, and enabled to preach the necessity of repentance as a preparation against an approaching time of trial, wherein the Almighty would thin the multitudes of this metropolis, and other parts of the nation, and make the most presumptuous of mankind know that he is God, and that the supreme dominion is rightfully his. She also expressed a further sight, she was then favoured with, of the wide-spreading of the light and spirit of the Lamb, the flourishing state of the true and living church, and the holy Sabbath that should ensue. The crowd was very large. Some about the skirts of it were noisier talkative; but many of those that were nearer appeared grave, tender, and concerned, and declared their belief of what she had prophetically delivered.

The 26th, she appeared in Newgate market to a large and attentive audience, in a clear, instructive, and persuasive testimony, which was well and satisfactorily received. From thence she went to Smithfield; where a large number presently collected round her. To these she delivered some close and weighty observations and admonitions; but, by reason of a few drunken, abusive persons, who were uncommonly rude and noisy one amongst another, she proceeded not so fully as in many other places.

The 27th, in the morning, she was at the Savoy meeting; and in the afternoon went to the lower part of Hungerford market, where she had the favourable attention of a considerable number, for about half an hour. Then coming to the upper part of the market she stood up again; and beginning first with the children, who were numerous, she proceeded to the parents, and then to all, in a very lively, sweet, and powerful manner. Many of the people were tenderly touched, and parted with her very affectionately. From thence she went to St. James's market, so called; which she passed through, calling to repentance; and coming to the lower side, where the people had most room to stand, they flocked up to her, and she delivered herself to them with good ability and perspicuity. The minds of many, both old and young, were

tenderly and solidly brought to acknowledge to the truth, and heartily wished success to her concern wherever she went.

The 30th, in the morning, she appeared in the high road at Shoreditch. The people at first seemed amazed and awkward, but afterwards became attentive. And as the place was a little inconvenient, she removed into a square court in the neighbourhood, where she tenderly expostulated with them for about half an hour; during which they were very still, and several of them much affected.

The 3d of the 10th month, she had an opportunity, first, in Shadwell market; a second in Ratcliff highway; a third in a court adjacent; and a fourth in a yard belonging to one of the inhabitants, to pretty good satisfaction.

The 7th, in the morning, she set out, intending for Stepney; and passing through White-chapel, a concern fell upon her to stop there. She made her first stand just without the bars, and delivered a strong and lively testimony to a great number, gathered before her. She appeared twice afterwards at the lower end of the street, in a considerable degree of the life, wisdom, and love of the truth.

Proceeding then to Stepney, she had an acceptable time with part of an independent congregation, who had just broke up their own meeting; together with several others, who staid and heard her with sobriety and attention. Their preacher stopped also, and showed himself to be a man of a candid disposition, and Christian behaviour.

About this time, one who, according to her own voluntary acknowledgment, had lived so void of a true distinguishing sense of religion that she could sit under any sort of ministry with equal indifference, fell in with our friend, and received a strong and living touch through her testimony; and a few months after she declared, upon her death-bed, that by keeping close in obedience to that divine light which then convicted her, she had found remission; and after some sensible and affecting exhortations to several who were present, appeared to depart in the peace and love of God.

The 10th, Mercy walked through the Fleet market, calling to repentance, and made her first stand in the new buildings on the east side; a second in the old Meal market, under cover, the weather being unfavourable, where she concluded with a few words in prayer; and in the afternoon she appeared in the great yard of the Fleet-prison, amongst a considerable number of prisoners. All pretty well, the circumstances of things considered.

From hence her time was much taken up in visiting the sick, and by some indisposition of her own, till the 25th, when she attended the forenoon meeting at the Savoy; and in the afternoon passed through Carnaby market, calling to repentance; and then stopping in an open part, had an opportunity with a considerable number of people. Her next stand was in Golden square. She stood a third and fourth time in two opposite sides of Soho square, and a fifth in Greek street. The generality at every place behaved pretty well. The power of Truth was with her, and

carried her through, though apparently under much bodily weakness.

The 3d of the 11th month, she appeared in four different places in and about the mint, in Southwark, and afterwards visited some prisoners in their own apartments.

The 4th, she attended the forenoon meeting at Grace-church street. After dinner she appeared near the Ship inn, in the borough. A second time in Three-crown court. A third time at Margaret's hill. A fourth time in the area before the new prison. A fifth time by the end of Long-lane; this place being inconvenient for standing, rendered many of the people restless and noisy; therefore she passed on to Laut street, and appeared a sixth time, to a very large number, greatly to satisfaction. After taking a little refreshment, she went to the evening meeting at Grace-church street. This was a very laborious day's work; but the power of that Spirit which truly quickens, bore her through the service with great strength, serenity, and sweetness. It was a day of admirable favour, not to be forgotten by me, nor I believe, by many more.

The 10th, she had two acceptable opportunities, one at Brook's market, the other at Covent garden.

The 13th, in the morning, she attended a marriage at Grace-church street meeting. In the afternoon she appeared in four different parts of Wapping; and in the evening had a meeting in Friends' meeting house there, with a considerable number. She had a hard company to labour amongst in every one of these places; but was enabled to discharge herself pretty thoroughly.

The 2d of the 12th month, in the morning, she entered upon her service at the lower end of Rosemary lane, where she appeared at four different places. At the first, second, and third, the people were quiet, and behaved well. The fourth was in a very disagreeable situation, amongst a drunken, dissolute company; many of whom bore the marks of prostitution and infamy, and came running up in a wanton indecent manner. She stood in silence awhile, till the power of Truth arose over them; and then, stepping upon a bench, declared, with uncommon fervency and awfulness, the great day of the Lord to them, in a sententious flow of weighty truths, for about a quarter of an hour, and concluded with an ardent and compassionate address to the Almighty, upon their account. The generality, afterwards, appeared very much altered both in countenance and behaviour, departing with sobriety and thankfulness. In the afternoon she had three solid opportunities in Kent street, and afterwards attended the evening meeting at Grace-church street.

(To be continued.)

#### THE WHITE SHARK.

Of all the inhabitants of the deep, those of the shark kind are the most fierce and voracious. In size, the great white shark approaches nearly to the whale, and far surpasses him in celerity and strength, in the formidable arrangement of his teeth, and his insatiable desire of plunder. By some writers

it has been asserted, that this kind will grow to the weight of four thousand pounds, and that in the stomach of one of them a human body was found entire.

The head is large and flatfish; the eyes are also large, and the snout is long. The mouth is enormously wide, placed far beneath, and therefore these, as well as the rest of the shark kind, are said to be obliged to turn on their backs to seize their prey. The throat is extremely wide, and capable of swallowing a man with the greatest ease. But its furniture of teeth is still more terrible; of these there are six rows, which are flat, triangular, exceedingly sharp at their edges, and finely serrated. When the fish is in a state of repose, this dreadful apparatus lies flat in the mouth; but when it seizes its prey, it has a power of erecting them by the assistance of a set of muscles that join them to the jaw.

The other parts of the fish are almost equally terrible to behold. Its pectoral fins are very large; it is furnished with large eyes, which it turns at pleasure on every side, and it can behold its prey behind it as well as before; its whole aspect is marked with a character of malignity. The tail is of a semilar form,—but the upper part is longer than the lower. It has extraordinary strength in the tail, and can strike with amazing force, on which account the sailors cut it off with an axe as soon as they have got it on board. The colour of the whole body and fins of this animal is a light gray; its skin is rough, hard, and prickly, and is that substance that covers instrument cases, called shagreen.

The depredations this animal commits are frequent and formidable; in all hot climates he is the dread of sailors, where he constantly attends ships in expectation of what may fall overboard.

No great is the rapacity of the shark, that nothing which has life is rejected by it; but human flesh appears to be its favourite food:—when once it has fed upon mankind, it continually haunts those places where it expects a return of its prey: it is however asserted that this voracious fish will take the black man's flesh in preference to the white.

The usual method of taking a shark, is to bait a hook with a piece of beef or pork, which the sailors throw into the sea, affixed to a strong cord, strengthened near the hook with an iron chain; as, without such precaution, the shark would presently bite the cord in two, and set himself at liberty. He approaches it, swims round it, examines it, and appears for a time to neglect it; but when the sailors make a pretence, by drawing the rope, as if intending to take it away, then his hunger excites him, he darts at the bait, and swallows it, hook and all. When he finds the hook lodged in his maw, he exercises his utmost efforts to continue in his natural element; but when his strength is exhausted, he suffers his head to be drawn above water; the sailors confine his tail by a noose, draw him on ship-board, and despatch him as soon as possible, by beating him on the head; yet even this is attended with difficulty and danger: the enormous creature, terrible even in the agonies of death, still struggles with his destroyers, and

is the most difficult to be killed of any animal in the world.

Their flesh, which is sometimes eaten, is exceedingly coarse and rank, and hardly digestible by any but negroes, who are remarkably fond of it.

The following remarkable narrative is mentioned in the German translation of Linneus, by Professor Muller. "In 1655, a sailor falling by accident into the Mediterranean, was instantly, notwithstanding his cries, swallowed by a white shark. But the animal had scarcely swallowed down its devoted victim, when the captain of the ship levelled a cannon at it, and the shot struck so straight that the shark instantly brought up the sailor, still alive, which was taken up without having received any considerable injury. The animal, which was also taken, after being completely despatched, was hung up on the vessel; it was twenty feet in length, by about eight in thickness, and weighed three thousand two hundred and twenty-four pounds. The captain gave it to the sailor, who showed it for money, and went about the country with this monster.—*Ichthyology for Youth.*"

#### From the Farmers' Cabinet. WEEDS.

"The presence of an abundance of weeds is a sign of a good soil, and a bad farmer."

Weeds are noxious herbs, which are neither food for man or beast, and are so well known to farmers as not to require any particular description. It is always desirable to get rid of these *loafers*, which are continually robbing useful and nutritious plants of the food intended for their sustenance. Of course, the right time to extirpate them is whenever you discover them intruding upon the rights and privileges of their betters. Some think one season of the year is best for this purpose, some another; but my plan is to attack them whenever and wherever I can find them, and treat them as common outlaws, who don't deserve the protection of the community.

Those who are so careless and lazy as to suffer St. John's wort, daisy, and other pernicious weeds to encumber their fields, and to perfect, ripen, and scatter their seeds, reap a rich harvest of trouble and vexation, as a just retribution for their indolence. I have lately come into possession of a most valuable little instrument for extirpating weeds, called a *spud*; it is somewhat like a chisel, about an inch and a half across the edge, with a socket, for the insertion of a handle; and it has a reverse edge near the socket, so that it cuts either by pushing or pulling. The whole concern is not heavier than a common walking stick, for which it is a good substitute on a farm, as it is then always ready for action when any thing presents for removal, when the ground is too dry to admit of pulling it up, or you may be indisposed to stoop for so small a purpose. It is said that good English farmers always carry one of these spuds in their walks over their grounds, and I find that a number of them have been sold at Landreth's, in Chestnut street, this season, at twenty-five cents each, which is a pretty clear indication that there are some farmers,

at least, who are disposed to promote their interests by making war on the weeds.

Germananton, July 4, 1838.

From the same.

#### Destruction of Bugs and Insects by Ducks.

In the absence of the birds in my neighbourhood, which have been almost exterminated by a succession of idle vagabonds, we have been almost eaten up by insects of a variety of kinds, whose names and habits we are entirely ignorant of, excepting that we have discovered that it takes a great deal to keep them—for they are of the most voracious sort, and partake only of things that are young, juicy and tender.

Men of science might render much service to the country if they would turn their attention to this branch of natural history, and communicate to the public the results of their investigations in plain, intelligible language, adapted to the understandings of the people generally. A friend of mine, whose pumpkin and other vines were assailed with bugs, so as to threaten their entire destruction, placed a hen, who had charge of a large number of ducklings, in a coop in his field. The young ones being at liberty to wander abroad in search of meat, carried destruction into the enemies' camp, destroying vast multitudes of the bugs, which they shoveled into their crops with such voracity that in a few days there were none left to injure the plants. We must either raise and protect a new race of birds to keep the insect tribes in check, or we must turn our attention more than heretofore to propagating chickens, ducks and turkeys, to aid in the destruction of these formidable enemies.

Rodnor, July 6th.

#### THE METEOR.

From "The Reliquary," by Bernard and Lucy Barton.

A shepherd on the silent moor  
Pursued his lone employ,  
And by him watch'd, at midnight hour,  
His lov'd and gentle boy.

The night was still, the sky was clear,  
The moon and stars were bright;  
And wail'd the youngest lov'd to hear  
Of those fair orbs of light.

When lo! an earthborn meteor's glare  
Made stars and planets dim;  
In transient splendor through the air  
Its glory seem'd to swim.

No more could stars or planets' spell  
The strippling's eye enchant;  
He only urg'd his sire to tell  
Of this new visitant.

But, ere the shepherd found a tongue,  
The meteor's gleam was gone;  
And in their glory o'er them hung  
The orbs of night alone.

Canst thou the simple lesson read  
My artless muse hath given?  
The only lights that safely lead  
Are those that shine from heaven.

One far more bright than sun or star  
Is lit in every soul;  
To guide, if nothing earthly mar,  
To heaven's eternal goal!

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## REPORT

*Of the Committee for the Gradual Civilization of the Indian Natives, made to the Yearly Meeting of the religious Society of Friends, held in Philadelphia, in the Fourth Month, 1838.*

The committee charged with the gradual civilization and improvement of the Indian natives report,—

That the Friends who went, in the fall of 1836, to reside on the farm at Tunnessassah, still continue there, and have received during the past year efficient aid from our friend Robert Scotten, who spent several months at the reservation. Under their superintendence the grist and saw mills have undergone a complete repair. We have also through their means received more frequent information respecting the condition of the Indians residing in the vicinity of that place, than we have been accustomed for many years before to obtain.

In our report last year we informed the yearly meeting that, owing to the failure of the crops, six hundred dollars had been expended by direction of the committee, in the purchase of corn and potatoes, for the relief of such of the natives as had not otherwise the means of support. Soon after that meeting, a communication was received from four of the chiefs on the Allegheny reservation, from which the following is an extract, viz.

“We, the chiefs of the Allegheny reservation, to our brothers the Quakers in Philadelphia.—Robert Scotten, now residing here, has bought and faithfully divided amongst us, provisions for us and our children, which has been a great help to us; for which we are very thankful, believing the Great Spirit has sent our brothers to help us. Now we will speak on the subject of schools. One school has been opened at Complanter's settlement, which has been attended by from twenty-five to thirty children. We are very desirous that our children should go to school and get learning; but the teacher is unsteady. We, the chiefs, are encouraged to have our children schooled, and intend to build a school-house next summer, near Cold Spring.

“Brothers, excuse us for getting along so

slow; we have not strength to get along as fast as we ought; having lost our provision, many of our people have been from home all winter, hunting to get provision. We hope you will not give up your kindness to us.”

A letter from the Friends at Tunnessassah, dated 8th Mo. 21st, 1837, has the following paragraph.

“The improvement of the natives in agriculture does not bear a very favorable appearance at present, as many of them have been reduced to poverty by the loss of their crops, and have sold their oxen and horses to procure bread, and let their land out to white people to farm. Such Indians as had oxen or horses to work, put in their spring crops tolerably well; their corn crops are mostly pretty well grown, but the spring being cold and backward, we are fearful that frost will come before it ripens. Their crops of spring wheat, oats, buckwheat, and potatoes, look well. The natives have not often sat with us in a meeting capacity, but we have had frequent opportunities with them on religious subjects to good satisfaction. They stand open to hear us on those subjects, and have feelingly approbated what has been offered.”

By another letter, dated 12th mo. 20th, we are informed, that “the school at Old Town, taught by Peter Crouse, (a half-breed Indian) has been in operation about four weeks; it is small, not exceeding ten scholars at any time; probably the number may be considerably increased soon.” “The prospect of a school at Complanter's settlement is at present nowise flattering, although most of the natives of that place appear to be desirous for it.” “In attending to the subject recommended by our friends Enoch Lewis and Joseph Elkington, of ascertaining the number of sheep that the natives wish to purchase, most of those who are circumstanced so as to keep them, appeared disposed to get them as soon as they are in circumstances to pay for them. Several declined subscribing for them for want of funds. Eighteen individuals subscribed for ninety-nine sheep, which will be procured as soon as the funds are furnished to pay for them. From what I have been able to discover in going about among the natives, I believe most of them have grain enough to carry them pretty comfortably through the winter. There are a few who are entirely destitute, and some others nearly so; but with reasonable exertion on their part, they may procure a comfortable subsistence for their families.”

This anticipation was not fully realised, and it being apprehended that some families would suffer for want of an adequate supply of food, unless some aid was rendered them, the Friend residing on the reservation was au-

thorized to expend three hundred dollars in the purchase of corn, for distribution among such of the natives as were in want. A letter received from him, dated 3d mo. 28th last, says, “I purchased two hundred and ninety-six bushels of corn, and have handed out to the natives about one hundred bushels, and nearly the same amount of potatoes, which have been thankfully received by them. I think there has not been much more suffering among them during the past winter for want of provisions, than is ordinary. A large number of them have been engaged in cutting and hauling logs to the bank of the river, which furnished them with means to procure a subsistence for themselves; and the few who had plenty of their own raising, assisted those who were unable to provide for themselves. But the present would probably have been a time of suffering with a considerable number, had there not been a supply at hand. Provisions have been unusually scarce and dear since the sleighing failed; corn meal had been sold at Cold Spring at four and a half cents per pound.”

“The school at Old Town will close the present week, having been continued one quarter and a half. The teacher attended strictly to the school. I think fifteen or sixteen was the largest number of scholars that I saw in attendance at any one time. The scholars made considerable progress in learning; two studied arithmetic; four were learning to write, and six read in the testament.”

In the 9th mo. last, the following communication from three of the chiefs on the Allegheny was received:—

“Brothers, the Quakers of Philadelphia. We, the chiefs of the Allegheny reservation, believe you to be our best friends, and want you to know how much trouble we have about our land. Schermerhorn came to Buffalo not long since, and left money with our agent to hire Indians to sign their names in favour of selling their land. The agent sent out runners to the several reservations in the state for that purpose, and procured sixty signers. Samuel Gordon came to Allegheny and offered Blacksnake one thousand dollars for his name, which he refused, as he preferred keeping the land for his children. There are but two chiefs and two others, on the Allegheny in favour of selling. Our agent also selected nine chiefs to send as delegates to the west, to see the land where they intend Indians to move to, which made us very uneasy, and we met together in counsel at Cold Spring, and got a petition drawn and signed by ninety-two Indians in favour of keeping our land, to send to Washington; and the Indians on the other reservations are doing the same. Our agent is holding back our annuity until the chiefs

return from the west, which will be nearly three months hence.

"We are determined not to sell our land, but to stay on it. We have good crops of corn and potatoes growing, and hope we will be strengthened to go forward and improve. We would be glad to have an answer, and know your opinion on the subject of selling our land."

Knowing the anxiety of some of the white people to procure the removal of the Indians from all their lands in New York, and fearing that the efforts so strenuously made to obtain a cession of their present reservations, might result in some procedure seriously injurious to the Indians, we concluded that a visit by a part of our number would be advisable, before we attempted to communicate any particular advice in regard to their present condition, or future decisions. In pursuance of this conclusion, two members of the committee left Philadelphia on the 30th of the 10th, and arrived at Tennesassah on the 8th of the following month.

During the time they remained among the Indians, they took the opportunity of visiting as many of their habitations, and conversing with such of the most intelligent people, as they conveniently could. They found some of the farms in the neighbourhood of Old Town in pretty good condition, but others exhibited evidence of neglect. This is no doubt owing in part to those habits of indolence which always prevail among people who are but partially civilized, and in part to the increasing efforts which are used to procure their removal.

The land moreover is not held in severalty, and those who occupy and improve any particular part, do not thereby acquire a permanent right to the soil; they hold by possession only, and are liable to be dispossessed in case the chiefs should form a treaty of session. Hence they have less encouragement to make permanent improvements than they would have if their titles were such as are usual with us. It was observable that the Indians were kept in a very unsettled condition by the attempts which were made to prevail on their chiefs, by the offer of bribes, to agree to a sale of the reservation, and the fact of bribes being offered for this purpose was confirmed from several quarters. All with whom the Friends conversed on the subject, were exceedingly anxious to remain where they were; several of them showing by tears as well as words, the keenness of their sensibility to the dangers and sufferings that await them, in case they should be deprived of their present possessions.

In a council held at Cold Spring a few days after their arrival, the chiefs gave our Friends a detail of the proceedings which took place some time before at Buffalo. They met there in consequence of the exertions of Schermerhorn to procure their removal from the state. The delegation which he had taken to the west were not sent by the nation, they disapproving of the measure; and it was agreed at the council to pay no attention to the report of those who went, in case they should be in favour of a removal; that they would not sell

the land, but would adhere to their old treaty, by virtue of which, they were to retain their present possessions and remain at peace with the people of the United States, as long as the sun rose and the waters flowed.

The chiefs had just come to this conclusion when an agent returned there from Washington, professing to have a message to them from the president and secretary of war.

The purport of this was to communicate to them certain offers which they deemed liberal, made to them by the government, on condition of their agreeing to remove to the west. After deliberating on these proposals the chiefs agreed to reject them; and the following remonstrance, addressed to the President of the United States, was agreed upon, and signed by seventy chiefs and attested by six respectable white men.

*"To the President of the United States,*

"We, the undersigned sachems, chiefs and chief warriors of the Six Nations, assembled in council at the council-house at Buffalo Creek Reservation, in the State of New York, present the following communication for the purpose of saying to our father the president—that J. F. Schermerhorn, United States commissioner, having been appointed to remove the New York Indians to the west, in July last he passed through all the settlements of the Six Nations, and took with him some of our men, of his own selection, for the purpose of forming an exploring party to the west. This was his own delegation and not ours. We consider this an unlawful and improper exercise of authority, which strikes at the very fundamental principles of our laws and treaties: we cannot, therefore, recognise persons so selected as regular appointed delegates.

"Father. We will explain to you our minds on the subject. We have not any desire of again exploring the western country. The repetition can confer on us no benefit, inasmuch as we have still the same determination to remain upon the premises which we now hold in the State of New York. Father—we have concluded a 'Treaty of Peace' more than forty years ago, which we still adhere to for our guide. In that treaty we have mutually stipulated that all our national transactions should be performed in open council. This stipulation was agreed to by the parties mutually. In that treaty all secret meetings to transact national business are forbidden.

"Father. In that treaty we agreed that no compulsion should be used by either of the parties, but now J. F. Schermerhorn has already used, as it were, force, in taking our men to the west clandestinely. Furthermore, we believe that communications have been despatched to you, purporting to be the voice of the Six Nations; but which in reality have not been acted upon in our councils.

"Father. We sincerely hope that all such (if any there be) may not be considered or treated as the sentiments of the Six Nations.

"We will now acquaint you with our views respecting the removal of our people west of the Mississippi. We have resolved to adhere to our present locations; to remain and lay

our bones by the side of our forefathers. We believe we can continue at home and be at peace with our neighbours. We have disposed of our lands again and again, until our seats are reduced, so that they are now but just sufficient for our children to live on. We are now surrounded on every side by the white people. We love them, and suffer no inconvenience from them; but, on the contrary, we derive from them great and permanent assistance. They are kind and generous-hearted people. They treat us kindly. We believe that we have fulfilled our obligations to each other, and to the treaty of peace and friendship which we made. We have been born and educated in the same land; we have grown up together in brotherly love; we have acquired knowledge of the arts of civilization and of agriculture in a great measure from them. We have now many amongst us who have built large barns and have good wagons and other useful implements of agriculture; we have also built school and council-houses and convenient churches; we have several saw mills and a grain mill amongst us. Our people have made rapid advances already, and are still progressing in wealth and industry; the moral condition of our people has been visibly improving beyond our expectation for the last forty years. True, we have also immoral and unprincipled men amongst us, but this is common with all nations; there is, therefore, no sufficient reason for the whole nation to be removed on their account.

"Father, once more. We have heard your liberal offers in connection with your instructions to your agent read to us by Judge Stryker. We have understood them well; but with all the light thus thrown upon the subject we cannot see sufficient reasons for accepting them. We believe that our comforts here are better than the western territory. We know that from the sincerity of their hearts our people do not wish to accept, and it would be heart-rending for us and our people to be induced to do so, contrary to our views and feelings. Father, we have been repeatedly assured by all the presidents, and even by your predecessor, that the right of choice should be left entirely free; that we may go or stay as we choose.

"We believe our new father will follow the steps of the wise and good presidents who have gone before. We suppose that the people have elected a good and philanthropic man for their chief magistrate. We therefore hope sincerely, that you will suffer no improper means to be used for seducing our people to acquiesce in the proposition made by our agent. Father, permit us now in closing this letter, to commend your health and soundness of spirit to the care of the Great Spirit of heaven.

"Done in general council of the Six Nations, on Buffalo Creek Reservation, this 2d day of October, 1837."

In closing the report of their visit the subcommittee express themselves in the following terms, viz:—"From what we have seen and heard during this visit, we are decidedly of the sentiment that the preservation of these

people from total extinction depends on their retaining possession of the land they now have. The offers which are said to be made to them in the west, however flattering in appearance, present to our minds a very dreary prospect. They are probably less fitted for removal to the wilds of the west than they were when Friends commenced their labours amongst them. They have acquired too many of the wants and too few of the habits of civilized life to be removed, without the most disastrous consequences, to an uncultivated wilderness. It appears to us, that our duty is a plain one; that we ought to exercise such influence as we possess to induce them to hold fast their present possessions; to improve themselves and their land as rapidly as possible, and to become not only a civilized but a Christian community. If they should be induced to accede to the flattering offers which are so industriously presented to their view, a few more fleeting years will probably join their name and memory with those which are no longer known, except on the historian's page."

In a communication subsequently addressed by this committee to the Indians, we endeavoured to impress them with the importance of making greater efforts to improve their lands, and to acquire school learning for their children; holding up to their view as intimately connected with their future welfare and prosperity, the division and tenure of their lands in severity; and a total abstinence from the use of ardent spirits.

(To be continued.)

#### EXTRAORDINARY PROVIDENCE.

Thomas Hownam, the subject of the following providence, was a very poor man, who lived in a lone house or hut upon a moor, called Barmour Moor, about a mile from Lowick, and two miles from Doddington, in the county of Northumberland. He had no means to support a wife and two young children, save the scanty earnings obtained by keeping an ass, on which he used to carry coals from Barmour coal hill to Doddington and Wooler; or by making brooms on the heath, and selling them round the country. Yet poor, and despised as he was in consequence of his poverty, in my forty years' acquaintance with the professing world, I have scarce met with his equal, as a man that lived near to God, or one who was favoured with more evident answers to prayer. My parents then living at a village called Hanging Hall, about one mile and a half from his hut, I had frequent interviews with him, in one of which he was very solicitous to know whether my father or mother had sent him any unexpected relief the night before. I answered him in the negative, so far as I knew; at which he seemed to be uneasy. I then pressed to know what relief he had met with, and how? After requesting secrecy, unless I should hear it from some other quarter, (and if so, he begged I would acquaint him,) he proceeded to inform me that being disappointed in receiving money for his coals the day before, he returned home in the even-

ing, and to his pain and distress, found that there was neither bread nor meal, nor any thing to supply their place, in his house; that his wife wept sore for the poor children, who were both crying for hunger—that they continued crying till they both fell asleep; that he got them to bed, and their mother with them, who likewise soon went to sleep—being worn out with the sufferings of the children, and her own tender feelings.

Being a fine moonlight night, he went out of the house to a retired spot at a little distance, to meditate on these remarkable expressions in Hab. iii. 17, 18: "Although the fig-tree shall not blossom, neither shall fruit be in the vines—the labour of the olive shall fail, and the fields shall yield no meat—the flock shall be cut off from the fold, and there shall be no herd in the stall—yet I will rejoice in the Lord, I will joy in the God of my salvation." Here he continued, as he thought, about an hour and a half: and in a sweet, serene, and composed frame of mind he returned into the house; when, by the light of the moon through the window, he perceived something upon a stool or form (for chairs they had none) before the bed; and after viewing it with astonishment, and feeling it, he found it to be a joint of meat roasted, and a loaf of bread, about the size of our half-peck loaves. He then went to the door to look if he could see any body; and after using his voice as well as his eyes, and neither perceiving nor hearing any one, he returned in, awoke his wife, who was still asleep, asked a blessing, and then awoke the children, and gave them a comfortable repast. Such was his story; but he could give me no further account.

I related this extraordinary affair to my father and mother, who heard it with astonishment, but ordered me to keep it a secret as requested,—and such it would have remained, but for the following reason.

A short time after this event I left that country: but on a visit about twelve years after, at a friend's, the conversation one evening took a turn about one Mr. Strangeways, commonly called Strangace, a farmer, who lived at Lowick-Hightsted, which the people named Pinch-me-near, on account of the miserly wretch that dwelt there. I asked what had become of his property, as I apprehended he had never done one generous action in his lifetime. An elderly woman in the company said I was mistaken, for she could relate one which was somewhat curious. She said that she had lived with him as a servant or housekeeper; that about twelve or thirteen years ago, one Thursday morning, he ordered her to have a whole joint of meat roasted, having given her directions a day or two before to bake two large loaves of white bread. He then went to Wooler market, and took a bit of bread and cheese in his pocket as usual. He came home in the evening in a very bad humour, and went soon to bed. In about two hours after, he called up his manservant, and ordered him to take one of the loaves, and the joint of meat, and carry them down the moor to Thomas Hownam's, and leave them there. The man did so, and find-

ing the family asleep, he set them at the bedside and came away.

The next morning her master called her and the man-servant in, and seemed in great agitation of mind. He told them that he intended to have invited Mr. John Mool, with two or three more neighbouring farmers, (who were always teasing him for his meanness) to sup with him the night before: that he would not invite them in the market-place, as he proposed to take them by surprise near home, as two or three of them passed his house; but a smart shower of rain coming on, they rode, and left him before he could get an opportunity; that going soon to bed, he did not rest well, felt a dreaming, and thought he saw Hownam's wife and children dying of hunger; that he awoke and put off the impression; that he dreamed the second time, and endeavoured again to shake it off; but that he was altogether overcome with the nonsense the third time; that he believed the devil was in him; but that since he was so foolish as to send the meat and bread, he could not now help it,—and charged her and the man never to speak of it, or he would turn them away directly. She added that since he was dead long ago, she thought that she might relate it as a proof that he had done one generous action, though he was grieved for it afterwards.

Surely this was a wonderful instance of God's special interposition in behalf of his own children,—plainly showing us that when he becomes the God of *grace*, he also becomes, in a peculiar manner, the God of *providence* to his people. The infidel or skeptic may sneer at the above account as incredible, and denounce it as a fiction got up by some fanatic or enthusiast; and, alas! the worldly-minded and formal professor of Christianity will be apt to join both the former in his ridicule; or, at any rate, may say, this is carrying the doctrine of God's particular providence rather too far; but the sincere and genuine Christian will be prompted by this affecting story to a higher and holier admiration of that gracious God and Father, who "feedeth the young ravens when they call upon him," and therefore can "give bread to his people," and supply their wants in a way which shall call forth their deepest gratitude, and add to his own glory. "Seek ye first the kingdom of God, and his righteousness, and all other things (needful) shall be added unto you," and "they that fear the Lord shall not want any good thing."—*Cottage Magazine*.

From the Emancipator.

*Population of Mississippi.*—The population of Mississippi, by the census of 1830, was 70,443 whites, and 75,659 slaves; and by the census taken in pursuance of an act of the Legislature, approved January 19, 1837, it was 141,351 whites, and 174,393 slaves—showing an increase in seven years of nearly 74,000 whites, and 100,000 slaves.

[Allowing ten thousand for the *natural* increase, here must have been an importation into a single State, of NINETY THOUSAND SLAVES, in seven years. Who can

realize the vast amount of suffering thus occasioned? Such is the American slave trade, the suppression of which our Congress refuses even to consider. The civilized world are called to look into this, no less than the traffic on the coast of Africa, as an open piracy against human nature. And it will come to this. MARK!

The ominously-increasing disproportion of the slaves to the whites, in the south western states, as indicated by this census, should also arrest the careful attention of the friends of slavery. Had the whites increased in the same ratio as the slaves, their increase would have been about 18,000 more than it is, and their present number should be 162,000.

Should the same ratio of increase take place for seven years to come, the population of Mississippi in 1845 will be 296,000 whites, and FOUR HUNDRED THOUSAND SLAVES.]

## THE FRIEND.

EIGHTH MONTH, 18, 1838.

In our brief notice of the yearly meeting of Friends held in this city in the fourth month last, reference was made to an interesting document at that time presented, the report of its committee on India affairs. The document, with some slight alterations, has since been printed in pamphlet form by direction of the yearly meeting, for the information of its own members, and Friends in other yearly meetings. Believing, however, that the circumstantial development of facts embraced in the narrative, especially in regard to the insidious and nefarious attempt of Schermhorn and others to defraud those Indians of the Allegheny reservation of their possessions, ought to have a wider circulation than the few hundred copies directed for distribution can effect, we have concluded to transfer the whole to our pages.

The following important proclamation of the governor of Jamaica, addressed to the apprentices then about to be enfranchised, will be read with gratification, for the wise, gentle and paternal spirit which it breathes.

The Jamaica Gazette of the 14th ult. contains the following document:

### A PROCLAMATION.

By his Excellency Sir Lionel Smith, Knight Commander of the Most Honourable Military Order of the Bath, Knight Grand Cross of the Royal Hanoverian Order, a Lieutenant-General in her Majesty's Land Forces, and Colonel of the Fortieth Regiment of Foot, Captain General, Governor-in-Chief, and Commander of the Forces in and over her Majesty's Island of Jamaica, and the other territories therein depending in America, Vice Chancellor and Adm. of the same.

### PRE-DIAL APPRENTICES—

In a few days more you will all become FREE LABOURERS—the legislature of the island having relinquished the remaining two years of your apprenticeship.

The first of August next is the happy day when you will become free—under the same laws as other freemen, whether white, black, or coloured.

I, your governor, give you joy of this great blessing.

Remember that in freedom you will have to depend on your own exertions for your livelihood, and to maintain and bring up your families. You will work for such wages as you can agree upon with your employers.

It is their interest to treat you fairly. It is your interest to be civil, respectful, and industrious.

Where you can agree and continue happy with your old masters, I strongly recommend you to remain on those properties on which you have been born, and where your parents are buried.

But you must not mistake in supposing that your present houses, gardens, or provision grounds are your own property.

They belong to the proprietors of the estates, and you will have to pay rent for them in money or labour, according as you and your employers may agree together.

Idle people who will not take employment, but go wandering about the country, will be taken up as vagrants, and punished in the same manner as they are in England.

The ministers of religion have been kind friends to you—listen to them—they will keep you out of troubles and difficulties.

Recollect what is expected of you by the people of England, who have paid such a large price for your liberty.

They not only expect you to behave yourselves as the queen's good subjects, by obeying the laws, as I am happy to say you always have done as apprentices; but that the prosperity of the island will be increased by your willing labour, greatly beyond what it ever was in slavery. Be honest towards all men—be kind to your wives and children—spare your wives from heavy field work, as much as you can—make them attend to their duties at home, in bringing up your children, and in taking care of your stock—above all, make your children attend divine service and school.

If you follow this advice you will, under God's blessing, be happy and prosperous.

Given under my hand and seal at arms, at St. Jago de la Vega, this ninth day of July, in the first year of her majesty's reign, Annoque Domini, 1838.

LIONEL SMITH.

By his excellency's command,

C. H. DARLING, Secretary.

### SELECT SCHOOLS.

The girls' school on James street will open on second day, the 27th instant.

The boys' school on Orange street, will open on second day, the 10th of ninth month. Samuel Alsop, late teacher of the mathematical department in Friends' Academy in this city, has been appointed principal; the elementary school will continue under the care of Abraham Rudolph, and the Latin and Greek languages will be taught, as heretofore, by a competent instructor.

Parents who design sending their children to these schools are respectfully requested to enter them early.

St'h mo. 11th.

WANTED, a well qualified female teacher for Mount Pleasant Boarding School, Ohio. Application may be made to G. W. Taylor, at the office of "The Friend," or to Henry Crew, Richmond, Jefferson county, Ohio. 8th mo. 5th, 1838.

MARRIED, at Miami Meeting of Friends, Warren county, Ohio, on the 1st instant, DAVID S. BURSON, son of Edward and Jimina Burson, late of Stroudsburg, Pennsylvania, to MARGARET, daughter of Thomas and Hannah Evans, deceased, of the former place.

DIED, on the morning of the 31st ult., in the 77th year of her age, MARTHA CAREY, relict of James Carey, a much esteemed and worthy elder of the Society of Friends in Baltimore. Having, through infinite mercy, been made a partaker in early life of that salvation which is in Christ Jesus, she was engaged, by watchfulness and prayer, to walk worthy of her high vocation, as a child of God and heir of eternal life, endeavouring to adorn her Christian profession by showing forth the fruits of the Spirit, in meekness and lowliness of mind. Knowing in her own experience the blessedness of that pardon and reconciliation purchased for sinners by the blood of the crucified and now risen and glorified Jesus, she cordially embraced and firmly maintained a sincere and steadfast faith in his atonement for sinners, his eternal divinity, and all his glorious offices for man's salvation, patiently and meekly enduring reproach and contradiction for his blessed privilege of social transparency and peace, having a well grounded hope that through the merits and mediation of her Lord and Saviour she should be permitted to join the happy company of glorified spirits, who surround the holy throne with the ceaseless anthem, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen."

— at Portsmouth, R. I., on the 28th of fourth month last, in the 81st year of his age, BENJAMIN FREEDMAN, a highly valued and much esteemed member and elder of Rhode Island Monthly Meeting of Friends.

On the 16th of 5th mo. last, SEBASTIAN NEEDLES, in the 83d year of her age, a member of Baltimore Monthly Meeting, and for nearly sixty years an approved minister of the Society of Friends. Maintaining a faithful allegiance to the cause of the dear Redeemer, she stood firm and unmoved amid the storms which were permitted to overtake the society, and in which so many made shipwreck of faith. She travelled extensively in the ministry during the vigour of her days, and we believe her labours were blest. Although her last illness was severe and her pain extreme, her month was repeatedly opened in lively testimony and exhortation, sometimes at considerable length. To a friend, who came from a distance, she inquired, "My day's work is done, and I am waiting the Lord's time to be removed." To another, "I am at peace with all mankind; I love every body of all descriptions." To one who said, "He believed nothing would be able to separate us from the love of God in Christ Jesus," she repeated, "from the love of God in Christ Jesus. That is worth all the rest." Her bodily suffering was very great, but her peace of mind seemed unbroken, and we believe with her, patience had its perfect work. The prayer of her heart appeared to be not my will but thine, oh Lord, be done.



*Extracts from the Letters and Journal of Daniel Wheeler, now engaged in a religious visit to the inhabitants of some of the islands of the Pacific ocean, Van Dieman's Land, and New South Wales, accompanied by his son, Charles Wheeler.—PART III.*

(Continued from page 358.)

*Sandwich Islands. Oahu.*

2nd of 1st mo. In the evening called upon Hiram Bingham, and Richard Charlton. On our way to the habitation of the latter, accidentally met with the seaman's chaplain, who accompanied us thither. While together, I felt best satisfied to make enquiry as to the probability of the inhabitants being willing to attend a religious meeting, held on a first day evening; and being assured that the foreigners would come more freely in the evening than in the morning, I believed it best for me to agree that public notice should be given at the close of the morning meeting, that a meeting for worship after the manner of the Society of Friends, was intended to be held there in the evening of next first day, at the usual hour of the place being open: the use of the Mariners' Chapel having been previously offered at any time I might be ready to accept it, with every assistance that could be suggested, as likely to facilitate my object.

3rd of 1st mo. Having prepared a number of written notices of the intended public meeting, we landed and took measures for their circulation. Called at the reading rooms, and looked into the chapel, which is over them. Captain Keen was employed to spread the information of the meeting both on shore and amongst the shipping in the harbour. "The Lord of Hosts is my defence, the God of Jacob is my refuge, and my only hope."

5th of 1st mo. Yesterday, as our people were left at their liberty to attend a place of worship on shore, Charles and myself sat down together in the forenoon: with the weight of the prospect before me of the appointed meeting to be held in the evening with the public, the quiet season we were favoured with was both refreshing and strengthening. We landed soon after dark to be in readiness for the time appointed, and repaired to the place of worship. The time no sooner arrived, than the people poured in from every direction, and soon filled nearly all the seats; some more were provided, but many had to stand about at the lower part of the house in a crowded manner. The novelty of a Quaker's meeting, and the first ever held on a Sandwich Island, might induce many to come out of curiosity, who at other times never think of attending a place of worship; and it is probable that the whole of the white residents were present, besides those who came from the shipping, and a considerable number of the natives and half-castes, with several of the highest authorities in the place; so that the house was crowded, we were informed, as it had never been before.

Sitting in silence seemed perhaps to nearly all that were there, quite incomprehensible. The forepart of the time was unsettled by many whispering and talking, and an individual or two not quite sober, were a little

troublesome and annoying; but I think I have witnessed on lands accounted civilized, a meeting, from one or other cause, quite as unsettled, though altogether free from those disadvantages under which this was labouring. Having sat a considerable time in silence after the meeting was fully gathered, it was with me to say that as the disciples formerly were incapable of feeding a hungry multitude, until the great Master had blessed and broken the bread, so it is at this day. Without him we can do nothing as it should be done; and it is only when He is pleased to qualify any of his servants to proclaim his truth, that the people can be availingly benefited. "Without me ye can do nothing," was our Lord's declaration; and true it is, for without Him we can do nothing, not even think a good thought, nor restrain an evil one; the spirit truly is willing, but the flesh is weak. That the society of which I have the privilege of being a member, has always borne a faithful testimony to the excellency of waiting upon the Lord, as the all-sufficient and only great and true Teacher of his people. After recommending that we should endeavour to wait for the influence of the Holy Spirit to solemnize our minds together, I sat down. The meeting became much more settled after this had taken place, though doubtless the patience of many would be tried before the silence was again broken. When the time was come, I stood up with these expressions: "I am no prophet, nor a prophet's son," but in me you may behold a living monument of the Lord's everlasting mercy; and although in my own estimation less than the least child that is alive in the truth, yet to me, even unto me is this grace given, that I should declare unto others the unsearchable riches of Christ. I have no sinister motive in thus coming among you; the comprehensive principle of the gospel, which would gather and embrace all mankind, enables me to call every country my country, and every man my brother. It is this that has induced me to leave a delightful home, and a numerous and endeared family, and every thing beside which a mortal need possess, and more, to visit these "isles afar off;" well knowing, that he that loseth his life for Christ's sake and his gospel, "the same shall find it." I have no new doctrine to preach; the way to the kingdom is the same, that it ever was; the foundation is the same, "Jesus Christ himself being the chief corner stone;" "for other foundation can no man lay than is laid." But although the foundation be from everlasting to everlasting, yet if the superstructure is not raised upon it, what will it avail? It is, then, of the greatest importance for each of us seriously to examine upon what we are really building our hope of salvation; for a day of trial will come upon every man's work: the day will declare it, and the fire of the Lord will try of what sort it is, when nothing will stand and endure the trial, but what is built upon the same sure, immutable foundation, which the righteous in all ages and generations of the world have built upon: even Christ Jesus the righteous, that tried corner stone, elect of God, and precious indeed to them that believe and obey his gospel; and

blessed and happy are they, &c. I had largely to declare of the universality of divine grace; that none are left short of a measure of it; it hath appeared unto all men, and its teaching, if regarded, would bring salvation to all men. That "a manifestation of the Spirit," which is no other than "the Spirit of grace," is "given to every man to profit withal." This precious gift was not limited to a few individual members of the church only, but extended to all men universally: first when our Holy Redeemer had suffered without the gates of Jerusalem on Calvary's mount, "He ascended up on high, led captivity captive, and received gifts for men;" not for an elect, chosen few only, to the exclusion of others, but "for the rebellious also, that the Lord God might dwell among them," as by holy writ declared. So that every man hath "a manifestation of the Spirit bestowed on him to profit withal," however widely this Divine gift may be diversified in its operations, or its administrations may differ, it was obtained through the shedding of His blood, "who died for us, and rose again,"—"the just for the unjust, that he might bring us unto God." All men have an opportunity of becoming members of the mystical body of Christ, the true church, if but willing to turn to the light of the Holy Spirit of the Lord Jesus, that shineth in every heart; "the true light, that lighteth every man that cometh into the world." Although many may think themselves dwelling as secure, and spending their precious time, days without number, in dissipation, folly, and utter forgetfulness of God; rejoicing as in the days of thoughtless youth, yet they will be overtaken at last, when least expected, in the midst of their sinful course, and brought under judgment. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, for all these things God will bring thee into judgment." Ask the votaries of dissipation and folly, after a dark season of sinful pleasures, or rather of wretchedness, if they have not felt horror, remorse, shame, and fear, the certain and constant attendants upon guilt, and which are nothing less than the strivings of the Holy Spirit, discovering unto them their deeds of death and darkness; and which, if attended to, would deliver them out of this miserable bondage of Satan, and lead them to the knowledge of the Holy Spirit of Him, who is the life and light of men. It is true that this light would make manifest all their evil deeds: it would set their sins in order before their guilty minds, in tenderest mercy and redeeming love, that they might forsake them and repent, return unto God, and live. But, alas! how many turn away from these faithful reproofs of instruction, and join in fresh scenes of vice and wickedness, and with large draughts of strong and poisonous drink, alike endeavour to smother and drown the voice of this heavenly witness against sin. But this light will search them out at last, although but for their condemnation. But to those who turn inward to it, and are willing to bring their deeds to its shining, the exceeding sinfulness of sin will be discovered. That sorrow

of heart will then be begotten, which never faileth to work true, and unfeigned "repentance toward God, and faith toward our Lord Jesus Christ." It was the desire of my heart that all might be encouraged to repent, return, and live, by embracing the means so mercifully and amply provided for the salvation of all mankind, in wondrous love and compassion. So great was the solemnity that continued to be spread over us, that I had to call the attention of the people to witness it for themselves, as beyond the reach and power of man to produce it. The Lord alone was exalted; His own arm brought him the victory and the praise.

8th of 1st mo. Since the fifth instant our time has been filled up in preparing letters for England, and in making a large selection of Friends' tracts, with several standard works, illustrating their principles, together with other writings of Friends, and numerous other tracts, for depositing in the reading rooms, fitted up by the "Seaman's Friend" Society in America. Some of the tracts were for general distribution, others to lend out for perusal; a copy of each of the standard works to remain stationary at the rooms; the total number of the above 1099. There is a large field open for the circulation of publications amongst the shipping which touch here for supplies, &c.; there are at present twelve sail in the harbour. This morning furnished some Spaniards on board the "Kasselas," (which sailed for China in the afternoon) with two Testaments, two J. J. Gurney's Essay, two ditto Letters, two Wilberforce's works in the Spanish language. Two English Testaments were given to two half white girls, who had learned to read in English.

10th of 1st mo. Yesterday the weather wet and unsettled, remained on board through the day, getting letters ready to go by way of Boston to England, an American ship being soon to sail for that part. I have several times throughout the week had to look towards the approaching first day, as if I might have again to go to the natives' place of worship, and probably hold another public meeting with the foreigners in the evening, at the Mariners' Chapel, but could not arrive at sufficient clearness to warrant the necessary steps being taken to bring these things about, and yet did not feel easy to let such opportunities pass away without embracing them, as time is short, and once past can never be recalled. This afternoon it seemed best for me to go on shore to Hiram Bingham, and say, that if I should come to the native meeting in the morning, I would endeavour to be at his house in time: this matter, though in degree arranged, was still left open. It was afterwards agreed with the minister of the Mariners' Chapel, that if I should have to hold another meeting with the foreigners to-morrow evening, care would be taken to inform him in time, that public notice of it might be given, at the breaking up of the morning meeting at his place. Satisfied with the steps thus taken, I returned on board before dark, leaving the following morning to decide the work of the day; taking care to have a written notice ready, (of the intended public meeting to be

held after the manner of the Society of Friends,) if the way should be clear to make use of it, but was not satisfied that it should be forwarded, until after the native meeting was over, if I should have to be there.

11th instant, (*First day*.) Awakening at an early hour with the prospect of the native meeting full before me, I made no hesitation about setting off to attend it. My Charles, who for some days past has had considerable irritation about his throat and lungs, was too unwell to accompany me, and it was rather a relief than otherwise that he was prevailed upon to remain quietly on board. On reaching H. Bingham's, I found him also unwell with a similar attack of cold, and unable to act the part of an interpreter for me, but said he had provided Doctor Judd, the physician to the mission, who had studied the language, and at one time was intended for an ordained preacher in the establishment. On this head I was satisfied, if I should find occasion for an interpreter. A missionary from Ohweye, now here, was to supply the place of H. Bingham. When going into the meeting, I felt a poor creature indeed, now entirely companionless, and in the midst of strangers. I was bowed down before the Lord, who comforted and strengthened my heart, and I felt resigned and willing, and in degree prepared, when the first proper interval offered to stand up.

I had not spoken to the stranger about to officiate for H. Bingham previously to the meeting, but just at the time when he was about to commence his sermon, I got up, and with some difficulty waded through a dense body of the natives, who were seated or squatted so thickly on the floor in front of me, that I could scarcely avoid treading upon some of them. I took a station in front of the pulpit upon the ground floor, and Doctor Judd observing this movement came and stood beside me. We remained in silence, with the eyes of more than two thousand five hundred people fixed upon us, until my mouth was opened to declare the cause of my again standing before them was, that I might be found in the counsel of the Divine will, in order that the fulness of the blessing of the gospel might be theirs; that "Christ might dwell in their hearts by faith; that they being rooted and grounded in love, might be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that they might be filled with all the fulness of God." That it was not to the high and the mighty that the gospel message was sent formerly, neither is it now, but to the "poor in spirit" the gospel was, and is still preached, and blessed are they. "Blessed are the poor in spirit, for theirs is the kingdom of heaven:" it is these that shall be satisfied with favour: they shall be filled with good things: but the rich and the full are sent empty away. For upwards of an hour I had to declare the glad tidings of the glorious gospel among them: the people were very solid and attentive, and they were encouraged "to press toward the mark for the prize of the high calling of God in Christ Jesus." The

Lord's love flowed richly in my heart towards these people. The meeting was unusually large, owing perhaps to the governors of three distant islands being there, viz. Ohweye, or Hawaii, Maui, and Atooi, or Tauai. A number of strangers came about me when the meeting separated, and Kuakini, the governor of Hawaii, (well known by the name of John Adams,) who speaks tolerable English, wanted to know when I should come to his island.

I could only say that I was not my own master, it was not improbable but I should visit Ohweye before leaving the group, &c. I got off as soon as I could with propriety from them, as the way seemed now fully open before me to appoint a public meeting for the whites and half castes, to be held at the Mariners' Chapel in the evening.

Repaired to the shore before dark, in time to be in readiness for the meeting, but the approach of a storm, (the thunder and lightning having commenced,) it is probable prevented some from being there, as it was not so large as the one held the preceding week, but not the less comfortable on that account. After sitting long in silence, I had to express a desire which had quickened upon my mind shortly after taking my seat, that it might not be said of us as of a people formerly, "This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me," and of expressing the necessity of drawing nigh and waiting upon the Lord, and of persevering to wrestle for that spiritual blessing, which makes truly rich, and whereunto no sorrow is added; we again dropped into silence, during which only one person went out. In a short time afterwards I stood up with those expressions of the apostle, "We through the Spirit wait for the hope of righteousness by faith," by which we are justified, and have peace with God the Father, through the Son, our Lord and Saviour Jesus Christ; even that peace, which the world with all its delusions cannot give, and blessed be the name of the Lord, of Israel's God, neither can it take one particle away: setting forth the exceeding blessedness of those, who have not seen, and yet have believed in the only begotten Son of God, whom, having not seen they love, in whom, though now they see him not, yet believing, they rejoice with joy unspeakable and full of glory.

I had largely to speak of the beauty of true spiritual worship, and also of the life and immortality which are brought to light by the gospel; and of the possibility of the day of visitation passing over unheeded, and the things which belong to the soul's eternal peace for ever hidden from our eyes, for want of walking in the light of the Lord Jesus. It was a solemn, comfortable meeting, yielding peace. When it broke up the rain fell in torrents, and the streets in some place were literally running in sheets of water; but for the friendly assistance of a stranger, who procured a lantern, we could not possibly have found our way to the sea-side, so dark was the night. The rain fell in such quantities, that the water was about our feet in the boat, although she had been once emptied out after leaving the vessel. The captain only was with me, and I

was thankful that my Charles did not venture on shore that night. "The Lord is our help and our shield."

(To be continued.)

For "The Friend."

*Remarkable Narrative respecting Ann Mercy Bell.*

(Concluded from page 320.)

Having given this cursory account of her progress, in this arduous undertaking, I shall now take the liberty to add a few observations in relation to it.

Respecting the nature of her concern: I am satisfied, it was not the sudden start of an hasty temper; but the result of a sense of duty, which had gained the ascendant after a long struggle. An heart in pain, on account of the enormous flood of impiety and immorality wherewith the nation is apparently overrun. A spirit filled with anxiety for a reformation in heart and practice, that divine judgments might be averted, and the souls of the people saved. And, indeed, what less could be reasonably supposed sufficient to detain her from her own comfortable habitation, her husband and children, publicly to expose herself for such an extent of time amongst the rabble and refuse of mankind, and to risk the discontinuance, or censure, of some she had a great regard for? In the prosecution of it she was generally attended with about half a dozen friends, who were pretty constant; and occasionally, by above fifty others, all of their own voluntary motion. She was cautious of giving offence, and therefore excused herself from accepting the attendance of such, when offered, as, from their particular conduct, or general character, might give any occasion of umbrage. Though in such a public way of appearing, a mixture of such could not be always avoided.

Her practice was not, to set out by the persuasion of others, nor merely at a venture; but as she found her mind drawn to any part, then and there she went. And though frequently in great weakness, and, as she sometimes said, with so small a portion of faith, it was but just perceivable; yet, through the goodness of God, whose cause was her inducement, it arose upon every engagement, and increased to such a degree of sufficiency, there was no want of any thing; it constantly ended in a never-failing supply, fully answerable to every exercise.

When she met with reviling, she returned it not: if she made any reply, she spoke compassionately. Neither did the bulk of the people appear to be ludicrously disposed. They rather received her with an awful kindness, and sometimes appeared pleased with each other, to see such behaviour general. They were large in acknowledgments, frequent in expressions of gratitude, and many were much broken. I have often been thankfully affected, as I stood by her, amongst them, for the great and apparent condescension of the Almighty to them that sought him not. His goodness appeared, to me, to be largely exemplified, in giving the public so faithful a warning, and so favourable a

visitation. And I have always been glad to find the approbation and applauses she has met with, have not been suffered to lift her up; but that she has been preserved in a just and humble sense of her own weakness; ever attributing all to Him to whom all is due: well knowing the work is the Lord's, and every right qualification for it, and that, whoever takes any part of his due to themselves, receive no addition, by robbing him of his honour; but certainly diminish, and often utterly destroy, their own peace; self being the greatest, nearest, and therefore the most dangerous of all deceivers.

The intermediate times between her public services, she spent, as she had ability, in attending meetings, visiting the sick, and friends in their families. She has been instrumental to bring many acquainted, not barely in person, but also with the valuable part in each other, as well as in themselves; to remove the unkindly distance and prejudice which subsisted through misapprehension between some, and to raise that harmonious spirit of Christianity which engaged many of us to love one another without grudge: frequently advising, to take our eyes off from the escapes of others, and turn our observation into a constant watch over the motions of our own minds.

The service of ministry lays not wholly in primary convictions: for, were it so, as such convictions appear but seldom, compared with the number of ministerial labourers, the ministry would as seldom be of any good effect. There may be altogether as great service, in being instrumental to bring again that which was driven away, to bind up that which was broken, to instruct the ignorant, strengthen the weak, comfort the feeble-minded, recover the backsliders, and many other gospel duties; which she has been made serviceable in.

Something, also, might be said as to convictions; for several have acknowledged the reach received, and apparently discovered the truth of it, by their very countenance, as well as conduct; but it requires a steady adherence to it, and a growth in it, before they can rightly proceed to open profession. For notwithstanding some talk of it as an easy thing to turn Quaker, we know, it is not a person's becoming a professor of the same opinions with us, respecting doctrine and discipline, externally conforming to plainness of dress and language, or doing all things, by imitation, ever so exact to the ancient Scriptural mode, which the truth hath brought us into, that will render any one a Quaker. None can become true Quakers but such as are turned from darkness to light, by regarding the Word nigh in the heart, and join the Society in the uniting power of the Spirit of Truth: the only foundation of the true church, and right cement of Christian fellowship. Such as either come among us, or continue with us, upon any other bottom, are but pretenders, and not Friends. And there are, through divine favour, many amongst us who are qualified to distinguish between the truly religious and the feigned professor, let his colouring be ever so artificial; even by the

spirit of discerning that is given to them. Though for peace sake, this sensible part of the Society have often sat under the burden of some imposers, for a time, till Providence has seen fit to manifest them to others.

That a call of this public nature was far from being unnecessary, evidently appeared, from observing the incredible number of such as frequent no place of worship, at the seasons appointed for that purpose. A abundance at such times are pursuing their several inclinations, in traversing the capital streets, or wandering about on parties of pleasure; and a great many, from their poverty, extravagance, or ill education, are generally confined in or about their own miserable apartments, or sitting in public houses, either for want of decent apparel, or through an indisposition to religious duty. And as these have souls immortal, of equal value with those in more favourable situations, in the esteem of our common Creator, and compassionate Saviour; to these, in that love which comes to seek and to save, she was often drawn, preaching the gospel freely to the poor; and she had great place with them: for such, being destitute of those flattering possessions and acquisitions, which greatly contribute to the support of self-deception among those of prosperous circumstances, fall more readily under conviction. I by no means intend this observation as of universal extent. I am sensible there are many exceptions. Yet, it is to be feared, the generality of those above the common level, amongst ourselves as well as others, are too full to admit of a sense of want. For though affluence, simply considered, is no evil; yet, through the prevalence of corruption, it has proved, instrumentally, the bane of true religion in every age; and has too often had a dangerous effect, in rendering the minds of its possessors wise above the witness of Truth; preventing the weight of close concerns from coming near enough to them to give them a right discernment of them.

With regard to my own particular; though I had before, several times, felt the spring of life in the ministry of our friend, yet, when I first set out to attend her in this trying service, the unusualness of it at this time of day, and the cross that appeared in it, rendered me somewhat dubious of the rectitude of her concern, and produced a considerable degree of fear in my mind, upon my own account, as well as her's: for I was well apprized, that my name must be given up to reproach, and my person to hazard, in some sort. And, whatever any may think of it, I'll venture to say, in behalf of others, as well as myself, we have not gone in this great affair in forwardness, or insensibility; but, under a sense of the weight of the work, in tenderness, with caution, and in dread. And it has pleased Divine Providence to give us that satisfaction and support in it, and that sanction to it, that we cannot but own the work is his, and he is magnified in it. And I am of opinion, that he would neither have given us peace in it, nor have prospered the work in her hands, had her engagement been the effect of deception. Nor can I conceive, that he, whose

secrets are with them that fear him, would, in such a condition, have so remarkably favoured her with the sense she had concerning three different persons, of consideration; the shortness of whose time she, with much concern, gave intimations of before there was any external likelihood of any such a change: two of them appearing to be then in perfect health, and the third in no immediate danger.

And now a little to you, who have been touched with the living spring, through her ministry, have tasted of its sweetness, and received it in that love it naturally produces in the sincerely yielding mind. Though the sacred writings warrant you in esteeming such valuable instruments as you have been benefited by, very highly in love, yet remember, the first great standing ordinance of God, through all ages, is, "Thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy strength." Therefore ever reserve the throne to him. Give him the glory, by due submission, obedience, and singleness of soul towards him. Ministers are nothing without him, any more than others. Such as are truly so, place their dependence wholly upon him, and, through his assistance, keep their eye constantly to him. And though they are made to shine as stars, at times, in the firmament of his glory; yet it is only when the Sun of Righteousness sheds his radiance upon them, that they are capable of reflecting light upon others. And their part in it, as ministers, is to direct and help others up to the Father of lights, that they may also receive it immediately from him, and become sons of the morning, and children of the day; that in the new creation in Christ Jesus, it may be as it was in the old, when the morning stars sang together, and the sons of God shouted for joy.

From the Farmers' Cabinet.  
**LIME, LIME, LIME.**

The extensive and increasing use of lime for agricultural purposes, indicates the opinions of farmers in regard to its usefulness; and although the theory of its operations in promoting the growth of plants seems not to be very well understood or explained, yet experience has taught us that the best and most profitable mode for its application is on the sward, or grass sod, as long before it is broken up by the plough as possible; it being found most beneficial to keep it as near the surface of the ground as practicable; and the same is true in regard to the green sand, or N. Jersey marl. The reason for this is, that the specific gravity or weight of these mineral manures is so great compared with vegetable mould or common earth, that they soon find their way too deep into the ground for the fibrous roots of plants to derive the greatest possible benefit from their use.

Some good farmers of the old school, and many bad and indifferent ones, still resist the use of lime on their lands, from a pretended apprehension that the ultimate effect of it will be injury to the soil; but some think that the real reason is, that it costs something in the first instance, and that they are of the class

of people who are too stingy to grow rich, and may be said to hold a penny so near the eye that they can't see a dollar afar off. Be this as it may, I know not; but one thing is very certain, that those who have been spreading lime on their farms for the last eight or ten years, have been subjected to vast expense in pulling down their old barns and building greater, or in adding immense codicils in the shape of hay houses to them; building barracks, and even subjecting their hay and grain to the danger of injury from the weather by stacking them out. Many also have been obliged to enlarge their barn-yards, which have either become contracted in their dimensions by the use of lime, or the number of cattle and the quantity of manure have so increased by it that much expense has in some cases been incurred, and an additional quantity of ground been devoted to the purposes of making more ample accommodations for the herds of cattle, and space for the accumulation of vast quantities of manure. I throw out these matters for the benefit of timid farmers, so that they may not embark in the use of lime without being fully warned of the probable consequences which will soon ensue in the shape of increased expense in rebuilding of barns of larger growth, hay houses, and extending dung heaps over a large piece of most valuable ground.

AGRICOLA.

From the same.

*A gentle shove to Farmers about Boiling and Steaming Food for Stock.*

Those farmers who intend to save from one-third to one-half in feeding their stock the coming autumn and winter, should look out in time, and procure and put up a proper apparatus for boiling or steaming grain, roots, and cut hay and corn stalks. It will take some time to think and talk about this very important, though not expensive fixture; the place where it should stand, and the particular manner of its construction will claim due consideration; and after these matters are determined on, the materials must be got together, and a workman engaged to put it up; and by the time all this is done, I fear it will be needed for preparing the food for the hogs; so that you had better begin to think it over soon, and not leave till another year what had better be accomplished this season. A farmer who put up a very simple and cheap affair for this purpose last fall thinks that it saved him the whole expense incurred, in fattening his hogs alone. He had given them no grain that was not first boiled.

B.

From the same.

*Birds the Farmers' true Friends.*

In the last number of the Cabinet, your correspondent, in speaking of the habits of birds, (although he admits most of them to be of service to the farmer), says some are of no use, and others decidedly injurious: with these he would hold no terms. Perhaps, upon closer observation of the habits of even these, he may find himself mistaken. Let us see:

There is the purple grackle, or crow black-

bird, whose fondness for, and depredations upon the young corn is so well known, is much more partial to the grub worm, and if permitted a resting-place on our premises, unmolested, would follow the ploughman in the furrow, and destroy great numbers of them, not uprooting a single grain of corn as long as this supply continued. Crows would do the same—to be sure they would, in default of finding grubs, help themselves to some of the corn; but cannot this be prevented by soaking the grain in something nauseous, or coating it with tar? These expedients should be tried before we condemn them to destruction.

Again, the different species of hawks, so generally considered as pirates, and destroyed without mercy, I believe do us more service in the destruction of field mice, moles, &c., than would be counterbalanced by the loss of a few chickens.

HUMANITAS, Jr.

**THE HAPPIEST TIME.**

BY MARY ANNE BROWNE.

To be resigned, in his betide,  
Patient, when favours are denied,  
And pleased with favours given;  
Most surely this is wisdom's part.  
This is that increase of the heart  
Whose fragrance breathes to heaven.—*Cotton.*

When are we happiest? When the light of morn'  
Wakes the young roses from their crimson rest?  
When cheerful sounds upon the fresh winds borne,  
'Till man resumes his work with blither zest;  
While the bright waters leap from rock to gen,—  
Are we the happiest then?

Alas, those roses!—they will fade away,  
And thunder tempests will deform the sky;  
And summer heats bid the spring bud decay,  
And the clear sparkling fountain may be dry;  
And nothing beautiful adorn the scene,  
To tell what it hath been?

When are we happiest? In the crowded hall,  
When fortæe smiles, and flatters bend the knee?  
How soon—how very soon, such pleasures fall!  
How fast must falsehood's rainbow colouring flee!  
Its poison fowcrets have the sting of care:  
We are not happy there!

Are we the happiest when the evening hearth  
Is circled with its crown of living flowers?  
When goeth round the laugh of harmless mirth,  
And when affection from her bright urn showers  
Her richest balm on the dilating heart?  
Bliss! is it there thou art?

Oh, no! not there: it would be happiness  
Almost like heaven's, if it might always be;  
Those brows without an shading of distress,  
And wanting nothing but eternity,  
But they are things of earth, and pass away,—  
They must,—they must decay!

Those voices must grow tremulous with years;  
Those smiling brows must wear a tinge of gloom;  
Those sparkling eyes be quenched in bitter tears,  
And at the last close darkly in the tomb.  
If happiness depend on them alone,  
How quickly is it gone!

When are we happiest, then? Oh, when reigned  
To whatsoever our top of life may bring;  
When we can know ourselves but weak and blind,  
Creators of earth!—and trust alone in Him  
Who giveth in his mercy, joy or pain:  
Oh, we are happiest then!

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## *Government of the Voice in Reading and Speaking.*

The following remarks are part of an article which we find in one of our exchange papers, quoted from a Review of Gardiner's Music of Nature in the Biblical Repertory. Though designed chiefly for the benefit of the pulpit, every person desirous of improvement in reading, recitation, or public speaking, may be instructed by the perusal.

In treating of the economy of the human voice, there is one fact which has been very much neglected: it is this, that the exercise of the organs produce weariness, hoarseness and pain, much sooner in delivering a discourse from manuscript, than in talking or even in extemporaneous discourse. This observation was first communicated to us some years ago by an eminent member of the United States senate, who was forced to desist from reading a document of about an hour's length, although he was in the constant habit of protracted and vehement debate. Since that time we have received complete satisfaction as to the correctness of the statement from repeated experiment, and conference with public speakers in different professions. We could name a gentleman who enjoys sound health, and who experiences no difficulty in the longest and loudest conversation, but who is invariably seized with a hoarseness upon reading aloud for half an hour; and we know a lawyer who was visited with the throat complaint, in consequence of becoming a reading clerk in a legislative body. It is believed that the fact will not be questioned by any who are in the habit of practising both methods of elocution in circumstances which admit of a fair comparison.

In this case, it is evidently not the loudness of the voice which produces the unpleasant effect, because in general every man reads with less force of utterance than he speaks; and extemporaneous speakers are always more apt than others to vociferate. The phenomenon demands an explanation upon some other principle, and in our opinion, admits of an easy reference to the laws of our animal economy which are already set-

ted. We shall attempt to express our views more in detail.

Every organ of the human body has a certain natural mode of action, and in this performs its function with the greatest ease. When pressed beyond definite limits, or exercised in an unaccustomed way, it lapses into weariness or pain. By instinctive impulse we are led to give relief to any member or organ, when it is thus overworked, and whenever such remission is rendered impracticable the consequence is suffering, if not permanent injury. Thus when the limbs are wearied in walking, we naturally slacken the pace; and the perpetual winking of the eyes is precisely analogous. Let either of these means of relief be precluded, and the result is great lassitude and pain. The voice likewise demands its occasional remission, and this in three particulars. First, as it is exceedingly laborious to speak long on the same musical key, the voice demands frequent change of pitch, and in natural conversation we are sliding continually through all the varieties of the concrete scale; so that nothing of this straining is experienced. Secondly, the voice cannot be kept for any length of time at the same degree of loudness without some organic inconvenience. Here also we give ourselves the necessary remission, at suitable periods. Thirdly, the play of the lungs demands a constant resupply of air, by frequent inspirations; and when this is prevented the evil consequences are obvious. Moreover this recruiting of the breath must take place just at the nick of time, when the lungs are to a certain degree exhausted, and if this relief be denied even for an instant the breathing and the utterance begin to labour. Let it be observed that in our ordinary discourse nature takes care of all this. Without our care or attention we instinctively lower or raise the pitch of the voice, partly in obedience to the sentiment uttered, and partly from a simple animal demand for the relief of change. Precisely the same thing takes place, and in precisely these two ways, in regulating the volume and intensity of the vocal stream. So also, and in a more remarkable manner, we supply the lungs with air, just at the moment when it is needed. The relief is not adequate if the inspiration occurs at stated periods, as any one may discover by speaking for some time, while he regulates his breathing by the oscillation of a pendulum, or the click of a metronome; and still less, when he takes breath according to the pauses of a written discourse. But the latter is imperatively demanded whenever one reads aloud. Whether his lungs are full or empty, he feels it to be necessary to defer his inspiration until the close of some period or clause. Consequently

there are parts of every sentence which are delivered while the lungs are labouring, and with a greatly increased action of the intercostal muscles.

If we could perfectly foresee at what moments these several remissions would be required, and could so construct our sentences as to make the pauses exactly synchronous with the requisitions of the organs, we might avoid all difficulty; but this is plainly impossible. In natural extemporaneous discourse, on the other hand, whether public or private, there is no such inconvenience. The voice instinctively provides for itself. We then adapt our sentences to our vocal powers, the exact reverse of what takes place in reading. When the voice labours we relieve it; when the breath is nearly expended we suspend the sense, or close the sentence. And when from any cause this is neglected, even in animated extemporaneous speaking, some difficulty is experienced.

The mere muscular action in speaking tends to a certain degree of weariness. Hence the utterance which is in any measure unnatural is in the same proportion injurious. The use of the same set of muscles for a long time together is more fatiguing than a far greater exercise of other muscles. We are constantly acting upon this principle, and relieving ourselves by change, even where we cannot enjoy repose. Thus the equestrian has learned to mitigate the cramping influence of his posture, in long journeys, by alternately lengthening and shortening his stirrups. Thus also, horses are found to be less fatigued in a hilly than a plain road, because different muscles are called into play, in the ascents and descents. Now there are, perhaps, no muscles in the human frame which admit of so many diversified combinations as those of the larynx and parts adjacent; ranging as they do in their conformation with the slightest modifications of pitch and volume in the sound. These organs, therefore, to be used to the greatest advantage, should be allowed the greatest possible change.

A perfect reader would be one who should deliver every word and sentence with just that degree and quality of voice which is strictly natural. The best masters of elocution only approximate to this; and the common herd of readers are immeasurably far from it. Most of the reading which we hear is so obviously unnatural, that if the speaker lapses for a single moment into a remark in the tone of conversation, we feel as if we had been let down from a height; and the casual call of a preacher upon the sexton is commonly a signal for the sleepers to wake up. We all acknowledge the unpleasant effect of this measured and unnatural elocution, but

few have perceived, what we think undeniable, that in proportion as it contravenes organic laws, it wears upon and injures the vocal machinery.

But the most perfect reading would provide only for the last mentioned case. Reading would still be more laborious than speaking, unless upon the violent supposition that the composition were perfectly adapted to the rests of the voice. We must therefore seek relief in some additional provisions. One of these is the structure of our sentences, and it is sufficient to say that they should be short, and should fall into natural and easy members; for no train of long periods can be recited, without undue labour. But there is another preventive which is available, and which escapes the notice of most public speakers. Any one who has witnessed the performance of a finished flute-player has observed that he goes through the longest passages without seeming to take breath. He does indeed take breath, but he has learned to do so, without any perceptible hiatus in the flow of melody. The same thing may be done in speaking and reading. Without waiting for pauses in the sense, let the speaker make every inspiration precisely where he needs it, but without pause, without panting, and especially without any sinking of the voice. That the lungs admit of education in this respect will be admitted by all who have ever acquired the use of the blow-pipe. In this case the passage at the back of the mouth being closed, and the mouth filled with air, the operator breathes through his nostrils, admitting a little air to the mouth, in expiration. There is this peculiarity, however, that the distension and elasticity of the cheeks affords a pressure into the blow-pipe, with the occasional aid of the buccinator muscle. In this way the outward stream is absolutely uninterrupted.

If there is any justice in our remarks, we may expect to find that they apply in good degree to the delivery of discourses from memory. We have found this to be the case, in every particular, except perhaps that from more careful rehearsal, the speaker is able in a great measure to suit his utterance to the tenor of the composition.

## REPORT

*Of the Committee for the Gradual Civilization of the Indian Natives, made to the Yearly Meeting of the religious Society of Friends, held in Philadelphia, in the Fourth Month, 1838.*

(Concluded from page 363.)

Notwithstanding the voice of the nation had been so repeatedly and decidedly expressed, adverse to the cession and sale of the reservations, yet in the early part of the present year another commissioner came among them, empowered by the government to negotiate a treaty for those objects. A council was called at Buffalo, and through the artifices and bribery of persons interested in obtaining a sale of their lands, a pretended treaty was unjustly forced upon them; and though agreed to by only a small minority of

the chiefs, while the remonstrance against it was signed by a much larger number, the commissioner persisted in considering it as a valid contract. In the second month, the committee received the following communication from the Indians relative to this affecting subject, signed by fifteen chiefs and others:—

Cold Spring, 2d month 10th, 1838.

*To our old Friends the Quakers of Philadelphia.*

“Brothers: our brother, the Quaker who resides here with us, was here to day at our council in our council-house. Brothers, we consider it our duty to let you know what passed at the general council at Buffalo. We all met, Senecas, Onondagos, Cayugas, Tuscaroras, Oneidas, and all the rest of the New York Indians. Schermerhorn called on some of the Indians from Green Bay to attend the council, who were also there. The United States commissioner proceeded and opened the council with these words; ‘I now open the council of the Six Nations. I am commissioner of the United States. I shall do the duty assigned me by the president. I was sent to let you know what the government wishes. It is the policy of the government that all the Indians shall remove beyond the Mississippi. Every chief that will control one hundred souls to remove, shall receive five hundred dollars. He stated that government was very kind to Indians, it would furnish one year’s provision, money to defray the expenses of moving them there, build them houses, mills, meeting-houses, school-houses, blacksmith shops, and furnish them with missionaries. When you receive this offer, all your annuity will be removed to the far country; if any Indians remain here they will get no money, as there will be no agent here, but there will be one sent to the west, who will attend all your councils there. You must accept of this offer—you must go.’

“He occupied the whole time in talking for the first eight days of the council. After we had deliberated on what he had said to us, and determined on remaining where we are, the commissioner said—

“‘We have finished. You have sold all you have claimed: here is the treaty made and written before you; and all you have to do is to sign it.’

“‘Ifc then laid the treaty on the table: at the same time, our petition being written, we laid that on the table also. The commissioner called on us to sign his paper; the emigration party, to the number of twenty-three, came forward and signed it. The commissioner stating, it was lawful to sign in the presence of the council, our petition was signed by sixty-two at the same time. At that time there was a large majority of our chiefs, and nearly all the warriors on our side. The commissioner then said, ‘I now close the council, but my books shall be open all night, and until after breakfast to-morrow morning; then I will leave the reservation.’

“At the time he dismissed the council he removed the books to a public house in the vicinity, and some of our people who had re-

ceived large sums of money of the Ogden company, used great exertions to get many of the chiefs to go to this place, and prevailed on some with money, and others under the influence of ardent spirits were prevailed on to sign the pretended treaty. They offered large sums of money to many of the chiefs, who refused it, and remain uncorrupted by the offer of their bribes.

“‘We told those who had signed the treaty that the council is now closed, and you think you have sold our land, but we are determined to hold our rights. You may sell your proportion according to your numbers, but we shall none of our land. But the commissioner did not go as he said, he staid two days after the council was closed, and his books were open all that time; and the Ogden company used all their influence to weaken our party by offering large sums of money to induce them to sign the treaty. On the third day, in the afternoon, the commissioner left the reservation and went to Buffalo, and held a select council with those Indians who had signed the treaty.

“The Ogden company, knowing our agent had withheld our annuity from us, and that we intended to send a delegation to Washington, and supposing we should be necessitated to hire money to defray the expenses of our delegates, went forward to all those they thought would be likely to accommodate us, and by their influence prevented our getting any for that purpose.

“Brothers. Our hearts are pained, therefore we remember you, and aim to let you know our distress. Our necessity induces us to ask assistance of our friends. We have prevailed on James Robinson to go to Washington for us. He will stop and see you on his journey, in order to be advised by you who to apply to at Washington for assistance; and we think it is not likely we shall be able to raise money enough to defray his expenses while there, and would ask you to lend him as much as he may need. Our agent says we shall have our annuity in the sixth month; when we get that we will pay you, and will pay you what you think right for the use of it. We will hold ourselves accountable for whatever amount you may think proper to let James Robinson have for that purpose. We are determined to stay where we are and enjoy our old homes. We hold the same minds we were of, when our friends Enoch Lewis and Joseph Elkinton visited us last fall. Brothers, we believe the love you have felt towards us emanated from the Great Spirit; and we beg the Great Spirit to preserve you and us, and protect us in our rights. There are sixteen chiefs on this reservation, two of whom have joined the emigration party. The Tonewanda Indians are all firmly opposed to selling their lands. At Buffalo reservation, there is a majority of the chiefs in favour of selling, but the warriors are mostly opposed to it. The same may be said of Cattaraugus reservation. There have ninety-two warriors of this reservation signed the remonstrance, and added the number of each family, making in all seven hundred souls, the chiefs having signed it at Buffalo.”

Soon after the receipt of this letter, four Seneca Indians arrived at Philadelphia as a delegation from the Six Nations, authorised to proceed to Washington, for the purpose of remonstrating against the ratification of the treaty.

As it was obvious, from the documents in their possession, that the treaty had been extorted from the greater part of those who signed it, by fraudulent means, and that a large majority of the people were decidedly opposed to a cession, upon any terms, of their remaining lands, the committee believed it incumbent upon them, to address a remonstrance against its ratification, to the president and congress of the United States, and to render the delegation such assistance, in stating their case to the government, and obtaining an impartial hearing, as might be in their power. In pursuance of these objects, four Friends were appointed to proceed to Washington, in company with the Indians; and they accordingly arrived there about the middle of the last month, and laid before the proper authorities the remonstrance of this committee, as well as one of similar import, prepared by our brethren of New York Yearly Meeting, who on being informed of the proceedings, had given prompt attention to the subject; and also the testimony in possession of the delegation, proving the injustice which must unavoidably be done to the Indians, by confirming and executing the treaty. The following is the copy of our address.

*"To the President of the United States, and to the Senate and House of Representatives in Congress assembled.*

"The memorial of 'The Committee for the gradual civilization and improvement of the Indian natives,' appointed by the Yearly Meeting of the religious Society of Friends, commonly called Quakers, in Pennsylvania, New Jersey, Delaware, and parts adjacent, respectfully sheweth:

"That in the year 1795, the said yearly meeting actuated by feelings of kindness and sympathy towards the remnant of the Six Nations residing in the western part of the state of New York, appointed a committee of its members, to devise a plan for meliorating their condition, by instructing them in literature, agriculture, and some of the mechanic arts.

"After maturing the outlines of such a plan, and previous to engaging in its prosecution, they communicated their views to George Washington, then President of the United States, who gave them his cordial approbation, and encouraged the prosecution of the benevolent design.

"Having thus obtained the full sanction of the executive, the committee entered on its duties; purchased land in the vicinity of two of the reservations, and erected dwelling-houses, barns, school-houses, saw and grist-mills, work-shops, &c. Members of the Society were also employed to reside on the farms for the purpose of instructing the natives in agriculture, milling, blacksmithing, and other branches of labour, and in school learning, and to afford them such advice and

assistance as their peculiar situation, or local difficulties, might render necessary.

"These establishments were maintained for many years with little interruption, and one of them still exists near the Allegheny reservation, wholly at the expense and under the management of the religious Society of Friends.

"In the intercourse with the general government, to which this work of charity has given rise, the committee has had the satisfaction to receive the countenance and approval of the presidents who successively filled that high office, as well as to believe that its exertions have tended to increase the happiness of our Indian brethren, and to strengthen their friendly relations with the whites.

"At the period when the committee commenced its labours, scarcely a trace of civilization was discernible among the aborigines. From the erratic and uncertain pursuits of the chase, they gleaned a scanty and hard-earned subsistence; often pinched with hunger, and miserably clad, while a rude and comfortable cabin formed their only and inadequate shelter from the violence of the elements, and the vicissitudes of the seasons.

"Without yielding to the discouragements which naturally grew out of this state of things, the committee has persevered in its efforts to the present period, cheered by the favourable change which has been silently and gradually wrought, until the aspect of domestic affairs among the nation presents a striking contrast to their once forlorn and comfortable situation.

"Many of them are living on well enclosed farms, stocked with horses, cattle, hogs, &c., from the cultivation of which, they derive their support; and have erected and occupy substantial houses, respectably furnished, and kept in decent order.

"As the comforts of his home increased, his attachment to it increased also; the propensity for wandering, and the love of the chase, gradually gave way to new and more powerful affections, and the red man learned to cling closer and closer to the enjoyments of his fireside. To cherish this feeling, has been a primary object with your memorialists, as well as to excite emulation in the course of improvement, both physical and moral; and they have witnessed with peculiar pleasure, a steady increase, for some years past, in the population of those under their care; a fact, they believe, almost without a parallel in the modern history of the aborigines of our country.

"Impressed with the belief that the methods adopted by your memorialists, were calculated to promote the happiness and welfare of this interesting people, and desirous to further the success of the enterprise, President Monroe addressed a letter to the Indians on the Allegheny reservation, (a copy of which is herewith submitted) recommending them to divide their lands and hold them in severalty, in order that a more active spring might be given to agricultural improvements, and the permanency of their tenure secured.

"Long and undisputed possession of their

lands, guaranteed to them by treaties, duly ratified, and with repeated assurances that they should not be removed from them, without the consent of the nation, inspired them with confidence that the United States would adhere inviolably to the faith thus solemnly and repeatedly pledged; and they have gone on making their improvements in the hope of being permitted to enjoy them without molestation, and to transmit them to their posterity.

"In the midst of the security created by their reliance on the fidelity of the government, and in violation of the assurances of protection again and again extended to them, attempts have been made to effect their expulsion from the land of their fathers, by means, as your memorialists conceive, alike at variance with justice and humanity, and loudly demanding your interference and reprobation.

"At a council of the Six Nations, recently held at Buffalo, a treaty for the sale of their lands was presented to them, and, as your memorialists are credibly informed, various compulsory and deceptive measures were adopted to procure signatures, which resulted in a small minority affixing their names to it; and also, that the list was subsequently increased by means of bribery and strong drink.

"We learn on good authority, that the great body of the nation are united in the determination neither to sell their lands nor to remove from them; and have steadfastly resisted every overture for the accomplishment of these objects. Yet, under the cover of this treaty, thus illegally obtained, and invalid in itself, being the act of a minority only, these poor people are now officially informed that they must leave their homes, and the graves of their fathers, to seek a new residence in the western wilds; that their annuity will only be paid to them on condition of their removing far beyond the Mississippi, and that *there only* will the United States hold official intercourse with them.

"Thus the very existence of this feeble remnant of a numerous and powerful nation, once the proprietors of the soil on which we now dwell, and where we have grown rich, is jeopardized; their rights are invaded, and their property in danger of being unjustly wrung from them.

"In the hour of their extremity, we feel constrained by a sense of duty to appeal to you in their behalf, and beseech you to remember the universal obligation of the golden rule laid down by our blessed Saviour, 'Whosoever ye would that men should do to you, do ye even so unto them.' Their once extensive domain has been reduced to the narrow limits which they now claim, by repeated cessions to the white man, and they are now circumscribed within a reservation, comparatively small and insignificant.

"Shall a great and powerful nation like the United States, rich in soil and in all its products, drive from the scanty pittance of land yet left them, these unresisting and helpless people, to gratify the cravings of avarice? Your memorialists trust not. They respectfully, but earnestly entreat you to

withhold your sanction from this pretended treaty, and thus save from the stain of so disgraceful an act, the character of our beloved country.

"The sufferings and deprivations they must experience in the event of being forced from their homes and removed to the west, excite our commiseration. Accustomed to the habits and many of the conveniences of civilized life, and to the pursuits of agriculture, they are disqualified for returning to the precarious and exposing life of the hunter. Their proximity to the fierce and uncultivated Indians of the west, must be a fruitful source of difficulties which they are illy prepared to encounter; while the remoteness of their future homes, would necessarily suspend the labours of your memorialists for their further improvement, and in a great measure render abortive our exertions for more than forty years, and the expenditure of upwards of 65,000 dollars, the whole of which has been contributed by members of the Society of Friends.

"When we remember that He 'who made of one blood all nations of men to dwell upon all the face of the earth,' has declared himself to be 'the refuge of the poor, the refuge of the needy in his distress,' and the avenger of the wrongs of the oppressed; that 'justice and judgment are the habitation of his throne,' and that, as respects nations no less than individuals, 'with what measure we mete, it shall be meted to us again,' we feel an ardent solicitude that the rulers of our beloved country, for whose prosperity and welfare we are deeply interested, may be guided in their proceedings on this affecting subject, by the benign spirit of our holy Redeemer, who has emphatically declared, 'Blessed are the merciful for they shall obtain mercy.'

"Signed in and on behalf and by order of the committee aforesaid,

THOMAS WISTAR, *Clerk.*

Phila. 3d mo. 12th, 1838."

*Copy of President Monroe's letter to the Seneca Indians.*

"My Red Children.

"I am very glad to learn by your friends Samuel Bettle, Thomas Wistar, Thomas Stewardson and John Cooke, that you no longer live in that miserable and destitute state which you once did.

"They say that most of you have become sober and industrious; that you have got good houses to live in; and that by cultivating the ground and raising cattle you have now a plenty to eat. This is to me very good news, as I shall always rejoice to hear of the happiness of my red children.

"My Red Children. You cannot become civilized till you have advanced one step farther. You know that among my white children, each one has his own land separate from all others. You ought to do the same. You ought to divide your land among families, in lots sufficiently large to maintain a family according to its size. Your good friends the Quakers would, no doubt, enable you to make a just and equitable division. By thus dividing

your land, each one could then say, this is mine, and he would have inducements to put up good houses on it, and improve his land by cultivation.

"My Red Children. I have annexed the seal of the United States to this talk, so that you may know it comes from your father the president.

"Signed

[ L. S. ] "JAMES MONROE.

"15th January, 1819.

"To the Seneca Indians living on the Allegheny Reservation."

The committee had also several interviews with the president of the United States, the secretary of war, the commissioner of the Indian bureau, and a number of members of the senate and house of representatives, to all of whom they endeavoured to communicate full information of the manner in which this pretended treaty was obtained, and the crying injustice which must attend its ultimate execution. They all heard the committee with respect and attention, giving assurances that the subject should be carefully investigated, and their endeavours employed to secure to the Indians the enjoyment of their rights. Notwithstanding these favourable appearances, the committee were sensible of the operation of a powerful influence adverse to the rights and interests of the poor Indian, and that strenuous efforts will be made by those interested in the purchase of the land, to procure the confirmation of this treaty. Representations have been made, under very plausible disguises, to the officers of government, to prove that the interests of the natives would be greatly advanced by their removal to the west of the Mississippi, and that the opposition to the treaty is the work of a few interested individuals.

Previous to leaving Washington, the committee, through the action of some of the senators, procured the printing of the documents which Friends and the Indian delegation had prepared, in opposition to the treaty, by which means they would be placed within the reach of every member of the senate.

As the treaty has not been submitted to the senate, the business is still under the care of the sub-committee, and the issue of this attempt to dislodge these people from their present scanty allotments, must for a time remain uncertain. But whatever the result may eventually be, the trouble and perplexity to which they have been subjected, loudly demand the sympathy and commiseration of every Christian mind, and present a peculiar claim to the continued attention of Friends.

By direction,

THOMAS WISTAR, *Clerk.*

Phil. 4th mo. 14th, 1838.

Since the preparation of the foregoing report, the sub-committee deemed it necessary again to proceed to Washington, where they spent several weeks in attending to the business, endeavouring to furnish the proper authorities with correct information relative to

the treaty and the circumstances attending its negotiation. In the sixth month the treaty was taken up by the senate and remodelled, by which the terms of it were so materially changed as virtually to annul its provisions. Several new articles were inserted as amendments, which, together with the other parts, are to be again fully explained to the Indians, and submitted to their consideration; not in one general council as heretofore, but to each tribe and band separately; and if any one of the tribes or bands do not voluntarily accept of it, it is not to be bound by it; but those accepting, may remove, and it is to be valid and binding as respects them. By this means, the whole matter will again come before the Indians for their consideration and approval or rejection; and such bands as do not wish to accede to its terms will be exempted from the necessity of removal.

*A Rich Convict.*—Sydney papers, lately received, mention the death, at an advanced age, of Samuel Terry, who was transported about half a century ago. This man died worth four hundred thousand pounds sterling. His landed property is estimated at 150,000*l.*, and his personal effects at 250,000*l.* The bulk of his fortune is settled upon his eldest son, Edward Terry, for life, afterwards on his heirs.

#### SELECT SCHOOLS.

The girls' school on James street will open on second day, the 27th instant.

The boys' school on Orange street, will open on second day, the 10th of ninth month. Samuel Alsop, late teacher of the mathematical department in Friends' Academy in this city, has been appointed principal; the elementary school will continue under the care of Abraham Rudolph, and the Latin and Greek languages will be taught, as heretofore, by a competent instructor.

Parents who design sending their children to these schools are respectfully requested to enter them early.

Sth mo. 11th.

WANTED, a well qualified female teacher for Mount Pleasant Boarding School, Ohio. Application may be made to G. W. Taylor, at the office of "The Friend," or to Henry Crew, Richmond, Jefferson county, Ohio.

Sth mo. 8th, 1838.

DIED, on the 5th of eighth month, 1838, ASAZEL WALKER, an elder and member of Sadsbury meeting, Lancaster county, Pa., in the ninety-third year of his age. By attention to the dictates of Divine truth, our beloved friend was enabled through a long life to be an example of moderation and temperance in all things. Of him it may be truly said, he was a man fearing God, and hating covetousness. Although his last illness was protracted, and at seasons trying to nature to bear, yet he was favoured to abide in patient resignation, often expressing a desire that he might be favoured with patience to the end, saying he was greatly favoured, and felt resigned to go whenever it was his Heavenly Father's will to release him—that there was nothing in his way, and that he felt love and good will to all men. Although his children and friends deeply feel and lament his loss, yet they have the consolation of believing that his loss is his eternal gain, and that he is entered into everlasting rest.



*Extracts from the Letters and Journal of Daniel Wheeler, now engaged in a religious visit to the inhabitants of some of the islands of the Pacific ocean, Van Diemen's Land, and New South Wales, accompanied by his son, Charles Wheeler.—PART III.*

(Continued from page 367.)

*Sandwich Islands. Oahu.*

12th of 1st mo. In the morning a native teacher called on board, named Tootee, after Captain Cook, (intended for Cooke.) This man was born at Huahine, and with another teacher since deceased, was sent to these islands several years ago: there was something agreeable about him, and we find that he is well spoken of by those who know him.

13th of 1st mo. This forenoon, Kuakini, the governor of the island of Hawaii, came on board; he was proceeding homeward in his own schooner, but having to convey the Princess Harrietta Nahienaeua, the king's sister, to the island of Maui, was detained until her arrival on board his vessel, which was standing off and on while he paid us a visit during the interval, to invite us to the shores of Hawaii. We had a good opportunity to show him what must inevitably be the dreadful result if measures are not speedily taken to check the desolating scourge of rum, with which the American ships are deluging these much-to-be-pitied islanders. He is an intelligent person, and speaks very fair English, considering it has been acquired in no other school than frequent intercourse with foreigners, which compose the crews of the British and American whaling vessels. He said that the use of rum was prohibited at Hawaii among the natives, and that it was only in the hands of foreigners. We told him that the foreigners would be the certain ruin of these islands, if the government did not lay such a tax upon all spirit dealers as would place this curse of the human race beyond the reach of the natives to purchase, and render it not worth any person's while to continue the sale of it. They have tried, he said, to abolish it here, (Oahu,) but could not do it; adding "the king is fond of it," intimating that the princess not being ready this morning was owing to the king's being intoxicated last night. He said, "the merchants here (who are all Americans) take good care to supply the king with money, and every other thing that he wants: by this plan they have him so completely in their hands, as to succeed in persuading him that it is to the interest of the islands to allow the free use of spirits." Kuakini is about the largest man we have met with, but seems to possess very little bodily strength in proportion to his ponderous bulk, and has very little use of his limbs. He is forty-five years of age. He could not climb up our little vessel's side without the assistance of two men, and a descent into our cabin was quite a serious fatigue: the passage down was certainly not sufficiently wide for him, to allow his making use of his unwieldy legs and arms. He told us his sight was failing, asking for a pair of spectacles, which were immediately handed to him: although very

rough coarse articles, and rusty from the dampness of the vessel, yet he seemed glad to have them. He would have stopped while some fish was prepared, but the arrival of his passenger summoned him away as quickly as he was capable of moving.

Yesterday arrived the Thetis schooner, from Ascension Island. This vessel has had a mutiny on board: her captain, and several of the crew, were murdered by one man in the night, a Beagle, who himself sprung overboard at last, and was shot by one of the surviving sailors. They suffered much from the natives, or rather from the runaway sailors, at Strong's Island, one of the Piscadores.

14th of 1st mo. In the evening met with an interesting young Spaniard and his sister, the wife of an English merchant at California. This young man had been in the United States, and spoke good English, but his sister knew only the Spanish language. In the course of conversation, I mentioned having some books on board in the Spanish, and proposed to furnish some of them, at which they seemed grateful, and gladly accepted the offer.

17th of 1st mo. Yesterday visited the school for half white girls, it being the anniversary of its establishment three years ago. To teach this class of children is a laudable undertaking, and highly needful on their behalf. These children are of a description calculated to do much good or much harm upon these islands, from their knowledge of the native language, derived from the mothers' side: this, in conjunction with a moral education, would tend to assist in the civilization of the people at large; at the same time there is much reason to fear their assuming a superiority over the natives, from their nearness of kin to Europeans or Americans from whom they have sprung; and although little to be proud of on this account, yet it mostly happens that they abound in pride and haughtiness: and the fathers of such being for the most part runaway sailors, rum sellers, or other profligate characters, their offspring, from earliest age are accustomed to scenes of vice and wickedness, not likely to be shaken off as they grow up, but rather to operate as highly injurious to the natives around them, by their unrestrained, immoral, and base conduct and example. But not the least difficulty to be surmounted, is that of finding suitable employment to keep them out of mischief, having been trained in habits of sloth and idleness, and ignorance of every domestic and useful occupation whatever. We have had a visit from the surgeon of the late British whaler "Corsair," lately arrived from Ascension Isle, in the "Thetis" schooner. The "Corsair" was lost upon the Nautilus Reef, near Drummond's Island, one of the Kingsmill group. This young man, with five seamen, were saved in a whale boat: after enduring great hardship for want of food, they were favoured at last to reach the Isle of Ascension, in the North Pacific. The "Corsair" was fitting out in the West India Dock, at the time the "Henry Freeling" was equipping in the City Canal, in 1833.

18th of 1st mo. (First day.) Having no

engagement on the shore, the day was spent on board with our own people. In the afternoon, two seamen from the "Gannymede," of London, on her way to the Hudson's Bay Company's settlement on the Columbia river, (north west coast of America,) attended with our men. I had a few words to utter in testimony to the light of Christ Jesus, which shines in every heart; and the necessity of bringing our thoughts, words, and actions to it. Before leaving our vessel, these men were furnished with tracts of different kinds.

24th of 1st mo. In the course of the week, a prospect of holding another public meeting with the foreigners and half whites in the Mariners' Chapel, has at intervals crossed my mind; and yesterday afternoon, accidentally meeting with the Californian missionary, he asked me, in plain terms, if I would occupy the Mariners' Chapel next first day, either in the morning, afternoon, or evening. I told him that I had thought a little about it, but it seemed to pass away at the moment without fixing any thing, although I was not quite clear of the subject. To-day it seemed best for me to see this young man again, and tell him, if right for me to do so, I would send him a written notice to be read at the close of the morning meeting, which would serve as an invitation to all present to attend a meeting in the evening, according to the practice of Friends.

26th of 1st mo. On seventh day evening, having prepared written notices of the intended meeting before mentioned, in readiness for distribution on first day morning, and finding freedom to circulate them when the day opened, Captain Keen was commissioned to do the needful, in order to spread the information that a meeting for worship would be held in the evening, after the usual manner of our society. In the course of the day assembled our crew for devotional purposes. The weight of the prospect spread upon my mind, was as a heavy burden through the day, raising in me strong cries to Him from whom only cometh help and strength, for ability to do His will, and to exalt his ever great and excellent name. We repaired in time to the shore, and were the first that took seats in the meeting. The people gathered slowly, but with quietness, and the number was considerably larger than at any time previous. After a considerable time of silence, beyond all expectation solid, I had to supplicate Him who only hath immortality, dwelling in the light, that every thing in us that stood opposed to his righteous principle of light, life, and love, might be shaken and removed out of the way; that that only which cannot be shaken may remain to the exaltation of His own great name, and the establishment of his kingdom of Christ Jesus, which shall never have an end. Afterwards the people sat as if accustomed to silence. The first expressions with which the silence was broken were: As no man can save his brother, nor give to God a ransom for his soul; so no man for another can perform the solemn act of worshipping the almighty Creator. If I was to speak to you, said I, or read to you for an hour, it would only be an act between a man and his

fellow creatures, and not worship; for worship can only be performed between a man and his Maker, who is a Spirit. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." "The Father seeketh such to worship Him," we are told by the Son, who is "the way, the truth, and the life:" and no man cometh to the Father but by the Son. "Without me ye can do nothing." He himself declared, "Our fathers worshipped in this mountain," said the woman of Samaria to our condescending Lord," and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 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." This is the will of the Father, that we should hear his beloved Son, Christ Jesus—"I am the light of the world," said He, "he that followeth me shall not walk in darkness, but shall have the light of life." In Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehendeth it not." The same eternal power who said "Let there be light: and there was light," even God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of his own glory, in the face of Christ Jesus. It is to this light that all men must be turned, and to which all men must come if they are saved. This is the condemnation, that light is come into the world, and men are not willing to believe in it, because it makes manifest their dark and sinful state: "they loved darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to it, lest his deeds should be reproved." Such continue under the power of Satan: "but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God," he is turned from darkness to light, and from the power of Satan unto God:—he receiveth forgiveness of sins, and inheritance among them which are sanctified by faith which is in Christ Jesus, the life and light of men. The people were very attentive, and such a solemn stillness prevailed the greatest part of the time, that if they could not have been seen upon their seats, it would have been difficult to ascertain whether any persons were present at the time. It was the Lord's doing, and as is His name, so is His praise for ever.

27th of 1st mo. Yesterday had a satisfactory visit from the Canadian missionary stationed on the Columbia river, north west coast of America. He was desirous of information respecting the principles of our religious society, and of possessing a Book of Extracts; from having only one on board the "Henry Freeling" of the new edition, a copy of the old edition was given him, and a copy of "Bates' Doctrines," &c. I look forward to

furnishing him with some religious tracts, which may be useful to the North American Indians, amongst whom a mission is established, although the result is hopeless indeed, as these poor people are paid in rum by the trading vessels, both American and British, for their beaver skins, &c. which with other causes is fast sweeping from the face of the earth this injured race of mankind. Muskets and gunpowder are among the principal articles of barter goods taken to them.

This afternoon received a letter from the senior missionary here, of which the following extract is part, addressed to myself, and dated this day:—

"I am happy to inform you that to-day we commence a series of meetings with the people for their spiritual benefit. The hours of service for five days will be sun rise, ten o'clock, A. M., two o'clock, P. M., four o'clock, P. M., in the natives' chapel, and a meeting at one of our houses at half past seven, P. M. Probably there will be some hundreds of the people more than usual present, possibly a thousand: perhaps our chapel will be filled: several of my brethren will be present from the other stations on this island. If you will favour us with your assistance tomorrow at ten, or at four o'clock, I will gladly interpret for you, Providence permitting. Shall be happy to see you and your son at any of our meetings—the field is white."

I called the same evening at the writer's house; and having considered the subject, acknowledged the receipt of his letter, and told him that I had felt nothing upon my mind towards the meetings to-morrow, which he had mentioned. All that seemed safe for me to say was, that I had a desire to be present when the largest body of the people were collected together. It appeared to me that the forenoon of the following *first day* would be the right time for me to be there, which was at last fully agreed upon. Whilst at this house five marriages were solemnised at seven, P. M., in the room where we sat. This ceremony to four couples was performed in the native language, and in English to the fifth, the man being an American negro. 1546 marriages have taken place upon these islands within the last year. It is hoped that the institution of regular marriage will be of use to this people, but it is greatly to be feared, from what the missionary himself said, that their solemn vows and promises are soon forgotten.

30th of 1st mo. On fifth day our meeting was held as usual. Yesterday employed selecting various books and lessons for the use of schools. For the last two or three days, the prospect before me of attending the native meeting has been more formidable than usual, from the apprehension, lest I should be found running, if not altogether unseemly, without an evidence sufficiently strong that it was my duty to be there. I have endeavoured to keep close to the exercise, though in much conflict of mind.

(To be continued.)

#### SOCRATES.

[From a Lecture before the American Institute and Mercantile Library in Philadelphia, on the Life and Opinions of Socrates, by G. W. Bethune.]

Socrates was born at Athens, in the 469th year before Christ, and lived, from infancy to his death, during that period which may be termed the Augustan age of Greece; the age of Pericles, of Phidias the sculptor, Zeuxis the painter, Herodotus and Thucydides the historians, Æschylus, Sophocles, and Euripides, the dramatists, Hippocrates, the father of medicine, and the splendid though luxurious Alcibiades. These were all known to our philosopher, and in his own time he was greatest among the great. Though the son of poor parents, his father, Sophroniscus, gave him an excellent education, and he enjoyed the instructions of a very remarkable man, the philosopher Anaxagoras. Early relinquishing the calling of his father, that of a sculptor, he devoted himself to the study of human duties. Believing himself called by the divinity to persuade his countrymen to virtue and to rational religion, for this end he chose, though not ostentatiously, a life of poverty and self-denial, looking for his best reward to a consciousness of integrity in this life, and a happy immortality. Original in thought and eloquent in language, though so ungainly in person as to resemble a satyr, he drew around him many followers, and among them the noblest in birth and character of the Athenians. Yet this blamelessness and usefulness of life soon excited against him many enemies, in the vicious and turbulent democracy of his native city. The sophists, or false philosophers, who have given their name to the vexatious quibbles in which they delighted, were especially enraged against him, for he fearlessly exposed their mercenary quackery; and because he taught that there was no supreme overruling Providence, whose "just eyes could not be blinded by the smoke of sacrifices," but loved virtuous actions better than sumptuous forms, they accused him of impiety against the gods. Against these and other charges he made an eloquent and dignified defence, retracting none of his sentiments, denying the charge of crime, and asserting that his countrymen owed him reward, not punishment. But, alas! we know too well the treatment which wise and good men receive, when they oppose the will of a blind and brutal populace, and need only to be told of the integrity of Socrates, to account for his condemnation by a people who had already banished Aristides, because they were tired of hearing him called the just. Athens has not been the only state where public virtue has been the least claim to popular favour; or where it were not easier to gain power by flattering the people than by serving them.

The best defence of Socrates is found in the remorse of the Athenians. They prosecuted his accusers as enemies to the state, putting Melitus, one of the two most active, to death, and banishing the other, Anytus, who was so universally execrated that he found no place of refuge, but was stoned by the people of Heraclea, after they had cast him out of their city.

Condemned, however, he was to drink the fatal hemlock. Thirty days (owing to some religious ceremonies) elapsed between his sentence and his death, which was not only worthy of his life, but the summit of its admirable virtue. He spent these mournful days, (mournful to those who loved him, but full of calm and unflinching hope to the martyr himself), in conversing cheerfully with his disciples, exhorting them to remain steadfast in the virtue he had taught them, and confidently to expect a happy immortality in the divine presence, as the reward of it. An account of this sad interval is given us in the *Phædon* of Plato, the simplest and most affecting of all his writings. It were in vain to attempt translating the dying scene from the Greek, for the very words seem to sob, and the sentences moan, as if they came from a broken heart, so that it has won from the learned of all ages the tribute of tears, as if our universal nature suffered in him. Crito, his friend, at one time, by bribing the jailer, had made every arrangement for his escape; but the consistent friend of social order smiled at his zeal, and refused to fly from a mortality which he would soon meet, wherever he might go; declaring that the injury done to him, under colour of the law, was no reason why he should do wrong by rebelling against the public authority. Speaking kindly to the executioner, who prepared the poison, and presented it to him, not without tears, he calmly drank it amidst the loud sobbings his friends could no longer restrain, and, walking up and down his cell, he gently comforted them, until the torpor seized his limbs; then lying down, he wrapped his mantle around him, and with a slight tremor "the best, the wisest, and the most just of Athens" breathed his last, leaving to all ages the best assurance that

Virtue may be assailed, but never hurt,  
Surprised by unjust force, but not entralled;  
Yea, even that which mischief meant most harm,  
Shall, in the happy trial, prove most glory.\*

The opinions of Socrates were, considering the age and country in which he lived, as remarkable for their purity and elevation as his life. Before him, the enquiry of philosophers had been chiefly into physical causes; and though some most interesting sayings of the wise men of Greece, and Anaxagoras in particular, are recorded, it is generally admitted that Socrates was the first to study and teach morals as a science.

He believed most firmly in the existence and providence of one supreme, self-existent and spiritual God. Of him he often speaks in the singular number, delighting to give him the name of the *superintending* God, or the God who wisely and tenderly cares for us. This God, he believed, could only be served by sincere virtue, having more regard to the hearts of men than the most costly sacrifices; quoting, with high commendation, an oracle which declared that "God loved the thanksgivings of the Lacedæmonians better than all the sumptuous offerings of the Greeks; for," said he, "it is absurd to think that Deity, like a false judge, can be bribed by presents." He

taught the duty of prayer, which he said required much precaution and attention, and gave his followers what he called a most excellent and safe form of petition, which was, "Great God! give us the good things that are necessary for us, whether we ask them or not; and keep evil things from us, even when we pray to thee for them." Virtue, he believed, was always rewarded, and vice always punished, by the Supreme Governor, and though in this life wrong might seem to be more successful, the seeming inequality would be compensated in another. For he believed also in the immortality of the soul, and declared that though he knew nothing of the manner of our existence after death, it could not be otherwise but that the Deity would take just men to be happy with himself, and banish the wicked to a correspondent misery.

Eupolis, a pupil of Socrates, 440 A. C., has left us an admirable hymn to the Creator, from which Pope has evidently borrowed the opening part of his Universal Prayer. I subjoin an extract from an excellent translation by Samuel Wesley, the father of the founder of methodism. It may be found in Coke's life of the latter:

"Author of being, source of light,  
With unfading beauties bright,  
Fullness, goodness, rolling round  
Thou own fair orb without a bound,  
Whether Thee thy supplicants call  
Truth, or Good, or one, and all,  
Ei, or IAD, Thee we hail,  
Essence that can never fail;  
Grecian or barbaric name,  
Thy steadfast being still the same;  
Thee will I sing, O Father, Jove!  
And teach the world to praise and love.  
And yet a greater *Herzog*,  
(Unless great Socrates doth err,  
Shall rise to bless some future day,  
And teach to live, and teach to pray.  
Come, unknown Instructor, come;  
Our leaping hearts shall make thee room;  
Then with *Jove* our vows shall share,  
Of *Jove* and *Thee* we are the care."

With such almost prescient opinions, who can doubt that Socrates, had he lived in our day, would have been a Christian? Certainly nothing can be more unfair than for the opponents of revelation to claim him as being with them. And here I cannot avoid adding a testimony, wrung from the soul of the sensual but eloquent Rousseau. It is found in the second volume of "Emilie." "What prejudices, what blindness must possess that man who dares to compare the son of Sophroniscus with the son of Mary! What an immense distance between them! Socrates dying without pain, without ignominy, easily supported to the last his character; and if this easy death had not cast a lustre upon his life, it might have been doubted whether Socrates, with all his genius, was any thing but a sophist. (Here the Frenchman is characteristically extravagant.) It may be said he invented morality; but before him others had practised it. He only said what they had done, and made lessons of their examples. Aristides had been just before Socrates said what justice was. Leonidas had died for his country, before Socrates had made love of country a duty. Sparta was sober before Socrates had praised sobriety. Before he defined virtue,

Greece abounded with virtuous men. But where did Jesus, among his countrymen, take the pattern of that elevated and pure morality, of which he alone hath given both the precept and example! From the bosom of the most furious fanaticism, the highest Wisdom made herself heard, and the simplicity of the most heroic virtue honoured the vilest people upon earth. The death of Jesus, expiring in torments, blasphemed, reviled, execrated by a whole people, is the most fearful death one could dread. Socrates, taking the cup of poison, blessed the weeping man who presented it. Jesus, in the midst of a frightful punishment, prayed for his blood-thirsty executioners. Yes! if the life and death of Socrates be that of a philosopher, the life and death of Jesus is that of a God!<sup>17</sup>

A little examination will also convince us, that the great doctrines of Socrates were by no means original discoveries of his own. It is commonly but erroneously supposed, that idolatry is the early commencement of religion among a people, upon which they improve as they advance in knowledge and civilization, until they attain a better and more rational faith. The fact, however, is, that all false religions are corruptions of a true faith, which was common to mankind in the first ages. This was the opinion of St. Paul, who was well acquainted with classic history. For, speaking of the heathen, he says: "when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things."<sup>18</sup> In this he is sustained by history, and the opinions of the ancients themselves. So far from purifying their religion, as they increased in knowledge and refinement, the Greeks and Romans added to the number of their gods every year until they became countless. Their best philosophers, in later ages, had a high reverence for the opinions of antiquity; and the higher up we follow the stream of moral sentiment the purer does it become, which is a strong indication that it flowed originally from a pure fountain. Their poets sang, too, of a happy period, which the world at first enjoyed, and which they called the golden age, "before," as Virgil says, "impious men learned to feed upon the slaughtered herds," and when, according to Ovid,

"Man, yet new,  
No rule but uncorrupted reason knew,  
And with a native bent did good pursue;  
And taming earth, yet guileless of the plough,  
All unprovoked, did fruitful stores allow."

Thus we find, before the time of Socrates, records not faint nor few of the same doctrines which he systematised. Anaxagoras, his great master, undoubtedly taught that "pure, intelligent, active *mind* was the first cause of all things," for of this Aristotle and Plato both assure us; and indeed it is thought by many that we should name a school of philosophy

\* Milton's *Comus*.

<sup>18</sup> Romans, i. 21, 22, 23.

## THE FRIEND.

EIGHTH MONTH, 25, 1838.

We give an extract below from the "Irish Friend," containing some interesting particulars relative to the movements and prospects of Daniel Wheeler, and some notice of the meetings of Friends recently established in Australia.

"The Irish Friend" is a monthly sheet, published by a member of our Society, at Belfast, very similar in appearance and character to our own "Friend." The ninth number was issued in the seventh month last. The ability with which it has been so far conducted, as well as its cheapness, will, we hope, secure for it an extensive circulation. The subscription is but two shillings and sixpence sterling per annum, payable in advance—say sixty cents of our money.

"We briefly noticed, in our last, the arrival in London of Daniel Wheeler and his son. They intended to have made the voyage by the Cape of Good Hope, but in attempting this, the vessel encountered such strong gales of wind, and such heavy seas, that they were obliged to put about and make their way by Cape Horn; thus adding considerably to the length and toil of the voyage, [they were seven months from Derwent river, South Australia, to London,] but arrived apparently in good health. Daniel Wheeler attended the late yearly meeting held there, and we understand, gave therein a short but very impressive account of his labours; these having been chiefly in parts where no meetings of Friends are settled, he was not, on his return, accompanied by such testimonials as Friends from these countries, similarly engaged in America are usually furnished, with the exception of one signed in and on behalf of the Yearly Meeting of Friends of Van Dieman's Land, held at Hobart Town, to which the names of thirteen individuals were subscribed; but he produced to the meeting some truly interesting documents of the nature of certificates, or letters addressed to himself, by those not of our Society, among whom his lot had been cast; these were read, and afforded very satisfactory evidence of the value of his gospel labours in those coasts and isles afar off, and of the unity and welcome he had experienced.

"These papers were as follows: one signed by twenty-seven American missionaries at Honolulu, the chief mission in the Sandwich Islands; one signed by seven Wesleyan missionaries in the Friendly Islands; and one signed by four of the 'Church' missionaries at the Bay of Islands, New Zealand:

"The address of the American missionaries was truly catholic and apostolic in its character, and produced a tender and softening effect when it was read in the yearly meeting.

"We further learn, that on the 14th ult., this devoted Friend attended the Monthly Meeting of Doncaster, of which he is a member, and returned the certificate which had been granted to him by that meeting five years ago, for his religious visit to the South Sea Islands, &c. He produced in said meet-

ing also, the documents already referred to as having been read in the yearly meeting, and bore a striking and powerful testimony to the universality of Divine grace, and the immediate and perceptible guidance of the Holy Spirit; his belief in these doctrines having been abundantly confirmed by what he has felt and witnessed during his recent labours."

Our readers may recollect, that in fourth month we adverted to the circumstance of a yearly meeting having been established in Van Dieman's Land. We have since been favoured with the following account, which will, we believe, be interesting to many; it is an extract of a letter from a Friend well qualified to judge of and describe those meetings, which he visited towards the close of last year.

"I conclude thou art aware that a little meeting of those who have received the truth, as we most assuredly believe it is in Jesus, has been for some time established in Hobart Town, and another in Great Swan Port, Van Dieman's Land. In the former of these, four, and in the latter, three persons, already stand on record as approved ministers; and in Hobart Town there are several others, who have not yet had time to make sufficient proof of their ministry. They, however, not infrequently have silent meetings, and generally the communications of those who speak among them are short, and some of them very impressive; but the glory of their assemblies is, the presence of the sense of divine overshadowing, often succeeding a deep humiliation, under a feeling, that without the Lord, they are nothing. There is also a meeting held at Sydney, in New South Wales, and two young men, valuable members of the Hobart Town Monthly Meeting, have lately gone to reside there, under an apprehension of duty."

"Letters from James Backhouse, under date of tenth month, 27th, state that, after having been at Adelaide and Port Philip, he was going to Vincent's Gulf and King George's Sound, new settlements on the southern coast of Australia. He had next in prospect to visit the Mauritius, but in order to meet with a vessel to proceed to this island, it was expected he would have to return to Hobart Town.

"Subsequently to this there have been advances from him, dated so late as third month last, by which it appears that he had arrived at the Mauritius on his homeward voyage, and it is supposed that he has by this time reached the cape of Good Hope."

## FRIENDS' INFANT SCHOOL.

This institution will re-open at the usual place, (St. James street, near Sixth,) on second day, the 27th instant.

WANTED immediately, an apprentice to the Retail Drug Business; one who has some knowledge of the business would be preferred. Apply at the office of "The Friend."

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after Homer, who lived at least four hundred years before our age, and among whose poetical fictions much remarkable truth is apparent. In one of the fragments called Orphic, because by some supposed to have been written by Orpheus, but more correctly attributed to Cecrops, a philosophic founder of a colony in Attica, 1556 years before Christ, or more than a thousand years before Socrates, we find this sentence: "There is one Power, one Deity, one great Governor of all things." The reader is aware also that the learned Greeks, (as Pythagoras and Herodotus,) before and about the Socratic period, were accustomed to travel in Egypt, as the then treasure-house of ancient wisdom, and there, though the common people were so degraded as to worship not only beasts and birds, but vegetables, (the onion being one of their gods,) the priests preserved in their secret and guarded mysteries certain great truths, with which the stranger student was permitted to become acquainted. What some of these doctrines were, we may learn from a verse sung in the mysteries of Eleusis, which were copied from those of Egypt: "Pursue thy path rightly, and contemplate the King of the world. He is One, and of himself alone; and to that One all things have owed their being. He encompasses all things. No mortal hath beheld him, but he sees all things." Over the statue of Isis, the chief deity of Egypt, was this wonderful inscription: "I am all that has been, and all that shall be, and no man hath ever yet lifted my veil." I need not ask the reader to mark the parallelism between this and the words of God to Moses, "I AM THAT I AM." Thus, then, we find the opinions of all mankind converging upward to one period—a period when truth prevailed. The moral philosophy of Socrates may thus be supposed to be the gathered fragments of a better and revealed religion, which were too mighty not to have survived the concussions of the iron ages which preceded him.

The very fables of the classic poets show whence their prevalent opinions came, corrupted by the muddy stream of tradition. Homer makes water to have been the principle of all things, and they all refer to an original chaos—

"When air was void of light, and earth unstable,  
And water's dark abyss unavengable,  
No certain form on any was imprest,  
All were confused, and each disturbed the rest."  
*Ovid.*

Thus it is, that in studying the character and opinions of him for whom unassisted reason did the most, we are the most convinced of the necessity of revelation. All that he knew, which was valuable, was derived from it; and he was himself most fully persuaded, that what he desired yet to know, he could only learn from a heavenly instructor. Alas! that many who profess such a veneration for the sage of Athens, should neglect to learn from him this most important lesson which he taught!

WANTED, an apprentice to the Retail Drug and Apothecary Business. Apply at the office of "The Friend."

# THE FRIEND.

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PHILADELPHIA.

From Burshnan's Philosophy of Instincts and Reason.

## OF REASON IN ANIMALS.

Now, as it is to sensation, distinct from thought, that we have ascribed all the motions of organized beings, properly called instinctive, so it is to be the head of thought—the last and noblest function of such beings—that we must refer all those distinguished by the name of rational.

Of such motions as these, in plants, we have no unequivocal indications; and it seems probable that the highest source of motion in them is instinct, the highest function sensation.

And, that the same is the case also with quite the lowest tribes of animals, can hardly be doubted. The corallines betray no evidence whatever of any function approaching to thought, and its exercise is very questionable in most other zoophytes. But in insects in general, motions excited by this function are sufficiently obvious, and in some of them exceedingly striking. Thus, though it is from instinct probably that the ant hoards up grain, is it not from reason that she bites off the germinating part of it, if it has ever sprouted on her hands? and though it is probably from instinct that the spider constructs her web, is it not from reason that she refrains from seizing a fly upon it, if she observe at the same time an enemy to be dreaded? The story also related by Darwin, and so frequently repeated since, seems to us quite conclusive in favour of the reason of some insects. A wasp had caught a fly, almost as big as herself, with which she attempted in vain to rise in the air. Concluding that the weight of her prey was the impediment, she alighted, and sawed off the head and tail, before she again took to flight. The weight was now no obstacle to her progress, but she had not calculated upon the wind catching the wings of her victim, and thus retarding her; which, however, she no sooner observed to be the case, than she again alighted, and having deliberately removed first one wing and then the other, carried it off triumphantly to her nest!

Many facts analogous to these are on record. M. Cossigny saw, in the Isle of France, a sphæge attempt to drag a dead cockroach

into its hole, which was too big to enter it. After several ineffectual attempts, the animal reduced the size of its prey by biting off its elytra and legs, and then easily effected its purpose.—(Reaum. vi. 283.) That insects gain knowledge from experience, is proved by Huber (*Linnean Transactions*, vol. vi.) who states, that he has seen large humble bees when unable, from the size of their head and thorax, to reach the bottom of the long tubes of the flowers of beans, go directly to the calyx, pierce it as well as the tube with the exterior horny parts of their proboscis, and then insert their proboscis itself into the orifice and abstract the honey. Kirby and Spence noticed holes at the base of the long nectaries of *Aquilegia vulgaris*, and attributed them to the same agency; and, to use their words, "from these statements it seems evident, that the larger bees did not pierce the bottoms of the flowers until they had ascertained by trial that they could not reach the nectar from the top; but that, having once ascertained by experience that the flowers of beans are too strait to admit them, they then, without further attempts in the ordinary way, pierced the bottoms of all the flowers which they wished to rifle of their contents."—(*Entomology*, i. 522.) Petit-Thouars observes the same fact with regard to other flowers.—(*Nouveau Bulletin des Sciences*, i. 45).

That insects communicate and receive information, is fully proved by every historian of the ant and hive-bee. Kalm relates (*Travels in North America*, i. 239.) that the celebrated Dr. Franklin told him that, having placed a pot containing treacle in a closet, infested with ants, these insects found their way into it, and were feasting very heartily when he discovered them. He then shook them out and suspended the pot by a string from the ceiling. By chance one ant remained, which, after eating its fill, with some difficulty found its way up the string, and thence, reaching the ceiling, escaped by the wall to its nest. In less than half an hour a great company of ants sallied out of their hole, climbed the ceiling, crept along the string into the pot, and began to eat again. This they continued until the treacle was all consumed, one swarm running up the string while another passed down. That one ant must have communicated the situation of the pot to its comrades, and guided them to it by the only road by which it was accessible.

But it is principally in the several tribes of vertebrate animals, that we observe all the same intellectual faculties—differing only in degree—and all the same propensities, which display themselves in man. They learn by experience to procure the aliment destined for their nourishment, to put in practice the

means proper for their own preservation and that of their young, to combine together, not only habitually, but in cases of sudden emergency, and to regulate their conduct in general according to circumstances, and they may be artificially instructed in some things almost as readily as a child. Thus, although in their selection, each of its own peculiar kind of food, they are guided probably by instinct alone, it is not unfrequently reason which directs them how to procure it. A crow, for example, has been observed after having caught a shell-fish, the covering of which she could not break, to rise with it into the air, and dropping it from on high upon a stone, to make an easy prey afterwards upon the meat which it contained; and we all know the story of the poet Æ-clylus, whose death is said to have been occasioned by an eagle having in this manner dropped a tortoise on his bald head, which she had mistaken for a rock. Dr. Fleming bears witness to this fact in the history of birds, with some important additions. "Thus, for example," he says, "we have seen the hooded-crow in Zetland, when feeding on the testaceous mollusca, able to break some of the tenderest kinds by means of its bill aided in some cases by beating them against a stone; but as some of the larger shells, such as the buckie and the whelk, cannot be broken by such means, it employs another method, by which, in consequence of applying foreign power, it accomplishes its object. Seizing the shell with its claws it mounts up into the air, and then losing its hold, causes the shell to fall among stones (in preference to the sand or the soil on the ground) that it may be broken and give easier access to the contained animals. Should the first attempt fail, a second or third is tried, with this difference, that the crow rises higher in the air in order to increase the power of the fall, and more effectually remove the barrier to the contained morsel. On such occasions we have seen a stronger bird remain an apparently inattentive spectator of the process of breaking the shell, but coming to the spot with astonishing keenness when the efforts of its neighbour had been successful, in order to share in the spoil." (*Philosophy of Zoology*, i. 231.)

The common thrush (*Turdus musicus*) adopts the same method to break the shells of *Turbo littoreus* and *Trochus convolvulus*. These birds are well known to feed on snails, fracturing their brittle shells by taking them in their beaks and knocking them against a stone. Periwinkles, however, require considerable force to break their shells, and the bird effects its purpose by letting them fall from some height on the hard stones. This is only one remove—and it is a remove perhaps rather in favour of the birds—from the

well known practice of the monkey, which, when its teeth are inadequate to crack a nut, uses a stone for the purpose. Although perhaps the following passage, which we translate from the French as quoted by Dugald Stewart from Bailly, the author of *L'Histoire de l'Astronomie*, gives it perhaps in favour of the monkey. "One of my friends, a man of intelligence and veracity, communicated to me two facts witnessed by himself. He had a very sagacious ape; he amused himself by giving the animal nuts, of which it was very fond, but as he threw them down at some distance, the ape, confined by his chain, could not reach them; after many efforts ineffectual to any purpose but that of whetting his invention, the ape seeing a servant pass with a napkin under his arm, snatched the napkin and made use of it to reach the nuts and bring them towards him. To break the nuts required a new exertion of ingenuity; this he accomplished by placing the nut on the ground and letting a stone or pebble fall from a height sufficient to break it. You remark that without the benefit of Galileo's knowledge of the laws of falling bodies, the ape had observed the force which such bodies acquire in their descent. This plan, however, did not succeed on every occasion. One day it had rained, the ground was soft, the nut sunk into it so as to prevent the stone from taking effect. What contrivance does the ape fall on? He looked about for a tile, set the nut upon it, and letting the stone fall, he broke it without any further difficulty." (*Discours et Memoires par l'Auteur de l'Histoire de l'Astronomie*, Paris 1796, tome ii. p. 126.)

Instinct, or the mere sensation of a want, could never have suggested devices like these, implying, as they do, at once attention to the effects of the concussion of a brittle and an unyielding substance, and the influence of height on gravitation in increasing this concussion; memory of such previous experience; comparison between substances of different degrees of consistence and between different heights; judgment in selecting a particular substance and height best adapted for the purpose; and reason in concluding that what had happened before under certain conditions would happen again. Further, although all animals are by instinct prompted to self-preservation, it is often reason which suggests to them where danger is to be apprehended, and how it is to be avoided. Thus it is well known that a scarcely fledged bird allows itself without any apprehension to be approached by boys, of whom it is soon taught by experience to stand in deadly fear; and it has been frequently noticed, that all the brute inhabitants of a district, on its first discovery by man, are generally perfectly fearless of him, and only come gradually to regard him as an enemy. All the elements of thought are here likewise obviously put into requisition. And in avoiding apprehended dangers either to themselves or offspring, what intelligence is frequently displayed by the inferior animals! What teaches the pigeon to remain on her perch when an eagle is at hand, but a reasonable persuasion of security, founded on the observation that it is only or chiefly when on

the wing that the members of her tribe are clutched by the noble bird; and what instructs the hare to squat on the approach of the greyhound, but a reasonable conviction, founded on experience, that her safety depends rather on concealment than on speed? Why does she also abstain in general from feeding near home, and, when the snow is on the ground, refrain from stirring out as long as possible, except from the apprehension that the devastation which she might produce in the former case, and her footsteps in the latter, would betray her hiding-place? An experienced deer, moreover, knows how to elude the hunter by innumerable feints; and the tricks of an old fox, both in attaining his prey and avoiding the snares set for him, are often so ingenious as to have rendered the term emblematical of a cunning fellow. Again, it is from instinct that birds build their nests, but it is from reason that they make them inaccessible if they have ever had their eggs stolen; and accordingly, certain tribes, which, under ordinary circumstances, construct their nests directly among the branches of trees, in districts which are infested by monkeys, make them to hang from these branches in such a manner as to elude the grasp of the spoiler. The devices are frequently resorted to by the partridge and other birds, as well as those of cats and many other quadrupeds, to divert the attention of passengers from the situation of their nests and lairs, by enticing them to attempt their own capture, and other means, are known to every school-boy, and speak volumes in favour of the presumption of their reasoning powers. But the occasional co-operation of the lower tribes of animals, implying, as it does, previous consultation with respect to the best means of attaining some particular object—to say nothing of their habitual combinations preparatory to migration and so forth, which are probably instinctive alone—is still more remarkable than any action prompted by their individual intelligence. The following is related by Father Bougeant:—"A sparrow finding a nest that a martin had just built standing very conveniently for him, possessed himself of it. The martin, seeing the usurper in her house, called for help to expel him;—a thousand martins came full speed and attacked the sparrow, but the latter, being covered on every side, and presenting only his large beak at the entrance of the nest, was invulnerable, and made the boldest of them who durst approach him repent of his temerity. After a quarter of an hour's combat, all the martins disappeared. The sparrow thought he had got the better; and the spectators judged that the martins had abandoned their undertaking. Not in the least. Immediately they returned to the charge; and each having procured a little of that tempered earth with which they make their nest, they all at once fell upon the sparrow and enclosed him in the nest to perish there, though they could not drive him thence."

To these striking instances of the exercise of reason in the lower animals, it might seem unnecessary to add any others; but as we are well aware that there is a strong repugnance on the part of many well informed and judi-

icious people to receive evidence of such a power in other creatures than man; and as some of the instances before stated may be perhaps by some persons reduced to the rank of instincts, we propose to lay a few illustrative and well marked examples of reason in animals before our readers. We shall begin with mammals, and pass on to birds, fishes, and reptiles. And first, of the dog, which might afford a proud imperial man many lessons of conduct and morality which it were well for him if he would adopt; and the "brute," often less brutal than his savage master, has displayed actions which might make his tyrant lord almost ashamed of his humanity.

(To be continued.)

For "The Friend."

The following extracts from a popular work on Animal and Vegetable Physiology cannot, I think, fail to interest many of the readers of "The Friend;" and may perhaps induce some of them to pay sufficient attention to the subject, to render themselves more familiar with the wonderful structure of the human frame, and the nice adaptation of its organs to perform their varied and complicated functions.

"The functions of sensation, perception, and voluntary motion require the presence of an animal substance, which we find to be organized in a peculiar manner, and endowed with very remarkable properties. It is called the *medullary substance*; and it composes the greater part of the texture of the brain, spinal marrow, and nerves; organs, of which the assemblage is known by the general name of the *nervous system*. Certain affections of particular portions of this medullary substance, generally occupying some central situation, are, in a way that is totally inexplicable, connected with affections of the sentient and intelligent principle; a principle which we cannot any otherwise conceive than as being distinct from matter; although we know that it is capable of being affected by matter operating through the medium of this nervous substance, and that it is capable of reacting upon matter through the same medium.

"Designating, then, by the name of *brain* this primary and essential organ of sensation, or the organ of which the physical affections are immediately attended by that change in the percipient being which we term *sensation*; let us first enquire what scheme has been devised for enabling the brain to receive impressions from such external objects, as it is intended that this sentient being shall be capable of perceiving. As these objects can, in the first instance, make impressions only on the organs situated at the surface of the body, it is evidently necessary that some medium of communication should be provided between the external organ and the brain. Such a medium is found in the *nerves*, which are white cords, consisting of bundles of threads or filaments of medullary matter, enveloped in sheaths of membrane, and extending continuously from the external organ to the brain, where they all terminate. It is

also indispensably requisite that these notices of the presence of objects should be transmitted instantly to the brain; for the slightest delay would be attended with serious evil, and might even lead to fatal consequences. The nervous power, of which, in our review of the vital functions, we noticed some of the operations, is the agent employed by nature for this important office of a rapid communication of impressions. The velocity with which the nerves subservient to sensation transmit the impressions they receive at one extremity, along their whole course, to their termination in the brain, exceeds all measurement, and can be compared only to that of electricity passing along a conducting wire.

It is evident, therefore, that the brain requires to be furnished with a great number of these nerves, which perform the office of conductors of the subtle influence in question; and that these nerves must extend from all those parts of the body which are to be rendered sensible, and must unite at their other extremities in that central organ. It is of especial importance that the surface of the body, in particular, should communicate all the impressions received from the contact of external bodies; and that these impressions should produce the most distinct perceptions of touch. Hence we find that the skin, and all those parts of it more particularly intended to be the organs of a delicate touch, are most abundantly supplied with nerves; each nerve, however, communicating a sensation distinguishable from that of every other, so as to enable the mind to discriminate between them, and refer them to their respective origins in different parts of the surface. It is also expedient that the internal organs of the body should have some sensibility; but it is better that this should be very limited in degree, since the occasions are few in which its exercise would be useful, and many in which it would be positively injurious: hence the nerves of sensation are distributed in less abundance to these organs.

“It is not sufficient that the nerves of touch should communicate the perceptions of the simple pressure or resistance of the bodies in contact with the skin: they should also furnish indications of other qualities in those bodies, of which it is important that the mind be apprized; such, for example, as warmth, or coldness. Whether these different kinds of impressions are all conveyed by the same nervous fibres it is difficult and perhaps impossible to determine.

“When these nerves are acted upon in a way which threatens to be injurious to the part impressed, or to the system at large, it is also their province to give warning of the impending evil, and to rouse the animal to such exertions as may avert it; and this is effected by the sensation of pain, which the nerves are commissioned to excite on all these occasions. They act the part of sentinels, placed at the outposts, to give signals of alarm on the approach of danger.

“Sensibility to pain must then enter as a necessary constituent among the animal functions; for had this property been omitted, the animal system would have been but of short

duration, exposed, as it must necessarily be, to perpetual casualties of every kind. Lest any imputation should be attempted to be thrown on the benevolent intentions of the great Author and Designer of this beautiful and wondrous fabric, so expressly formed for varied and prolonged enjoyment, it should always be borne in mind that the occasional suffering, to which an animal is subjected from this law of its organization, is far more than counterbalanced by the consequences arising from the capacities for pleasure, with which it has been beneficently ordained that the healthy exercise of the functions should be accompanied. Enjoyment appears universally to be the main end, the rule, the ordinary and natural condition; while pain is but the casualty, the exception, the necessary remedy, which is ever tending to a remoter good, in subordination to a higher law of creation.

“It is a wise and bountiful provision of nature that each of the internal parts of the body has been endowed with a particular sensibility to those impressions which, in the ordinary course, have a tendency to injure its structure; while it has at the same time been rendered nearly, if not completely, insensible to those which are not injurious, or to which it is not likely to be exposed. Tendons and ligaments, for example, are insensible to many causes of mechanical irritation, such as cutting, pricking, and even burning; but the moment they are violently stretched, (that being the mode in which they are most liable to be injured,) they instantly communicate a feeling of acute pain. The bones, in like manner, scarcely ever communicate pain in the healthy state, except from the application of a mechanical force which tends to fracture them.

“The system of nerves, comprising those which are designed to convey the impressions of touch, is universally present in all classes of animals; and among the lowest orders, they appear to constitute the sole medium of communication with the external world. As we rise in the scale of animals we find the faculties of perception extending to a wider range; and many qualities, depending on the chemical action of bodies, are rendered sensible, more especially those which belong to the substances employed as food. Hence arises the sense of taste, which may be regarded as a new and more refined species of touch. This difference in the nature of the impressions to be conveyed, renders it necessary that the structure of the nerves, or at least of those parts of the nerves which are to receive the impression, should be modified and adapted to this particular mode of action.

“As the sphere of perception is enlarged, it is made to comprehend, not merely those objects which are actually in contact with the body, but also those which are at a distance, and of the existence and properties of which it is highly important that the animal, of whose sensitive faculties we are examining the successive endowment, should be apprized. It is more especially necessary that he should acquire an accurate knowledge of the distances, situations and motions of surrounding

objects. Nature has accordingly provided suitable organizations for vision, for hearing, and for the perception of odours; all of which senses establish extensive relations between him and the external world, and give him the command of various objects which are necessary to supply his wants, or procure him gratification; and which also apprise him of danger while it is yet remote, and may be avoided. Endowed with the power of combining all these perceptions, he commences his career of sensitive and intellectual existence; and though he soon learns that he is dependent for most of his sensations on the changes which take place in the external world, he is also conscious of an internal power, which gives him some kind of control over many of those changes, and that he moves his limbs by his own voluntary act; movements which originally, and of themselves, appear, in most animals, to be productive of great enjoyment.

“To a person unused to reflection, the phenomena of sensation and perception may appear to require no elaborate investigation. That he may behold external objects, nothing more seems necessary than directing his eyes towards them. He feels as if the sight of those objects were a necessary consequence of the motion of his eye-balls, and he dreams not that there can be any thing marvellous in the functions of the eye, or that any other organ is concerned in this simple act of vision. If he wishes to ascertain the solidity of an object within his reach, he knows that he has but to stretch forth his hand, and to feel in what degree it resists the pressure he gives to it. No exertion even of this kind is required for hearing the voices of his companions, or being apprized, by the increasing loudness of the sound of falling waters, as he advances in a particular direction, that he is coming nearer and nearer to the cataract. Yet how much is really implied in all these apparently simple phenomena! Science has taught us that these perceptions of external objects, far from being direct or intuitive, are only the final results of a long series of operations, produced by agents of a most subtle nature, which act by curious and complicated laws, upon a refined organization, disposed in particular situations in our bodies, and adjusted with admirable art to receive their impressions, to modify and combine them in a certain order, and to convey them in regular succession, and without confusion, to the immediate seat of sensation.

“Yet this process, complicated as it may appear, constitutes but the first stage of the entire function of *perception*: for before the mind can arrive at a distinct knowledge of the presence and peculiar qualities of the external object which gives rise to the sensation, a long series of mental changes must intervene, and many intellectual operations must be performed. All these take place in such rapid succession, that even when we include the movement of the limb, which is consequent upon the perception, and which we naturally consider as part of the same continuous action, the whole appears to occupy but a single instant.

"The external agents, which are capable of affecting the different parts of the nervous system, so as to produce sensation, are of different kinds, and are governed by laws peculiar to themselves. The structure of the organs must, accordingly, be adapted, in each particular case, to receive the impressions made by these agents, and must be modified in exact conformity with the physical laws they obey. Thus the structure of that portion of the nervous system which receives visual impressions, and which is termed the retina, must be adapted to the action of light; and the eye, through which the rays are made to pass before reaching the retina, must be constructed with strict reference to the laws of optics. The ear must, in like manner, be formed to receive delicate impressions from those vibrations of the air which occasion sound. The extremities of the nerves, in these and other organs of the senses, are spread out into a delicate expansion of surface, having a softer and more uniform texture than the rest of the nerve; whereby they acquire a susceptibility of being affected by their own appropriate agents, and by no other. The function of each nerve of sense is determinate, and can be executed by no other part of the nervous system. These functions are not interchangeable, as is the case with many others in the animal system. No nerve, but the optic nerve, and no part of that nerve, except the retina, is capable, however impressed, of giving rise to the sensation of light; no part of the nervous system but the auditory nerve can convey that of sound; and so of the rest.

"In almost every case the impressions made upon the sentient extremity of the nerve which is appropriated to sensation, is not the direct effect of the external body, but results from the agency of some intervening medium. There is always a portion of the organ of sense interposed between the object and the nerve on which the impression is to be made. The object is never allowed to come into direct contact with the nerves; not even in the case of touch, where the organ is defended by the cuticle, through which the impression is made, and by which that impression is modified so as to produce the proper effect on the subjacent nerves. This observation applies with equal force to the organs of taste and of smell, the nerves of which are not only sheathed with cuticle, but defended from too violent an action by a secretion expressly provided for that purpose. In the senses of hearing and of vision, the changes which take place in the organs interposed between the external impressions and the nerves, are still more remarkable and important. The objects of these senses, as well as those of smell, being situated at a distance, produce their first impressions by the aid of some medium, exterior to our bodies, through which their influence extends; thus, the air is the usual medium through which both light and sound are conveyed to our organs. Hence, in order to understand the whole series of phenomena belonging to sensation, regard must be had to the physical laws which regulate the transmission of these agents.

## DR. JENNER.

[The following sketch of the celebrated discoverer of vaccine inoculation, which we copy from the National Gazette, places him in an amiable and interesting point of view.]

Dr. Jenner's personal appearance to a stranger at first sight, was not very striking; but it was impossible to observe him, even for a few moments, without discovering those peculiarities which distinguished him from all others. This individuality became more remarkable the more he was known; and all the friends who watched him longest, and have seen most of his mind and of his conduct, with one voice declared, that there was something about him which they never witnessed in any other man. The first things that a stranger would remark, were the gentleness, the simplicity, the artlessness of his manner. There was a total absence of all ostentation or display; so much so, that in the ordinary intercourse of society, he appeared as a person who had no claims to notice. He was perfectly unreserved, and free from all guile. He carried his heart and his mind so openly, undisguisedly, so that all might read them. You could not converse with him, you could not enter his house nor his study, without seeing what sort of a man dwelt there.

His professional avocations and the nature of his pursuits obliged him to conduct enquiries in a desultory way. At no period of his life could he give himself up to continued or protracted attention to one object; there was, nevertheless, a steadiness in working out its researches, amid all the breaks and interruptions which he met with, that can only belong to minds constituted as his was.

The object of his studies generally lay scattered around him; and, as he used often to say himself, seemingly in chaotic confusion. Fossils, and other specimens of natural history, anatomical preparations, books, papers, letters—all presented themselves in strange disorder; but every article bore the impress of the genius that presided there. The fossils were marked by small pieces of paper pasted on them, having their names and the places where they were found inscribed in his own plain and distinct hand-writing. His materials for thought and conversation were thus constantly before him; and a visitor, on entering his apartment, would find in abundance traces of all his private occupations. He seemed to have no secrets of any kind; and, notwithstanding a long experience with the world, he acted to the last as if all mankind were trustworthy, and as free from selfishness as himself. He had a working head, being never idle, and accumulated a great store of original observations. These treasures he imparted most generously and liberally. Indeed his chief pleasure seemed to be in pouring out the ample riches of his mind to every one who enjoyed his acquaintance. He had often reason to lament this unbounded confidence; but such ungrateful returns neither chilled his ardour nor ruffled his temper.

His habits were in perfect accordance with the unaffected simplicity of his mind; and

never, probably, did there exist an individual to whom the pomp and ceremony, which are so pleasing to many, would have been more burdensome. Unrestrained by the formality and reserve of artificial society, he loved to enjoy that freedom, in his intercourse with his friends, which was always gratifying to them, and congenial to his own taste.

In his latter years he was not a very early riser; but he always spent some part of his time in his study before he appeared at the breakfast table. When in London and Cheltenham, he generally assembled his scientific friends around him at this hour. Some came for the pleasure of his conversation; some to receive instruction in the history and practice of vaccination. In the country, where his guests were generally his own immediate connections or his intimate friends, the originality of his character came out in the most engaging manner. He almost always brought some intellectual offering to the morning repast. A new fact in natural history, a fossil, or some of the results of his meditation, supplied materials for conversation; but, in default of these, he would produce an epigram, or a fugitive jeu d'esprit; and did not disdain even a pun when it came in his way. His mirth and gaiety, except when under the pressure of domestic calamity or bodily illness, never long forsook him; and even in his old age, the facility with which he adapted his conversation and his manners to the most juvenile of his associates was truly interesting. To have seen and heard him at such times one could hardly believe that he was advanced in years, or that these years had been crowded with events so important.

*Singular Circumstance.*—We have often read of the imprisonment of toads in rocks, and trees, but never heard of any one of these animals revealing its own hiding place in the way here mentioned.

G.  
During the Christmas, as Mr. Lukey, of Carminev, near Helston, sat amusing himself by the fire, one evening, his ears were suddenly assailed by cries resembling those of an infant, which apparently proceeded from the chimney, where lay a huge log of wood on fire, as it had been for three successive days, according to the universal custom of country folks at this season. The cries continued to increase, and on examining the log of wood he discovered a small hole incapable of admitting his finger. He split the wood, and, to his great astonishment, found a large toad entombed in the centre.—*West Briton.*

*Coals.*—In the year 1780, the demand for coals amounted to two and a half millions of tons per year; in the year 1838 to eighteen millions. The increase of population (according to Bowring) has been during that period 90 per cent.; the increase in the demand for coals 730 per cent., and it is calculated that there is no fear of a falling off in the supply for two thousand years.—*Raumer's England.*



*Extracts from the Letters and Journal of Daniel Wheeler, now engaged in a religious visit to the inhabitants of some of the islands of the Pacific ocean, Van Dieman's Land, and New South Wales, accompanied by his son, Charles Wheeler.—PART III.*

(Continued from page 374.)

31st of 1st mo. (First day.) Got an almost sleepless night, but towards morning the way seemed to open with relieving clearness for me to attend the native meeting: landed in due time, and called upon the missionary, who accompanied us to the meeting. When on the way, Hiram Bingham asked whether I would prefer speaking to the people before the service began, or after it was over. This question was so unexpected, that I replied without proper consideration, that I had rather wait, I meant in silence before the Lord, but he supposed until their service was gone through, and of course matters went on in their usual way. I felt regret afterwards that I had not more fully entered into explanation at the moment. It was afterwards proposed by Hiram Bingham that I should go into the pulpit with himself and another missionary, saying, that the crowd would be so great that he should not be heard if he interpreted from the floor. This proposal was declined at first, but on getting into the place, was convinced that if I did not go then, it would scarcely be possible to do it afterwards should it be needful, as the floor was already almost a solid mass of people; so proceeded accordingly without delay. I sat as one that had the sentence of death in himself, and felt so much sunk and depressed, that at one time I thought of telling H. Bingham that I did not expect to have any thing to say to the people, but was withheld from doing so. In addition to their usual services on these occasions, a child was baptised, and it seemed long before all was finished, and general silence prevailed. After a short interval I stood up, when H. Bingham exhorted the people to stillness. I remarked on taking up the time of the meeting, which had already sat long, but that I was induced to stand before them once more to communicate whatever might be given me on the occasion. The attention of the people seemed now fully arrested, and after a solemn pause it was with me to express the encouraging language of the Lord's prophet, "Arise, shine; thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Thus was announced, by holy inspiration, the light of that glorious gospel morning, then preparing to dawn upon the benighted regions of the earth; to dispel the mists of darkness from the mind of man, that sin should no longer have dominion over the human race, but that mercy and truth should meet together, and love, and joy, and peace through righteousness, should prevail from the river to the uttermost ends of the earth: that as sin hath reigned unto death, so now might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord. When

anger, hatred, malice, and revenge, with all the malignant passions which corrode and agitate, and agonize the human breast, shall be subdued and brought under the benign influence of the power of the Holy Spirit of the Lord Jesus, and the knowledge of the only true God and Jesus Christ whom he hath sent, even eternal life "shall abound, and cover the earthly nature in every heart, as waters cover the sea." There is no other way by which mankind can participate in the life and immortality that are brought to light by the gospel, than that of believing in Christ Jesus, and turning to the light of his Holy Spirit, which shineth in every heart. I was sure that these beloved people (telling them so) were no strangers to the name of Christ. But that the bare name is not enough; I wanted them to become acquainted with his power, to save them from their sins: without this he would be no Saviour of theirs. I felt persuaded that some among them did believe in Christ, and if they believe in him, they at once believe in this light; their "light is come," for he is "the light of the world," and those who believe in him and follow him, no longer walk in darkness, but have the light of life; they not only have the promise of the life that now is, but of that which is to come.

The number of people present was computed at four thousand and upwards, and being placed above them, the heat was almost insupportable; they stood in crowds outside of the six double doors, and about a window that was open at the back of the pulpit. The building is one hundred and ninety-six feet long, and sixty-eight feet wide, and was as full as the people could pack together, to all appearance. The mercy of the Lord is from everlasting to everlasting, and his truth to all generations of them that fear and love him. I sat a few minutes with Hiram Bingham's family after the meeting concluded, and then returned on board to our own crew, who were assembled in the cabin in the afternoon.

13th of 2d mo. Not able to take any exercise on shore since last second day, until yesterday evening, on account of the extreme wetness of the weather, it being the rainy season in this region. In the course of our walk called upon one of the missionaries for the translation of an article that had appeared in the Hawaiian Teacher, a semi-monthly periodical, printed at the mission press, relative to the arrival of the "Henry Freeling," at Oahu, and edited by a regularly ordained minister. When coming away, without any previous hint on my part, he kindly proposed that I should have the Mariners' chapel tomorrow, (first day) either in the forenoon or evening, or both. I parted from him with saying, I should turn the matter over and let him know, that timely notice might be given if the meeting was of my appointing, so that the people might be fully aware of its being held according to the established practice of Friends, but thought it well to wait a further time before giving a decided answer, lest it should not come to pass, although the prospect had been again and again before me, early and late, at intervals, since I first got sight of it.

This morning, being seventh day, it seemed best for me to move forward by leaving notices prepared, that information might be well spread in good time, both on the shore and on board of the shipping in the port of Honolulu. While these were preparing, I went on shore to the missionary, and told him that I believed it safest for me to hold a meeting to-morrow in the forenoon; the way was now thoroughly cleared before the distribution of the notices, and I endeavoured to dwell under the weight of the responsibility of this important engagement, which seemed fastened upon me as a knot not easily untied. My mind is often turned to the Lord in secret cries for help; greatly do I desire that the noble cause of truth may not be tarnished in my hands, but that his ever great and adorable name may be exalted, and the people turned to the power of the Holy Spirit of the Lord Jesus—the creature had low and kept in dependence on him alone, that the work and the praise may be his, unto whom the kingdom, and the power, and the glory for ever belong. In the afternoon spent some time with the manager of the bookbinding department of the American printing establishment: his wife superintends a school of the native children, and with her husband appears to move in much plainness and simplicity.

15th of 2d mo. After a restless night, landed in good time yesterday morning in readiness for the appointed meeting, which was well attended by the residents and strangers from the shipping. After a time of silence, it was with me to revive among them the Divine command, "Be still, and know that I am God," and that this command must be obeyed before we can come to the blessed knowledge of the only true God, and his Son Jesus Christ, whom to know is life eternal: desiring that we might humble ourselves before him, and in the silence of all flesh "be still;" peradventure he would graciously condescend to overshadow us with his heavenly presence. After recommending that we should endeavour to settle down in stillness of mind before the God of the spirits of all flesh, I again resumed my seat. A comforting solemnity soon spread over us, under the precious covering of which we sat until the time was come for my again standing up, when it seemed increasingly to prevail. I reminded them of the expressions of those formerly that were struck with the display of the Divine power of the Saviour of the world when personally upon earth, "What manner of man is this, that even the winds and the sea obey him?" and that the solemnity then so evident was not at our command, but came from Him, unto whom all power in heaven and earth is given. Man cannot cause it: hath he commanded the morning since his days, and caused the day-spring to know his place? Nay, verily, no more than the leopard can change his spots, and the Ethiopian his skin;—it is in the power of Him only who "declareth unto man what is his thoughts," to do this. We must all pass through the great work of regeneration before the kingdom can be entered; it is wrought in the heart through the faith of the operation of God, who raised

## MISREPRESENTATIONS OF FRIENDS.

from the dead our Lord Jesus, that great Shepherd of the sheep, by whom and with whom we must also rise from death unto life. But before we can rise with him, we must be willing to suffer with him, we must know what it is to be crucified with him. How is he at this day pressed down as a cart laden with sheaves! How is he forgotten and neglected, under the weight of earthly cares and transitory pleasures, and amidst "the lust of the flesh, the lust of the eyes, and the pride of life," totally disregarded and set at nought. But these things, which war against the soul, must be removed before we can know and be admitted into the fellowship of his sufferings, and witness the power of his resurrection, before we can adopt for ourselves, from heart-felt living knowledge and experience, the apostolic language of "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." There is no obtaining and wearing the crown, but by the way of the cross; we must be willing to suffer with our suffering Lord, it is only such as suffer with him that shall reign with him in glory. We must be willing to bring our deeds to the light of the Holy Spirit of the Lord Jesus, which shineth in every heart, and to bear the indignation of the Lord, because we have sinned against him: to sit alone and keep silence, ashamed and confounded, as in the dust, because of the reproach of our youth; and it is only while we have the light that we can thus bring our deeds to it, and walk in it. He that walketh in darkness knoweth not whither he goeth; and if by neglect and disobedience the light in us become darkness, how great is that darkness! we may outsin the day of our visitation; then the candle of the Lord is withdrawn, or put out; for he hath declared, "My Spirit shall not always strive with man." These visitations are the merciful tokens of the Father's love to draw him to the Holy Spirit of his beloved Son in the heart, "the life and light of men;" onto whom, although shining in all, none of us can come in our own will and strength, or by any inherent righteousness of our own. "No man cometh unto me," said Christ, "except my Father which hath sent me draw him, and I will raise him up at the last day." As no man cometh to the Son but by the Father, so no man cometh to the Father but by the Son, according to his word, "No man cometh to the Father but by me." By grace are we saved, and that not of ourselves, it is all through the boundless mercy and everlasting love of God in Christ Jesus, by whose grace we are saved: the same which hath appeared unto all men, which bringeth salvation unto all men that are willing to "believe in the Lord Jesus Christ, and be saved." After this manner was I strengthened to declare that loving-kindness, which is better than life, and to testify of that grace, which comes by Jesus Christ. The meeting held longer than usual, but ended well. I trust the Lord magnified his own power in the hearts of some, who is

blessed and worthy, and God over all for ever. The missionary families were most of them present on the occasion.

16th of 2d mo. Yesterday, while on shore, visited the school for native girls, under the superintendence of a missionary's wife; the best conducted establishment of the kind we have yet seen for good order and general quietness. For some time after the formation of this school, the children could not be prevailed upon to go forward with the regular duties without an adopted child of the queen's led the way, and had the preference shown to her. When ordered to break up at noon, or in the afternoon, they would all retain their seats; and when the reason was asked for this behaviour, would say, "Let the queen go first," although a mere shrimp in comparison of size with many of the other children, and not more than six years old. The schoolmistress has taken much pains to abolish such unnecessary and invidious distinction, and has not hesitated to punish this child when in fault, like the other children, without showing any partiality, because of her patronage. For a time this gave great offence, but by firmness and steady perseverance the difficulty was at last completely surmounted. Most of the children have now got the better of yielding such undue servility, although it is said that some of the timid still consider that this child's word is law.

17th of 2d mo. This evening repaired to Hiram Bingham's to meet by appointment Kinau, the reigning chieftess, or queen. Her husband Kakounea was there, and Kanina, another principal chief and his wife, a woman of higher rank than Kinau on her father's side. It proved an interesting season: they were desirous of being instructed in the best manner how to govern the islands, and benefit the people. There is but one way, I told them, to effect this, and that is upon the principles of the gospel; nothing else will stand. Kinau has long been desirous of prohibiting the importation and use of ardent spirits altogether, and requested some advice upon this head. It would require caution, I said; but that the first step would be to stop all further importation; and that they themselves had better become purchasers of the stock on hand, and empty the rum into the river, than that the people should be destroyed with its effects; the dealers would then have no cause to complain: that best wisdom should be sought for to direct, and that all these things should be conducted throughout in a Christian spirit. It is high time something was done to remove this evil from amongst the people. They expressed satisfaction with the interview, and suggested that we should meet again for the further consideration of this important subject, viz. the best manner of governing the islands; and benefiting the people. Both these females are tall, portly women, of shrewd understanding, and have a gentleness in their demeanour not usually possessed by others of the same rank, though on first appearing they assume much reservedness and austerity.

(To be continued.)

The various misrepresentations of the tenets of Friends which have been put in circulation from the very rise of the Society, account for the erroneous opinions respecting them, held by many who have not the means, or will not take the pains to have their sentiments corrected. But it is rather surprising after so much has been published, that Christians of this day should be found who too readily propagate, or lend an ear to fabrications repugnant to their faith, and which can only mislead them in their estimate of the Society. The following relation of a dispute at Thriploe, in Cambridgeshire, which took place on the 15th of the second month, 1676, between Francis Holdcraft and Joseph Odde, his assistant, both priests, and Samuel Cater, with some other Friends, shows the nature of those misrepresentations, and the pertinacity with which their enemies advanced them.

Samuel Cater states that being informed of the slanders and reproaches frequently cast upon Friends by Francis Holdcraft and Joseph Odde, who asserted that the Quakers are deceivers, and not believers in the true Christ, the Messiah and Saviour of the world, and that they preached another Jesus, and not the true Jesus, and were antichrists; of which they boasted that they would prove to our faces if we durst come to that town, upon hearing which I was made free for the truth's sake, to appoint a meeting at the town of Thriploe, and to give notice of it seven days before, that they might prove if they could, that which they had said behind our backs, or receive reproof for their unfruitful works of darkness. When we came to town, word was brought that F. Holdcraft thought it not so convenient to come to our public meeting, but desired to speak with three or four of us more privately. I sent him word that he had reviled us and our principles openly, and I expected that he would come as openly, as he had promised, to prove what he had said against us, or receive shame for his work, and the time of day was now come to go to the place appointed for the meeting.

When F. H. came to the meeting house door, a Friend was declaring the truth; he said if he did not hold his peace he would not come in. I stood up after the Friend stopped, and spoke a few words by way of exhortation to the people, that all might be sober and weighty in their minds, that they might be the better prepared to give a right judgment of what might pass between us.

F. H. said if I would not hold my tongue he would be gone.

John Webb, answered, Be patient a little and hear, and if we speak any thing contrary to truth, thou mayst judge us out of our own mouths.

F. Holdcraft.—I will have no patience. S. Cater.—Then thou art unfit to be a minister of Christ; but, however, I would not have thee go away yet, for we expect that thou shouldst perform what thou hast promised, if thou canst; that is to prove us deceivers; and thou hast said we deny the true Christ, that we preach a false, and not the

Messiah the Saviour of the world; is the business thou hast promised to do.

F. H.—And this I shall do by the help of Almighty God. Is your name Samuel Cateer, and are you a Quaker?

S. C.—My name is so, and I own I have unity with all the honest and upright hearted people of God, called Quakers.

F. H.—But do you own the Quaker principles? Let me know that, that I may have a foundation to stand upon in our discourse.

S. C.—What principle is it that thou art against that we hold? Repeat it and I shall give thee an answer.

F. H.—Do you own the Quakers' principles?

J. B., another Friend standing by, said, there is a book of ours called Truth's Principles; any one therein contained we will own, instance which you will.

S. C.—To answer thee in short; that I own all that are published as the Quakers' principles I shall not do; for this reason, there are envious and evil-minded men who have forged principles, and called them the Quakers' to abuse us, and to represent us and our principles odious. And seeing thou wilt not tell us what principle of ours thou art against, I shall here declare the universal principle that I with the rest of my brethren own, and turn people to; that is Jesus Christ is the true light, that lighteth every man that cometh into the world, and that so many as love this light, and bring their deeds to it, and are led and guided by it, are saved; and all that disobey it, are condemned by it. This is our principle, what sayest thou to it?

F. H.—I say to affirm that every one is enlightened by the light of Christ, is cursed idolatry.

S. C.—Then I say, Francis, the pit which thou hast digged for the Quakers, thou art fallen into thyself this day in the sight of all that have an eye to see; for I will prove by the Scriptures of Truth, that this Lord Jesus Christ, that lighteth every man that comes into the world, is the Lamb of God that takes away the sins of the world; see John 1. 7. S. 9.—VIII. 12. 29.

F. H.—That every one is enlightened, I grant; but not with the light of Christ.

S. C.—What is it then that they are enlightened with?

F. H.—A creature.

S. C.—What kind of creature is it? but to this is answered nothing.

F. H.—I will prove that the Quakers deny the man Christ Jesus, who is now at the right hand of his Father in the highest heaven, and hold forth another Christ, another gospel, another spirit.

S. C.—Well, go on and do it if thou canst, we ask no favour at thy hand.—By this time his brother Joseph Odde came in, saying to him in a fawning flattering manner, Sir, I am glad to see you here this day about so good a work as this is: to me and the rest of my friends he spoke revilingly, and told us we were a generation of vipers, and that they would prove us so before they went from thence.

F. H.—Do you own the man Christ Jesus,

body, flesh, and bones to be at the right hand of his Father in the highest heaven, yonder, yonder, above the stars? pointing upwards with his hands.

S. C.—The true Christ I own, and believe in the same that the prophets prophesied of, and the Apostles preached salvation in his name, and am ready to render a reason of the hope that is in me in what is my place so to do; but, Francis, it is not thy business to catechise me at this time, but to prove that we deny the true Christ; this thou hast promised to do.

F. H.—I said as much, you dare not own the true Christ; if you do, say you do.

J. Odde.—There—hold him there.

S. C.—The true Christ I own, but thy carnal imaginations of him I deny; but this I say we are upon the defensive part; thou hast said we deny Christ, it is on thy part to prove it.

F. H. urged the question again, but never took in hand to prove what he had promised.

S. C.—I am not ashamed nor afraid to confess my faith and belief concerning Jesus Christ. We are accused by this man of denying Christ; his asking me whether I own Christ implies that he does not know whether we own him or deny him; so that he hath done unjustly by us and unwisely by himself. Instead of proving it, he asks us whether we own or deny him, which question would have been more reasonable and more honest, to have been asked us before he had thus openly reproached and slandered us, for it appears he has said often what he cannot prove, and therefore it must return upon him as the raiser or maintainer of those false reports.

F. H. still called out whether I owned the true Christ.

S. C.—For the sake of the people here, I do say that the same Lord Jesus Christ which the scriptures testify of, I believe in, and expect salvation by, and in no other; that is to say, the Christ of God that was born of the virgin Mary, and was crucified by the high priests, and envious ones, and was raised by the power of God, and ascended far above all heavens, and is at the right hand of God; and is also knocking at every one's door for an entrance into their hearts, that he might dwell in and amongst them.

F. H. then cried out—That is a cheat, this is to blind the people.

S. C.—How is it a cheat? I speak as I believe and my words are according to the scripture.

F. H.—You do not believe as you say.

S. C.—How dost thou know I do not believe as I say?

F. H.—I can prove out of the Quakers' books you do not believe as you say.

S. C.—Show us that book of ours that says we deny the true Christ.

But none he could show us.

S. C.—I say again the same Jesus in whose name the lame man was made whole, that Peter and John bare testimony to before them who crucified him, in the name of Jesus Christ of Nazareth, doth this man stand before you whole this day; this is the stone that is set at nought by you builders, and is

now become the head of the corner; I say in this Christ, I with the rest of my brethren believe, and hope for salvation, and in no other name or thing whatsoever.

The following discourse passed between Thomas Powell, who calls himself a minister of the gospel, and John Vaughton, a Quaker, the 29th of the 2d mo., 1676.

T. Powell.—You Quakers hold damnable and erroneous doctrines.

J. Vaughton.—What doctrine is it that we hold that is erroneous and damnable?

T. P.—You hold perfection.

J. V.—We say that God is perfect, and his works are all perfect.

T. P.—There are none perfect who are not free from temptation.

J. V.—Christ Jesus was tempted; was not he perfect?

T. P.—He was the greatest sinner in the world.

J. V.—Who was the greatest sinner in the world?

T. P.—Christ Jesus was the greatest sinner in the world.

J. V.—Wilt thou give me that under thy hand?

T. P.—Yes—and then he wrote these words, Christ Jesus was the greatest sinner in the world, I Thomas Powell, minister of the gospel, affirm.

J. V.—I deny thee to be a gospel minister, for the gospel ministers never preached that doctrine. For the apostle said, He did no sin, neither was guile found in his mouth; and the apostle John said, We have an advocate with the Father, Jesus Christ, the Righteous. He did not say Jesus Christ was the greatest sinner in the world. For he was and is pure for ever; and blessed be the name of the Lord, who hath brought a remnant to the knowledge of him, and we know that every manifestation of him is pure, and he stands a witness against all that is impure and unholy.

T. P.—I have spoken a thesis, and you are a silly ignorant people, and do not understand divinity.

J. V.—I am a plain man, and do speak as I think, and as I certainly know, through good experience, that Christ Jesus is holy and pure for ever, I have no unity with thy thesis.

T. P.—What, do you own revelation in these days?

J. V.—Yes, we do own revelation in these days!

T. P.—Then burn the Bible; for if there be revelation in these days, there is no need of the scriptures; but there is no revelation in these days.

J. V.—Then there is no knowledge of God; for Christ Jesus hath said, No man knows the Father but the Son, and he to whom the Son will reveal him.

T. P.—You Quakers own vision, too; do you not?

J. V.—Yes, we do own vision; for where there is no vision the people perish. Vision is a sight or seeing, and the pure in heart see God; but thou art not in that which is pure, who hast charged Christ Jesus to be the greatest sinner in the world.

Such are some of the slanders which have been cast upon Friends by the pretended ministers of Christ, who have taken the name, without the unction and authority derived from Him only, and who have originated and spread numerous gross calumnies against those who were far sounder in the faith than themselves and their fruits consistent with their profession.



*Forests, and Meads and Pasture Lands in Europe.*—"La Statistique," a French periodical devoted to the collection of interesting facts, contains details relative to the extent of surface covered by forests, and meadows and pastures in the different countries of Europe; from which it appears that in Germany, Sweden, Norway, Russia, Bohemia, and Galicia, the proportion of forests to the territory of each country is one third; in Austria, Prussia, and Illyria, it is one fourth; in Belgium, and the States of Sardinia, one fifth; in Switzerland, one sixth; in the Netherlands, one seventh; in France, one eighth; in Italy, one ninth; in Spain, one tenth; and in Great Britain the proportion of forest and woodland is one twentieth. The land in meadow and pasture is, according to the same authority, in the proportion of one half to the remainder of the surface, in England and Wales; one third in Great Britain and the British Isles, Denmark, Bavaria, and the Duchy of Brunswick; one fourth in Austria proper, the continental States of Sardinia, Styria, and Illyria; one fifth in Prussia, Hungary, Holland, and Belgium; one sixth in Switzerland, Bohemia, and the Austrian Empire; one seventh in France, Italy, Scotland, Wurtemberg, and the Duchy of Baden; one eighth in the Duchy of Hesse-Cassel; one ninth in Moravia and the Duchy of Nassau; one tenth in the kingdom of the Two Sicilies, Portugal and Sardinia; one eleventh in Galicia, Lombardy, and the Venetian Provinces; one twelfth in the Tyrol; one fortieth in Turkey in Europe; one fifty-sixth in Russia in Europe; and in Spain the proportion is as low as one sixty-fifth of meadow and pasture land to the remaining surface of the country.

#### *Origin and Progressive History of Coal.*

Few persons are aware of the remote and wonderful events in the economy of our planet, and of the complicated applications of human industry and science which are involved in the production of coal that supplies with fuel the metropolis of England. The most early stage to which we can carry back its origin was among the swamps and forests of the primeval earth, where it flourished in the form of gigantic calamites and stately lepidodendra and sigillariae. From their native beds these plants were torn away by storms and inundations of a hot and humid climate, and transported into some adjacent lake or estuary or sea. Here they floated on the water, till they sank saturated to the bottom; and being buried in the detritus of adjacent lands, became transferred to a new state among the members of the mineral kingdom.

A long interment followed, during which a course of chemical changes and new combinations of their vegetable elements have converted them to the mineral condition of coal. By the elevating force of subterranean fires, these beds of coal have been uplifted from beneath the waters to a new position in the hills and mountains, where they are accessible to the industry of man. From this fourth stage in its advances, our coal has again been moved by the labours of the miner, assisted by the arts and sciences that have co-operated to produce the steam engine and safety lamp. Returned once more to the light of day, and a second time committed to the water, it has, by the aid of navigation, been conveyed to the scene of its next and most considerable change, by fire; a change during which it becomes subservient to the most important wants and conveniences of man. In this seventh stage of its long eventful history, it seems to the vulgar eye to undergo annihilation; its elements are indeed released from the mineral combinations they have maintained for ages, but their apparent destruction is only the commencement of new successions of change and activity. Set free from their long imprisonment, they return to their native atmosphere, from which they were absorbed to take part in the primeval vegetation of the earth. To-morrow they may contribute to the substance of timber in the trees of our existing forests, and having for awhile resumed their place in the living vegetable kingdom, may, ere long, be applied a second time to the use and benefit of man. And when decay or fire shall once consign them to the earth or to the atmosphere, the same elements will enter on some further department of their perpetual ministration in the economy of the material world.—From Professor Buckland's *Bridge-water Treatise*.

#### *To preserve Wall Nails from Rusting.*

I beg to communicate a little valuable information to those who use many nails for fastening wall trees. I use cast nails about one inch and a quarter long, and heat them pretty hot, in the fire shovel, over the fire, but not red, and then drop them into a glazed flower-pot saucer, half filled with train oil. They absorb a great deal of oil, and thus prepared never become rusty, and will last many years. The effluvia of the oil also, for a long time, I fancy, keeps insects from the trees.—*Magazine of Domestic Economy.*

*Hydrogen Gas.*—A scientific chemist, of great celebrity in France, has lately visited this country, for the purpose of taking out a patent for an economical process, by which he obtains from the decomposition of water, hydrogen gas, for the purpose of lighting houses and streets. His process has for some time been in very successful operation in France, but the method has been kept secret. He has now, however, undertaken to light the royal printing office in Paris, with gas procured in the manner abovementioned.—*Birmingham Gazette.*

## THE FRIEND.

NINTH MONTH, 1, 1838.

There appears a propriety in giving insertion to the following, for the information of Friends abroad, especially as we learn that for want of it some instances of embarrassment have occurred.

#### COMMUNICATION.

For the information of Friends in the country who occasionally attend our religious meetings in the city, I have thought that it would not be amiss to mention in "The Friend," that the new and commodious meeting house on Sixth, Noble and Marshall streets, was opened on the 12th inst., for the accommodation of Friends of the Northern District Monthly Meeting; at which place, all their meetings for worship and discipline will in future be held; and consequently discontinued at the old house on New Street.

It is cause of gratitude to Him to whom worship is due, and from whom are all our springs of life and strength, that we are now permitted to assemble peaceably at our religious meetings, no longer liable to molestation, as was the experience of our ancestors. May we prize the many privileges we enjoy, as the free gift of the Bountiful Giver. They are not of our own procuring. May we as a Society be more and more purified and fitted to stand as "a city set on a hill that cannot be hid" or as a candle set on a candlestick, diffusing its light to all around. May there be ever found among us that true leaven of the kingdom, which it is desirable should leaven the whole lump.

E. N.

8th mo. 30th.

Several contributions have been received, which, owing to the editor's absence from the city, are necessarily postponed.

#### SELECT SCHOOLS.

The boys' school on Orange street, will open on second day, the 10th of ninth month. Samuel Alsop, late teacher of the mathematical department in Friends' Academy in this city, has been appointed principal; the elementary school will continue under the care of Abraham Rudolph, and the Latin and Greek languages will be taught, as heretofore, by a competent instructor.

Parents who design sending their children to these schools are respectfully requested to enter them early.

8th mo. 11th.

DEAD, at his residence at Sandy Spring, on the 6th of eighth month, 1838, LEVI MILLER, in the 65th year of his age, a member and elder of Sandy Spring Monthly and Particular Meeting of Friends of Columbia county, Ohio.

at his residence, Berlin, Mass., JESSIE WHEELER, son of the late Stephen Wheeler, after a short illness of fever, aged 37 years, a member of Bolton Monthly Meeting, leaving a wife and four children to mourn his early exit.

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## VOLCANO OF GALONGOON.

Few volcanic eruptions on record have proved so destructive in their progress, or so fatal in their effects, as that of the mountain of Galongoon, in the island of Java, which took place in October, 1822. The annihilation of a number of populous and beautiful villages, the destruction of thousands of human beings, and the conversion of a fertile region into an irreclaimable waste, were the most prominent results of this terrific display of the forces concealed beneath the surface of the globe.

The Galongoon is situated in a very fruitful and thickly-peopled part of Java, and was, before the occurrence to which we are about to advert, almost hidden by a dense forest, which reached to its summit, and covered also a considerable portion of the deep and extensive valley which stretches from east to west at the foot of the mountain, gradually widening to the plains watered by the rivers Tandoi and Wulan. A number of little rivers have their sources in the Galongoon, from whose heights they roll in rapid cascades until they reach the plains, where they join the rivers above named. No tradition existed of an irruption of the mountain at any former period, and the inhabitants were cultivating its rich borders in fancied security until the moment when the frightful event happened which destroyed so large a proportion of their numbers. There were, however, many indications of volcanic action which would have alarmed a more reflective people than the Javanese. Continual subterraneous sounds had been for a long period heard in the neighbourhood of the mountain, and these noises had been more particularly loud whenever an eruption took place at any of the other numerous volcanoes on the island. The region was decidedly volcanic; the summits of the Galongoon were generally circular, hollow within, and steep on the outside; the plain was covered with detached hills, formed of irregular basaltic rocks.

In the month of July which preceded the eruption, it was remarked that the little river Kanir, one of those which have their sources on the mountain, emitted a strong bituminous

smell; it was also hotter than usual, and became so turbid, that the persons who forded it on foot came out with a white foam remaining on their legs. These appearances excited some attention, and a person was deputed to examine into their causes; he ascended the river nearly to its source, but nothing extraordinary appears to have been seen; the river soon recovered its former clearness, and any little uneasiness which might have been felt was forgotten until the day of the first eruption. On this day, the 8th of October, the weather was fine and clear, and no unusual signs were seen until about two o'clock, when a loud explosion drew the eyes of every person within hearing to the region of the Galongoon; a thick black smoke was there seen to rush out with violence, to rise to a great height in the air, and then to spread itself on every side. The whole country was soon wrapped in thick darkness. The detonations became louder and louder every moment, and the earth to a great distance round shook violently. The inhabitants were soon in rapid flight from the scene of terror, but their progress was arrested by a frightful obstacle. Immense columns of mud, boiling hot, and mixed with burning brimstone, were projected from the mountain like a water-spout, with such prodigious violence, that large quantities fell beyond the river Tandoi, which is forty miles off. Every valley within the range of this eruption became a burning torrent, and the rivers, swelled by the terrible stream to a great height, soon overflowed their banks, and carried away great numbers of the unfortunate people who were endeavouring to escape. In addition to these causes of death, the thunder rolled awfully, and the lightning destroyed a number of persons who were beyond the more immediate effects of the eruption. The destruction was at its height about four o'clock; at that hour it began to decrease; by five o'clock it had ceased, and a dead silence succeeded; the air then gradually cleared up, and the mountain was again visible.

The scene which now presented itself was of the most melancholy description; the former forest was now nothing but trunks of half-burned trees; the plain between the mountain and the river Tandoi was converted to a perfect waste; for a space of twenty-four miles the boiling mud had covered the country to a great depth, inasmuch that, throughout all that extent, not a trace was visible of all the pretty villages and numerous plantations which a few hours before had covered the country. The whole was a bluish half-liquid waste. In this tract the fatal cause of destruction covered and concealed the ravages it had made; but towards the limits of the

volcanic action the prospect was horrible; bodies of men, women, and children, partly boiled and partly burned, were strewn about in every variety of death; a few only survived, and they were those who were too severely wounded to fly, and whose groans added horror to the scene. All those who were not disabled had already fled.

It was remarked that the burning matter had been thrown chiefly to great distances, and that many remote villages were utterly destroyed, while several others much nearer to the mountain were scarcely injured. This was particularly observed in the districts of Rajapolla and Indihyang, where many tracts in the midst of the inundation were comparatively unharmed, being merely covered with a fine layer of ashes.

During the following days the rain fell in torrents; the inhabitants of the plain who had escaped the inundation of boiling mud hastened to construct a number of huts on the desert hills scattered through the country, and several hundred persons were thus engaged during the four following days: all this time the rain continued to fall, and towards the evening of the fourth day (October 12) it became a deluge; the rivers, which had been constantly rising, now swelled to such a height that they carried away the bridges on the roads, and cut off all means of escape to the adjoining country. About seven o'clock in the evening, when the sky was totally obscured, a loud explosion was heard, accompanied by the violent shock of an earthquake; another and another explosion followed, each accompanied by earthquakes. No fire, not a flash of lightning relieved the darkness of the night, and a dead silence succeeded. This was soon interrupted by the roaring of the waters; which, mingled with mud, masses of earth, trees, and large pieces of rock, rolled over the plain, and rose so high as to cover most of the hills on which the unhappy natives had built their frail sheds. The destruction of the bridges took away the remotest hope of escape. Of all the numbers who had thus taken refuge those alone survived who had fixed themselves on the few more lofty points which were only surrounded and not covered by the inundation. These poor people were delivered within a few days by the exertions of the Dutch government, after having suffered extremely of hunger and misery.

This last eruption was much more violent in its effects than that of the 8th of October, although its consequences were less injurious, because the region through which its force was exerted had been already desolated by the first eruption. Such changes were produced by it in the face of the country, that

the inhabitants were unable to recognise their own homes. The face of the mountain was utterly changed; the summits were broken down; the side towards the valley, which had been covered with trees, became an enormous gulf in the form of a semicircle. This crater, which is about midway between the summit and the plain, is surrounded by steep rocks, heaped up by the force of the last eruption: new hills and valleys were formed all over the country: two considerable rivers, the Banyarang and the Wulan, completely changed the course of their waters, and now fall into the Kunir: large rocks of basalt strew the plain to the distance of more than twenty miles from the mountain, and in the whole of that extent scarcely a tree remains of all the forests by which it had until then been covered.

Much was done by the Dutch authorities to alleviate the sufferings of the survivors of this dreadful calamity. The president, Baron Vander Capellen, from whose official report our account is taken, hastened to the spot as soon as the news of the first eruption reached him, accompanied by a skilful physician, and attended by a number of followers, with horses and provisions. The following is an extract from his report:—"Never will the scene which I witnessed on the 15th be effaced from my memory. \* \* \* The greatest number of bodies were lying within a few yards of the villages, which proves that the unhappy inhabitants had attempted to flee, but that they had been immediately overtaken by the burning torrent, in which they found a dreadful death. Here was seen, close by the trunk of a tree overthrown, a mother with her baby, both dead, and half consumed; there a woman still holding her two children by the hands, killed in the act of flying from the scene of terror and dismay. In one of the villages of Indiyang, which had been destroyed, we found the body of a woman, on whose breast her baby was supported, still alive. The infant which had been so miraculously preserved was immediately entrusted to a careful Javanese woman, and it is now in very good health. In the same hamlet a man was saved in an equally wonderful manner. He was in the act of flying, when a cocoa-tree, overthrown by the earthquake, fell upon him, and covered his body with its thick foliage, so that the boiling mud passed by without touching him. This man gave me a striking description of the horrible situation of these unfortunate villagers."

The Baron Vander Capellen was unable to approach the mountain within many miles, in consequence of the immense quantities of soft mud which covered every thing; in many places it exceeded sixty feet in depth, and it was yet fluid. He was, however, able to afford considerable relief to the sufferers. He established hospitals and asylums for the sick, wounded, and destitute, and employed numbers of the Javanese force under his command to construct bamboo rafts, with which they were able to float upon the mud, and to approach such parts of the hills as were not covered. Several persons were rescued by these means, though in the most wretched

state of destitution; but clothes, food, and medical assistance were supplied, and many lives thus saved. The baron was not less usefully engaged in persuading those who had fled to return to their dwellings, to rebuild and repair such as had suffered, and to resume the cultivation of their rice-fields, which they had abandoned. He found considerable difficulty in effecting this, from the constant apprehension the natives retained of fresh devastation; for although the eruptions had ceased, the most violent detonations were heard from time to time, at each of which the poor people were ready to fly to any part of the country which seemed likely to afford an asylum. Superstition also, as common in such cases, added to their alarm. White flags were said to be visible on the summits of the adjoining hills, and persons asserted that they had seen such flags on the top of the Galongon, just before the first eruption. The baron found that the most effectual course of proceeding was to get the chiefs to return, and when these came back the people readily followed.

The government assisted in rebuilding the destroyed dwellings, and in the much more difficult operation of re-opening the sulkams or canals by which the rice fields are irrigated. By these several means, aided by liberal subscriptions opened at Batavia and Samarang, the country was at length restored to something like tranquillity; but it is not likely that it will ever recover its former fertility and beauty; the thick mud has carried barrenness over a great extent of territory, and masses of rock now encumber places once cultivated and covered with rice fields and coffee plantations.

The following is a summary of the official statement of damages presented to the Dutch government of Java:—

Villages destroyed . . . . .	114
Persons killed . . . . .	4011
Horses do. . . . .	105
Cattle do. . . . .	853
Canals destroyed or injured . . . . .	87
Rice-fields ditto, an extent producing annually, of rice . . . . .	42,000 cwts.
Coffee-trees, ditto ditto . . . . .	4,627,537 „
	<i>Penny Mag.</i>

From Bushnan's Philosophy of Instinct and Reason.

#### OF REASON IN ANIMALS.

(Concluded from page 378.)

These actions are not instinctive but rational. Witness the effects of his reasoning powers—his thinking faculties—in lessening the dangers of the winter storm, and mitigating the rigours of an ungenial climate. We allude to the dogs of St. Bernard; their history is well known, and surely it is not instinct that sends them on their errands of humanity; it is not instinct that prompts them, when the sky is dark and clouded, and the winds howl, and the snow swirls through the freezing air, to leave their warm and cheering lair before the convent fire to seek the hapless passengers exposed to all the dangers of the mountain pass. It is not instinct that teaches them, when they find an unhappy

wanderer sleeping beneath some thundering avalanche, a sleep which promises to wake him in eternity, to set up a continued hoarse and solemn bark, and thus to bring the watchful souls to their assistance. We grant it is instinct which enables them to snell the perishing traveller ten and sometimes fifteen feet beneath the snow; but we hold it is reason that sends them on the search, and makes them give notice to their pious masters of the discovery they have made. It may be said they are trained to this; be it so: but an animal, be it man or brute, is rational in proportion as he is educated. Captain Brown, in his anecdotes of dogs, has detailed many of the shepherd's collic, where wisdom little short of human has been displayed in the extraction of their masters from dangers to which the inhabitants of mountainous districts are peculiarly exposed. But we must refer our readers to that gentleman's very entertaining and instructive work.

There are few pictures more beautiful to the reflective mind than the care and intelligence with which his dog will lead his blind master. Faber, in his "*Exposition des Animaux de la Nouvelle Espagne*," as quoted by Virey, has described at great length the sagacity which the animal upon these occasions exhibits; and few who reside in the great cities of Europe can have failed to observe it. The dog leads the beggar from his home in the morning to the spot where he is to solicit charity, guiding him by the most direct route, and, with the greatest anxiety, avoiding obstacles, such as broken pavements and heaps of rubbish, over which he might stumble; in the evening, with the same care, he is conducted to his home, where the faithful guide receives, as a recompense for his fidelity, a few morsels of bread, frequently unwillingly doled out, and too often embittered with blows and imprecations. But what of this? affection is stronger than the recollection of injury; he licks the hand that has beaten him,—avenges himself by new proofs of inviolable attachment,—and, with the early morning, recommences his labour of love. Dogs are known thus to guide their masters to houses where they are accustomed to receive alms on certain days, there to lie down at their feet to rest, and not to move till some gratuity has been bestowed. In Rome beggars are thus led to churches in the suburbs, often miles from their residences, where they count their beads, utter a few paternosters, and receive a small piece of money, which is no sooner bestowed than up jumps the dog and proceeds upon his pilgrimage. "I have seen," says Faber, and the same may be often seen, "not without pleasure and surprise, that when a few small pieces of coin were thrown to a blind singer in the street, his dog would pick them all up and place them in the little cap or box held in his master's hand; if bread be thrown, he collected it in the same way, and patiently waiting until his due share was presented to him to satisfy the cravings of hunger." Although it is far from our intention to multiply examples of the reasoning powers of animals, yet we shall detail a few that bear illustratively upon our subject. A friend of

ours shooting upon the Everingham estate in Yorkshire, lost a set of seals by the breaking of the chain by which they were appended to his watch. He recollected to have observed them on his person, when in a large field of turnips, nearly a mile from the spot where he then stood. He called a very intelligent retriever that was with him; he showed him the broken chain, and compared it with the chain and seals of another gentleman present. Solway understood what had occurred; hurrying off and retracing his steps, he found the lost seals in the turnip field, and brought them to his master. The same gentleman, when he shot a hare early in the day and was unwilling to carry it, always left it in some secure nook, showing it to the dog, who, on returning in the evening, would, when desired, go and bring it home. A volume of well authenticated anecdotes of this kind might be laid before the enquiring reader; we shall detail one more. Two gentlemen started early from Inverleithen to fish; they were accompanied by a favourite retriever, and walked for some miles up the Tweed before they began to cast their lines. Arrived at their ground, one of the party discovered he had lost his flies; he called his dog, showed him a similar book belonging to his companion, and desired him to seek its fellow. Off went Can, and, in less than half an hour, returned with the book.

If farther proof is wanted, it is related that at a convent in France twenty paupers were served with dinner at a certain hour every day. A dog belonging to the establishment did not fail to be present at this regale to receive the odds and ends which were now and then thrown down to him. The guests, however, were poor and hungry, and of course not very wasteful, so that their pensioner did little more than scent the feast of which he would fain have partaken. The portions were served out by a person at the ringing of a bell, and delivered out by means of which in religious houses is called a *tour*, which is a machine like the section of a cask, that, by turning round upon a pivot, exhibits whatever is placed on the concave side, without discovering the person who moves it. One day this dog, who had only received a few seraps, waited till the paupers had retired, took the rope in his mouth, and rang the bell. His stratagem succeeded. He repeated it the next day with the same good fortune. At length the cook finding that twenty-one portions were given out instead of twenty, was determined to discover the trick, in doing which he had no great difficulty; for lying *perdu*, and noticing the paupers as they came in with great regularity for their different portions, and seeing there was no intruder except the dog, he began to suspect the real truth, which he was confirmed in when he saw the dog wait with great deliberation till the visitors were all gone and then pull the bell. The matter was related to the community, and to reward him for his ingenuity, he was permitted to ring the bell every day for his dinner, when a mess of broken victuals was purposely served out to him. (*Dibdin's Observations in a Tour through England.*)

We are acquainted with an instance somewhat analogous to this: A gentleman visiting a friend, always left his dog, a fine Newfoundland, at the gate. The animal was very anxious to follow his master but never allowed to do so; at length observing that on pulling the bell the gate was invariably opened, he managed to do so for himself, the domestic answered the summons, and in leapt the dog.

The attachment of the dog to his master is inviolable, even in death: to save him he will plunge unhesitatingly into the angry flood, and mourning his loss, he will die of sorrow and of hunger upon his tomb. Viry mentions a dog who was seen by thousands in Paris howling on a piece of ice upon the Seine, from which his master had fallen and sunk amid the waters. Nothing could win him from his post of heroic fidelity and devotion; there he remained for three days and two nights, when a thaw commenced, and he sunk near the spot where the master he regretted with so much constancy had been seen to disappear. There are many affecting stories of a similar character. Daniel (*Field Sports*, ii. 499), tells of a spaniel who, during the last stage of consumption which carried his master to the grave, unweariedly attended the foot of his bed; when he died the dog would not quit the body, but lay upon the bed by its side. It was with difficulty he was tempted to eat any food; and, although carried to the house of a friend, and caressed with all the tenderness so fond an attachment naturally excited, he took every opportunity to steal back to the room where his master had expired and where he would remain for hours. From thence, for fourteen days, he constantly visited the grave, at the end of which time he died—May we not say of a broken heart?

The story of Boswell is not imaginary, for many instances might be adduced where criminals have been discovered and brought to justice through the agency of a dog. It cannot be to simple instinct that these actions are to be referred; on the contrary, the candid and unprejudiced reader must allow that they are the result of very extended and complex processes of reason—a reason differing from that possessed by man not in kind but merely in degree.

The manifestation of reason in dogs has been so considerable, that some writers have been induced, to ascribe these actions, not to reason, but to a particular interposition of Divine Providence. Of this nature Kirby, in his work, the *Bridgewater Treatise*, on the history, habits, and instincts of animals, conceives to be the account of Sir H. Lee's dog, which saved its master's life by taking and maintaining its station, which it had never done before, under his bed; and also the instance related by Beattie, which we repeat at length:—A gentleman named Irvine was crossing the Dee near Aberdeen, then frozen over, the ice gave way about the middle of the river and he sunk; but having a gun in his hand, he supported himself by placing it across the opening in the ice through which he fell. His dog used many fruitless efforts

to save his master, and then ran to a neighbouring village, where he saw a man, and with most significant gestures pulled him by the coat and prevailed upon him to follow him. The man arrived at the spot in time to save the gentleman's life. "These cases are remarkable," says the reverend author, "but they do not appear to belong to instinct, but rather to the doctrine of a particular Providence." It is certainly not to *instinct* that the above quoted *rational* actions can be referred—which, however, we would observe, are not more remarkable than many others which the same animals are known to practise, for the acquirement of an end totally unconnected either with the prevention of a calamity or the production of a benefit, and in which no particular providence could for a moment be supposed to exert its influence. Many we have alluded to bear upon this, as still more so does the following, which Dr. Hancock quotes from Dr. Abel's *Lectures on Phrenology*. "The dog, a Newfoundland, was of a generous and noble disposition, and when he left his master's house was often assailed by a number of little noisy dogs in the street. He usually passed them with apparent unconcern, as if they were beneath his notice; but one little cur was particularly troublesome, and at length carried his petulance so far as to bite the Newfoundland dog in the back of his foot. This proved to be a step in wanton abuse and insult beyond what was to be patiently endured, and he instantly turned round, ran after the offender, and seized him by the skin of his back; in this way he carried him to the quay, and holding him for some time over the water, at length dropped him into it. He did not seem, however, to design that the culprit should be punished capitally, and he waited a little while till the poor animal, who was unused to that element, was not only well ducked but near sinking, when he plunged in and brought him safe to land."

Is any "Divine interposition" to be supposed in the following anecdote, which we give as we received it from our reverend friend Dr. Duncan, one of the parish ministers of Dumfries:—

One evening in spring, many years ago, the inmates of a farm house near Gatehouse-of-Fleet were alarmed by a loud screaming and knocking at the kitchen door, accompanied by the flapping of wings. On going to ascertain the cause, the servants discovered a gander in violent agitation, which instantly set off in the direction of the goose house, at the same time showing by very significant gestures that he wished to be followed. No sooner had the place been entered than the cause of the commotion became evident. A felon polecat rushed out at the door, and on a nest within, covering a brood of young goslings, sat the body of a slaughtered goose. The affectionate mother had generously maintained her post at the expense of her life, rather than abandon her little ones to her ravenous assailant.

*Sagacity of the great Northern Bears.*—On one occasion, a bear was seen to swim cautiously to a large rough piece of ice, on which two female walruses were lying asleep with their cubs. The wily animal crept up some hummocks behind the party, and with his fore feet loosened a large block of ice; this, with the help of his nose and paws, he rolled and carried until immediately over the heads of the sleepers, when he let it fall on one of the old animals, which was instantly killed. The other walrus with its cubs rolled into the water; but the younger one of the stricken female remained by its dam; on this helpless creature the bear now leaped down, and thus completed the destruction of two animals which it would not have ventured to attack openly.

The stratagems practised in taking the large seal are not much less to be admired. These creatures are remarkably timid, and for that reason always lie to bask or sleep on the very edge of the pieces of floating ice, so that on the slightest alarm they can by one roll tumble themselves into their favourite element. They are extremely restless, constantly moving their head from side to side, and sleeping by very short naps. As with all wild creatures, they turn their attention to the direction of the wind, as if expecting danger from that quarter. The bear, on seeing his intended prey, gets quietly into the water, and swims until he is leeward of him, from whence, by frequent short dives, he silently makes his approaches, and so arranges his distance, that at the last dive he comes up to the spot where the seal is lying. If the poor animal attempts to escape by rolling into the water, he falls into the bear's clutches; if, on the contrary, he lies still, his destroyer makes a powerful spring, kills him on the ice, and devours him at leisure.—*King's Narrative.*

### LOVE NEVER SPEEPS.

"Love never sleeps!" The mother's eye  
Bends o'er her dying infant's bed;  
And as she marks the moments fly,  
While death creeps on with noiseless tread,  
Faint and distressed she sits and weeps  
With beating heart!—"Love never sleeps!"

Yet, e'en that sad and fragile form  
Forgets the tumour of her breast;  
Despite the horrors of the storm,  
O'erburthened Nature sinks to rest;  
But o'er them both another keeps  
His midnight watch!—"Love never sleeps!"

Around—above—the angel hands  
Stoop o'er the car-crown sons of men;  
With pitying eyes and eager hands,  
They raise the soul to hope again;  
Free as the air, their pity sweeps  
The storms of time!—"Love never sleeps!"

And round—beneath—and over all—  
O'er men and angels, earth and heaven,  
A higher bends! "The slightest call  
Is answered!—and relief is given  
In hours of woe, when sorrow sleeps"  
The heart in pain—"O never sleeps!"

Oh, God of Love! He ever is Thee,  
Tired of the world's false radiance, turn;  
And as we view thy purity,  
We feel our hearts within us burn;  
Convinced that in the lowest depths  
Of human ill, "Love never sleeps!"

The curious and important operation of transfusion of blood was recently performed with perfect success by Mr. Wilson and Mr. Ripley of Whitty, on the person of Mrs. Hartley, who was rapidly sinking under violent hemorrhage. The pulse was gone, and not even by the application of a mirror to the mouth of the patient could it be perceived that she breathed; but, by the injection into her veins of a large quantity of blood, taken from those of her sister and husband, the patient was gradually withdrawn from the very jaws of death, and is now approaching convalescence.—*Sunderland Herald.*

It is expected that the comet of Enke will be visible in this country during several months of the ensuing autumn. On the 1st of August it will pass the meridian about five hours A. M., at an elevation of sixty degrees; on the 1st September, at 3 hours 45 minutes; at an elevation of sixty seven degrees. From the end of September to the middle of November it will be continually above the horizon in this country, and after that it will proceed rapidly towards the south, and invisible towards the end of the year.—*London Paper.*

## THE FRIEND.

NINTH MONTH, 8, 1838.

Perused that our readers, with ourselves, feel a deep and lively interest in all which relates to the great business of emancipation in the British West India colonies, we propose to supply our columns from time to time with such intelligence respecting it as we may obtain. Information has been received up to nearly the middle of the past month, the details of which are rather contradictory, and favourable or otherwise, as might be expected, according to the nature of the medium of transmission. The following is from the New York Commercial Advertiser.

### FROM JAMAICA.

We are indebted to Mr. Gilpin, of the Exchange Reading Room, for copious files of the Jamaica Despatch and Morning Journal to the 14th of August, received by the John W. Cater.

The results of the emancipation constitute the principal topic of discussion as well as of statement in these papers. The Despatch gives melancholy accounts, no doubt highly coloured by the feelings and opinions of the editor, who has all along opposed the emancipation with great zeal and constancy. We make some extracts.

KINGSTON, August 12.—We are in receipt of files of Windward Island papers. The accounts from Barbadoes are by no means favourable. Although that island is more advantageously situated than Jamaica, still cultivation has received a serious check. The newly freed blacks are flocking to Bridgetown, and the wandering and idle habits they have already manifested lead to the anticipation of evil. The labourers on many estates have behaved so ill, that the governor found it necessary to make a tour, for the purpose of addressing the negroes in bodies.

In some of the other colonies, the rates of wages fixed on are as follows:—1st class, 8d. per day; 2d, 5d. and 3d, with the following allowance:—"the use of their houses rent free, and medical attendance—1st class half an acre of land, 2d and 3d classes, quarter an acre."

August 10.—In Clarendon the negroes have generally refused to work. We have received favourable accounts of two estates only, one under the manage-

ment of E. Thompson, Esq., and the other named *Carrington*. A correspondent, who has given his name, says that where one favourable case can be pointed out, he can name twenty to the contrary.

By another letter, we are informed that the apprentices attached to Mr. G. H. Townshend's property, in Clarendon, have expressed their determination to leave the estate on the 31st July, and that they will be in Spanish Town on the morning of the 1st of August.

In the Despatch of August 13, we find a letter of a different character. It mentions a grand dinner given to Sir Lionel Smith by the negroes of the Caymans estate, at which two or three hundred of the latter sat down, and feasted the governor with turkeys, hams, turtle, and all sorts of luxuries; and states that his excellency was obliged to return the compliment by asking some of the principal coloured gentlemen to dine with him.

The Despatch seems inclined to exonerate the negroes from all blame, in refusing to work, &c. except that of being led away by "Baptist emissaries," who persuade them to insist on higher wages than the planters are willing to give. It states, moreover, that in several places the labourers have agreed to work, and that in others there was a probability of their coming to an agreement with their employers. On the whole it admits that they are well disposed at heart, and that their emancipation has not been attended by any overt aggressions, as was expected.

The Morning Journal gives a different account. It says that the result of the intelligence from the country, generally, is that the change has commenced auspiciously—that the labouring population have been quiet and peaceable—and that there is every hope of a favourable issue to the only difference of opinion, that respecting the rate of wages. It recommends moderation to them and patience to the employers, and to both a sincere disposition to forget the past and accommodate themselves to the new state of things before them.

In short, it is evident enough that the great work of emancipation has been effected with as little trouble or evil consequence of any kind as could reasonably be expected.

### HAVERFORD SCHOOL.

The semi-annual examination of the students will be continued on second and third day next, the 10th and 11th instants.

Parents and others interested in the school are invited to attend.

Copies of the order of examination may be had at the office of "The Friend."

9th mo. 8th.

### SELECT SCHOOLS.

The boys' school on Orange street, will open on second day, the 10th of ninth month. Samuel Auld, late teacher of the mathematical department in Friends' Academy in this city, has been appointed principal; the elementary school will continue under the care of Abraham Rudolph, and the Latin and Greek languages will be taught, as heretofore, by a competent instructor.

Parents who design sending their children to these schools are respectfully requested to enter them early.

8th mo. 11th.

Died, in this city, 5th of the 4th month, 1838, after a lingering illness, which she bore with Christian patience and resignation, SUSANNA NORTH, in the 71st year of her age. A week and retiring in her disposition, she was little known except among her immediate friends. Her hope and trust were fixed upon the Lord Jesus, the unconquered Captain of our Salvation, and we believe the blessing pronounced by Him upon the pure in heart, is applicable to her. "Mark the perfect man, and behold the upright, for the end of that man is peace."



*Extracts from the Letters and Journal of Daniel Wheeler, now engaged in a religious visit to the inhabitants of some of the islands of the Pacific ocean, Van Dicman's Land, and New South Wales, accompanied by his son, Charles Wheeler.—PART III.*

(Continued from page 352.)

18th of 2d mo. Some time back my mind was attracted towards preparing something like an address to be left with those in authority, that bear rule over the inhabitants of these islands, which might serve to remind them at a future day that I had not omitted to warn them of those evils, which, if suffered to continue, would undermine every effort to improve their condition, both civil and religious. The conversation which took place last evening seems to have opened the way for something further, at the same time confirmed me in believing myself required to draw up and leave some written document, as ability might be afforded for the clearance of myself towards them.

20th of 2d mo. Before retiring to rest, I began to feel a little towards the evening meeting at the Mariners' Chapel to-morrow, and the love of the gospel glowed in my heart so encouragingly, that a willingness was at once begotten, to give up to a meeting being appointed on my account.

21st of 2d mo. (First day.) This morning I received a note written at seven A. M. from the American preacher, offering his place of worship for an evening meeting. On solidly considering the subject with, I believe, an honest desire to do the will of my gracious Master, I did not feel easy to let the opportunity pass away without availing myself of it; therefore in due time sent written information, in order to insure its being held as a Friends' meeting. In the course of the day our sailors were assembled twice for devotional purposes, and in the evening they attended the public meeting appointed to be held at a quarter past seven o'clock, an hour best adapted to the climate and the people. The meeting was larger than looked for, as the weather was showery; a number of strangers were present, who had arrived two days previously in a ship from Boston, the most seriously inclined part of the residents, several branches of the missionary establishment, with an increased number of sailors, and many of the islanders. We sat long in silence, but under a feeling solemn beyond comparison, which chained down opposing spirits.

When the time came for me to stand up, I had to contrast the difference between the worship of Almighty God under the Jewish dispensation in the outward temple, with that of the gospel in the inner temple of the heart; altogether spiritual, because "God is a spirit, and they that worship him must worship him in spirit and in truth." How can we so expressively manifest our fear and love, in approaching the presence of infinite purity, as in solemn, awful silence: in humble watchfulness of mind endeavouring to detect and suppress every creaturely desire? Words are inadequate, and not essential in the performance of worship to Him who is a Spirit, for

his Holy Spirit searcheth all things; the most hidden and secret thought is known to this all-penetrating, all-searching power: no offering is acceptable to him, but what he himself prepares, for "the preparation of the heart in man, and the answer of the tongue, is of the Lord;" and the entire prostration of the will of the creature, under the preparing, sanctifying influence of his Almighty power, constitutes the pure, unadulterated offering, which, free from human contrivance and performance, rises a spiritual sacrifice, rendered acceptable to God, through the Holy Spirit of the Lord Jesus Christ in the heart, the great and everlasting High Priest of our profession. The people were called upon to behold what manner of love the Father hath bestowed upon his creature man, that we should become his sons: for who can comprehend the greatness of that love, wherewith "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Who can contemplate the fulness and extent of love like this, and not feel a grateful tribute to arise of "thanks be unto God for his unspeakable gift." My soul longeth that all mankind may become acquainted with the preciousness of this costly gift. It is the same and no other than that of which the blessed Saviour testified in that memorable and instructive conference with the Samaritan woman, when he condescended to answer her question of, "How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria?" for the Jews have no dealings with the Samaritans. "If thou knewest the gift of God," our Lord replied, "and who it is that saith unto thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou this living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life. The poor woman perceiving the great advantage of possessing water, of which "he that drinketh shall never thirst," said, "Sir, give me this water that I thirst not, neither come hither to draw." Her expectation thus raised, and her understanding opened more and more to discern from what followed, that she had met with One, from whom nothing was hidden, and that knew all that was in her heart; and perceiving that he was a prophet, and from enquiry having elicited for the lasting benefit of all mankind, that "the hour was come, that the true worshippers shall worship the Father in spirit and in truth;" confounded and self-convicted, concluded by saying, "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things;" when the Lord of life and glory was pleased to reveal himself, telling her, "I that speak

unto thee am he." From what she had heard and felt, she could not for a moment doubt, but leaving her water-pot, went her way into the city to proclaim his power, and declare him to her brethren with, "Come, see a man which told me all things that ever I did: is not this the Christ?" I was strengthened to make a solemn and confident appeal to all present, that had attained to years capable of serious thought and reflection, if they had not at seasons heard the voice of this "unspeakable gift," bringing to their remembrance "all things that ever they did," in order that they might repent, return unto God, and live for ever. This is the grace that brings salvation; in this we must all believe—to this we must all come, and hearken and obey its teachings. The above, although only a part, is the substance of the whole of what was declared amongst them: the people were very attentive, as has been uniformly the case at every meeting.

24th of 2d mo. This afternoon the "Columbia" barge and "Beacon" steam-vessel prepared to proceed to the Columbia river. Before sailing, they were furnished with a supply of tracts, those printed for Friends, the Religious Tract Society, and a number of temperance tracts, which were received with apparent kindness. The crews of those vessels are the most profligate that have visited the port of Honolulu since our arrival; they are both in the employ of the London Hudson Bay Company.

25th of 2d mo. Held our week-day meeting as usual, which proved a low, striped and barren season; but we must be content to suffer with a suffering Lord; and truly the state of the people in this place is affectingly dark: the prince of darkness reigns unmasked; the lives and conduct of the major part of the white residents declare it openly, to whom these remarks principally allude. Specimens of all the books, pamphlets, &c. which have issued from the mission press were sent us a short time ago, accompanied by the following note:—"We send by your young man a copy of all the books that are printed, with the exception of the New Testament, which will be ready for delivery in a week or ten days. Please to accept them as a token of our esteem and approbation of the motives which have induced you to visit these ends of the earth."

26th of 2d mo. To-day visited the school of half-white boys. As our calling there was altogether unexpected, there could have been no contrivance whatever to show off to the best advantage. Sixteen boys were present: we heard them read, spell, and answer a variety of questions, and saw specimens of their writing. This school has been established rather more than three years, and although no great progress has been made by any of the scholars, yet when the habits in which they have been trained are considered, and the beneficial examples they are daily and almost hourly exposed to when at home, of drinking, swearing, gambling, and every evil that can well be conceived or imagined, it is only surprising that they are as they are. Several of the parents are grog-sellers, and

keepers of gambling-houses. Some of the children are the offspring of the principal inhabitants, American or English, on the father's side, who live with native women, but unmarried. In point of intellect these children are equal to any in the world, and some of them particularly quick and intelligent, but none more so than one true-born native boy, but adopted by a white resident, from supposed motives of policy. On hearing them read some manuscript verses on "a little boy that never told a lie," and another "against committing sin," I perceived something gathering upon my mind, and told the master that I wished to say a few words before we separated, as we might never meet together again. I wished them fully to understand the knowledge they were acquiring by the instruction afforded, would be no benefit in reality, but render their condemnation greater, unless obedience kept pace with it, reviving the Saviour's words, "If ye know these things, happy are ye if ye do them." That reading those verses on "a little boy that never told a lie," or those "against committing sin," even if they had them off by heart, would be of no avail to them, if they gave way to telling lies, or to committing any other sin; for "Nothing that is unclean, nothing that is impure, that worketh an abomination, or maketh a lie," shall enter the kingdom of heaven. That the only way to escape falling into temptation, is at all times, as much as may be, to consider ourselves in the presence of Almighty God, who sees and knows all our actions, and the most secret thoughts of the heart by his Holy Spirit, which searcheth all things, even the deep things of God; every imagination of our thoughts are known to him, nothing can be hid. That some of them were old enough to know when they did wrong, either in telling untruths, or when in any way they committed sin; that they then felt uncomfortable and unhappy in themselves; that these are the reproofs of the Holy Spirit for sin and disobedience, and if attended to would lead to life, and to this I wished them to take heed,—That the Lord loveth an early sacrifice: he delighteth to regard it. That they must have heard what the voice of wisdom saith in the Holy Scriptures; "I love them that love me, and they that seek me early shall find me." That they could not begin too soon to seek an acquaintance with the Lord's Holy Spirit in their hearts, that so they might become wise. That the great end and object of all teaching and all learning, should be to make wise unto salvation. The boys were very attentive, and behaved in a solid manner. We remained until the school was dismissed, and then returned on board. In the evening were detained on shore until after nine o'clock, by a violent storm of thunder, lightning, and rain.

29th of 2d mo. Yesterday (*first day*), collected the crew twice in the cabin for devotional purposes: our intervals of silence were solid and consoling. This afternoon came in the "Gryphon," Captain Little, from St. Blass, bringing intelligence from America, via Panama, in sixty-eight days, of

the destruction by fire of a large proportion of the city of New York.

1st of 3d mo. Having completed an address to those who bear rule over the inhabitants of the Sandwich Islands, and in order to procure a translation of the same into their language, it seemed best to consult the senior missionary on the subject, who after having perused it, very kindly undertook to translate it himself, to be in readiness to lay before the king and chiefs when convened for the occasion, in the course of a day or two.

11th of 3d mo. This morning Hiram Bingham came on board to say we were expected this evening at his house, as Kinau, the governing chiefess, with her associates and the king himself, would be there; that my address would probably be read. May the Lord incline their hearts to render unto him his due.

(To be continued.)

For "The Friend."

#### INTERESTING NARRATIVE.

The following interesting narrative, with an epistle addressed by the individual to whom it relates to his congregation, lately appeared in a pamphlet printed in Manchester.

*Extract from a private letter from Petersburg.*

Pastor G—— was a Roman catholic priest, and came to Petersburg about the year 1819 or '20. He was placed in the church of that denomination. Very soon his preaching attracted great attention, and began to be attended by many protestants and also Greeks. One might almost compare the effect produced with that of the day of Pentecost; for though they spake not with other tongues, they became new creatures; indeed, most of the Germans, and many of the Swedes here, who are pious, date their conversion to his instrumentality. Of course such preaching could not be long without persecution from his own church; and it ran so high that the emperor, Alexander, was obliged to sign papers for his departure from the country, testifying at the same time his private regard, by sending him a carriage and money for his journey, and assuring him of his continued esteem and friendship. His removal was a terrible, but needful blow to the new converts, who were many of them looking up too much to him. His rooms were crowded with weeping visitors, and every preparation was made by them for the comfort of his journey; and when he arrived at Berlin, he found (unknown to himself) drafts for money packed amongst his linen. His removal was a great blank. The people knew not what to do. Go to hear their former ministers they could not, because they were not pious; therefore some kept alone, others fell back, others joined the Norwegian congregation, some attended the English chapel, and a very considerable number resolved themselves into a meeting, which is yet held twice in the week. Pastor G—— was a man of prayer; and it is no uncommon thing for him to spend whole nights so engaged. He is the counselor and father of many Christians, with whom

he corresponds. It was he who recommended the *silent meeting* which continues to be held.

*Epistle of Pastor G——, (dated 12th mo. 1831.)*

"One thing is needful."—Luke x. 42.

The Lord Jesus Christ went about seeking the lost sheep of the house of Israel, and entered into such houses as he knew would gladly receive him, nay, wait for him. Such was the house of Lazarus. He and his sisters were glad when the Master came to take up his abode with them. Nevertheless, they were very different characters, and our Lord was not alike satisfied with each. Martha received him into her house, but Mary received him into her heart; and this receiving him into the heart pleased him much more than receiving him into the house. Martha was cumbered about much serving, in order to entertain him well; to do much for him; to do much to him; Mary let (the Master) do much for her heart; she let him be active, who alone is able to work effectively; she sat at his feet; she listened to him, and eagerly fixed in her heart his sweet words and sacred doctrine. Martha disturbed herself and the whole house, and had no advantage from the Master's presence. Moreover, she was displeased, and complained that he did not care that her sister had left her to serve alone. Upon this the Master decided, and said, "Martha, Martha, thou art troubled about many things, but Mary hath chosen that good part which shall not be taken from her." It is therefore decided beyond dispute, that the best thing both for time and eternity, is to receive Jesus, not only into the *house*, but into the *heart*; to be not only active for the spreading of his kingdom, but before all be clothed with the Spirit of Jesus; to have intimate communion with him in prayer; yea, to participate of his nature. Alas! there are more Christians like Martha than like Mary; more outward runners in the kingdom of God, than *still people*, who are acquainted with Jesus by a secret exercise before him in silent prayer. There are more who ramble about in outward activity, who never penetrate into the nature and Spirit of Jesus. These, like Martha, have so much to prepare for him, that they have no time to feed upon him. They have in their prayers and devotions so much to say to God, that there is not a moment left to hear a word from God, and to receive the impressions of his Spirit. All their religion consists in outward exercises, in verbal prayers, in singing, going to church, receiving the Lord's supper, in frequenting religious meetings, in disputing about doctrines, and obtaining a head knowledge of Jesus, and leading others to the same. This keeps them in continual restlessness, and unfits them for, and disinclines them from, sitting at the feet of Jesus. They would render to him many services, but they do not suffer him to minister to them, although he says, "I came not to be ministered unto, but to minister."

Whoever only asks in his devotions, and waits not to receive; whoever talks only to God, and allows not time for him to answer;

whoever is only active for God, and does not suffer God to work in him, he is a busy, restless Martha, who does not act as is well-pleasing in the Divine sight. Whoever will let Jesus be all in all in his heart, sits down at his feet, and receives all impressions, all motives from him; whoever is led and governed by him, and says with Samuel, "Speak, Lord, for thy servant heareth;" or as David, "I hear what the Lord speaketh in me;" or as Paul, "I live no more, but Christ liveth in me;" such a man is like Mary, as an inward-christened Christian; he has chosen "the one thing needful;" the good part which shall never be taken away. I read a few days ago of a newly converted heathen, a Birman, who recently died, and who used to go four times a-day into *secret retirement*, to seek communion with Jesus. At the same time he was outwardly very active for him, whom he carried in his heart; for he endeavoured to bring others of his countrymen to the same experience. This man united both Mary and Martha. Let us then do what pleases Jesus, for this alone will endure. Let us act thus at home, abroad, in retirement, or fulfilling the duties of our calling; for while sitting in inward feeling at his feet, he will make known to us his will, and guide us on our way. If we wish that our lives should be fruitful, all must be done in him, with him, and by him; for "without him we can do nothing." We are commanded to put on the Lord Jesus; to walk in him; and to become like him. How can we perform this, if we become not acquainted with him, if we seek not to be filled with his sweet presence? He desires to be with us continually, even to the end of the world. Wilt thou let the blessed of the Lord stand at the door? What shall be in thy heart if he is not there? We give the best room in the house to our most valued friend; then should not the Lord have the heart, and dwell there? Wilt thou not seek to abide near him as much as possible? Thou receivest the visits of thy friends; and shall he, thy salvation, stand afar off? What is man without Jesus? miserable, poor, blind, dead. Oh! that the great and deep word of the Lord, "*without me ye can do nothing*;" oh! that this truth might wholly penetrate us! that all our actions might visibly show that we were influenced by it. How few choose it; therefore, all they have will be taken away, because their works are not done in him. We are to be *Jesus-minded*; we are to think, to speak, and to be silent, to suffer, to do, and to leave undone, as he would have done. How can this be, if we sit not at his feet; if we abide not in him; if we have not communion with him? It is by much intercourse we begin to resemble the friend whom we most love. Whoever does not live night and day with Jesus, does not spend all his spare minutes in sweet retired communion with him, that man does not know Jesus, and it is impossible he should speak one word, or do one action, *Jesus-like*. All he does will be self-activity, self-righteousness, and as the prophet Isaiah says, "filthy rags." We ought to be clothed in his righteousness, to put on his covering. Do we wish

to have his clothing, without him? will we take his garment and leave him without? would that be practicable? No! no! He does not give his own without himself. It is he, and he only, that will satisfy me. Such was the song of one of our forerunners, in one of our hymns. Satan will take away this fine garment, if it be only the righteousness of Christ, which thou hast borrowed or stolen, in merely imputing it to thyself, without laying hold of Christ himself; moreover, he will mock at thee, if he does not find Christ within the garment. When he sees and finds Christ there he is defeated, and from thence he lies.

The nature of Jesus cannot be produced even by the most skillful man; it can only be worked in us by Jesus himself, and that must be within the heart. What benefit can I derive from a Saviour, a friend, or a physician with whom I have no intercourse? what can I learn or receive from him? Let us, therefore, my beloved children, when Jesus comes again to Bethany, not only immediately receive him into our houses, but show him into the cabinets of our hearts; and there falling at his feet, seize him wholly. Let him do his own work within us, while we are all ear, all hunger after him, in order to receive of his mind, of his nature, and of his Spirit. Let us be founded upon Him that can never be taken from us. Who will take it, when Christ is here, who intercedes for us? What is more happy than the communion of the heart with Jesus? What is there that carries along with it so much of its own reward? What an honour and a glory to live in fellowship with Jesus; to sit at his feet; to hear living words from his lips; and to be taught, strengthened, and enlightened by him. Verily, this is to have conversation in heaven; for as soon as he dwells in us, heaven is in us, and we are in heaven. May the Lord of the heavens, who still seeks hearts like Mary's, grant us grace to become, all of us, like her! Amen.—*The Irish Friend*.

#### EXPOSITION OF THE FAITH OF FRIENDS. *On the Divinity and Offices of our Lord and Saviour Jesus Christ.*

(Continued from page 341.)

GEORGE WHITEHEAD.

"And now, dear friends, let us consider the only begotten Son of God, our blessed Lord Jesus Christ, and what confession and honour is given unto him in Holy Scripture, both respecting his eternal Deity and perfect manhood, and coming therein manifestly in due time, which I mention in order to clear us, the people termed Quakers, from the unjust imputations of our adversaries, one while with denying the Divinity, another while with denying the humanity of Christ, or both, as some have done; and to prevent all occasions of doubts or disputes about the same matter, I refer you and all concerned to the Scriptures following, viz.—

"Isa. vii. 14. The Lord himself shall give you a sign, behold a Virgin shall conceive and bear a SON, and shall call his name IMMANUEL.

"A prophecy of Jesus Christ, respecting his birth of the virgin, as a man child, and his being Emmanuel, God with us, or in us.

"Isa. ix. 6. For unto us a child is born, a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end.

"An excellent prophecy and testimony of Jesus Christ, respecting his birth as a man child, and his divine wisdom and Deity, as Mighty God, the Everlasting Father, &c.

"Mic. v. 2. and Matt. i. 23. and ii. 1. But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that shall be ruler in Israel, whose goings forth have been from of old, from everlasting.

"Showing that Christ existed, as to his Divinity, before he was born in Bethlehem in Judah.

"John ch. i. to ver. 14. In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God; all things were made by him, &c. Read to ver. 14. And the Word was made flesh, and dwelt among us; and we beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth.

"Rom. i. 3, 4. Concerning his Son Jesus Christ, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. And Rom. ix. 5. Whose are the Father's, (speaking of Israelites), and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.

"Hence, that Jesus Christ his being truly man and the Son of God, and God over all, thus declared; 1st, respecting his manhood, 'tis said of him, Luke ii. And the child grew and waxed strong in spirit, and was filled with wisdom, and the grace of God was with him. And when twelve years old, and found in the temple among the doctors, hearing them and asking them questions, all that heard him were astonished at his understanding and answers, Luke ii. 40. 42. 46, 47, and 52. And Jesus increased in wisdom and stature, and in favour with God and men: O wonderful child! and most excellent heavenly man! He has left us a blessed example, in order to follow him, and to grow in his grace and wisdom, by the help of his Holy Spirit and power.

"Consider also, that by the wondrous works and miracles, that Christ wrought on earth by the power of God, he had great adoration and honour in many hearts; and so do his great and spiritual cures, which by divine light and power, he has wrought and worketh on many souls in this day: glory and honour to his name for ever. See Ps. x. 3. and xlvii. 7. Isa. xliii. 6, 7. John xi. 25, 26. Ephes. ii. 1, &c.

"There's no cause to question, Christ, the Son of God, whom he hath highly exalted, having a name given him above every name,

whereunto every knee shall bow, &c. Phil. ii. 9. Surely the Mighty God, or God over all, &c. is a name, yea, a power divine, above every other name.

"Ephes. iii. 9. Colos. i. 16. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. For by him were all things created, that are in heaven and that are in earth, visible and invisible, &c.

"As God created all things in heaven and in earth, visible and invisible, &c. by Jesus Christ; this speaks his being the eternal Wisdom, Power, and Word of God, John i. 3. Rev. xix. 13.

"See likewise Heb. i. 1, 2. God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

"Then the Son of God was before the worlds were made; to which agrees Heb. xi. 3.

Through faith we understand, that the worlds were formed by the Word of God.

"See also John v. 21, 22, 23. As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will; for the Father judgeth no man; but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father: he that honoureth not the Son, honoureth not the Father which hath sent him.

"How can any so honour the Son, who count him only a mere man?

"John xvii. 5. And now, O Father! glorify thou me, with thine own self, with the glory which I had with thee before the world was.

"These were Christ's own words and testimony, in his prayer to the Father.

"See 1 John v. 20. How the true God and eternal Life is ascribed to the Son as well as to the Father, who are one, John x. 30.

"It is also observable, the children of Israel, who were all baptised unto Moses, in the cloud and in the sea, that they did all eat the same spiritual meat, and did all drink of the same spiritual drink, for they drank of the spiritual rock, that followed them, or went with them, and that rock was Christ, 1 Cor. x. 2, 3, 4.

"And this was long before Christ came in the flesh; Christ was and is the Rock of ages, and Foundation of many generations, both before and after his coming in the flesh.

"Now, dear and well beloved friends, forasmuch as, ever since a people, we have believed in Christ as the true Light, and his coming in the flesh; these Scripture testimonies of him, as to his divinity and manhood, are recited, rather in defence of our Christian faith and holy profession, against our adversaries, unjustly rendering us no Christians, than to suppose any deficiency on your parts relating thereunto."

ISAAC PENNINGTON.

The preface to a tract, entitled "A Quest-

tion to the Professors of Christianity," &c. begins thus:—

"This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. Whom did the Father send? Did he not send the Son of his Love? From whence did he send him? Did he not send him out of his own bosom? Whether did he send him? Did he not send him into the world, to take upon him a body, and glorify the name of the Father, doing his will therein? He laid down his glory, stripping himself of the form of God, and appearing in habit as a man, in their manner, with their garment upon him, in which, as a servant, the Seed, the Heir of all, served the Father; and now his work being as good as done, he looks back at the glory which he had laid down for the Father's sake, looking up to the Father, for the restoring of it to him again. 'I have glorified thee on the earth,' saith he, 'I have finished the work which thou gavest me to do, and now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was,' John xvii. 4, 5."—Vol. iii. p. 25.—1667.

(To be continued.)

#### STRIKING ANECDOTE.

*Christian Principle.*—A slave in one of the islands of the West Indies, who had originally come from Africa, having been brought under the influence of religious instruction, became singularly valuable to his owner, on account of his integrity and general good conduct. After some time, his master raised him to a situation of some consequence in the management of his estate; and on one occasion, wishing to purchase twenty additional slaves, employed him to make the selection, giving him instruction to choose those who were strong and likely to make good workmen. The man went to the slave market, and commenced his selection. He had not long surveyed the multitude offered for sale, before he fixed his eye intently upon one old and decrepit slave, and told his master that he must be one. The master appeared greatly surprised at his choice, and remonstrated against it. The poor fellow begged that he might be indulged; when the dealer remarked, that if they were about to buy twenty, he would give them the old man in the bargain. The purchase was accordingly made, and the slaves were conducted to the plantation of their new master; but upon none did the selector bestow half the attention and care he did upon the poor old decrepit African. He took him to his own habitation, and laid him upon his own bed; he fed him at his own table, and gave him drink out of his own cup: when he was cold, he carried him into the sunshine; and when he was hot, he placed him under the shade of the cocoanut trees. Astonished at the attention this confidential slave bestowed upon a fellow-slave, his master interrogated him upon the subject. He said, "You could not take so intense an interest in the old man, but for some special reason: he is a relation of yours, perhaps your father?" "No massa," answered the

poor fellow, "he no fader!" "He is then an elder brother!" "No massa, he no my brother!" "Then he is an uncle, or some other relation?" "No massa, he no be of my kindred at all, nor even my friend!" "Then," asked the master, "on what account does he excite your interest?" "He my enemy, massa," replied the slave; "he sold me to the slave dealer; and my Bible tell me, when my enemy hunger, feed him; and when he thirst, give him drink."—*Cal. Chris. Obs.*

*Preservation of Apples.*—The following practical observations, contained in a letter from Noah Webster, Esq., have been published in the Massachusetts Agricultural Repository:

It is the practice with some persons to pick apples in October, and first spread them on the floor of an upper room. This practice is said to render the apples more durable by drying them. But I can affirm this to be a mistake. Apples, after remaining on the trees as long as safety from the frost will admit, should be taken directly from trees to close casks, and kept dry and cool as possible. If suffered to lie on the floor for weeks, they wither and lose their flavour, without acquiring an additional durability. The best mode of preserving apples for spring use, I have found to be, the putting of them in dry sand as soon as picked. For this purpose, dry sand in the heat of summer, and late in October put down the apples in layers, with a covering of sand upon each layer. The singular advantages of this mode of treatment are these: 1st, The sand keeps the apples from the air, which is essential to their preservation. 2d, The sand checks the evaporation or perspiration of the apples, thus preserving in them their full flavour—at the same time any moisture yielded by the apples, (and some there will be,) is absorbed by the sand; so that the apples are kept dry, and all mustiness is prevented. My pippins in May and June, are as fresh as when picked: even the ends of the stem look as if just separated from the twig.

*Coffee in the Desert.*—It is astonishing what effect the smallest portion of the strong coffee made by the Arabs has; no greater stimulus is required in the longest and most arduous journeys. It is universal throughout the East, but more used by the Arabs of the desert than by any other class; they will often go without food for twenty-four hours if they can but have recourse to the little dram of coffee, which, from the small compass in which they carry the apparatus, and the readiness with which it is made, they can always command. I can vouch for both its strengthening and exhilarating effect; it answers these purposes better than I can conceive it possible a dram of spirits could do to those who indulge in it.—*Major Skinner's Adventures in the East.*

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# THE FRIEND.

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For "The Friend."

## WAR AND MILITARY TRAINING.

I met some time ago with a little book at the store of Henry Perkins, of this city, which I should like to introduce to the acquaintance of the readers of "The Friend." It is on the subject of peace, in the form of dialogues between two lads, admirably adapted to the comprehension of children, while it contains matter worthy the consideration of older heads.

Perhaps the shortest and best way to give a proper idea of it will be to transcribe one of the dialogues as a sample. I select the fourth, because it touches on a point that seems to have sometimes puzzled even heads reputed wise after the wisdom of this world; viz: the inconsistency and absurdity of obtaining exemption from military service, when objected to on conscientious grounds, by rendering an equivalent; a thing which has long seemed very plain to the simple Quaker. There is, to him, a contradiction involved in the very expression of the contrary sentiment, and it is pleasing to know—such is the progress of truth—that it is now no longer the Quaker alone, who has enlisted under the only Christian banner—that of the Prince of Peace—in defence of this important principle.

The little work under consideration is one of the evidences of this progress. It is a republication from "The Youth's Cabinet, by the Bowdoin street Young Men's Peace Society," of Boston; an association, and a city which contain no members of our religious community.

### DIALOGUE IV.

#### On Preparation for War.

Frank.—Oh, William, there is to be no school to-morrow, and I am going on the common to see the review. Robert says there will be more than twenty companies. Which do you belong to?

William.—I don't belong to any of them.

F.—Don't you I thought every body over eighteen years had to train.

W.—You are right in thinking that the

law requires me to train; but I refuse to do it, because I think it is wrong.

F.—Wrong to train! I never heard of such a thing before; what makes it wrong?

W.—Do you know what the training is for?

F.—Yes. It is to prepare for—oh, now I remember what you said about war the other day. You mean that because war is wrong, it is wrong to prepare to make war, don't you?

W.—Yes, that seems to me to be perfectly sound reasoning. Apply the same principle to something else, and you will see it as clearly as I do. If it is wrong to sell rum, it is wrong to store a shop with it, and apply for a license, and hang up a sign—Spirits sold here. If it is wrong to issue counterfeit money, it is also wrong to engrave the plates for it, imitate the signatures, and carry the bills about with you ready for use. Does not this appear plain?

F.—Yes.

W.—Then if it is wrong for me ever to kill a man, it is of course wrong to take a gun and make a business of learning how to kill him.

F.—But almost every body else trains.

W.—That is their affair. I am sorry they do so, but I cannot prevent it. Every man must decide according to the dictates of his own conscience, and mine tells me not to train.

F.—Please tell me once more the reasons that make it wrong to train and go to war.

W.—With great pleasure. And if you attend carefully you may understand and remember them.

Training is learning how to make war.

Making war necessarily implies killing men.

Killing men is the very opposite of loving them, and must therefore be always wrong, because loving all men is one of the plainest things commanded in the Bible.

It is wrong to learn, or prepare ourselves, to do any thing wicked.

Training is preparing ourselves to do something wicked, namely, to kill men.

Therefore training is wrong.

F.—I should think that proved it to be wrong. But I thought they could compel you to train, whether you wanted to or not.

W.—That would be a difficult matter. How would they go to work to compel me to buy a gun and cartridge box to-morrow morning, and go to the common, instead of going to my store as usual?

F.—I thought they could prosecute you if you did not go.

W.—Very well. Then according to your own account, I can choose which I please, either to train or to be prosecuted. I prefer the latter.

F.—But they will put you in prison.

W.—Very well. Still I have the choice of training or going to prison, just which I like best. This is not compulsion; and I had much rather go to prison than train.

F.—Oh, William! Go to prison!

W.—Certainly, Frank. And I hope you would go to prison, if necessary, rather than deliberately do something you knew to be wrong. I see you are shocked at the idea of a prison, because you think that none but bad men are put there. But men have sometimes been sent to prison for being good, and when that is the case, it is no shame, but rather an honour.

F.—But do men ever go to prison rather than train?

W.—Yes. A friend of mine was put into Levertt street jail last year for that very reason. I went to see him there two or three times. He was confined in the prison about a week.

F.—Was he not very dull and miserable?

W.—On the contrary, he was remarkably cheerful. He carried his books and papers there, and occupied himself pleasantly in reading and writing. And above all, he carried with him a good conscience, which can make even a jail pleasant.

F.—But is every body put in jail that refuses to train?

W.—No. Many people escape by paying a fine.

F.—Why then should you not pay the fine?

W.—I do not think it would be right. These fines are paid to the companies, and go to support the military system. I must not escape doing a wicked thing by paying other people to do it for me.

F.—Robert told me the other day that the Quakers do not train. Is that true?

W.—Yes. They are excused by law from military service, on the ground that they have conscientious scruples against it.

F.—But if you have the same scruples, why should you not be excused too?

W.—There is no good reason why I and all who think thus, should not have the same exemption.

F.—But how came the Quakers to be excused at first?

W.—They were not excused for a great many years, and they suffered a great deal of persecution for refusing to perform military duty; but they endured it all patiently, never consenting to do what they thought wrong, and at last the government got tired of persecuting, and an act was passed to exempt them. Patient perseverance almost always gains the victory in the end.

F.—Do you think other people will ever be excused in the same way?

W.—I hope so. But it is of little consequence which way human laws decide, so long as our duty is clearly pointed out by God's law. We must persevere in obedience to that at all hazards.

NOTE.—The Quaker doctrine is not fully stated above. The objection made to the fine is, that it goes to support the military system. But were it otherwise appropriated—even to some laudable object—the consistent Christian could not pay it. For if the law of man has no right to make us violate the law of God, neither has it a particle more right to make us pay for obedience to God. The principle is wrong, and we cannot comply with a wrong principle and be held guiltless.

For "The Friend."

#### ECCLESIASTICAL HISTORY.

George Waddington, M. A., fellow of Trinity College, Cambridge, and prebendary of Fering, in the Cathedral Church of Chichester, England, says in his Ecclesiastical History, that, "The early years of the church of Corinth are not free from reproach; but we observe that they are distinguished rather by the spirit of dissension and contumacy than by that of immorality—it retained the vices of the Greek character, after it had thrown off those of the Corinthian. Cephas and Apollos divided the very converts of the apostle, and about fifty years afterwards, the disunion had so far increased, as to call for the friendly interference of the church of Rome."

Apollos was eloquent and mighty in the Scripture, and he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ. "And when he was disposed to pass into Achaia, the brethren wrote exhorting the disciples to receive him." In the course of his travels he came to Corinth, and there it would appear many of Paul's converts were caught by his eloquence and scriptural knowledge, and fell into "envying, and strife, and divisions," so that the apostle rebuked them as being carnal, and walking as unregenerate men; and that they "might learn not to think of men above that which is written, that no one be puffed up, for one, against another."

Of the character of the members of the early church, Waddington says, "Every Christian society provided for the maintenance of its poorer members, and when the funds were not sufficient for this purpose, they were aided by the superfluities of more wealthy brethren. The same spirit which preached the gospel to the poor, extended its provisions to their temporal necessities; and so far from thinking it any reproach to our faith that it first addressed itself, by its peculiar virtues as well as precepts, to the lower orders of mankind, we derive from this very fact our strongest argument against those who would persuade us that the patronage of kings was necessary for its establishment; it rather becomes to us matter of pious exultation, that its progress was precisely in the opposite direction. By far, the majority of the early converts were men of low rank; and their numbers were concealed by their obscurity, until they became too powerful to

dread persecution. Every step which they took was upward. Until the middle of the second century, they could scarcely discover among their thousands one learned man. From the schools they advanced into the senate, and from the senate to the throne, and they had possessed themselves of every other office in society, before they attained the highest. It is important to attend to this fact that we may not be misled; it is important to observe, that the basis from which the pyramid started up was the faith and constancy of the common people—the spirit of the religion, and the earliest government of the church, was popular; and it is in its earliest history, that we find those proofs of general moral purity on which we now dwell with the more pleasure, because in the succeeding pages, the picture will never again be presented to us."

The first ministers of the gospel were "ignorant and unlearned" fishermen, and so little respect had their converts for wealth, that none of them said that "ought of the things which he possessed was his own," and "distribution was made unto every man according as he had need." The great "majority of the early converts were men of low rank." They received the truth into simple humble hearts, and so long as its power held dominion there, the love of the world in its various deceptive aspects was excluded. Christianity was a despised religion at that day. Its advocates and its possessors were the "common people." When men of wealth, learning, and high rank in the world embraced the profession, corruption soon defaced the purity of its character. "As it rose in rank, (says Waddington,) it lost that perfect equality among its members which formed the very essence of its original and best character—false learning corrupted its simplicity, and wealth undermined its morality. If it gained in prosperity and worldly consideration, it resigned the native innocence and freshness of childhood."

"We are far from intending to assert that any sudden demoralisation or violent apostasy from its first principles took place in the church in the third century—far from it—we feel even strongly assured that it still continued to embrace the great proportion of whatever was truly virtuous and excellent in the Roman Empire. But in closely attending to its history, we observe that it becomes thenceforward the history of men, rather than of things; the body of the church is not so much in view, but the acts of its ministers and preachers are constantly before us. We read little of the clergy of the two first centuries; they appear to have discharged their pastoral duties with silent diligence and disinterested piety. We learn their character, for the most part, from the effects of their labours; and we find its ample and indisputable record in the progress of their religion, and in the virtues of their converts."

How correspondent with this picture of the early Christian church is that of some religious societies which have risen since that period. Their founders and first members were men of sincere and honest hearts, deeply

engaged for their own salvation and the reformation of the Christian church from errors it had fallen into. Personal aggrandisement formed no part of their purpose. They were often men of little worldly possession, and congenial spirits drew to them, and enlisted in the same holy cause. Persecution and obloquy farther refined them, and kept them chaste to a disinterested object. But when wealth, and ease, and fame enviered and recommended them to the worldly Christian, their zeal for holiness and the simplicity of vital religion flagged and declined, and finally vanished, and ostentatious ceremony, formal praying and eloquent or learned discourses, were substituted for the fruits of the Holy Spirit, humility, self-denial, and steadfast walking with God.

Q.

For "The Friend."

#### Charity in judging of others recommended.

The following extracts from a well known writer, after having been read again and again, appear to the undersigned to be so peculiarly adapted to the present state of the Christian community, and so suitable for the pages of "The Friend," that he has transcribed and forwarded them, in the hope that the editor will take the same view, and cause them to be published in that journal.

8th mo. 1838.

M. R.

True indeed it is, that to take up our daily cross and follow Christ is difficult, and painful to the natural man; for it costs us an unconditional surrender of our secret fancies, and of many of our favourite habits of thinking and acting. But Jesus has commanded us to pluck out the offending right eye, or to cut off the offending right hand, and cast it from us; because it is 'profitable' for us that 'one of our members should perish,' and not that our 'whole body should be cast into hell.' And let it be remembered, that the grace of Christ is sufficient for us—that if we freely open our hearts to him, he will so change our feelings by the influence of his spirit, that we shall account his yoke easy, and his burden light, and his cross our highest happiness—And what will be the practical result? First, an abstinence from all things unlawful; secondly, such a pursuit of things lawful as is completely subordinate to the higher purposes of our being; and thirdly, the cordial devotion of all the talents bestowed on us to the service and glory of God.

The necessity of a *decided mind* in religion is awfully manifest by the fact, that in the descriptions given by our Lord and his apostles of the day of judgment, no middle state is recognised. All men will then find their place either on the right hand or on the left hand of their judge, and will finally discover that they are the heirs of the blessing or of the curse. Is there not abundant reason to fear, that except he *now repent*, the man who weakly divides his affections between God and the world, and rests contented with only a *little religion*, will then be numbered among the "unprofitable" servants.

Independently, however of this appalling consideration, the signs of the present times peculiarly demand *decision* in matters of religion.

ligion. The powers of light and darkness are in a very conspicuous manner arrayed against each other. Infidelity and iniquity are lifting up their heads on high, and gathering their forces together; and, on the other hand, scriptural religion is gradually diffusing itself among men. If we continue in that divided mind which is ever marked by weakness and instability, we now appear to be in greater danger than ever, of being carried away captive by the influence of the wicked. But if we give up *all* for Christ, and win the Saviour for ourselves, nothing will eventually harm us. Our cause is righteousness; and though our numbers may not be large, our captain is unconquerable.

May both the writer and the reader of these pages be found, in every day of darkness and dispute, clearly ranged on the side of Christ—and the peaceful yet all-prevailing banner of the Holy One of Israel.

To the more serious and decided professors of Christianity, I address myself under feelings of peculiar diffidence; but I trust I may be permitted briefly to allude to some of the dangers with which the church of Christ appears to be surrounded.

Were I asked what I deemed to be the most common temptation to which, in the present day peculiarly, Christians are exposed, I should be inclined to reply—the substitution of *strong opinion* for that *deeply felt religious principle* by which alone the mind can be preserved in tenderness, humility, and love to God and man. The importance of sound and orthodox views of Christianity cannot indeed be too highly estimated; because it is our bounden duty to believe the truths which our Heavenly Father condescends to reveal to us; and because it is chiefly through the medium of these views that the heart of the believer is rightly affected towards God.

Nevertheless, experience amply proves that the theory of religion may be embraced, and may even assume in the mind a very definite shape—with an outline perhaps somewhat more marked and rigid than Scripture warrants—while all that is practical and lovely in the character of the Christian continues at a low ebb. It is the frequent device of Satan to transplant the religion of the believer from the *heart to the head*; and this device is one with which our corrupt nature is ever prone to co-operate—For it is infinitely more easy to think and talk correctly on religious subjects, than to cultivate a deep sense of our own vileness, to submit to the heart-searching operation of the Holy Spirit, and to walk in the narrow path of self-denial.

Hence it sometimes happens that a high religious profession is blemished by a conformity to the world—by self-indulgence—by "covetousness, which is idolatry"—and above all, by a hot and unsubdued temper. Even when engaged in defending the great doctrines of the gospel, Christians are sometimes tempted to lay aside that meek and quiet spirit which becomes their profession, and in the place of earnest, faithful appeals to those whose faith in Christ is defective, to make use of offensive names and contemptuous accusations.

That all these infractions of the spirit of Christianity are extremely unfavourable to its progress in the world, is a point which admits no question; for there is probably nothing which has a stronger tendency to encourage the prevalence of infidelity, than the various inconsistencies of believers. Far indeed am I from insinuating that the generality of serious Christians do not bring forth much of the fruit of righteousness—enough to afford an evidence that their religion is of divine origin. But might we not add strength and clearness to this evidence by aiming at a higher standard in our conduct and conversation? Ought not our light to shine with a greater degree of purity and brightness? Ought we not to "*adorn* the doctrine of God our Saviour *in all things*?" Ought we not to "*be blameless and harmless*, the sons of God without rebuke, in the midst of a crooked and perverse nation?"

That opinionative mind, however, which sometimes usurps the place of principle, with respect to the essentials of Christianity is chiefly prone to fix itself on points which are non-essential and doubtful. Many such points are treated of in the present day, as if they were just as certain, and almost as vital, as the truth that God exists, and as the cardinal, saving, doctrines of the gospel.

In making this remark I do not so much refer to matters connected with modes of worship and church government, as to questions on which, independently of all sectarian classifications, *individuals* are found to entertain very different sentiments. Such questions, for example, are the nature and character of the millennium—its near or distant approach—the continuance of miraculous gifts in the church—the outward and personal reign of the Messiah—and the probable period of his coming.

Whatever we may think on these and similar subjects, we ought surely to exercise a holy watchfulness that we may never exaggerate their importance, or suffer our minds to be filled with them, to the exclusion of indispensable truth as well as of practical godliness. If we would experience preservation from such a danger, we must dwell in humility before God, and seek the rectifying influence of the Holy Spirit, who, while He teaches us to value every part of divine truth, will never fail to unfold it to our understandings, and impress it on our hearts, in its *just and unalterable* proportions.

When those questions in religion which are not essential, assume in our minds an undue magnitude and certainty—whether they be the distinctions of sects, or only of individuals—the frequent consequence is a harsh judgment of our brethren, and a breach of that love and charity which ought always to bind together the members of the militant church. Never, perhaps, was there a period, when the exhortation of Paul was more seasonable than in the present day. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all *lowliness and meekness, with long suffering, forbearing* one another in love,

endeavouring to keep the *unity of the Spirit* in the bond of peace."

Let us remember that Christ is even now our Almighty and ever present King, who rules over his children by his Spirit; and that as we obey it dictates we shall learn to imitate the example of Jesus himself. Now *charity, brotherly love and humility*, are the virtues, in reference to which, above all others, this perfect pattern is proposed to us in Scripture. "This is my commandment that ye love one another, as I have loved you." "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 to you."—"Now the God of patience and consolation grant you to be *like minded one towards another* according to (or after the example of) Christ Jesus." "Let nothing be done through *strife or vain glory*, but in lowliness of mind; let each esteem others better than themselves; *let this mind be in you which was also in Christ Jesus*," &c.

The principles which are common to all sound and devotional Christians, are of infinite strength and efficacy—amply sufficient to unite, in holy fellowship, multitudes who entertain very different opinions on subordinate questions in religion. In this union, under the providence and grace of God, lies the strength of our cause. May it never be severed! And may the happy period be hastened when pure and primitive Christianity shall abound in the world, and reign triumphant in the hearts of all men!

#### MODES OF SLANDER.

From a late publication of the American Tract Society.

Slander often consists merely in *signs or significant actions*. There may be calumny in an expression of the countenance; in a hint, or intendo; in an altered course of conduct; in *not* doing what you have been wont to do, staying away from a neighbour's house, or withholding some accustomed civility. You may both give pain to the heart of your brother, and awaken strong prejudice against him, by a lofty air, a nod of the head, a turning out of the way, a glance of the eye, a shrug, a smile, or a frown. This method of slandering, the Psalmist appears to have deprecated, when he prayed, "Let not them that are mine enemies wrongfully rejoice over me, neither let them *wink with the eye* that hate me without a cause." You may avoid committing yourself by words, which might be quoted to your disadvantage, and perhaps subject you to the discipline of the church, and yet slander your brother grievously in the sight of God. You may *insinuate* more to his injury, by a mysterious or distrustful look, or by silence when you ought to speak, than you could have done in a prolonged conversation. Nay, you may be aware of this, and it may be your purpose to convey by *signs* more than you dare express in words.

Another covert method of slander is by *listening to the calumnies of others without expressing your disapprobation*. "There are," says one, "not only slanderous throats,

but slanderous *cars* also; not only wicked *intentions*, which engender and brood lies, but wicked *assents*, which hatch and foster them." It was a mixture of the Emperor Domitian, that such as give ear to slanderers are worse than slanderers themselves. No retailer of scandal ever tells his story without watching to discover, either in your countenance or your remarks, how you receive it. Hence it is often in your power to arrest it before it proceeds any farther. In many cases this may be done simply by a look of disapprobation, and surely ought to be done, at whatever sacrifice. "The north wind," says Solomon, "driveth away rain, so doth an angry countenance a back-biting tongue." Austin, it is said, had an inscription on his table, the import of which was, that no one should ever have a seat there who would be guilty of detraction.

Again, if you may incur this guilt by listening to the calumnies of others, much more may you do it by repeating them. Your sin, in this way, may be greater than the original offence. Your station may be more prominent, and your means of rendering a false report injurious, far greater. It may originate perhaps with a discarded and angry servant, whom few or no one would believe. But when taken up by you, and reported, it goes out endorsed with your authority; and for the mischiefs which result from it you are justly responsible. "Where no wood is," says the wise man, "the fire goeth out; so where there is no talebearer, the strife ceaseth."

Nor does it certainly palliate your guilt, that you report it with an air of regret; you "hope it is not so;" you "do not tell it for truth;" "it is only what you have heard." This may be but a device to shield your own reputation, while you hurl a poisoned arrow at your brother's.

Nor does it render you less criminal, that the malignant tale be substantially true. By the canon of Christ, it is lawful to "speak evil of no man." And it is no less slanderous in his sight to proclaim your brother's faults injuriously and uncalled for, than to charge him with faults of which he is not guilty. It is not enough that you speak the truth of others; you are required to speak it "in love."

An adroit method of some for propagating calumny, is by asking questions. "Have you heard," say they, of this or that fault in one whom it is their purpose to malign? "Is it true" that he has done this or that? Their design in making these enquiries is malevolent, and so far slanderous. They wish to originate a train of thought, to the injury of the person of whom they speak; to give a hint which shall awaken curiosity, and occasion further enquiry. It is a base method employed for drawing out and making public, through the agency of another, what they are afraid or ashamed to be considered the authors of themselves.

Akin to this cowardly expedient is that of bestowing hypocritical praise. You commend a man, perhaps in the presence of a known enemy, for qualities to which his pretensions are very doubtful. You extol, it may be, his

benevolence and liberality, before those who you know will not believe you, and who will be prompted by your insidious praise to speak of his parsimony. How often is this done for no other purpose than to elicit expressions of dislike in the hearing of others, at once to injure another in their opinion, and gratify the enmity of one's own heart.

#### PASSAGES IN HUMAN LIFE.

BY WM. HOWITT.

In my daily walks in the country, I was accustomed to pass a certain cottage. It was no cottage *orne*—it was no cottage of romance. It had nothing particularly picturesque about it. It had its little garden, and its vine spreading over its front; but, beyond these, it possessed no feature to fix it in the mind of the poet, or a novel writer, and which might induce him to people it with beings of his own fancy. In fact it appeared to be inhabited by persons as little extraordinary as itself. A good man of the house it might possess, but he was never visible. The only inmates that I ever saw, were, a young woman, and another female in the wane of life, no doubt the mother.

The damsel was a comely, fresh, mild looking cottage girl enough—always seated in one spot—near the window, intent on her needle. The old dame was as regularly busied, to and fro, in household affairs. She appeared one of those good housewives, who never dream of rest except in sleep. The cottage stood so near the road, that the fire at the farther end of the room showed you, without being rudely inquisitive, the whole interior, in the single moment of passing.

A clean hearth and a cheerful fire, shining upon homely, but neat and orderly furniture, spake of comfort; but whether the dame enjoyed, or merely diffused that comfort, was a problem.

I passed the house many successive days. It was always alike, the fire shining brightly and peacefully—the girl seated at her post by the window—the housewife going to and fro, catering and contriving, dusting and managing.

One morning as I went by, there was a change, the dame was seated near her daughter, her arms laid upon the table, and her head upon her arms. I was sure that it was sickness which had compelled her to that attitude of repose—nothing less could have done it. I felt that I knew exactly the poor woman's feelings. She had felt a weariness stealing upon her—she had wondered at it, and bore up, hoping it would pass by—till, loth as she was to yield, it had forced submission.

The next day, when I passed, the room appeared as usual—the fire burning pleasantly, the girl at her needle, but the mother was not to be seen; and on glancing my eye upward, I perceived the blind close drawn in the window above. It is so, I said to myself, disease is in its progress. Perhaps it occasions no gloomy fear of consequences, no extreme concern—and yet, who knows how it may end? It is thus that begin those changes that draw

out the central bolt, which holds together families—which steal away our fireside faces, and lay waste our affections.

I passed by, day after day. The hearth was the same—the fire burning, the hearth beaming, clean and cheerful, but the mother was not to be seen; the blind was still drawn above.

At length I missed the girl—and in her place appeared another woman bearing considerable resemblance to the mother, but of a quieter habit. It was easy to interpret this change: disease had assumed an alarming aspect—the daughter was occupied in intense watchings, and caring for the suffering mother—and the good woman's sister had been summoned to her bedside, perhaps from a distant spot, and perhaps from her family cares; which no less important event could have induced her to elude.

Thus appearances continued some days. There was a silence around the house, and an air of neglect within it; till, one morning, I beheld the blind drawn in the room below, and the window thrown open above. The scene was over—the mother was removed from her family, and one of those great changes effected in human life, which commence with so little observation, but leave behind such lasting effects.

*Danish Watchman.*—It is a custom worthy our notice, that the Danish watchman, as he goes his round at beat time, stops occasionally and puts up a prayer to God to preserve the city from fire. He also warns the inhabitants to be careful of their candles.

This is quite right to join prayer to God with our own carefulness, and our own carefulness with prayer to God.

Flacour, in his history of the Island of Madagascar gives us a sublime prayer, used by the people we call savages—"O Eternal! have mercy upon me, because I am but a speck—O Most Mighty! because I am weak—O Source of Life! because I draw nigh to the grave—O Omniscent! because I am in darkness—O All-sufficient! because I am nothing."

*Laconic Message.*—From the minutes of the assembly of Pennsylvania, 10th mo. 15th, 1710. "Governor's message to the assembly."

"Friends: Your union is what I desire; but your peace and accommodating of one another is what I must expect from you; the reputation of it is something, the reality much more. I desire you to remember and observe what I say. Yield in circumstances to preserve essentials: and being safe in one another, you will always be so in esteem with me. Make me not sad, now I am going to leave you, since it is for you as well as for your friend and proprietary and governor,

WILLIAM PENN."

Many have the talents which would make them poets if they had the genius. A few have the genius yet want the talent.



*Extracts from the Letters and Journal of Daniel Wheeler, now engaged in a religious visit to the inhabitants of some of the islands of the Pacific ocean, Van Dieman's Land, and New South Wales, accompanied by his son, Charles Wheeler.*—PART III.

(Continued from page 396.)

12th of 3d mo. Soon after sunset last evening, we repaired to Hiram Bingham's, where the whole of the company expected assembled, with some others. After tea the address was introduced, and read in the native language. The greatest attention was manifested by the principals present, and a solemn feeling prevailed over us. Shortly after the reading was finished, one of the females proposed that it should be printed, which was confirmed by Kinau, and appeared to be the mind of all the parties concerned. Unless this is done, it is scarcely probable that the end intended and hoped for, will be answered as to the future rulers of these islands. Kinau remarked, that it was very easy to understand. Having done what I believed to be my part, I can peacefully leave the result to Him, who alone can make it subservient to every purpose for his own praise and glory, and the well-being of the workmanship of his hands. The following is a copy of the address.

*Address to the Rulers of the Sandwich Islands.*

"As the present and eternal well-being of the inhabitants of the Sandwich Islands is often the fervent and ardent desire of my heart, my attention has of late been arrested to the consideration and belief, that it will be best for me to leave behind a written memorial, which under the blessing of the Almighty parent of the whole human family, 'the God and Father of our Lord Jesus Christ,' might have a tendency to remind the governing chief and his associates in authority, or those into whose hands the control and government of these islands may be entrusted at a future day, of their great responsibility and indispensable duty to God, to themselves, and to the people over whom they preside.

"In order to draw down the blessing Divine both upon prince and people, or upon rulers and people, let it never be forgotten or lost sight of, that 'he that ruleth over men must be just, ruling in the fear of God.' The fear of God should be the foundation-stone upon which every Christian government ought to be erected: upon this only it can stand secure and proper. This fear 'at once makes it safe and permanent, because it 'is clean, enduring for ever;' for where the true fear of God prevails over every other consideration, the heart is kept clean and watchful against every temptation to let self-interest or partiality bear sway, either on behalf of ourselves or others, when decrees or laws are made or enacted, or when judgment is called for between man and man; and impartiality is the life of justice, as justice is of government.

"When, every thing is conducted in this fear in the sight of God, divested of partiality and every sinister motive whatever, without feeling any painful sense or evidence of condemnation after a decision of importance is come to, (and every case is important because

it demands strict justice,) then have we confidence towards him, inasmuch as our duty is performed towards him, and justice has assuredly prevailed; and having done our duty towards God in this decision, it is done also to ourselves and to the people. 'But if our heart condemn us, God, who knoweth all things, is greater than our hearts;' and we may rest assured that such a decision is not in righteous judgment: it hath not been come to in his fear, nor in that love which is first of all due to him, and then to our neighbour or brother, as unto ourselves. This love would not fail to prompt us to do unto others, as we would that others should do unto us; and for want of this, an unjust decision has been made, for which we are condemned by the Lord's holy and pure witness in our heart; it has been made contrary to the commandment in the old law, and also to the benign principle and precept of the glorious gospel, both which are distinguished by the heaven-born characteristic of love to God, and love to man. 'God is love, and he that dwelleth in love, dwelleth in God, and God in him:' such are the excellent of the earth, and compose the blessed in heaven: they are come 'to the spirits of just men made perfect,' and are fit to rule over men: their judgment is just and righteous; they rule 'in the fear of God.'

"The religion of Jesus at once qualifies a man for every station of life in which it pleases Almighty God to place him, but it must be the ever-blessed truth in possession, in the inward parts, which alone can safely guide out of all error into all truth, and make us to know wisdom. A mere profession only will avail us nothing, being destitute of the true fear and love of God, demonstrated by good works; and faith is the root of all, for without this we cannot please God; nor can we fear and love that in which we do not believe. The Saviour of the world was holy, harmless, humble, meek, and lowly; just, merciful, and full of love; yea, love itself personified when among us, to teach what we should do when he was gone. But he is amongst us still, and in us too, an ever-living and perpetual preacher of the same grace, by his Holy Spirit in our consciences; and by this alone kings and others, whose province it is to rule over men, are qualified to promote amongst the people whatsoever things are true, honest, just, pure, lovely, and of good report, and where these are the fruit and works produced, such a government and such a people would be lovely indeed to every beholder.

"But now let us examine whether our justice is complete in the fear and love of God, and to our fellow-men, lest we should be deceiving ourselves and endangering the well-being of our own immortal souls, while those we are ruling over shall be finally admitted, with Abraham, Isaac, and Jacob, into the kingdom of God, and ourselves thrust out: 'For whoever shall keep the whole law, and yet offend in one point, is guilty of all:' in like manner, 'he that is unjust in a little,' is at once upon a level with him who is unjust in much. And although we may be faithful

and strictly just in the administration of the laws themselves, without partiality or respect of persons; yet, if these laws are such as to sanction covetousness on the part of rulers, and allow them to grind the faces of the poor by unwarrantable oppression and extortion, to uphold and support themselves in vice, luxury, and extravagance, then this calculation may be safely made, that sooner or later the oppressed people will take the reins of that government into their own hands, and rule in their turn after the same example of injustice and oppression, which have been set before their eyes, and under which they have so long groaned and suffered, unheeded and unregarded, unless the merciful and righteous Lord should please, in wondrous compassion, to gather them to himself from the face of the earth, and permit strangers and foreigners to possess these fruitful islands, which for want of firmness and justice on the part of the rulers, towards God, to themselves, and the greatly injured aborigines of the soil, are rapidly establishing themselves upon it, and prosecuting commerce, some branches of which are obviously pernicious. Therefore, they who rule over men must be just, ruling in the fear of God; and where they are happily thus ruling, they will be truly great, and their reign glorious; every act of injustice will be avoided: love, joy, peace, and comfort will prevail in the land; the population, instead of diminishing, will increase and multiply abundantly, and the blessing of the Lord will rest upon it.

"Happy those rulers (said a wise man) who are great by justice, and that people which are free by obedience: and they who are just to the people in great things, and humour them oftentimes in small ones, are sure to have and keep them from all the world. The members of an obedient well regulated family, treated with every act of affectionate kindness, never meet with any home so sweet as their own; besides, long experience and holy example tell us, that goodness raises a nobler passion in the soul, and begets and gives a more exalted sense of duty, than cruelty, oppression, and severity. Sore and heavy judgments are denounced by the Most High in the Scriptures of truth, against oppression, and oppressors of the poor, and him that hath no helper. 'He that oppresseth the poor is a reproach to his Maker; but he that honoureth him hath mercy on the poor;' and the justice and mercy of rulers should shine conspicuously over all their actions. 'The wicked and unjust man and the oppressor, have their portion and inheritance appointed of the Lord,' and it is declared, they shall receive it of the Almighty: if his children be multiplied, it is for the sword, and his offspring shall not be stified with bread; those that remain of him shall be buried in death, and his widows shall not weep: though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver.' The Israelites were sorely oppressed in their day, but what was the result? the destruction of Pharaoh and all his followers. If the poor

people of this island and the surrounding ones are grievously oppressed, either by burdensome claims or taxation, they that rule over them cannot be just, ruling in the fear of God; and however they may reconcile these things to their own consciences for a time, the Lord's righteous judgments will assuredly overtake them: He will plead the cause of the poor and the oppressed with a mighty hand and stretched out arm; and will rid them of their oppressors for his great name's sake. Now, that justice and judgment in which the Lord delighteth, will at once loose the bands of wickedness, undo the heavy burdens, let the oppressed go free, and break every yoke of exaction and extortion. The people would then enjoy the comforts and blessings which the Lord in mercy hath bountifully showered down upon them; they would then feel an interest in the welfare of their neighbours, and in their country at large; but if afflicted by the pressure of heavy burdens, every feeling of sympathy and social interest is benumbed; they have nothing to lose and nothing to gain, and it matters little to them who are their rulers; they can scarcely be worse off than they are. Without their privileges as men and brethren are consulted and respected, the profession of Christianity is but mockery; instruction only serves to show them that their rulers are not just, and ruling in the fear of God: therefore their pretensions to religion are vain, and more calculated to produce disgust and abhorrence at its restraints, than piety, virtue, and holiness.

"Although much has been said, and might still be said, yet it all centres in one point at last: 'He that ruleth over men must be just, ruling in the fear of God;' and such as are desirous of ruling in his fear, can only be advised to take counsel of him on every occasion, by invariably consulting the holy witness in their own heart, which will neither flatter nor deceive. If we are truly desirous of obeying the royal law, of doing to others as we would ourselves be done unto, let us endeavour to place ourselves in the situation of others, and act for them as if acting for ourselves, in all cases and at all times, without partiality or respect of persons, whether rich or poor, high or low, bond or free, old or young, stranger or friend, for the same justice is due to all. It would be presumptuous and assuming, as altogether in vain, for any individual to take upon himself to advise in matters which involve so great responsibility as that of ruling over men, beyond that of referring all parties to the righteous and only true and safe principle of justice in the fear of God. To fear God and keep his commandments is the whole duty of man in every station upon earth, from the loftiest prince to the humblest peasant; and the way to fear him is, for all of us to bring every thought, word, and deed to the light of his Holy Spirit in the secret of the soul, and to watch and pray, and wait in this light, to know his holy will, which would clearly discover whether the action or transaction we are about to undertake and engage in, or decide upon (whether rulers or people, for the

question bears on all, and the light shines in all), is done or committed in the fear of God, and in obedience to his commandments, which are, that we should love him above and before all, and our neighbour as ourselves. If we do not act upon these in faithfulness and truth, our heart will condemn us, because what we do is not done in the fear of God, who is greater than our heart, and knoweth all things. But if our heart condemn us not, then have we confidence toward him, and whatsoever we ask we receive of him, because walking in his fear, and keeping his commandments, and doing those things which are pleasing in his divine sight. From the best observation I have been able to make, whilst hearing the sentiments of persons high in authority over these islands in addition to an evidence upon my own mind abidingly sealed, I am thoroughly convinced by their own remarks upon things of the highest concernment, that they know well enough: for 'that which may be known of God is manifest in them, God hath showed it unto them; to the praise and glory of his grace. All that is wanting on their part, is a constant dwelling near to this precious gift of God in their own hearts, watching unto prayer; 'praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance.' Then their councils and deliberations will be blessed: they will be qualified to judge righteous judgments at all times, and in all cases, against every false tongue, even to the giving 'the living child to its own mother;' and no weapon formed against them by Satan or his agents shall be suffered to prosper, for the Lord Most High will be their 'shield, and their exceeding great reward.'

"It is an evident sign of a corrupt and unchristian government, when any of its subjects are permitted to suffer persecution, either directly or indirectly, on the score of religious dissent from any particular established form, so long as the public peace is undisturbed, as the 'sword of the magistrate should be a terror only to evil doers, but for the praise of them that do well.' By their fruits ye shall know them.' To persecute others because they do not see or think as ourselves, is the sure and hateful mark, which can never be mistaken, of the false church, over which the devil presides in full power. But the true church, whose holy head is the Lord Jesus Christ, never persecuted any, but 'suffereth long and is kind; beareth all things; believeth all things; hopeth all things; endureth all things; rejoiceth not in iniquity, but rejoiceth in the truth, its sure and immovable foundation;' love and mercy being the chief corner-stone, upon which no other principle shall ever be displayed than that of doing to others as we would that all men should do unto us.

"Let none consider me an enemy because I have spoken the truth. I pray that the foregoing hints may be accepted in a measure of the same love as they are written by one who desires the eternal salvation of all mankind."

"DANIEL WHEELER.  
On board the Henry Freeling, in the harbour of Honolulu, 1st of 3d mo. 1836. Sandwich Isle, Oahu."

For "The Friend."

EXPOSITION OF THE FAITH OF FRIENDS.

—  
On the Divinity and Offices of our Lord and Saviour Jesus Christ.

(Continued from page 392.)

ISAAC PENNINGTON.

In his "Incitation to Professors," &c. he thus writes:—

"Now this we have often found, that this our testimony hath not been received in the same spirit and love, wherein it hath gone forth; but the enemy, by his subtlety, hath raised up jealousies concerning us, and prejudices against us, as if we denied the Scriptures and ordinances of God, that Christ that died at Jerusalem; professing him only in words, to win upon others by, but denying him in reality and substance.

"To clear this latter, (for my heart is only, at this present, drawn out concerning that,) we have solemnly professed in the sight of the Lord God, who hath given us the knowledge of his Son in life and power, these two things.

"First, That we do really, in our hearts, own that Christ, who came in the fullness of time, in that prepared body, to do the Father's will, his coming into the world, doctrine, miracles, sufferings, death, resurrection, &c. in plainness and simplicity of heart, according as it is expressed in the letter of the Scriptures.

"Secondly, That we own no other Christ than that, nor hold forth no other thing for Christ, but him who then appeared and was made manifest in flesh."—Vol. iii. p. 59.—1667.

In replying to the charge that the Society of Friends denied that Christ who died at Jerusalem; as well as the benefits of his sufferings and death, "and set up a natural principle within instead thereof," Isaac Pennington says—

"To remove this out of the minds of the honest hearted who in the guidance of God might light on this paper, I shall open my heart nakedly herein, viz.—

"First—We do own that the Word of God, the only begotten of the Father, did take up a body of the flesh of the Virgin Mary, who was of the seed of David, according to the Scriptures, and did the will of the Father therein, in holy obedience unto him, both in life and death.

"Secondly—That he did offer up the flesh and blood of that body, though not only so; for he poured out his soul, he poured out his life, a sacrifice or offering for sin, (do not, oh! do not stumble at it; but rather wait on the Lord to understand it; for we speak in this matter what we know;) a sacrifice unto the Father, and in it, tasted death for every man; and that it is upon consideration, and through God's acceptance of this sacrifice for sin, that the sins of believers are pardoned, that God might be just, and the justifier of him which believeth in Jesus, or who is of the faith of Jesus."—Vol. iii. p. 83.—1667.

In his "Observations concerning the Priesthood of Jesus Christ," he says—

"Observation 1.—Who is the Apostle and High Priest of our profession? It is Jesus Christ the Son of God, whom God hath appointed Heir of all things, by whom he made the worlds, and who is the express image of his Father's substance, &c. Heb. i. and iii. 1.

"Observation 2.—Why this High Priest was to suffer death? which was, that he might taste death for every man, and so, through suffering, become a perfect Saviour, or perfect Captain of salvation, to all the sons that were to be brought by him to glory, Heb. ii. 9, 10."—Vol. iv. p. 121.

"Mark; Christ was not only to die, and so offer up a sacrifice of atonement, but he was also to make reconciliation by it, ever afterwards for his children, in case of transgression, whenever occasion should be. So saith John, 'If any man sin, we have an Advocate with the Father, to plead for the forgiving and blotting out of the sin, and he is the propitiation, (or reconciliation), for our sins,' as the old translation renders it, 1 John ii. 1, 2."—Page 122.

"Observation 16.—That this High Priest needeth not to offer many sacrifices to atone by, as the priests under the law needed to do often: for he was a perfect Priest, and offered up one perfect, spotless sacrifice; and 'is a propitiation for the sins of the whole world,' vii. 27, 28."—P. 124.

In a work entitled "The Holy Truth and People Defended," &c. he thus answers the charge of denying redemption by the blood of our Lord Jesus Christ, viz.—

"And as for denying redemption by the blood of Christ, oh! how will he answer this charge to God, when none upon the earth, as the Lord God knoweth, are so taught, and do so rightly and fully own redemption by the blood of Christ, as the Lord hath taught us to do! For we own the blood of the Lord Jesus Christ, both outwardly and inwardly; both as it was shed on the cross, and as it is sprinkled on our consciences; and know the cleansing virtue thereof in the everlasting covenant, and in the light which is eternal; out of which light, men have but a notion thereof, but do not truly know nor own it."—Works, vol. iii. p. 234.—1672.

In reply to Thomas Hicks, who accused him of esteeming the blood of Christ no more than a common thing, he says—

"Herein he represents me wicked, and makes me speak, by his changing and adding, that which never was in my heart, and the contrary whereto, I have several times affirmed in that very book, where those several queries were put, out of which he forms this his own query, giving it forth in my name. For in the tenth page of that book, beginning at line third, I positively affirm thus: That Christ did offer up the flesh and blood of that body, though not only so, for he poured out his soul, he poured out his life, a sacrifice or offering for sin, a sacrifice unto the Father, and in it, tasted death for every man; and that it is upon consideration, and through God's acceptance of this sacrifice for sin, that the sins of believers are pardoned, that God might be just, and the justifier of him who believeth in Jesus, or who is

of the faith of Jesus. Is this common flesh and blood? Can this be affirmed of common flesh and blood? Ought not he to have considered this, and other passages in my book, of the same tendency, and not thus have reproached me, and misrepresented me to the world? Is this a Christian spirit; or according to the law or prophets, or Christ's doctrine? Doth he herein do as he would be done by? Oh! that he had a heart to consider it!"—Vol. iii. p. 407.—1675.

In the preface to this reply to the aspersions of Thomas Hicks, Isaac Pennington says—

"I have had experience of that despised people [the Quakers] for many years, and I have often heard them, even the ancient ones of them, own Christ both inwardly and outwardly. Yea, I heard one of the ancients of them, thus testify in a public meeting, many years since, that if Christ had not come in the flesh, in the fulness of time, to bear our sins, in his own body on the tree, and to offer himself up a sacrifice for mankind, all mankind had utterly perished. What cause then have we to praise the Lord God for sending his Son in the likeness of sinful flesh, and for what his Son did therein?"—Vol. iii. p. 403.—1675.

In the postscript to a work, entitled "Remarks upon some passages in a book, entitled 'Antichrist's Transformations within,'" &c. we find the following, viz.—

"First, as to his [Jefferey Bullock's] main controversy with Friends about the Christ that died at Jerusalem, he affirming, that neither justification nor condemnation is by him, and reproaching Friends as having gone back to the professors' Christ and Saviour, who died without the gates of Jerusalem; this is in my heart to say—

"Is Christ divided? Is there one Christ that died without the gates of Jerusalem, and another that did not die? Or is it not the same Lord Jesus Christ who died without the gates of Jerusalem, according to the flesh, and yet was then alive in the Spirit? Do we affirm that the Godhead died? No—we do not so much as affirm that his soul died, as he doth, page 19, but according to the flesh he died; that is, he who was the resurrection and the life, laid down his life, and took it up again according to the commandment of his Father.

"Thus we have been taught of God to believe, and thus to hold it forth. And we have no other Justifier, Condemner, Saviour, or Intercessor, than He that laid down the life of the body, offering it up a sacrifice to his Father without the gates of Jerusalem. 'Who is he that justifieth? Is it not God, in and through him? And who is he that condemneth? Is it not Christ that died? And where did he die? Was it not without the gates of Jerusalem? Yea, rather that is risen again,' &c. Rom. viii. 33, 34."—Vol. iv. p. 370.—1675.

#### HUMPHREY SMITH.

In an essay, entitled "The Sufferings and Trials of the Saints at Evesham," he relates a conversation between himself and a priest, in which the following questions and answers occur:—

"Then the priest asked if I were justified by the blood of Christ?"

"Answer. Yea.

"Question. Are you justified by that blood of Christ that was shed at Jerusalem?"

"Answer. By the blood of Jesus Christ, the Son of the living God, who was the express image of his Father's glory, in whom dwelt the fulness of the Godhead really; who suffered at Mount Calvary, by Jerusalem, for sinners, and I justified."—1655.

#### GEORGE BISHOP.

Replying to the charge, that "the drift of Friends' doctrine was, that Jesus Christ, who suffered at Jerusalem, is not he who justifies us from our sins, and shall procure our acquittal with God at the last judgment, and so finally save us; but that a Jesus in us, or in our own persons, must accomplish these things for us;" he says—

"It is false: 'tis neither their doctrine, nor the drift of it. It is thy lie, with which to slander them is the drift of thy book. But this is that which they declare and witness, viz. That there is no salvation, no justification, no righteousness, but in Christ Jesus; who by one offering for ever perfected those that are sanctified; who saith, without me ye can do nothing; whose church saith, 'Thou also hast wrought all our works together in us.'"—Page 71, 72.—1656.

#### EDWARD BURROUGH.

In "A Declaration to all the world of our Faith, and what we believe who are called Quakers," published in 1653, I find the following:—

"Again, concerning Christ, we believe, that he is one with the Father, and was with him before the world was; and what the Father worketh, it is by the Son; for he is the arm of God's salvation, and the very power and wisdom of the Creator, and was, is, and is to come, without beginning or end.

"And, we believe, that all the prophets gave testimony of him, and that he was made manifest in Judea and Jerusalem, and did the work of the Father, and was persecuted of the Jews, and was crucified by his enemies, and that he was buried, and rose again, according to the Scriptures.

"And, we believe, he is now ascended on high, and exalted at the right hand of the Father for evermore; and that he is glorified with the same glory, that he had before the world was; and that even the same that came down from heaven, is ascended up to heaven, and the same that descended is he that ascended.

"And we believe, even that he that was dead, is alive, and lives for evermore; and that he cometh, and shall come again, to judge the whole world with righteousness, and all people with equity, and shall give to every man according to his deeds, at the day of judgment, when all shall arise to condemnation or justification; he that hath done good shall receive life, and he that hath done evil everlasting condemnation."

From a work, entitled "Satan's Design Defeated," &c. I extract the following:—

"They utterly renounce the doctrine of justification, by the imputation of the righteousness of Christ, or by the obedience he performed, or sufferings he sustained or underwent, in his own person without us.

"Answer. This is partly true, and partly a lie. We do indeed renounce the profession of justification, by the imputation of Christ or his righteousness performed without men, by men while they are in the degenerated estate, and unconverted, and unreconciled, and unborn again; for by such profession of justification, many deceive their souls: But yet, we say, that righteousness is imputed to us, and reckoned unto us, who believe in Christ and have received him; even the obedience and sufferings, that he performed without us, is ours, who have received him within us, and witness Christ in us, and therefore we are not reprobates; yet we do acknowledge, he wrought perfect righteousness by obedience and sufferings, without us, and that righteousness is ours, by faith; which faith, hath received Christ to dwell in us; and he and his righteousness, his obedience and sufferings, we enjoy in us, in spirit; if any can receive it, let them; for that he wrought righteousness, this is acknowledged: but who have a part in this righteousness, that is disputable."—Pages 515, 516.—1659.

For "The Friend."

#### HYMN.

COMPOSED AFTER A SUCCESSFUL OPERATION FOR CATARRH.

"One thing I know, that, whereas I was blind, now I see."  
St. John, ix. 25.

FATHER! allow the tears to flow,  
Of joy, of gratitude to Thee,  
That this most glorious truth, I know  
"That I was blind, but now I see."

As when the FIAT from thy lips,  
Called, from the depths of darkness, light,—  
THY WILL, the terrible eclipse,  
Has banished from my shadowed sight.

I see, once more, the teeming earth  
In all its garniture of pride;  
And living waters, gushing forth  
From many a green hill's sunny side.

The rich reward the harvest gale,  
I see on every fertile plain;  
And my own river's gentle wave,  
Still gliding onward to the main.

I see the beams of rising day,  
Through golden mists of morning glance;  
And in the noontide's fervid ray,  
The rippling brook's bright waters dance.

I see the moon's pale crescent crown  
With lumbent light the heights of heaven;  
And the deep forest-shadows, brown,  
Faint gilded by the star of even.

And oh! far sweeter—as they rise  
Groped over group—it is to see,  
In many a dear one's kindling eyes,  
The answering glance of sympathy.

Oh! when by Power divine, unsealed,  
To vision burst these orbs of sight,  
How every object stood revealed  
In robes of beauty and of light!

The varied scenes around me brought,  
The fair, the beautiful, the grand,  
All from one wondrous picture, wrought  
By thine, the mighty Master's, hand.

Touched by the prophet's mystic staff,  
The rock, where springs imprisoned lay,  
The liberated waters laugh  
And sparkle in the morning ray.  
So may this stony heart o'erflow,  
"Touch'd by thy power, with praise to Thee,  
For this most precious boon, to thee,  
"That I was blind, but now I see!"

ORATOR.

\* Exodus, xvii. 6.

## THE FRIEND.

NINTH MONTH, 15, 1838.

\* We are not aware that there has been any later intelligence relative to West India emancipation than the accounts to which we referred last week. On a closer examination of those varying statements, we perceive no reason to justify gloomy apprehensions as to the result; but on the contrary, many indications that upon the whole the process is going on happily and unattended with any serious difficulties or disturbance. Complaints indeed are made of refusal to work on the part of the labourers in several districts of Jamaica, and in some other islands, but this in nearly every case appears to be owing to a disposition to insist upon higher wages than the planters are inclined to give.

The following is an extract from a letter published in the Herald of New Haven, Ct., the writer of which, it is stated, was formerly a lawyer in Brattleboro', Vt., highly esteemed for intelligence and piety.

Extract of a letter from a gentleman connected with a mercantile house in this city, to a friend, dated

BARRABOES, Aug. 2, 1838.

Yesterday's sun rose upon eight hundred thousand freemen, on whom and their ancestors the badge of slavery had rested for two hundred years. It was a solemn, delightful, most memorable day. I look upon it as a matter of exceeding thankfulness, that I have been permitted to be a witness to it, and to be able to speak from experience and from observation, of the happiness to which that day has given birth. The day had previously been set apart by proclamation of the governor "as a day of devout thanksgiving and praise to Almighty God for the happy termination of slavery." The thanksgiving and praise were most truly sincere, heartfelt, and general. It was an emancipation, not merely of the slave, but of the proprietor. It was felt as such; openly acknowledged and rejoiced in as such. Never have I witnessed more apparently unfeigned expressions of sorrow and grief, than were made on that day by the former owners of slaves, at the load of which they had been relieved.

The spirit that seemed to fill the entire population was eminently the spirit of peace, good-will, thankfulness, and of joy too deep, too solemn, to allow of any loud or noisy demonstration of it. Of course all stores, shops and offices of every kind were closed. So also, were all places of amusement. No sound of revelry, no evidences of nightly excess were to be heard or seen. I do not say too much when I assert that the reign of order, peace, and sobriety, was complete.

The close of the day was not less auspicious than its commencement. In company with Mrs. H. I drove through several of the principal streets, and thence through the most public thoroughfare into the country; and no where could I see to mar the decent and truly impressive solemnity of the day. There were no dances, no merry-making of any sort; not a solitary drunkard, not a gun fired, nor even was a shout heard to welcome in the new-born liberty. The only groups we saw were going to returning from the different chapels and churches; except in a few in-

stances, where families might be seen reading or singing hymns at their own dwelling.

Yours truly,

Wm. R. HAVES.

P. S. August 9th.—All is quiet, and the utmost good order every where prevails.

A Constant Reader, by turning to page 404 of our vol. 3, will find that the verses by B. Barton on John Woolman, have already been inserted.

#### FRIENDS' ASYLUM.

Visiting Managers for the Month.—Jacob Justice, No. 117, Vine street; John Farnum, No. 116, Arch street; Isaac Collins, No. 129, Filbert street.

Superintendents.—John C. and Lætitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201, Arch street.

Resident Physician.—Dr. Edw. M. Moore.

WANTED, an apprentice to the Retail Drug and Apothecary Business. Apply at the office of "The Friend."

MARRIED, at Friends' meeting house in Portsmouth, R. I., on the 5th of ninth month, JOSHUA SNOW, of Freetown, Mass., to RUTH, daughter of Jonathan Dennis, of the former place.

DIED, on the 7th of ninth month, 1838, THOMAS ROECS, of this city, aged 73 years, a member of the Monthly Meeting of Philadelphia for the Western District. He was an example of temperance, moderation, and although his last illness was protracted, and attended with much suffering and severe bodily pain, yet he was favoured with patience and resignation to the Divine will, expressing that he had witnessed his Lord to be a God of mercy and goodness; that were it not of his mercy he should have been consumed; that it had been the ardent prayer of his heart that his sins might go beforehand to judgment. His close was quiet and peaceful.

— at New York on the 20th of last month, ANNA B. WOOD, wife of Henry Wood, and daughter of Henry Hinsdale. This dear friend, during a part of her illness, passed through considerable conflict of mind, from a feeling of unworthiness, and an apprehension that she had not been engaged, with sufficient diligence, in the performance of her religious duties; and under these feelings she was humbly, earnestly, and we believe availingly engaged, to wrestle for the divine blessing. She uttered the following prayer at one time during her illness, soon after her husband came into the room—"O Lord, thou canst stretch forth thine arm and strengthen me if by thy will, enable me to be resigned to thy disposal.—Thou hast been a kind and tender father to me, and hast preserved me from many snares—Thou wilt not forsake me now—the bruised reed Thou wilt not break—O that the Sun of righteousness would arise with healing in his wings." At another time she said to her husband—"O the wonderful loving kindness of the Lord in relieving me from my distress; I do not feel it now as I have done; I think I shall yet be enabled to praise Him for his goodness." She was favoured to experience a peaceful and happy state of mind before the close, and we doubt not she has been permitted, through the mercy of God, whom she had loved and feared, to enter into the rest prepared for the righteous. The following are some of her expressions to her mother in the latter part of her illness—"Do not grieve, dear mother, the Lord is very near; he has shown me that all will be well—truly he has shown me great mercy, none but Him could give me such sweet peace. Once I feared death; now all my fears are taken away." Her last words were, "All is peace—all is peace."

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# THE FRIEND.

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PHILADELPHIA.

From Bushman's Philosophy of Instinct and Reason.  
OF REASON IN ANIMALS.

(Continued from page 367.)

Among mammals, another very intelligent animal is the horse, of whom we shall mention one anecdote.

Some years ago, when deep-drinking was in vogue, and landlords inhospitable who saw not their guests under the table, a friend of ours possessed a horse very difficult to mount, and, when mounted, highly impatient and irritable. When this gentleman rode home at night from a convivial meeting, his horse seemed conscious of the condition of his master; he permitted himself to be backed with the greatest steadiness; and, although at other times he would evince his disapprobation of the whip by violently kicking, rearing, and running away, now neither whip nor spur would induce him to depart from the walk, or otherwise to show his displeasure. On these occasions a person has come behind him and applied the whip; for a moment his instinct would preponderate over his reason, and a disposition to resent the injury manifest itself. But it would be for a moment; he scarcely lifted his leg from the ground to inflict the blow when it was quietly replaced, "willing to wouud but yet afraid to strike" lest his master should be injured by his petulance.\*

It is mentioned in the *London Magazine* of *Natural History* (vol. iv. p. 499), that a

\* He was the grandson of the Duke of Hamilton's celebrated "Daintie Davie," and like his grandsire brought up by the hand, his mother dying three days after he was fostered. He lived for the most part, while a colt, in the kitchen of Crislan House, Dumfriesshire, a protégé of the cook, sleeping in the "peat neuk" at night, and gamboling among the dogs during the day. These he always accompanied to the chase, and, like them, often made his way, rather an unwelcome guest, to different parts of the house. Till he was taken up for breaking, he evinced the greatest docility, but, no sooner was a bit placed in his mouth, and he found himself restrained, than he rushed at the breaker, and pursued him into the kitchen and through other rooms; the man sought protection behind a door, against which the horse violently kicked. He was broken, however, but became wild and vicious, except on such occasions as we have recorded. He afterwards went to Waleheren, where he was celebrated for the attachment he showed to his master.

young lamb was observed to be entangled among some briars, and it had seemingly struggled for liberty until it was quite exhausted. Its mother was present, endeavouring with her head and feet to disentangle it. After having attempted in vain for a long time to effect this purpose, she left it, and ran away baaing loudly and dolefully. Thus she proceeded across three fields, until she came to a flock of sheep; among them she tarried for about five minutes, and left accompanied by a large ram that had two powerful horns. They returned speedily towards the poor lamb; and, as soon as they reached it, the ram immediately set about liberating it, which he did in a few minutes, by dragging away the briars with his horns. "Now it may be asked," continues the observer, "what analogy, even in the remotest degree, had the actions mentioned in the above anecdote to the operations of instinct? Was it an "involuntary desire" that induced the sheep to endeavour to liberate her young one when she observed it imprisoned amongst the briars? Was she urged by an "involuntary desire," or did she act "without motive or deliberation," when she ran across three large fields, and surmounted four strong thorn hedges in search of its relief, which, by these means, she must have known, or at least hoped, that she could obtain? Did the ram act "without motive or deliberation" when he returned with her, of course according to her request, and affected what she desired? Or is it not infinitely more probable, is it not, indeed, indisputable, that these and a thousand actions of a similar nature, which are daily observable in our domesticated animals, are "perfectly free," are the "result of volition," are, in short, neither more nor less than the operations of reason?

The following instances, as quoted by Hancock, of the power of goats to accommodate their actions to new circumstances, imply the exercise of the reasoning faculty in no inconsiderable degree. "Two goats grazing about the ramparts of Plymouth citadel, got down upon a narrow ledge of the rock, and one of them, advancing before the other, came to an angle where it was enabled to turn; but, in its way back, met its companion, which produced a most perplexing dilemma, as it was impossible for them to get past each other. Many persons saw them without being able to lend any assistance. After a considerable time one of the goats was observed to kneel down with great caution, and crouch as close as it could lie; which was no sooner done than the other, with great dexterity, walked over him, and both returned the way they came in perfect safety. And at Ardinglass, near Glenarm in Ireland, two goats, moving

towards each other over a precipice a thousand feet high, were seen to extricate themselves from danger by a similar expedient."

In Rees's Cyclopaedia the following singular anecdote of a cat is found:—"A lady had a tame bird which she used to let out of its cage every day. One morning, as it was picking up crumbs from the carpet, her cat, who always before showed great kindness to the bird, seized it on a sudden, and jumped with it in her mouth upon the table. The lady, alarmed for the fate of her favourite, on turning about, observed that a strange cat had just come into the room. After turning it out, her own cat came down from her place of safety, and dropped the bird without inflicting the least injury." On this case Hancock, who also quotes it, remarks, "It seems very clear on considering this act, that various circumstances must have influenced this sagacious animal. She must have known that the bird was in danger from the intruder, and must have reflected on the best means of rescue; and we may take it for granted that instinct could not, on the same principle, have prompted the one cat to destroy and the other cat to save at the same moment of time. But the manner in which the preservation was effected is instructive, and affords a very striking example of reasoning in the brute, the more so as cats are not remarkable for sagacity." (P. 84.)

With regard to birds: in Lord Bacon's writings is to be found an instance of reasoning in a raven, in the application of means to the fulfilment of a desired end, which would do no discredit to human sagacity; finding, during a severe drought, water in the bottom of a tin which she could not reach, she threw in stones till the water rose and she could obtain it. This is so remarkable an exercise of reason and display of knowledge acquired by experience, that but for the place where it is found, one would readily infer that Æsop had invented it as a useful lesson of wisdom to man, rather than that a philosopher had actually observed it in a raven.

The Encyclopædia Britannica affords the following fact as is alleged on unimpeachable authority: "In the spring of 1791 a pair of crows made their nest on a tree of which there were several planted around the narrator's garden, and in his morning walks he had often been amused by witnessing ferocious combats between them and a cat. One morning the battle raged more fiercely than usual, till at last the cat gave way and took shelter under a hedge, as if to wait a more favourable opportunity of retreating to the house. The crows continued for a short time to make a threatening noise, but perceiving that on the ground they could do nothing more

than threaten, one of them lifted a stone from the middle of the garden and perched with it on a tree planted in the hedge, where she sat watching the motions of the enemy of her young. As the cat crept along under the hedge, the crow accompanied her by flying from branch to branch and from tree to tree; and when at last puss ventured to quit her hiding-place, the crow leaving the trees and hovering over her in the air, let the stone drop from on high on her back. The writer remarks, that the crow on this occasion reasoned is self-evident; and it seems to be little less evident that the ideas employed in her reasoning were enlarged beyond those ideas she had received from her senses. By her senses she may have perceived that the shell of a fish is broken by a fall, but could her senses inform her that a cat would be wounded or driven off the field by the fall of a stone? No; from the effect of the one fall preserved in her memory, she must have inferred the other by her power of reasoning."

White has recorded in *Loudon's Magazine* (ix. 377), the following proof of reasoning in the domestic cock. One of these birds, belonging to his neighbour, from whose premises his own are separated by a range of stables, &c., regularly pays him a visit at the breakfast and dinner hours. He keeps no poultry. The bird flies to the top of the stables, and watches till the meal is ended, when he descends into the yard to partake of the crumbs, with which the children take great delight in feeding him. "Within the last few days," continues the observer, "his conduct appears to be the result of forethought. On an ample meal being placed before him, he has manifested great anxiety for some of his fair companions to partake of it with him; this he has strongly shown by taking up pieces in his mouth, calling with loud anxiety, breaking the pieces into smaller portions and laying them down again; then pacing to and fro as if in expectation of the arrival of some of his companions, renewing the dividing of the larger pieces into smaller, and calling with increased anxiety. On two occasions he has left his meal untouched, so far as regards eating any portion of it himself, returned to his own premises, and brought a hen with him to share in his good fortune."

Of birds a thousand anecdotes might be related to prove that *all* their actions cannot be referred to simple instinct, and that many of them must, on the contrary, be elevated into the higher department of reason. The following is well known in Dumfriesshire, and bears so illustratively upon our subject that we must introduce it to the notice of our readers. In this consequence of the unusually dry spring of this year (1836), that pretty piece of water upon the lawn before the mansion-house of James Lennox, Esq. of Dalscaith, became very shallow, and exposed the numerous roots of trees thrown in to give shelter to the trout, and which at other times were hid below water. On one of these, more elevated than the others, a pair of the common wild duck (*Anas boschas*) constructed their inartificial nest; but scarcely had a

few eggs been deposited when the weather changed, down came the rain, fresh flowed the springs, the neighbouring burns poured the surcharged waters into the lake, which soon began to rise to its accustomed bed, threatening to touch the bottom of the nest, to overwhelm the labours of its luckless owners, and send their eggs adrift upon the swelling tide. But the ducks were not idle in making preparations against the coming peril. It was an unexpected occurrence, for which mere instinct had no resource; reason, however, came to their assistance, and told them plainly it was time "to put their house in order." And so they did. No sooner did they see the lake begin to swell, than one of them was observed to bring rapid supplies of grass, and straw, and moss, with which the other built away below the nest, gradually raising it upon a new foundation till several inches of elevation were gained; it thus emerged from the flood, the waters became stationary, and the birds quite safe in their domicile. The fond mother now patiently brooded her full time, and one duckling rewarded her maternal care; when, just as it had escaped from the shell, another torrent of rain fell more suddenly and violently than the first, the waters rose higher and higher, the nest and the remaining eggs were swept into the abyss. In this emergency, the whole attention of the parents was given to the living progeny, which they safely conveyed to the shore, where another nest was speedily constructed, and their sagacity and solicitude finally crowned with success.

M. Merveaux lately communicated to the French Academy of Sciences a fact very analogous to the preceding. A pair of nightingales had built in the lower part of a hedge in his garden and had deposited four eggs, when some water in the neighbourhood rose with much impetuosity and threatened to reach the nest. M. Merveaux watched the birds with some anxiety, and the day when the water nearly touched the nest, he perceived that only two eggs remained in it. He thought the nest had been abandoned; but looking at it soon after, he found an egg had been removed, and he resolved to watch. He did so; and was much astonished to behold the last egg disappear with the birds, who, flying cautiously but rapidly, carried it to a new nest, at the highest part of the hedge, in which he saw the four eggs safely deposited; and where they were afterwards hatched. He could not ascertain how the eggs had been transported; the fact, however, is undeniable, and highly demonstrative of the reasoning power of the birds.

There is a South American bird, *Psophia crepitans*, which, according to Sonnini (*Nouv. Dict. d'Hist. Naturelle*, i. 190), exhibits reasoning powers of a very high order; so much so as to be entrusted with the care of young poultry and even of flocks of sheep, which they conduct to and from their pastures. These animals have a natural inclination for the society of man, and seem to occupy the same place among birds that the dog does among mammals. When taken and fed in a house, it becomes attached to the inmates,

and knows, like the dog, the voice of its master; following him when he goes out, leaving him with reluctance, and appearing delighted to see him again. Sensible of his caresses, he returns them with every mark of affection and gratitude; it seems even jealous of his attentions, for it will peck at the legs of those who come too near to him. It knows and acknowledges also the friends of the family. It sometimes takes a dislike to individuals, and whenever they appear, attacks them, and endeavours to drive them away. Its courage is equal to that of the dog, for it will attack animals bigger and better armed than itself. (*Kirby's Bridgewater Treatise*, ii. 455.)

#### SINGULAR KIND OF FOOD.

The following is extracted from vol. 5 of that beautiful and pleasing work, *The Naturalist's Library*. Treating on foreign butterflies, the author says:—

A singular circumstance has been recorded by a recent traveller regarding one of the species, *Euplea humata* (Mac Leay), found in the country just referred to, [New Holland], namely, that it is employed as an article of food!

He states that there is a certain mountain, called the Engong Mountain from multitudes of small moths, named Bugong by the natives, which congregate at certain times upon the masses of granite which compose it. The months of November, December, and January, are quite a season of festivity among these people, who assemble from every quarter to collect these moths. They are stated also to form the principal summer food of those who inhabit to the south of the Snow Mountains. To collect these moths (improperly so called, for as above indicated, they are true butterflies), the natives make smothered fires under the rocks on which they congregate; and suffocating them with smoke, collect them by bushels, and then bake them by placing them on heated ground. Thus they separate from them the down and the wings; they are then ground and formed into cakes, resembling lumps of fat, and often smoked, which preserves them for some time. When accustomed to this diet, they thrive and fatten exceedingly upon it. Millions of these butterflies were likewise observed on the coasts of New Holland, both by Captains Cook and King; and thus, says Mr. Kirby, has a kind Providence provided an abundant supply of food for a race that, subsisting entirely on hunting and fishing, must often be reduced to great straits.

#### John Quincy Adams to his Constituents.

The Quincy Patriot has published a long letter from this distinguished statesman to his constituents, relating chiefly to his course in congress on the subject of anti-slavery petitions. A considerable portion of the letter, which bears date the 13th of last month, is intermingled with allusions to other political topics. The following extract is from the commencement. Alluding to certain resolutions asserting the right of the people to petition, and against the annexation of Texas to

the United States, &c., adopted 23d of August, 1837, by a convention of delegates from most of the towns constituting the districts, he says:—

“Since the day of the adoption of these resolutions, a session has been held of the legislature of the commonwealth, at which resolutions respecting the right of the people to petition—earnestly disapproving the gag resolutions of the house of representatives of the United States, and solemnly protesting against the annexation of Texas to this Union, entirely conformable to the above resolutions of the district convention—were adopted by very large majorities in both branches of the legislature.

And in the same interval have been held two sessions of the Congress of the United States.

An impartial and unprejudiced stranger, looking to the condition of this Union, as affected by all the external circumstances not under our own control, would naturally imagine that during this period we have been the most prosperous and happy people on the face of the earth. We have enjoyed in rich and uninterrupted profusion all the ordinary bounties of Providence. The earth has yielded the treasures of her annual production in abundance. The ocean has been propitious to the continual expansion of our commerce, and liberal in her contributions of nourishment and of light drawn from the bosom of the deep. Genial suns and refreshing showers have ripened our harvests, and the labours of the husbandman have been crowned with the marrow and fitness of the land. The air of heaven has been wafted in balmy breezes all over our shores. No convulsion of nature has spread ruin or even alarm over any portion of our population. No earthquake, no tornado, no pestilence has desolated or afflicted our dwellings; all the visitations of heaven have been no other than dispensations of good and varieties of blessing.

The dispositions of our brothers of the human family associated in other communities, but connected with us by the ties of commercial intercourse, have also been uncommonly favourable to us. We have been at peace with all mankind, save where that peace has been violated, interrupted, or threatened by our own wrong—for with shame and confusion of face, but at the imperious dictates of truth, I must confess that our treatment of our fellow-men has neither corresponded with their treatment of us, nor with the precept of the gospel which embraces the whole duty of man to his brother, to do unto others as we would that they should do unto us—our wrongs to the coloured race of Africa and of this continent have indeed been of long standing, but in these latter days they have been aggravated beyond measure. To repair the injustice of our fathers towards both of these races, had been from the day of the declaration of independence the conscience of the good, and the counsel of the wise rulers of the land. Washington, by his own example in the testamentary disposal of his property—Jefferson, by the unhesitating convictions of his own mind, by unanswerable argument and

eloquent persuasion, addressed almost incessantly throughout a long life, to the reason and the feelings of his countrymen, had done homage to the self-evident principles which the nation at her birth had been the first to proclaim. Emancipation, universal emancipation, was the lesson which they had urged upon their cotemporaries, and held forth as transcendent and irremissible duties to their children of the present age. Instead of which, what have we seen? what see we now? Communities of slave-holding braggarts of freedom, setting at defiance the laws of nature and of nature's God; restoring slavery where it had been extinguished, and vainly dreaming to make it eternal. Forming in the sacred name of liberty constitutions of government, interdicting to the legislative authority itself that most blessed of all human powers—the power of giving liberty to the slave! Governors of states urging upon their legislatures to make the exercise of the freedom of speech to propagate the right of the slave to freedom elony, without benefit of clergy! Ministers of the gospel, like the priest in the parable of the Good Samaritan, coming and looking at the bleeding victim of the highway robber, and passing on the other side!—or, baser still, perverting the pages of the sacred volume, to turn into a code of slavery the very word of God! Philosophers, like the sophists of ancient Greece, pulverized by the sober sense of Socrates, elaborating theories of *moral slavery*, from the alembics of a sugar plantation, and vapouring about lofty sentiment and generous benevolence, to be learnt from the hereditary bondage of man to man! Infuriated mobs, murdering the peaceful minister of Christ, for the purpose of extinguishing the light of a printing press, and burning with unhallowed fire the hall of freedom, the orphan's school, and the church devoted to the worship of God! And last of all, both houses of congress turning a deaf ear to hundreds of thousands of petitioners, and quibbling away their duty to read, and listen, and consider, in doubtful disputations, whether they shall receive, or receiving, refuse to read or hear the complaints and prayers of their fellow-citizens and fellow-men!

And the red man of the forest! the indigenous inhabitant of this western hemisphere! the primitive possessor of our native soil! Dispossessed, not without reason, but, perhaps without adequate compensation by our forefathers, of his inheritance, bounded only by the oceans and the lakes; straitened in his hunting grounds, by the necessary and unavoidable progress of civilization and tillage, there was yet ample room left him, in the immeasurable regions of the south and west, for his continual enjoyment of the hunter's state, and even for his own transformation into a tenant of the soil and a tiller of the ground. To this beneficent change of his condition, all the labours, and all the exertions of Washington and of Jefferson had been devoted. The remnants of his allodial right, rescued from the grasp of the Anglo-Saxon planter and farmer, had been secured to him at the price of his surrender of all the rest, by solemn treaties pledging the faith of

the nation, and by laws interdicting upon severe penalties the intrusions of the white man upon his domain. In contempt of those treaties, in defiance of those laws, the sovereign state of Georgia extended her jurisdiction over those Indian lands, and lavished in lottery tickets to her people, the cultivated fields, the growing harvests, and the furnished dwellings of the Cherokees; imprisoned in a dungeon the pious missionaries preaching among them the gospel of Christ, and set at naught the solemn adjudication of the Supreme Court of the United States, pronouncing this licensed robbery alike lawless and unconstitutional.

And what in this emergency was the conduct of the executive administration of this Union? Not content with trucking to the usurpations of Georgia, it made itself instrumental to the consummation of her wrong. Not content with abandoning the Indians to their hopeless fate, and leaving unexecuted the sentence of the laws, it forced by an admixture of fraud and violence, upon the whole Cherokee nation, a mock treaty of New Echota, pretending to bind the whole nation to a compact concluded with less than three hundred unauthorized individuals. And when fifteen thousand of this cheated and plundered people complained of this in the humble attitude of petitioners to congress for redress, and when thousands upon thousands of petitioners among our own people, joined in supplications with them, to avert this overwhelming ruin, and redeem our violated faith, a momentary semblance of attention was given to their claims, by a refusal to lay them on the table, carried by a majority of one vote, yet the next day that vote was changed; a reconsideration was moved and carried, and by a vote of yeas and nays, at the motion of a member from Georgia, the whole subject was laid upon the table.

In the treatment of the African and the native American races, we have thus subverted the maxims, and degenerated from the virtues of our fathers; and for all this, the last and present administrations are emphatically responsible. The political system of Washington and Jefferson was merciful to the African, and liberal to the native American race. Eternal slavery for mercy, extermination for liberality, were the substitutes of the last administration; and the present chief magistrate can discern no path to glory but in the footsteps of his illustrious predecessor.”

*New and Important Invention.*—A correspondent of the National Intelligencer states that Asahel Collins, of Ulster Village, New York, has made what is likely to prove a valuable improvement in the mode of supplying air to the fires of forges and furnaces of various descriptions, by which a great saving will be effected in the quantity of fuel necessary to generate a given degree of heat. A fan-wheel, or other blowing apparatus, is to be placed within the flue of the furnace, and put into action so as to exhaust the air from the fire chamber, and the air thus drawn through the fire is to be conducted, through

a tube, in its highly heated state, into the ash-pit, under the grate-bars, which, as well as the furnace, is to be made air-tight. Such a portion of fresh air as may be found necessary to the purpose of keeping up the combustion is to be admitted through proper openings. From a number of experiments, fairly tried, the plan seems likely to exceed in utility the anticipation of the inventor. A. Collins has made application for a patent for his invention, but has delayed the having it completed, as he expects to make further improvements, by which the apparatus will be rendered still more efficient.

## THE FRIEND.

NINTH MONTH, 22, 1838.

The sky proved propitious on the afternoon of the 19th inst. to Philadelphia astronomers, and curious observers of celestial phenomena; affording a fine opportunity to view the interesting eclipse of that day. To a large proportion of our readers, an annular eclipse had never before been exhibited. As we watched its progress from the commencement, till after the ring was formed and broken, we will set down some of our observations, with which our young astronomers and philosophers may compare notes, and explain, if they can, what we fail to account for satisfactorily. The exact or near agreement of the calculated times for the beginning, the completion and breaking of the ring, and nearest approach of the centres of the sun and moon, with the observed times of those circumstances taking place, is conclusive evidence, even to an illiterate mind, of the exactness of the science of astronomy; and is interesting to all, as showing in one branch of learning, the strength of the human intellect in comprehending the wonderful operations of nature. It is the astronomer himself, however, who realises the greatest satisfaction in noting the accurate fulfilment of his prediction. He only, knows the care which was requisite in making his projection, and the patient and long continued labour of calculation, both in preparing the tables, and in working from them so as to insure a correct result. With him there is something of the same feeling which made the great Archimedes forget his clothes, and rush from the bath into the streets, crying out, *Ευρηκα! Ευρηκα!* I have found it out, I have found it out! or a somewhat similar satisfaction to that which Galileo felt when he announced his discovery of the phases of Venus by the enigma,

*Hæc immatura à me jam frustra legatur or:*  
The interpretation of which is,  
Cynthia figuræ simulatur mater amorum,  
Or,  
Venus rivals the appearances of the moon.

When the visible part of the sun was reduced to a small crescent, our attention was particularly attracted to the very singular appearance which the shadows of the leaves of the trees assumed. They were covered with little crescent forms, or curved sunny spots, resembling what are called eyes, on peacock

feathers. When the annular form of the eclipse was complete, these crescents became rings of light, which gave a beautiful variegated appearance to the shadows. This was evidently caused by the different angular directions in which the light fell on the leaves from different parts of the crescent or ring of the sun, then visible. There was a sensible reduction of temperature, as well as of the quantity of light, the thermometer being observed to fall. But what struck us as rather unaccountable at first; after the eclipse had passed off; say a little after sunset, there seemed to be an unusual deficiency of light, and the shadows of evening increased their solemn gloom with more than accustomed rapidity. We would query, whether this effect was not produced by the shadow of the moon being still on the atmosphere; thus obstructing the light which is usually refracted and reflected by the air, and which thus causes the evening and morning twilight. Perhaps some of our students in astronomy will investigate this matter and give us their results. We should like to know how long the shadow of the moon, in the then position of the sun and moon as regards Philadelphia, could cause a sensible diminution of twilight, if any; or whether the shadow had passed quite off the atmosphere before sunset. It would be gratifying also if some of our young philosophers would send us a diagram, illustrating the circular images on the shadows of the leaves.

The subjoined notice has been forwarded to us for insertion. We are informed that the Friend who was employed as principal teacher in the North Carolina Boarding School, was compelled to give up his station in consequence of ill health. The difficulty of procuring suitable teachers in that country renders their situation peculiarly trying when vacancies occur, and makes it necessary to look towards their distant friends to aid them with the needful supplies. Education is a subject that ought to awaken and maintain a lively interest in all who can appreciate the importance of fitting children for the after duties and stations of life, and we hope that though the salary which Friends there are enabled to give is not large, that some religiously-minded and qualified individual will be induced to offer early for the station.

A young man of good literary acquirements, a member of the Society of Friends, is wanted to take charge of the Boarding School at New Garden, under the care of the Yearly Meeting of Friends of North Carolina. Application to be made to the committee by letter or otherwise, addressed to Phineas Nixon, Postmaster, Nixon's, Randolph county, North Carolina.

### WESTTOWN SCHOOL.

A teacher is wanted to take charge of the Boys' Mathematical School. Application may be made to

ENOCH LEWIS, New Garden.

SAMUEL HILLES, Wilmington.

THOMAS KITE, 32, N. Fifth st.

THOMAS KIMBER, S, S. Fourth st.

Philada, 9th mo. 20th, 1838.

### Agent Appointed.

Moses Gove, Jr. Woare, N. H., instead of M. A. Cartland, at the suggestion of the latter.

WANTED, an apprentice to the Retail Drug and Apothecary Business. Apply at the office of "The Friend."

DIED, in this city, on the 16th of the present month, BENJAMIN WARR, in the 80th year of his age. He was a Friend of sound religious principles, exemplary in his life and conduct, and steadfast in the support of the discipline of the church. For many years he was acceptably employed as an overseer of the Philadelphia Monthly Meeting, of which he was a member about forty-six years. In the last few years of his life he was subject to occasional attacks of slight indisposition, which for a short period deprived him of his recollection. On the evening of seventh month 28th, he fell in his chamber and was thenceforth entirely confined to the bed; loss of appetite ensued, and he gradually declined without apparent disease till death released him. About two weeks after the fall he remarked, "It has seemed to me for several days, as if Almighty would take me in this way, and I can be judged that he had nothing else to depend upon but mercy—it is all of mercy." Thus preserved in patient, humble waiting for the coming of his Lord and Saviour, on the 16th he gently passed away without apparent suffering, we trust to an everlasting and undefiled inheritance.

— at his residence, in Springfield, Delaware county, on the 10th of eighth month, 1838, OWENS RHOADS, a member of Chester Monthly Meeting, in the 82d year of his age. He was a man of meek and quiet spirit, and remarkable for his moderation and temperance in all things. His disease being a painful one, he was subjected at times to great bodily suffering, which he bore with much patience, his mind being preserved in calmness and peaceful resignation. He expressed his grateful sense of the Lord's goodness, and how merciful he had been to him, and how greatly he favoured him; that he felt love for all mankind; that we should always dwell in love; being such poor dependent creatures, of ourselves we can do nothing. Having through life endeavoured to follow after those things which are for peace, and innocence, his hope and confidence were humbly placed in Christ Jesus, our holy Redeemer, we trust that he received the end of his faith, even the salvation of the soul, and as a shock of corn fully ripe, has been gathered into the heavenly garner.

— at Everton, Byberry, on the 2d instant, MARY M., daughter of Asa Walmsey, in the 24th year of her age.

— on the 4th of the sixth month, RUTH CORNELL, wife of Edward Cornell, (daughter of Zebulon and Dorcas Weary) in the 57th year of her age. She was a member of Botetune Particular Meeting, in the state of New York.

— on the 24th of fifth month last, at the residence of his father, in Coxesackie, Green county, New York, JACOB C. BODELL, in the 42d year of his age, after a lingering illness, which he endured with much patience. During his confinement he gave pertinent advice to his connections, not to love the world, not the things of the world, but to seek first the kingdom of heaven and the righteousness thereof, and all things necessary would be added. He recited some of the trials and afflictions he experienced through life, and then said, "through mercy all is now peace," and taking an affectionate farewell of his relations and friends, he quietly departed as one prepared for the mansions of endless bliss.



*Extracts from the Letters and Journal of Daniel Wheeler, now engaged in a religious visit to the inhabitants of some of the islands of the Pacific ocean, Van Dicman's Land, and New South Wales, accompanied by his son, Charles Wheeler.—PART III.*

(Continued from page 309.)

13th. (*First-day*.) Remained on board through the day with our own people. Strippedness and poverty of mind, my present portion, and perhaps food of all others the most needful for me.

18th. It having been a subject of consideration whether there would not be a propriety in our showing kind attention to the American mission, by inviting some of each family on board the "Henry Freeling," as best suited their convenience, lest by such an apparent non-intercourse of a social kind between us, malicious reports might get circulated by the white residents, calculated to injure them in the estimation of the natives, and also be the means of setting aside some false impressions detrimental to their interest, of which there had been already no slight indication. Concluding it best to adopt such a measure, we called yesterday evening upon the two oldest families, who readily accepted an invitation, and seemed glad of an opportunity of visiting us. When leaving the senior missionary's habitation, a newspaper was put into my hand, said to contain the great "Missionary Question," accompanied with a desire that our sentiments might be given on the subject. On examining the paragraph alluded to, when returned on board, I found this question had been propounded by the said missionary himself to the American board, in these words: "We are often led to enquire (can you tell us?) why it is that so few who hear the gospel in Christian countries, and in the fields of missionary labour, are savingly converted to Christ?" querying if the cause of this acknowledged and deplored evil arose from such and such circumstances as he enumerates at full length. Both, or parts of both families came on board the 19th inst. as invited. Boisterous weather, with frequent heavy rains.

22d. Yesterday and to-day some of the members of the missions, both male and female, came on board, but the roughness of the weather necessarily shortened their visit. In the evening attempted to take exercise on shore, and although we reached the landing-place, the rain fell so heavily that we did not quit the boat, but returned to the vessel again. In the night heavy gusts of wind from the mountains; at one A. M. the brig "Bolivar" drove down upon us, but no injury was sustained. Two vessels from Boston are now at anchor outside the reef: this is the third day of their being in this exposed situation, and the wind is still so strongly opposed that they cannot enter the harbour.

26th. But little communication with the shore since the 22d inst., owing to the state of the weather. By a newspaper brought out by one of the vessels just arrived from America, we are furnished with the Epistle of the Yearly Meeting held in London in 1835, of which a present has been made to us in great

kindness. It was a treat no less welcome for having never been anticipated, and to myself particularly consoling, from being replete with explanation of the principles and views of our religious Society, as held by our worthy predecessors when it first came forth, and declaring them to remain unalterably the same at this day. I trust the pure mind will be stirred up in many of our members to a serious consideration, whether we are endeavouring to uphold them in their original purity and simplicity, as handed down to us, in the eyes of the world, and in faithfulness and gratitude to Him who called and separated those ancient worthies from the many to here's and to there's of their day and generation, to be a people to His praise. We also obtained a copy of an article contained in the last "St. Petersburg Journal of Agriculture," in which our own name is mentioned in connection with the improvement of the lands in the neighbourhood of that capital, &c. The knowledge of my beloved family being still there, at least when the account was printed, although of distant date, was much later than any tidings we had ourselves received, although nothing could possibly be gleaned of their present state and welfare, yet to hear of them, even in this way, yielded a satisfaction which those only know and can appreciate, who have been long and distantly separated from all most dear on earth to memory and life.

27th. (*First-day*.) The weather still very boisterous. Assembled the crew in the cabin twice in the day. In the forenoon it was a dull, heavy season; the afternoon more lively. I have been much cast down of late from several discouraging circumstances. The continuance of heavy rain not only confines us more on board, but in the narrow limits of our little heated cabin below deck. But in addition to this I do not see my way clear for leaving the island of Oahu, while most persons around are impatient to be gone, and cannot exactly enter into my feelings. The Lord alone knoweth, and to Him I commit my cause, and desire to bow in humble resignation to his holy will: if only now and then favoured with a glimpse of his heavenly, life-giving presence (however short if certain), it will be enough.

24th of 4th mo. (*First-day*.) In the morning wrote a note to John Deill, enclosing a written notice, which he was requested to read to the people at the breaking up of the forenoon meeting, that a public meeting for worship, after the manner of the Society of Friends, would be held in the Mariners' Chapel that evening, at the usual hour, to which the company of all persons that inclined to attend was requested. Our captain delivered this note to John Deill, and no difficulty appearing on his part, notice was then personally given in such directions as most likely to give it full publicity.

Read portions of Scripture to our seamen twice in the course of the day. At the time appointed landed to attend the meeting. It gathered slowly, but in the end was well attended. After sitting awhile in silence, it was with me to point out the desirableness of our

endeavouring to get into a quiet state of mind, that we might be sensible of the influence of the Holy Spirit, to solemnise our minds together, if He should be graciously pleased to lift up the light of his heavenly countenance upon us, and bless us therewith; we then settled down into silence before Him. After a time one or two persons went out, but stillness generally prevailed over the company. When the time came for me to stand up, I told them that I had no expectation of my voice being heard again among them, that my mouth had for several weeks been closed up, and that a heavy burden had rested upon my mind; to what shall I compare it, but to "the roll that was written within and without with lamentation, and mourning, and woe," for the inhabitants of that place, who are crucifying to themselves the Son of God afresh, and by their example putting him to open shame, in the face of the benighted islanders among whom they dwell. It was probable that those who were the principal causes of this travail of soul were not among the present company, but I could do no less for the clearance of my own mind, than publicly advert to this lamentable and so generally prevailing state of things, lest I should be found short of doing my own duty, though the cause of suffering might not be removed; but the disciples of Christ must be willing to suffer with their suffering Lord, and to fill up that which is behind, that which remains of the afflictions of Christ in the flesh, for his body's sake, which is the church. Notwithstanding the extent to which sin and iniquity abound, such is the wondrous love of God to his creature man, that he willet not the death of a sinner, but that all should repent, return unto him, and live for ever: for this he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life; and blessed are they that have not seen, and yet have believed in the only begotten Son of God. I trusted that there were many such believers then before me, who are professing to be his followers; but that a bare profession only of Christ will do little for any of us, nothing short of the possession of the unspeakable gift of his Holy Spirit will avail us. It is no matter under what denomination of religion we are walking before men, or to what outward and visible body of professing Christians we may belong, if we are not members of the mystical body of which Christ Jesus is the Holy Head, and everlasting High-priest, the church triumphant, whose names are written in heaven: and there is no other way of attaining to this, but by and through Christ Jesus, but by receiving him in the way of his coming. We must be willing to take his yoke upon us, and learn of him meekness and holiness; we must be willing to submit to the restraining yoke of his Holy Spirit upon us, and to bring our deeds to its light, which will show us our sins and our exceeding sinfulness, and cause us to feel our miserable condition. As this yoke is patiently abode under, the effect will be godly sorrow unto repentance, never to be repented of; for the prospect of the glories of eternity will be gradually

opened to our view, and we should be permitted to behold the blessedness of those who have found rest in Jesus. Our sins will be removed from us as far as the east is from the west, and blotted out for ever for his sake; and we shall be numbered among those who have returned, and come to Zion, with songs and everlasting joy upon their heads, because ransomed and redeemed from our sins by the blood of Jesus, the new and living way, and the only way of initiation into membership with those whose names are written in heaven. Unless we witness this, and know from heart-felt experience Christ Jesus for ourselves, to save us from our sins, he is no Saviour of ours; and if we die in our sins, where he is we can never come. I stood long among them; and although in the fore part of the time it seemed heavy getting on, yet towards the latter end the life spread over us in an eminent manner, and reigned over all. The people seemed as if rivetted to their seats, instead of rising up and hastening away when I sat down. After this I had to appeal to themselves as witnesses to the power which prevailed over us. They still remained stationary after I again sat down, until informed that the meeting was over. Such was the renewed goodness and mercy of Him to his poor unworthy creatures; but he is "God over all, blessed for ever." Amen.

25th of 4th mo. The way seemed now clear for me to direct that the vessel should be completed with wood and water, and prepared for sea in other respects. In the evening I went to H. Bingham, to say that I wished to see the people once again collected; at the same time querying, whether, if the meeting in the middle of the week was held in the evening, there would not be a more full attendance, especially if the occasion was made known. He immediately proposed that as their week-day meeting consisted principally of church members only, they should come together as usual on the fourth day, and that he would then give notice of a meeting to be held on the fifth day evening at half past seven o'clock. This proposal was accordingly adopted, and gratefully accepted on my part.

On observing the — of Boston preparing for sea, our mate was despatched with a parcel of tracts, &c. for the use of the ship's company; when he got upon her deck, the chief mate came forward, and (seeing what he had in his hand) said, "We do not receive any of those things: we are all infidels: we do not want any thing connected with the Bible; but if you will bring us any of the writings of Voltaire, Tom Paine, or Rousseau, we shall thank you for them; give Captain — compliments to Wheeler, and say we don't want any thing of the kind; and if you persist in leaving them, they shall be thrown overboard." The mate returned on board again quite disconcerted, having never before met with such a reception in the Pacific. There is great reason to fear that there are many of this description in these parts, but such an open avowal is rarely to be found. Upon enquiry, it appeared that no sailor is admitted on board this ship but

such as deny the existence of an Almighty Being.

26th of 4th mo. To-day employed receiving stone-ballast, to supply the weight of iron, hardware, tin and nails disposed of from time to time. As soon as our wants were communicated to the government, without waiting for an arrangement being made by our captain for the stone and its transport, eight canoes of large dimensions were loaded and despatched to our vessel. Writing-paper and nails were sent in return for this accommodation to the full extent of its value; it had been previously ascertained that writing-paper was very scarce with those in authority.

27th of 4th mo. Until now, every thing like a present to any of the parties with whom we had been connected was studiously avoided on our part, as gifts often open a door to blindness and perversion, but the time of our departure being at hand, several articles were selected and presented to "Kinau" and her associate chiefs, likely to be useful, as a token of esteem and gratitude for the uniform kindness shown us while in the port of Honolulu; which were courteously received. The sails were now brought to the yards and booms, and every thing secured for encountering the passages between island and island, which the almost constant trade-wind forcing an immense body of water through them from the mighty Pacific, at times against a counter-current, often exhibit an outrageous sea, in which a vessel frequently suffers more than through the whole passage from England to "Oahu." The wind usually blows from the southeast quarter, so that a vast extent of ocean ranges continually towards these islands, except during a short period of the year, when the northerly blasts prevail. With the assistance of the British consul, a pilot well acquainted with all the principal bays, coves and creeks of the islands was procured to accompany us. He could talk a little bad English, was a native of "Oahu," and went by the name of *Sugar-Cane*. Being an elderly man, and very amatical, one of his sons was brought to assist in caring for him, and to take his share of duty with our crew, for his food.

28th of 4th mo. Felt much depressed at the weight of the prospect of meeting with the natives in the evening, as before appointed, but endeavoured to bear up in humble reliance on the overlying Arm of strength in patient resignation.

Sat down together in the forenoon as usual; in the afternoon a native schooner (the *Victoria*) through mismanagement ran directly on to our vessel. A serious injury was generally anticipated on all sides, but it was so ordered that the violence of the shock was broken by first one rope giving way and then another, as the pressure increased, at last her stern came in contact with one of our main shrouds, which made such a powerful resistance before breaking as materially to check her progress, when about to strike our hull; so that the whole damage was comparatively trifling. Her commander came on board immediately, with tears in his eyes, in great fear lest any on board of us should have been

killed. This man and his people so fully expected that one or both of the vessels must be destroyed, that he despatched a man to the shore for boats to save the crews; this messenger immediately sprung overboard, and swam so quickly as to reach the shore before the two vessels began to show signs that they were not seriously injured. The spectators could scarcely believe that we had sustained so little harm. After taking tea at H. Bingham's, we proceeded to the meeting appointed the preceding evening, and found a large concourse of people assembled in readiness. As this was an extra meeting, appointed entirely on my account, and having expressed a desire that we might sit down in silence, the people were informed that it would commence with silent waiting, and exhorted to stillness.

Although it is probable there were more than 3,000 persons present, and many of them strangers to the practices of Friends, yet such was the solemn feeling graciously vouchsafed on the occasion, that the greatest order and quietness prevailed. However long the interval of silence might seem to others, to myself it was remarkably short, before I was strengthened to set forth the necessity of silent waiting upon God for the sanctifying influence of his Holy Spirit, to enable us to worship him acceptably, "in spirit and in truth." I had also to bear testimony to the all-sufficiency of that grace which bringeth salvation, and hath appeared unto all men, "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for the blessed hope and glorious appearance of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." I was enlarged and strengthened to testify the gospel of the grace of my good and gracious God, which bringeth salvation, and hath appeared unto all men. A word of encouragement was strong in my heart to the dear people, and I had to remind them that it was not the rich, nor the mighty, nor the noble to which the call was limited—not many of these were called, nor many that were wise: but the poor, simple-hearted, and unlearned, and fishermen like themselves; and that they were the people unto whom the call is still extended. After having sat down awhile, it was with me to endeavour to make them sensible of the power that so eminently reigned over all; commending them to keep close to it, and it would be with them for ever; because it is "the power of an endless life." None attempted to rise up when the meeting was over: I requested H. Bingham to dismiss them, but they still kept their seats, and the same precious solemnity prevailed. When we left our seats they began to draw round us to shake hands, and bid us "farewell." Most of the missionary families were present, and five of their preachers.

(To be continued.)

*Prayer*.—God hears the heart, though without words; but he never hears words without the heart.—*Bishop Hopkins*.

For "The Friend."

## DECISION IN RELIGION.

Some of the selections of M. R. under the head "Charity in judging of others recommended," I thought peculiarly appropriate to the present period of the Christian church, and indeed worthy of acceptance at all times. The first which struck my attention was that which inculcates "a decided mind in religion." Decision, firmness, and perseverance, are indispensable requisites to the Christian character. Wherever the religion of the cross really exists, these traits will be developed. We see it even in persons of delicate frame who have come under its sanctifying power. When affliction overtakes them, they often manifest a masculine firmness and constancy which no terror shakes. If the faith of the cross-bearing believer is assailed, persecution or reproach cannot turn him aside from the narrow way. Neither the smiles nor the frowns of a degenerate world will induce him to desert his allegiance to the King of kings. Flattery may prove a severer test than the direct attacks of an open enemy; he may find, as an old experienced Christian once remarked, "it is easier to be battle-proof than wheedle-proof," but remembering as our author says, "that in the descriptions given by our Lord and his disciples of the day of judgment, no middle state is recognised—that all men will then find their place either on the right hand or on the left hand of their Judge, and finally discover that they are the heirs of the blessing or of the curse," he feels the importance of what is at stake, and with holy magnanimity turns his back upon the false smiles of the votaries of this world, choosing to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than the treasures of Egypt.<sup>27</sup> Such do not partake of the description of "the man who weakly divides his affections between God and the world." They cannot seek to please, that they may gain the good opinions of worldly men, at the expense of their testimony to the vitality and crucifying nature of Christ's religion. A vacillating, dissembling disposition, which wears a different garment in different places, which adapts itself to the colour and aspect of things around it, is unworthy of the high character of the man of God.

Our author observes, "the signs of the present times peculiarly demand decision in matters of religion. The powers of light and darkness are in a very conspicuous manner arrayed against each other. Infidelity and iniquity are lifting up their heads on high, and gathering their forces together; and on the other hand, scriptural religion is gradually diffusing itself among men." No country has more reason to fear the baleful influence of infidelity and corruption of all descriptions, than our own; and as the church partakes in measure of the influence of the form of government under which we live, if the spirit of infidelity has free scope within our borders, the professors of religion have need to double their vigilance, lest while they are luxuriating in liberty and earthly happi-

ness, the enemy steal upon them and blast their fondest hopes in this world and in that to come. There is a snare even in our temporal enjoyments. They lull the soul to ease and forgetfulness of God. Should we from any cause be suddenly aroused to a sense of our destiny, or, because there is much talk of religion, conclude that we must go with the current and be as religious as our neighbour, and by reading the Scriptures and other books, and attending places of worship, store our heads with the principles of Christianity, the one thing needful may nevertheless be lacking—the religion which the Scriptures inculcate, may be overlooked in the midst of much scriptural knowledge. "For it is infinitely more easy to think and talk correctly on religious subjects, than to cultivate a deep sense of our own vileness, to submit to the heart-searching operation of the Holy Spirit, and to walk in the narrow path of self-denial." And while we dread the ascendancy of infidel principles, and rejoice in the belief, and in the spreading, of the sacred truths of the gospel as laid down in the Holy Scriptures, let us remember that nothing but the little stone cut out of the mountain without hands, which Nebuchadnezzar in his vision saw smite the great image, and which grew and increased till it filled the whole earth, can availingly frustrate the machinations of Satan, and prepare us for a lively hope of being found among the sanctified and the justified in Christ Jesus. This stone represents the kingdom of heaven, which our Lord told the learned doctors of that day, "cometh not with observation; neither shall they say, lo here, or lo there; for behold the kingdom of heaven is *within you*." Its origin and spring is "the Word nigh in the mouth and in the heart,"<sup>28</sup> "the incorruptible seed and word of God," by which the believers of old were born again, and which lives and abides for ever.

Our author says, "Were I asked what I deemed to be the most common temptation to which, in the present day peculiarly, Christians are exposed, I should be inclined to reply—the substitution of *strong opinion* for that *deeply felt religious principle* by which alone the mind can be preserved in *tenderness, humility, and love to God and man*;" and again, "It is the frequent device of Satan to transplant the religion of the believer from the *heart to the head*; and this device is one with which our corrupt nature is ever prone to co-operate."

We are not informed what the writer means by "strong opinion." If our opinions are sound, they ought to have strong hold of the mind—they should not be subject to change by every wind of doctrine. We may recollect that the followers of Elias Hicks denominated those points of Christian truth which formed the difference between them and Friends, mere "opinions;" and in relation to them called loudly for our charity. But the stronger we held to our opinion, the safer we were then judged to be by sound Christians.

If the writer means that however orthodox our opinions may be, the temptation and dan-

ger of the present day is to substitute "sound and orthodox views of Christianity" for obedience to the principle of grace and truth in the heart deeply felt, "by which alone the mind can be preserved in tenderness, humility, and love to God," I believe the sentiment is correct. There is great danger now, not only of "transplanting the religion of the *believer from the heart to the head*," but of many who have never been quickened believers, imagining themselves to be so, because their heads are filled with what they deem scriptural knowledge.

It is easily perceived that the spirit of the world, and the love of its friendships and maxims, often prevail where this knowledge is largely possessed. But if we experience preservation from the danger, and are made wise in those things which pertain to salvation, we must first become fools, that we may be wise. And nothing will make us appear greater fools to ourselves or to others than taking up the cross, denying self, and following the Lord Jesus in all things which he enlightens our minds to see that he requires of us. This is the most hateful kind of religion to the man of the world; because, in the first place, it would strip him of his worldly consequence, and empty him of all dependence on his fallen wisdom, and his religious knowledge which he may have acquired and been valuing himself upon; and in the second place, it would lead him into the performance of things which he has despised, and in which he has believed religion did not consist. "For the foolishness of God is wiser than men, and the weakness of God is stronger than men;" "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." This is true scriptural religion, which gives decision and stability of character to its possessor, so that in all places, he that runs may read, and readily perceive whose image and superscription he bears.

S.

For "The Friend."

## PICTORIAL SCRIPTURE SCENES.

My attention was recently arrested by the following sentiments from the diary of Alexander Jaffray, and in the conviction that they are adapted to the present day, as well as that in which he lived, they are forwarded for insertion in "The Friend." Many Friends have been drawn, (perhaps without reflection), into the practice of visiting the numerous pictures and representations of scripture events which have attracted so much public notice of late years, and are ready to allege as an excuse for visiting them, while they avoid others, that they tend to stir up and enliven the soul to feelings of devotion and awe, that they tend to give the mind more clear and full conceptions of the majesty and excellence of the sacred writings, and that the encouragement of such exhibitions may be the means of promoting the spread of true Christianity. Let such poruse the following sentences, and then enquire, whether the effect thus produced in their minds is any thing more than "carnal

and fleshly devotion;" whether such exhibitions are in any degree promotive of that faith which overcomes the world, or whether to produce a more "historical faith, love and remembrance."

There are many, also, who would please and satisfy themselves with forcible and pathetic appeals to the feelings and passions, and the sufferings and sorrows of our holy Redeemer are set forth in the most tender and affecting language—when the blood-stained garment is held up to view, and all the agony of Gethsemane portrayed to the soul. Let such beware that the effect of this recital, affecting as it is, and calculated to stir up the "principles of humanity and compassionate love," is not mistaken for that "grace which brings salvation," and thus be in danger of a sorrowful delusion respecting their own condition.

These observations of Jaffray, which occurred some years before his connection with the Society of Friends, are found at p. 56, &c. of the 2d English edition of his diary.

W. S.

One good lesson the Lord offers to teach us, by the exercise of bearing the cross, is, *how rightly to value and think of the bitter sufferings and death of Christ*. If there be so much as we conceive of bitterness, and that which is unpleasing to us, in our petty sufferings, what was there in the sufferings of Him who endured the Father's wrath for our sakes. But this not being my purpose to insist on here, I shall leave the enlarging of it to every heart, as the Lord shall be pleased to enlarge them in their meditation of it. Only, because, in experience, I have found the truth of one observation relating thereto, let me shortly give it.

Much of the cause, why many godly persons who meditate and think much on the death of Christ, yet find very little right and true advantage by so doing, may be—that the thing mainly looked at, is the tragical story of his death and sufferings. This is the chief use which the papists, and many carnal protestants also, make of Christ's sufferings, to meditate and set out to themselves the *grievousness of them* so to move their hearts to a relenting and compassion to him, and indignation against the Jews for their crucifying of him; with an admiring of his incomparable love. And to get the heart thus affected, is by many counted to be *grace*; whereas it is no more than what the like tragical story of some great and noble personage will work, and useth ordinarily so to do in ingenious spirits who read or hear of it—*yea*, and that oftentimes, though it be but in a way of fiction. This, when it reacheth no higher, is so far from being *faith*, or a thing anywise acceptable in God's sight, is but *carnal and fleshly devotion*, springing from fancy, which is pleased with such a story. Such stories use to stir up principles of humanity in men unto compassionate love, which Christ himself, at his sufferings, found fault with, as being not spiritual nor raised enough in those women who went weeping to see him so handled: "Weep not for me," says he; that

is, "weep not so much for this, to see me so unworthily handled by these for whom I die." But then, if it be enquired, *what is it in Christ's passion that should be most minded and looked to?* Answer. The chief and main thing to be looked unto, when the heart would rightly view and meditate on the sufferings of Christ, is the end, meaning, and intent of God, and of Christ himself in his sufferings. It is the right consideration of this, *eyed by faith*, which draws the heart to rest on Christ; when it perceives, that his aim and end in suffering for poor sinners, so fully answers to what is *its* aim and desire—to wit, that sinners might be saved. When it perceives that Christ's heart was as full in this, to procure it, as the sinner's heart can be to desire it. This consideration, borne home on the soul, draws it to Christ, to rest on him; which all the considerations else, let the heart be as much enlarged and taken with them as may be, can never do; they, being but fruits of the flesh, can never produce so high an end. And the like may be said of human inventions, as crucifixes, lively representations of the passion of Christ, unto the sight of fancy, do exceedingly provoke men to such devotional meditations and affections. But all they work is an historical faith, only an historical love and remembrance; and no other than such effects are produced in many by reading the history of the Bible—even in many who are yet much against crucifixes, &c. But as God looks principally at the *meaning of the spirit in prayer*, Rom. viii., so doth faith look principally to the *meaning of Christ in his sufferings*. And as, in all other truths, a believer is said to have the *mind of Christ*, 1 Cor. ii. 16, so especially, he minds what was the *mind and heart of Christ in all his sufferings*; for it is that *in them which answers to his aim and purpose*, namely, a desire to be saved from sin and judgment; and to effectuate this was the very aim and end of God in sending Christ, and of Christ in suffering cheerfully.

From late Foreign Journals.

*Lusus Naturæ*.—There is now growing in the churchyard of the Leck, on the banks of the Boyne, in the parish of Rosnaree, county Meath, a thistle of a most unusual appearance. It grows from the head of a grave, in which a person named Christopher Moran, who had been drowned in the river Boyne, near that place, on the 31st July, 1835, was interred. It was discovered for the first time about five weeks since, and was then about twelve inches high, and about three inches broad in the stem, which, contrary to the course of nature in that species, was quite flat, thin, and ribbed. It now measures four feet nine inches in height, and the stem has assumed the appearance of a deal board—being nine inches broad in the centre. From this part it divides itself into three flat branches, the main one of which is a continuation of the principal stem, and measures five inches in breadth, while the others are only one and a half and two and a half inches broad respectively. At the top of the woody

part a tuft appears, formed by a union of several of the flowers, and presenting a singular appearance, not only in form, but also in colour, which is variegated with pink and brown, &c. On the whole, we consider it as the most extraordinary *lusus naturæ* which has appeared in the vegetable kingdom for many years, and well worthy the inspection of those skilled in the science of botany.—*Drogheda Argus*.

*Singular Discovery at Lincoln*.—On Saturday se'nnight, Mr. Gresham, opposite the White Hart, Lincoln, commenced enlarging his cellar, as he supposed, by penetrating the stone-work which closed up an old arch that formed one side of the place. The cellar itself is a great curiosity, being about twenty feet deep in the earth, and having many groinings and pointed arches, probably forming part of some ecclesiastical edifice. The old arch, above alluded to, was partly buried in the floor of this cellar, and Mr. G. supposed that, by breaking down the stone-work which closed it up, he should open some collateral archway. When a few stones were taken down, a very different thing to that which had been expected was discovered: a subterraneous passage was disclosed, of extraordinary extent and careful workmanship. It passes from the arched cellar of Mr. Gresham in a direction towards the ancient Roman Southport. It is five feet high, four feet in width, formed of excellent masonry, with dressed stones carefully worked. It is covered in flat, with huge slabs of stone, and seems far too well executed to be a sewer. There are apertures, only fourteen inches square, going off at right angles, horizontal from the main passage, and these lateral shafts appear to extend a considerable distance under the streets and houses. The main passage is now cleared to the extent of fifty feet, and Mr. Gresham, in the true spirit of research, is determined to go as far as it continues, which, to all appearance, may be a quarter of a mile or more. Conjecture is at work to explain what might have been the purpose of this driftway; some suppose it to be a Roman secret passage, whereby to get beyond the walls. Others think it to be a subterraneous communication between adjacent religious establishments. A fragment of an earthen vessel was found amongst the rubbish, and some bones and teeth, but not in sufficient amount to lead to the idea that these were vaults for the deposit of the dead.

There is a very remarkable echo in the villa Simonetta, near Milan. It repeats a pistol shot no less than eighty times. Napoleon often amused himself by repairing to this villa and firing shots there. The echo, he declares, was the most extraordinary thing he had ever heard.

We learn from Hamburg that a gentleman of that town, named Grimm, has invented a machine for spinning flax, which will produce in one day as much thread as 300 spinners could produce in the same time with spinning wheels. An Englishman is said to have offered him 60,000 mares (about £4,000) for the machine, which he has refused, wishing to speculate himself upon his invention.

# THE FRIEND.

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From the Richmond Enquirer.

## GREAT NATURAL CURIOSITY.

I beg leave to notice, through the medium of your widely circulated paper, one of the most interesting natural curiosities of the west, which I have never seen described in any of the public prints of our country, and which foreigners, who have visited America, with the view of writing its history, and particularly of delineating its wild and romantic scenery, have either never seen, or, if they have, deemed it unworthy of their notice. The curiosity to which I refer is situated on the top of the Cumberland mountain, East Tennessee, and is there familiarly known by the name of the Cumberland Water-Fall. I had frequently heard it spoken of by travelers who had visited it; and their descriptions excited in me a very great desire to see it, as I conceived it to be a beautiful representation of the falls of Niagara. I have, recently, had an opportunity of gratifying this desire; and I assure you that my most exalted preconceptions were more than realised when I had the pleasure of viewing this most interesting scene, which is distinguished alike for its beauty, and its wild and awful grandeur.

This fall is within two hundred yards of the stage road crossing the Cumberland mountains. The pathway which conducts to it, passes over a gently inclined plane, on the lower margin of which meanders a small stream, which is here remarkable only for its beautifully transparent water, which flows on smoothly and gently, to the very verge of the precipice over which it falls. Immediately beyond the little rivulet there rises an abruptly steep mountain, which is clothed with a luxuriant growth of ivy and laurel, the beauty of which was greatly heightened when I saw it, by being covered with richly variegated bloom. And the noble yew trees, as if too proud to associate with the shrubbery beneath, send forth their lofty shafts which almost vie with the clouds in height. How striking a contrast is there between this part of the scenery, and what is soon exhibited to the eyes of the beholder! Here, every object is calculated to inspire feelings of calmness and serenity, and the distant roar of the cascade falls like melodious music on the ear, to com-

pose and soothe the mind. But how soon is the beholder awakened from this contemplative reverie, when he finds himself on the brink of the awful precipice over which tumbles the beautiful little stream just described! He is filled with wonder and amazement, when he surveys on the one hand the stupendous cliff above, whose towering apex seems to scale the clouds; and on the other, the profound abyss beneath, into which the water falls and vanishes from the sight.

After viewing this truly grand scene for some time, with a pleasure which can be more easily conceived than described, I turned away from the spot, and, as I supposed, bid a final adieu to it; being more forcibly struck than I had ever been before, with the wondrous power and might of the great artificer of the universe. But to my great surprise, I learned from the gentleman living very near, and who met me whilst retracing my steps to my carriage, that I had as yet seen but a small part of this awfully grand scenery. He informed me that there was a way by which we could descend to the base of the precipice, on the brink of which I had just stood, where I could have a much better view of the fall of water. Wishing to gratify my excited curiosity to the utmost extent, I consented to accept him as my guide. He conducted me down a very rugged and precipitous declivity of considerable extent, amidst crags of almost mountain height. At length we reached the foot of the precipice, and stood in full view of the whole wonderful and amazing prospect. At first, I felt almost overwhelmed by the contemplation, and spent some minutes in viewing the water merely where it falls into a lovely circular basin of stone. But language is utterly inadequate to express my emotions, when I ventured to raise my eyes to survey the lofty and spacious concave which was suspended over my head, and the precipitation of the water from its brink. You can form some faint conception of the magnificence and grandeur of this scenery, when I tell you that the great dome above, which looks like the firmament in miniature, is not less than one hundred and fifty feet in diameter, and one hundred and seventy five feet in height, from the bottom of the basin, into which the water is received. The excavation extends so far back from the point at which the water is projected, that there is a space of fully forty feet between the base of the precipice and the basin, so that persons can walk with ease under the arch, without being made wet by the spray, which is considerable, and which exhibits the appearance of a shower of rain. The water passes from the edge of the arch above in a mass, but, descending through the air for nearly two hundred feet, it becomes

divided like large drops of rain, which present a strikingly singular appearance. In the afternoon, the beauty and interest of the whole scene are greatly heightened by the numerous brilliant rainbows which are formed by the refracting influence of the descending stream and the ascending spray.

When the stream of water is much increased by rain, it is projected fully twenty yards from the base of the precipice, and occasions a violent whirlpool in the basin, which has the effect of wearing the rocks and pieces of timber in it smooth and round.

Below the arched excavation, the precipice, which consists of solid rock, is just like a perpendicular wall of one hundred and fifty feet in height. Within ten feet of the base of this wall are to be seen several large niches, which conduct into caves of different sizes and extent, which contain a great many bones, some of which are human, and supposed to have been deposited there by some of the Indian tribes.

Whilst contemplating this august scenery, my guide related to me two incidents, which served to excite in my mind feelings of a very solemn and melancholy character. The first was the murder of a man by two gamblers, who had followed him from McMinnville, Middle Tennessee, under the impression that he was possessed of a large amount of money. He showed me the spot where they had committed the horrid deed, it being near to the basin where they had decoyed their unsuspecting victim under the pretence of showing him this interesting spectacle. Suffice it to say that he was most barbarously murdered, and then despoiled of all he had, and his mangled corpse was left exposed to the beasts of prey. He was, however, soon discovered and received a decent interment. The other incident was the accidental destruction of a negro man, who, having fled from his master, a trader, who was taking him to the south, and who, being pursued, at night leaped headlong, *unconsciously*, over the dreadful precipice to the right of the fall, fully one hundred and fifty feet, and mangled his head and body against the crags beneath. His passage from time to eternity was, indeed, a short one! His tomb is amidst the rocks, not far from where he fell, and contiguous to his companion in misery.

I must now conclude this feeble and humble attempt to delineate what I conceive to be one of the most interesting natural curiosities of America. I feel utterly incompetent to portray it in such a way as to enable others to form a proper conception of its beauty and grandeur. My object in making this communication is to attract attention to this most interesting scene; and to advise all those who may hereafter have an opportunity of witness-

ing it, to do so, as they will be most amply rewarded. Such exhibitions of the wonderful works of God, are calculated to exalt and ennoble the feelings of man, and produce in his mind the strongest convictions of the omnipotence and wisdom of his Creator.

#### A TRAVELLER.

We understand that there is a series of cascades on the Falling Spring Valley Mountain, about three miles from Shumate's tavern, in Greenbrier county, Virginia, well worthy of attention. The highest is said to be about one hundred and twenty feet. This cascade is scarcely known, and seldom visited by the foot of the stranger.—*Editor Enquirer.*

#### THE ECLIPSE.

We make the following extract from Bushman "On Instinct and Reason," and should like to know from any of the readers of "The Friend" who were favourably situated for such observation, whether any analogous effect was noticed during the recent annular eclipse. It is remembered by some that during the eclipse of the sun which occurred some thirty years ago, the poultry instinctively went to roost.

All the acts we have just enumerated as occurring in the animal kingdom, are in strict accordance with impressions made on the nerves, and founded neither on accident nor reflection. It is thus, as the poet observes:—

"That when the dawn, in russet mantle clad,  
Walks o'er the dew of yon high eastern hill,

The cock, that is the herald of the morn,  
Duth with his lofty and shrill-sounding throat  
Awake—"

And it is from the same impression of light that the greater part of the animal kingdom are stimulated to activity with the approach of sunrise, while they retire to repose as it sets; and, as has particularly been remarked of birds, if an eclipse occurs, they still obey the impulse of sensation, retiring as darkness comes on, to return to their fluttering and chirping as it subsides. Expecting the annular eclipse on the 15th of May last year, we were wandering in the ducal gardens at Mannheim on the Rhine. In the full glare of sunshine that preceded the approaching phenomenon, the close thickets of the gardens, overgrown with brush and underwood, were resplendent with songs poured from a thousand little throats of the groves' sweetest choristers. But as dimness threw her mantle on the earth, all was hushed; there was no sound save that of dreamy stillness which the poet only hears, whispering to his soul unearthly words. For a few moments it continued, feeding our hearts with fancies wild and strange. But no sooner did dimness begin to deepen into shade, and darkness, like that of evening, shed its influence around, than the voice of the nightingale burst upon our startled ear, "warbling his sweet notes, as if he feared the night would be too short to utter his love chant."

From the Farmers' Cabinet.

#### WATER.

"A plentiful supply of pure water is above all price."

There is nothing more essential to a farmer than good water, and plenty of it. For domestic purposes, and for stock, it has much to do with health, convenience and comfort. In many situations there is no lack of this indispensable article, but in others it is so deficient or impure as to require some artificial means of increasing the supply and improving its salubrity. Where it is obtained from wells, they should be sunk so deep as to secure an abundance during the periods of the greatest droughts, for then it is that its impurities are most concentrated. During the dry weather of autumn, when vegetation is decaying, and the springs are weak, the foul gases which are exhaled from the earth are absorbed by the water of wells, springs, and ponds, and this, acting in conjunction with the vegetable matter that is always found in water that is stagnant, or nearly so, makes a deleterious compound which is neither fit for man or beast to partake of, much less to be used for culinary purposes. Dysentery and fall fevers can often be traced to this prolific source of poison, and many valuable lives every year are no doubt sacrificed by the use of impure water, which, by proper attention to deepening and cleaning out wells and springs, would have been preserved. A well with a few buckets of water only in it, is not sufficient; every time you pump or draw from it, its impurities are stirred up, and you get a large dose of them. Some who have pumps in wells fail to secure them from the running in of foul water and vegetable matter, which always abounds in the neighbourhood of springs, and by that means, even where there is an abundant supply of water, it is frequently much contaminated. Every well should be carefully examined and cleansed annually, if you desire to have pure water for family use. Water enters largely into all culinary processes, and it is feared that many are not sufficiently aware of the danger they incur by the use of it, when in an impure state. Generally, throughout the alluvial parts of New Jersey, and the states south of it, water is obtained by digging a few feet only, but it is seldom otherwise than impure, and very offensive to those who have not been educated in the use of it. This arises from its passing through beds of marl or other strata which saturate it with impurities and destroy its salubrity. It is presumed that with a little extra trouble and expense by boring or digging through the beds of foul deposit till pure sand is arrived at, which it is believed might be easily and cheaply accomplished, New Jersey would be found to furnish as good, pure, wholesome water as is obtained in the more elevated districts of our country. The business of boring is now well understood, and can be accomplished quickly, and at little expense, in alluvial deposits which are free from rocks and stones. A tin tube, or one of some other metal should be inserted to a depth which would penetrate the pure clean sand, and if this was properly done, judging from what has occurred in other countries, in many

instances, an overflowing fountain of pure wholesome water would reward the care and enterprise of those who may undertake so meritorious a work. If this was accomplished in a single instance, it would soon be repeated by hundreds of others; who would desire to be partakers of like benefits; and New Jersey, with its inexhaustible beds of marl to fertilise its soil, and an overflowing supply of the most wholesome water, would flourish beyond all former examples. In most cases, it is believed boring and tubing would cost less than digging and walling a well and putting a pump in it, and if it was properly executed it would require no further care to keep it clean. Whoever may accomplish this grand object will deserve a seat in the legislature; and if a fountain of overflowing water should crown his efforts, he might be sent to congress with great propriety as a reward for the good conferred on his fellow-citizens by his enterprise.

Cisterns are often a valuable resort to collect and preserve the water from the roofs of buildings for washing and other purposes, but they are often badly built, and when that is the case they are a source of disappointment and vexation. They should always be round, and the bottom concave so as not to have an angle in their construction, for it is found more difficult to make them water tight if there is an angle or sharp corner in the wall. They should be built with the greatest care and circumspection, and well covered in, so as to exclude extraneous matter. Cisterns or cellars fourteen feet in depth are said to preserve an equable temperature winter and summer; when of a less depth it will vary with the state of the atmosphere. The importance of having water in a barn-yard for cattle or stock need not be suggested to any farmer who understands his true interest; those who are thus supplied can best tell what they save annually by it in that most precious article, manure. Cattle should never go outside of a barn-yard during the season of foddering; the loss occasioned by it in one winter would dig a well or build a cistern, and leave a surplus for other purposes, where a large stock is kept.

AGRICULTURE.

From the Boston Atlas.

*The Western Railroad, connecting Boston with the Great Western Canal at Albany.*

The immense advantages which are ultimately—ay, immediately—to be derived from this vast ARPAAN WAY to the Hudson, are not the mere creations of the sanguine and chimerical, but substantial realities, which reason predicts from facts so well established, that truth proclaims them, with such confidence and sincerity, that even the incredulous and ignorant exclaim—We believe.

By a report made to the legislature of New York last April, it appears that the most enthusiastic advocate for the magnificent system of internal improvement which was projected by the illustrious De Witt Clinton, had not even an approximated conception of the wonderful realizations. The astounding result is as far beyond the boldest calculation of the most enlightened and ardent as were their

views in advance of those entertained by the vast multitude, who scoffed at "the mad undertaking of uniting the Hudson and Lake Erie, by a canal." So gigantic was the measure considered, that Mr. Jefferson declared it a century too early, but before he died he acknowledged that he was a hundred years in the rear of the age.

That mighty work, which is 365 miles in length, was commenced in 1817, and completed in 1825, at an expense of about \$10,000,000. Since that time five important branches have been constructed, whose united length is 305 miles, and two others are in progress—one of 46, and the other of 80 miles, which will give an aggregate of canal navigation of 694 miles,—extending from the shores of Lake Ontario to the bounds of Pennsylvania, and from Lake Erie to Albany.

When these far-reaching and wide-spreading channels of commerce were begun, the whole productive property of the state was less than \$3,000,000, but such have been the advantages which have been derived, that the tolls have liquidated the whole debt incurred for their completion, and yield a net revenue—after deducting all the expenses of maintenance and repairs—of \$1,107,871, which is equivalent to an income of 5 per cent. on a principal of over \$26,000,000.

But so rapidly has the transportation increased on the canal—notwithstanding there are two lines of railroad, which are completed over large portions of the distance, from the Hudson to Lake Erie—that it has been determined to so far deepen and widen it, that the prism of water will be trebled: and this too at an expense of \$15,000,000; but this is only a small portion of the estimated costs of public works, which are to be prosecuted. The amount to be expended under the existing laws, for the enlargement and construction of canals already commenced, is \$20,000,000, and the necessary appropriations for a like purpose and for railroads, will amount to \$20,000,000, making a grand total of \$40,000,000.

It may well be asked—on what data are such enormous sums to be profitably and wisely invested in works of internal improvement? Here they are, and who can doubt of their sufficiency.

On the borders of the great lakes, five states are rapidly advancing in population and wealth; and the territory which they comprise, and must be tributary to the Erie canal, has 250,000 square miles within its area, being nearly twice as large as the kingdom of France, and about six times as extensive as England. It contains 180,000,000 acres of arable land, most of which is of surpassing fertility.

In 1810, Ohio was the only organised state government within that immense region; but in the brief period of twenty-one years, Indiana, Illinois, and Michigan have been admitted into the Union, Wisconsin formed into a territorial government, and beyond the Mississippi and north of the Missouri, the foundations of a new state have been laid; the whole containing a population but little short

of 3,000,000; and if the same rate of progress is maintained for twelve years, the census of 1850 will exceed 6,000,000.

Three great canals, whose aggregate length is one thousand miles, are to connect the Ohio river with Lake Erie, while another of eighty miles will unite the navigable waters of the Illinois with Lake Michigan. In addition to these noble avenues of trade, those northwestern states are constructing lines of railroads, not less than 1500 miles in extent, that they may reach, with more ease and speed, the lakes, through which a conveyance to the seaboard is to be found, by the grand artificial river, which traverses the state of New York through the whole of its longitude.

All these wonderful schemes for giving activity and consequence to the enterprise and industry of that energetic race, which is spreading like a living torrent through the luxuriant valleys and rich prairies of the far west, will cost more than \$50,000,000; and, what is of the utmost importance to this commonwealth, since it has so munificently come forward to complete the Western Railroad, all those public works are so harmoniously arranged by each of the powerful communities that have fearlessly undertaken them, as to bring the industry of the whole people into prompt and prosperous action; while the entire system, comprising a length of 2500 miles in canals and railroads, are united in Lake Erie as a common centre.

The value of property transported in the canals of New York, during the year 1836, was \$67,000,000, and it is estimated that the region above named will furnish, in exports and imports, an amount equal to 200,000,000, in twelve years; and the portion which must pass the Erie canal cannot yield a less revenue than \$5,000,000, which is the interest at 5 per cent. of a capital of \$100,000,000, or 16 per cent. on the cost of that work, when all the contemplated improvements are completed.

Honour and praise and thanks to that enlightened and enlarged spirit which has enabled the hard working, good old Bay state to enter the career, as emulous competitors for that vast trade which now concentrates at Albany, and which is annually augmenting, in a manner that puts the statistical prognostications of the statesman and patriot at defiance.

#### MARTIN LUTHER.

Perhaps the finest, richest, and most generous species of character, is that which presents to the dainty the most repulsive surface. Within the rough rind the feelings are preserved unsoftened, robust and healthy. The *non me tangere* outside keeps off that insidious swarm of artificial sentimentalities which taints and adulterates, and finally expels all natural and vigorous emotions from within us. The idea of a perfect man has always been figured forth in our minds by the emblem of the lion coming out of the lamb, and the lamb coming out of the lion.

Of this description of character was Luther. Nothing could exceed his submissiveness and humility, when a choice was left him whether

to be humble or daring; but when conscience spoke, no other consideration was for a moment attended to, and he certainly did shake the forest in his magnificent ire. But if we behold him one moment, to use his own quotation from Scripture, "pouring contempt upon princes," and lightly raging against the highest upon earth, we see him next in his familiar correspondence, a poor, humble, afflicted man, not puffed up with pride at the great things he had accomplished, but rather struck down by a sense of his own unworthiness. As to his violence, it was part of his mission to be violent, and those who lay it to his charge to be blame-worthy, seem to us not to accuse him, but to accuse Providence. Not to have been violent would to him have been not to have been in earnest. And here it must be observed, that his violence was only verbal; it was merely the rousing voice to awaken Europe from the lethargy of ages.

But let us follow him into private life. Here it is that we shall best learn to appreciate him. We will not dwell upon his constant contentment in poverty, and his contempt for riches, because this is the characteristic of almost all great men, who are really worth more than gold can procure them; but his long unbroken friendship with Melancthon—a character so opposite to his own, and in some respects so superior, as he was the first to acknowledge himself—has always struck us as a proof that he possessed much sweetness and gentleness of disposition. Envy or jealousy never interrupted for a moment the fraternal affection that subsisted between these great men. Of those passions, indeed, Luther seems not to have been susceptible. Neither did personal ambition come near him. Though he had so many titles to it, he never claimed the supremacy over his contemporary reformers. Notwithstanding the great things he had performed, he gave himself no air of grandeur or importance. He seemed to consider himself as a common man among common men. He was Dr. Martin Luther, and nothing more. There was a simplicity and commonness in his habits and conversation which contrasted wonderfully with the mighty revolution which he brought about. This simplicity, we were going to say, shows his pative greatness; but we correct ourselves and add, that it exhibits that apostolic frame of mind which all the messengers of God, from Moses downward, had displayed. Such men are moulded at once by the Hand that sends them. The accidents of this world have no power (as they have upon others) to change or modify their moral conformation. There is a oneness, a wholeness, an uncompoundedness of character in these elect instruments; on their moral frame is chiseled by the divine Finger one idea, and one only, and that external to their earthly condition. Hence was begotten the simplicity and homeliness of Luther's walk in life. Had he acted the great man, he would have proved that he was not the apostle. The frank popular course and somewhat pleasant bearing which marked him, has made him the hero of the populace to this day in Germany. What is also re-

markable in a man of his indubitable and profound piety is, that he had no austerity.—*Blackwood's Magazine.*

For "The Friend."

### Too Eager Pursuit of Lawful Things.

There is something peculiarly grateful and impressive in the early and constant watchfulness which has been exercised by the Society of Friends over all its members, "not to mix with the spirit of the world in pursuit of gain." The present day is not exempt from causes which may properly call forth a revival of caution on this head. To those entering on the necessary pursuit of lawful things, the short extracts now offered for insertion may prove as a salutary check, if the disposition is cultivated to be content under the "allotment of Providence, a sure means of preservation."

"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."—1678.

"We do not 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 owe even ourselves to our all-wise, all protecting, and provident Creator?"—1797.

The next extract is from the London Epistle of 1824, the others are from the same source.

"Speculations of any kind, which may serve to hold out the prospect of a rapid accumulation of wealth, greatly endanger tranquillity of mind. They often involve in perplexities, which disqualify us for exercising a patient dependence upon Him from whom cometh our strength. They not unfrequently lead into acts unbecoming the character of upright men, and in some cases their effects are deplorably felt by innocent sufferers. They often arise from the love of money, and from 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 the world.

"We are aware that many of our dear friends may, at the present time, in seeking for a fair means of gaining a livelihood, and in the regular conducting of their outward concerns, be subjected to peculiar difficulties. In the competition of trade, they may be tempted to do that which endangers their peace of mind. We would tenderly counsel all these, whilst they cherish a disposition to honest industry, to let their wants be few; to keep to habits of moderation and economy, and at the same time abhorring covetousness; and above all, so to live and so to act, that they may be able to place a humble reliance on the blessing and care of the Almighty; and to follow the exhortation of the apostle:

"In every thing by prayer and supplication with thanksgiving, let your requests be made

known unto God.' And we desire that a Christian example in others, who are not subjected to the same difficulties, may strengthen these good resolutions." Z.

From the Louisville Journal.

### THE FREED BIRD.

Thy cage is open'd, bird, too well I love thee,  
To bar the sunny thoughts of earth from thee,  
A whole broad heaven of blue lies calm above thee,  
The greenwood waves beneath, and thou art free—  
These slender wires shall prison thee no more—  
Up, bird, and 'mid the clouds thy thrilling music pour.

Away, away, the laughing waters playing  
Break on the fragrant shore in ripples blue,  
And the green leaves under the breeze are laying  
Their shining edges fringed with drops of dew—  
And here and there a wild flower lifts its head—  
Refreshed with sudden light, from many a sunbeam shed.

How sweet thy voice will sound! for o'er thy river  
The wisp of silver like a dream is laid,  
And nought is heard save where the woodhounds  
quiver,

Making rich spots of trembling light and shade—  
And a new rapture thy wild spirit fills,  
For joy is on the breeze, and morn upon the hills.

Now, like the aspen, plays each quivering feather  
Of thy swift pinions, bearing thee along,  
Up where the morning stars once sang together,  
To pour the fulness of thine own rich song;  
And now thou 'tst mirror'd to my dazzled view,  
A little dusty speck amid a world of blue.

Yet I will shade mine eye and still pursue thee  
As thou dost melt in soft ethereal air,  
Till angel-ones, sweet bird, will lead to view thee,  
And thy wings their byrnie while thine own to share,  
And there thou art with white clouds round thee furled,  
Just poised beneath yon vault that arches o'er the world.

A free wild spirit unto thee is given,  
Bright minstrel of the blue celestial dome,  
For thou wilt wander to yon upper heaven,  
And bathe thy plumage in the sunbeam's home;  
And soaring upward from thy dizzy height,  
On free and fearless wing, be lost to human sight.

Lute of the summer clouds! whilst thou art singing  
Unto thy Maker thy soft matin hymn,  
My own wild spirit from its temple springing,  
Would freely join thee in the distance dim;  
But I can only gaze on thee and sigh  
With heart upon my lip—bright minstrel of the sky!  
And yet, sweet bird! bright thoughts to me are given  
As many as the clustering leaves of June,  
And my young heart is like a harp of heaven  
For ever strung unto some pleasant tune;  
And my soul burns with wild poetic fire,  
Though simple are my strains, and simpler still my lyre.

And now farewell! the wild wind of the mountain  
And the blue streams along my strains have heard,  
And it is well, for from my heart's deep fountain  
They flow unencultur'd as thine own—sweet bird,  
For my free thoughts have ever pursued control,  
Since this heart held a wish, and this frail form a soul.

AMELIA.

From the Farmers' Cabinet.

### FARMERS' MICROSCOPE.

Perhaps there are many of my brother farmers who do not know that they have, in the telescope, or common spy-glass, an excellent microscope also. It is but to screw off the small object glass, apply it close to the eye, and bring any object within the range of its proper focus, and they will be surprised and gratified with the result. To those, who, like myself, are fond of looking into things, such an instrument will prove a very pleasant walk-

ing companion. I never leave home without it, and am often struck with astonishment at the extreme beauty which I find displayed in the formation of the most common flower, or even weed, the appearance of which, without its aid, was any thing but interesting. In botanical and geological researches, this little, simple pocket apparatus is of the greatest service; and the facility with which it can be removed and replaced, is not the smallest of its recommendations. J. P.

From the same.

### DRY RUBBING.

As your publication is the receptacle of the beneficial as well as the useful, I take the liberty of calling the attention of some of your readers to a custom that may perhaps appear insignificant; but which, when duly considered, is of more importance than is generally supposed. I mean the habit of scrubbing the floors with soap and water; this operation, which is necessarily frequent, I consider arduous, disagreeable, dangerous, and always unpleasant. There is little hazard, I think, in asserting that it is the latent cause of many a disease that has terminated fatally. Can it be doubted that the cases are not frequent, where a delicate female carrying water from the pump, often barefooted in inclement seasons, standing or working for an hour or two upon a wet floor, and then perhaps sleeping in the apartment not perfectly dry, has originated the seeds of a pulmonary disorder, or some other equally distressing? I have not the least doubt that many a good house-keeper and valuable member to society has fallen a victim to the pride of having a white floor.

My object is to offer a remedy, which, if generally known and tried, would be as generally adopted, as it is far less trouble and produces a much better effect. I have often noticed buckets, kitchen utensils, &c. scrubbed with sand, but have never observed it applied to the floors. There are few houses you can enter in the south without noticing the floors; these are scrubbed with water but two or three times in the course of the year—they are what is called "dry rubbed"—in fact, it is the opinion there, that water injures the floor, it blackens the wood; therefore, it is washed as seldom and dry rubbed as often as possible, which is performed with clean dry sand and the usual brush.

The advantages of this mode are, it makes the floors whiter, produces a kind of polish upon the wood which prevents it from soiling, is much sooner done, and obviates the unpleasantness of carrying water and the slopping about the house, besides a saving of soap.

Health, Mr. Editor, is the first and most important consideration in this world. What is wealth? A fine farm? Even white floors, without it? If parents bequeath to their children a good constitution and industrious habits, they give them much; the corner-stone is laid. Every means, therefore, should be employed to attain this; and I do believe if dry rubbing was customary at the north as it is in the south, that many severe colds and coughs would be prevented. L. K.



*Extracts from the Letters and Journal of Daniel Wheeler, now engaged in a religious visit to the inhabitants of some of the islands of the Pacific ocean, Van Dicman's Land, and New South Wales, accompanied by his son, Charles Wheeler.—PART III.*

(Concluded from page 106.)

29th of 4th mo. Believing myself clear of the island, every exertion was made to be in readiness to leave the harbour to-morrow, and although much impeded by persons coming on board, persevered in making the attempt. Towards noon "Kinau" the reigning chiefest sent on board to ascertain what supplies we were most in need of; and her husband, the commander of the fort, seemed a little disappointed on finding that hogs and goats were already purchased. They provided us, however, with eggs, cabbages, water-melons, onions, turkeys, and fowls, sending them off in good time. In the afternoon saw all our accounts settled; drank tea at the consul's, called upon the whole of the mission, and took leave of them.

30th of 4th mo. In the morning completed our preparation, made signal for a pilot, according to the rules of the port, and at 11 A. M. slipped off under easy sail, and when clear of the reef made sail to the eastward. The morning had been cloudy and squally, but the trade-wind was now steady, though strong and scant for our purpose. The motion of the vessel was soon sufficiently violent to make almost all on board sea-sick: for my own part, although not sick, yet not well. Towards evening the wind forsook us, when we had Rennai Point, and the islands of Morakai, Maui, and Towroa in sight. Calm most of the night, but we had the mortification to find that our vessel required much pumping to keep her clear of water, owing to her having been so long in a heated and dry atmosphere, although almost constantly covered with awnings.

1st of 5th mo. (*First day*.) In the morning a strong trade-wind set early upon us, and soon raised a heavy sea. From the state of the crew and other circumstances, the usual practice of assembling ourselves together was necessarily abandoned; the vessel still continued to require considerable pumping.

2d of 5th mo. Strong gales all the day, with a heavy breaking sea, which kept our decks in a constant wash, and rendered it impossible to secure and preserve the things in the cabin, from the innovations of the salt water. The evening brought us less wind, but the swell still continued. In the morning split the jib, and carried away one of the runner pendants, which support the mast, and being to windward, for a time endangered it. Towards night-fall, we had an indistinct view of the island of "Owhyee," now called, "Hawaii."

#### Hawaii.

3d of 5th mo. Notwithstanding the scantiness of the trade-wind, we had the satisfaction to find, soon after daylight this morning, that there was a probability of our fetching into the neighbourhood of "Kalakakou Bay." As the day advanced the wind became more

favourable, but as we crept under the land the breeze was light. About three P. M. we dropped an anchor in ten fathoms' water, close in with the shore, and near the place where the affray occurred, in which the British commander, James Cook, was killed. This bay, is exposed to the sweep of the Pacific, from south to west; but such is the marvellous provision for the safety of the vessels which touch here, and for enabling the natives to procure a plentiful supply of fish, that a sea-breeze sets in almost as regularly as the day revolves; but before the swell of the sea has time to rise to any material height, the land-breeze comes off the mountains, and restores order again upon the ruffled surface: at some seasons of the year, it would, however, be very unsafe for a vessel to anchor here: a few hours is generally sufficient for those which do come, to obtain a supply of hogs, goats, &c. No canoe came near us for a considerable time after the anchor was down, and then they came off very sparingly; but when the first adventurers had had time to return again to the shore, and report to their comrades, that they had been invited on board, and that we had articles for barter, our deck was presently crowded with almost all ages and sizes, of the male natives, bringing with them pine-apples, pigeons, bananas, ninitas, &c., with the different varieties of shells which this part of the coast furnishes. They remained with us until sundown, and seemed well satisfied with their visit. It appeared that it would be best to visit the missionary station without delay, and to request that a meeting of the islanders might be convened purposely, without waiting for their usual meeting day, as a few yards of cotton print would be an ample reward for those who took an active part in this business, for the extra fatigue it would occasion. By this step a much larger attendance would be the result, besides the saving of time which was now particularly important, as the missionaries were shortly to leave all the stations upon this island, to attend their annual meeting at "Oahu," which holds three weeks or more, and generally, from one or other circumstance, requires near two months to restore the parties to their respective stations again.

At midnight the wind came in from seaward, (an unusual circumstance,) but as the night was serene and tranquil round about, we remained stationary, although some swell had begun to set into the bay, but did not materially increase.

4th of 5th mo. Our deck was crowded in good time this morning by the natives, bringing with them abundance of their simple varieties for barter. In the forenoon we landed, and ascended a steep more than two miles in length, and by places almost inaccessible. The great heat of the sun, reflected from a nearly black surface of volcanic origin, smooth and glassy, was almost insupportable. The native boys and girls were very desirous to help me up the hill, some pulled me forward by the arms, and others pushing behind contributed to lessen the fatigue; although ludicrous in appearance, I could not well re-

ject their kindness. On reaching the mission-house, we were welcomed in a friendly manner by Cochran Forbes and wife, who occupy this secluded habitation. As the native meeting was to be held in regular course in the afternoon, it was concluded that notice should be given of a public meeting to be held to-morrow morning, for our accommodation, in the hope of collecting a large number of the people together, but a chief woman who sat by stated, that as the king and his large retinue were at "Kaiaua," (the next station,) the people who were now at home, in their huts, would be engaged in procuring a supply of food, and in transporting it to these visitors both to-morrow and the next day also; on this account it seemed best to hold the meeting this afternoon, and take measures to spread the report of our being come to attend it.

A considerable body of the people were collected at the hour appointed, and in due time my certificates were read, and translated by the missionary; and after calling their attention to the importance of the object for which we were assembled, ability was afforded me to declare the truth amongst them, fully and freely, for the space of an hour, directing them to the light of the Holy Spirit of the Lord Jesus, which shineth in every heart, which would not only show them their sins, but would, if taken heed to, save them from their sins, with an everlasting salvation. That, as no sin is committed without the thought of the heart for its origin, it is the heart that must be watched over, because every thing that defileth a man cometh from thence; but first of all, before wickedness is committed, proceedeth "evil thoughts," and if these are cherished, then sin followeth, and darkness and death reigneth,—but if the watch is faithfully maintained, it will lead unto prayer, and that light which is "the true light, that lighteth every man that cometh into the world," will make manifest the tendency of every thought; from what root in us it springs, whether good or evil; and as we choose the good, and refuse and reject the evil, we shall be strengthened more and more to watch, and to pray even always, "with all prayer and supplication in the spirit, and watching therewith with all perseverance," the light will shine brighter and brighter, we shall no longer walk in death and darkness, but shall have "the light of life." In this way the glad tidings of salvation were proclaimed amongst them, in gospel love. Nothing could exceed the attention and solidity manifested by these Hawaiians, I humbly trust to the glory of Him who wrought and crowned the work by his solemnizing presence.

On the left of the ascent to the missionary station, about half a mile from the rocky margin of the sea, stands a rough but substantial monument, erected to the memory of the late James Cook, with the following inscription: "In memory of Captain James Cook, R. N., who discovered these islands in the year of our Lord 1778; this humble monument is erected by his fellow-countrymen in the year 1825."

5th of 5th mo. This morning the natives

throughed the deck of our little vessel. We had agreed to visit the missionary station again this afternoon, but the violent exertion of yesterday rendered my dear Charles unfit to risk another such fatigue in the heat of the day; and I thought it best, in order to prevent suffering myself from the same cause, to submit to being conveyed upon the shoulders of the people, in the same manner as they are accustomed to transport their chiefs on particular occasions. Having landed by myself and procured some willing natives, upon promise of rewarding them with some blue cotton print each, I proceeded on my journey: on reaching a very steep part of the road, by making signs that I wished to walk, they at length consented to set me down, but seemed quite uneasy until permitted to resume their toil. This I did principally on their account to make the work lighter, but I found it very difficult to persuade them to do it a second time at the next steep, until a determination was manifested on my part to get down, when I was reluctantly permitted to alight: they then would not allow me to climb the hill, without some of them pushing behind to help me along. I succeeded in getting set down four times: at last my entreaties were altogether disregarded, and they persisted in hurrying along, until we reached the missionary door. My labour was richly rewarded by a truly interesting opportunity with these newly-acquired acquaintances, whose minds were open to receive all that I found in my heart to communicate to them. They expressed a desire to understand the principles of our Society, and enquired if we had any tracts or writings of the Society in our possession: they were satisfied on this head, with a promise of being well supplied before we left the bay. The evening proved very wet, but several serious women came and took their stations on the floor in the usual way.

6th of 5th mo. To-day the natives seemed to bring on board to all appearance all that they possessed, in their eagerness to obtain some of our useful articles. Their poverty and want of clothing is extreme. I purchased many things from them of no use whatever to myself or to the vessel, rather than send them away empty-handed. The missionary family came on board about noon, and were furnished with some of our books. A variety of things calculated to be useful for children's wearing apparel, &c., were presented at the same time, and gratefully received. May the Lord direct their hearts into the love of God, and into the patient waiting for the Lord of life and glory. After they returned to the shore, the number of natives began to diminish. In the evening got all secure, to be ready to avail ourselves of the land-breeze in the night, to enable us to stretch along the coast, towards the Bay of Kailua, if permitted, to the next missionary station. Various specimens of native manufactured cloth were procured to-day: the frames and implements used in making it were brought off, in the hope of their being accepted in barter.

As the king (Kauikeaouli) has arrived in Kailua Bay, the body of the people will be

necessarily attracted towards that neighbourhood from hence, and many of them engaged in keeping up a supply of food and transporting it thither, for his large establishment; on which account several hundreds will assemble at the place of worship next *first day*, on the occasion of his being there; so that my mind is bending towards that spot, in the anticipation of being strengthened to declare the mercy and goodness of my Lord amongst them, and it is my soul's desire that his heavenly presence may be there.

At nine, p. m. got under weigh with a fresh land-breeze, and stood square off from the coast to secure an offing sufficient to warrant our steering with safety shoreward in the dark, clear of all crags. Heavy rain fell just after leaving the bay of Kailaikaikua, but the rising of the moon soon after midnight dispelled every cloud, and the weather continuing beautifully clear favoured our design. About eight, a. m., on the morning of the 7th inst., we anchored near the king's brig, which, with three native schooners, were lying in the roads of Kailua.

This anchorage is more exposed to the swells of the ocean than that of Kailaikaikua, being twelve points of the compass without a sheltering point of the island. In the forenoon the resident missionary, Artemas Bishop, came on board, to welcome us on our arrival: we returned with him to the shore, taking him into our boat, as he had come off in a native canoe: on reaching the mission-station we were kindly received by the family. Here we found a Dr. Gardner, in a declining state of health, who had been in the employ of the Hudson's Bay Company, on the Columbia river, but had retired in the hope of being benefited by the mildness of the air at Hawaii. In the afternoon called at the residence of John Adams, alias Kuakini, the governor of the island, with whom I became acquainted at Oahu, but he was not returned from his favourite employment of fishing, at which he is considered very expert. On our way back we sat some time on the floor with a chief's widow, who was sick. On the fort established by Tamaia-maia are yet remaining two enormous idols, which were formerly worshipped by these people. They have been evidently cut out of the solid of two immensely large trees, and carved into forms hideous and disgusting, though truly gigantic, and must have cost excessive labour. Several pieces of heavy cannon were lying about, with the marks G. R. upon them, which could only be viewed with regret. While together, Artemas Bishop very kindly tendered his services in any way he could be the most useful, placing every thing, as regards the meeting to-morrow, at my disposal, declaring his willingness to act as interpreter.

On the passage from Honolulu, although our little vessel became more leaky than at any time since leaving New South Wales, (excepting during the heavy tempest encountered in near 40° south on the voyage from Sydney to Tahiti,) we were in hopes that the leaks would again close up in a few days, but it was discouraging to find it still necessary to have recourse to our pumps. Whether the

"Henry Freeling" had been more injured than appeared at the time when the schooner ran into her before leaving Honolulu, or arose from a seam just above the margin of the copper, which might have opened from long exposure to the sun in still water, is uncertain; we cannot, however, take any measure to ascertain this until again sheltered from the never-ceasing swells of the Pacific: but our hope and trust are in the Lord alone. It was remarked this morning, although riding in about thirteen fathoms water, that the rocky bottom might be plainly distinguished, intermingled with patches of hard, solid, white sand, to all appearance, supposed to have coral underneath; but it so fell out that our anchor had fallen upon one of these white places, and as it could be seen plainly that the bill had made scarcely any impression, nor perceptibly sunk, they were thought to be beds of white coral, free from sand.

8th of 5th mo. (*First day*.) Reached the shore in good time, and finding that the missionary had not got to the place where the people were assembling in crowds, we walked on to his abode; he then with his family accompanied us to the meeting, which was held in a large temporary building close to the sea-shore: this place was open on all sides, and widened for the purpose with rows of pillars on the longest sides, supporting the thatched roofs of this extra skirting: large as it was and well packed, it could not accommodate the people, and dense bodies were ranged quite without the shelter of the roofs, but being open on all sides, those without could hear as well as those within. When all seemed gathered, the people were informed by Artemas Bishop, that if we should remain silent, they were to keep themselves quite still and quiet. As I have uniformly witnessed the beneficial effects of my certificates being read, I had previously handed them to the missionary, who read them audibly in English, as many of our nation were present, and afterwards translated them (I believe very ably) to the islanders, who were very attentive. A salutation in the love of the everlasting gospel was in my heart to every individual then present, when I stood up, desiring that the dew of heaven might rest upon them, even unto life, and that for evermore. After declaring the fulness of the blessing of the gospel of Christ Jesus, that awaited them if they turned to its light and obeyed it, I had to speak of the nature of that true, spiritual worship, which only is acceptable in the Divine sight. Vain is the attempt of any to draw nigh unto God in praise and prayer with the lips, if the heart is not prepared by the Holy Spirit; pointing out the necessity of our waiting for this preparation, in humble, reverential silence before Him who is a Spirit, and discerneth the thoughts and intents of every heart, before we can "worship him in spirit and in truth," which he requires in this gospel day, that has long since dawned upon benighted man. It was the travail of my soul that they should all come unto Christ, who is "the true light that lighteth every man that cometh into the world, and is given for God's salvation unto the ends of the

earth." We had a highly favoured season together, and the language of "pence be unto you," flowed in my heart richly towards these dear people. When the meeting was well gathered, the king and some of his followers came in, and staid the whole time, and behaved in an orderly manner. When the meeting broke up, those with whom we had been previously acquainted at Oahu flocked about us, and many others followed their example of shaking hands. Being informed that a Bible-class was about to assemble, in the same building, we resumed our seats again. It was conducted on the system of learning one verse per day, through the week, and the whole repeated off on the first day. The children and adults repeated aloud at the same time the same words. After this, questions were asked by the teacher, to which all the parties answered with one voice.

Not feeling any warrant to request that the afternoon meeting should be held exclusively on my account, it took its usual course, although it did not seem safe for me to omit attending it. I sat near the missionary, and when the usual services were gone through, I told him that I wished to say a few words, and on standing up, he rose to be ready to interpret, which arrested the attention of the people. After a pause, the way opened for me to declare the necessity for "every one that nameth the name of Christ, to depart from iniquity," without which the highest profession of the Christian religion is in vain; and that nothing short of the regenerating power of the Spirit of the Lord Jesus in the heart of man, can cleanse and purify, and prepare him for that kingdom which shall never have an end. It is in the heart that sin hath its origin and root, and where the disease is seated, there the remedy must be applied. Out of the heart of man proceed "evil thoughts," and it is these that must be watched for and detected in the light of the Holy Spirit. I stood up in much weakness, but was greatly strengthened, and largely opened before sitting down, to testify the gospel of the grace of my God, and to ascribe all to the Lord God and to the Lamb, that sitteth upon the throne, who loved us, and washed us from sin in his own precious blood, to whom dominion, and glory, and praise be long for ever.

9th of 5th mo. This morning "Kauikaouli" the king came on board, and fixed to come again in the afternoon to dinner, which he did to our great satisfaction, bringing with him a confidential person of respectability, who was born on the island; his father was a white man. This young man was brother to the wife of Dr. Roake at "Oahu," before mentioned. Every opportunity that could be desired was afforded to put the king in full possession of the real state of things upon the islands, and to appraise him of the artful designs of those persons who are constantly on deavouring to prejudice him against the missionaries, by raising evil reports against them on every trifling occasion, although under pretence of being his best friends, at the same time his worst enemies, and those of his people. They would rejoice to see the

missionaries banished from the islands, as they are the only persons capable of counteracting their desire to reduce the people to a state of slavery, by introducing an extensive growth of sugar-cane; and by permitting the chiefs to share in the profit with them, they would at once compel the natives to labour for them, or in other words to be slaves to their own sordid avarice, while a set of mercenary foreigners would be enriched, altogether regardless of the shameful waste of life their occasion. The king listened with great attention, and from the questions he asked, there is no doubt but that he thoroughly understood the substance of the whole matter. Although "Kauikaouli" does not speak English with facility, yet he understands it tolerably well, and the young man who accompanied him having had a good education he was able to give every explanation required.

In the evening drank tea at the mission-house, where again "Kauikaouli" was one of the company. I sat next to him, but he was now like another person, and took no interest in any thing that went forward, and seemed quite absorbed in thought. During the day, the natives were battering their shells, fowls, and vegetables upon the deck, for our knives, handkerchiefs, needles, and fish-hooks. The weather being now very hot, and the incessant tumbling about of our little vessel, from the swell of the ocean unceasingly rolling into this exposed bay, contributed to render it very exhausting and fatiguing to supply the demands and attend to the wants of the natives, upon whose well-oiled skins the heat seemed to make no impression. The number assembled at the meeting yesterday was more than 2,000, but many of them had come from "Kalaikakua" neighbourhood.

A large stone building, for a place of worship, is nearly ready for roofing: on my remarking the very great thickness of the walls, I was told, that unless this was the case it could not stand, on account of the violent shocks which earthquakes frequently occasion: at times the tables and chairs rattle on the floors of the missionary dwelling.

10th of 5th mo. Our deck again crowded with the natives. The missionary with his wife and two children, accompanied by Kauikaouli, the governor of the island, paid us a visit in the forenoon, and staid dinner on board. In the evening went on shore, and seeing nothing to prevent our proceeding to the eastward, took leave of those we knew, and returned on board after dark. Preparation being made for sailing, and the land-breeze springing up, we left the bay of "Kailua" about midnight and stretched off under easy canvass, not having the advantage of moon-light through the gloom. In the morning of the 11th inst. the weather clear and hot, with light breezes, but not from a favourable quarter. Low in mind, but in the enjoyment of peaceful poverty, trusting in Him who only knoweth the extent of what is before me. My desire is to be found in the way cast up for me, and that I may leave nothing undone, and no place unvisited where it is

his will that the ever-blessed truth, by the power of the Holy Spirit, should be proclaimed, though it be in weakness and in fear, by such an one as myself, frail in flesh, and my days first-numbering to a close; but the strength of Israel is sufficient for all things required at our hands, and if we are faithful, I am persuaded, that as our day is, so shall our strength be.

12th of 5th mo. From the lightness of the wind, and the adverse set of the current, at sun-set last evening, we had nearly drifted to the bay of "Kailua." The wind having freshened and become more favourable, we are this morning in sight of "Towaiha." In the forenoon anchored as near the coast as seemed prudent, as a heavy swell was setting into the bay. With the help of *Sugar-Cane*, our pilot, a native was procured and despatched to the missionary station at "Waimea," with a letter to make arrangements with Daught Baldwin and Lorenzo Lyons, the resident missionaries, for the collecting the people together as early as might be, in order to expedite us on our way to "Hilo," in "Byron's Bay," on the other side the southern extremity of the island of "Hawaii," and that our vessel might be no longer exposed than absolutely needful to the risk of encountering what is called by the islanders "Moomooka," one of those furious blasts which rush between the two lofty mountains, with force perfectly irresistible; turning the surface of the sea into a white foam, and blowing a vessel entirely away from the coast; and though perhaps not producing any serious results, yet it may require several days to get her back into the place from whence she was driven. As the distance over the mountains from the coast to "Waimea" is more than fourteen miles, our messenger cannot be looked for back again till to-morrow morning. On reaching "Kalaikakua Bay," several days ago, we were informed that the station of "Waimea," near where we now are, was vacant, by the missionaries having sailed away for their annual meeting, so that it then seemed a probability we should have to pass by it, but at "Kailua" we learned that the vessel they were in had met with such boisterous weather, that she was compelled to put back again, and the indisposition of one of the parties prevented their making a second attempt at that time. On enquiring of a native this morning through the pilot, this report was found correct, and that the two families had again returned to their station at "Waimea," and were now there. This evening the master of the "missionary packet" came on board, and said he was to proceed towards "Hilo" to-morrow, to bring away the missionaries; that he was to call here on his return for the two families at "Waimea," and then call at "Kailua" for that family, but that he could not execute the order he had received, as there were five families at these places, and he had only accommodation for three families. I told him, that if the missionaries at "Waimea," could stay to render me the needful assistance here, I should then proceed immediately to "Hilo," and after I had visited the people of that place, would

then transport the two families from thence to the island "Maui," from which place they would have no difficulty in getting to "Oahu," as vessels are frequently passing to and fro between those two islands. To-morrow it is probable this matter will be decided; standing resigned to whatever is the will of my heavenly Father, which ever way it is it must be right, believing it will not be required of me to go to any part where there is no one capable of interpreting between myself and the natives. From what we have seen of the people here in the course of the day, they appear to be more haughty, and more exorbitant in their demands, than at either of the two bays we have anchored in before; owing perhaps to their having had more intercourse with foreigners, and more frequent communication with "Oahu." Charles and myself sat down together in the forenoon as heretofore, and I believe shared together in a long, heavy, lifeless season, but humbly trust that I have (in some degree) learned in all states to be content, and desire to bear cheerfully every dispensation of the Divine will; a knowledge, when moving along in the counsel thereof, is at once the strength of my life, and a food ever administering consolation and comfort to the wayworn traveller.

From the Farmers' Cabinet.

#### SALT YOUR STOCK,

AND NEVER BE WITHOUT A STOCK OF SALT.

Every person is sensible of the good effect of salt on the human system; we know how unwholesome and unpalatable fresh meat and vegetables are without it. It was held by the ancients in the highest estimation. We also know the avidity with which animals in a wild state seek the salt licks, and the difficulties and dangers they will encounter to reach them; this cannot arise from accident, or caprice, but from a powerful instinct, which, beyond control, compels them to seek, at all risks, that which is salubrious.

Horses, cattle, and sheep should be regularly supplied with salt at stated intervals at all seasons of the year, without stint. It promotes their health and improves their condition, and when they become habituated to its frequent use, there is no danger of their taking such a quantity of it as to do them injury. It promotes digestion, and destroys worms in the stomach and alimentary canal. Horses that are regularly and copiously salted seldom or never are troubled with bots or colic, and experience has proved that it is as extensively useful to cattle and sheep.

All good farmers salt their animals, but with many it is not done with sufficient regularity, and there are many lazy, careless persons that pass under the denomination of farmers, though they are not worthy of such an honourable designation, who wholly neglect the important duty of furnishing their stock with salt, to their great loss and shame, and for such this is written,

"That what they find for their hands to do, they may do quickly."

## THE FRIEND.

NINTH MONTH, 29, 1838.

The present number closes the extracts from the Letters and Journal of Daniel Wheeler, Part III., and few of our readers, we apprehend, regret the space which they occupy on our pages. The latest of these extracts is under date of 5th mo. 12th, 1836. It appears from a note appended to the pamphlet that subsequent to that time D. Wheeler and his son visited two other Islands of the Sandwich group, viz. Maui and Taui, and finally sailed from thence the latter end of the 6th mo. 1836, and proceeded direct to the island of Rorotonga, one of the Harvey Islands, about three thousand miles from Oahu. After a tarriance of about ten days at this island, they proceeded to the Friendly Islands, and visited most of the stations of the Wesleyan methodists. They next proceeded to New Zealand, and anchored in the Bay of Islands on the 24th of 11th mo., where they staid about eight weeks. From New Zealand they sailed to Sydney in New South Wales, which port they reached on the 30th of 1st mo., 1837, after an absence from it of more than two years, during which time they had traversed many thousand miles of the vast Pacific Ocean, had encountered many dangers, and witnessed many wonderful instances of Divine preservation.

It likewise appears from the note that other portions of the Journal were expected. If these should be published, as we are led to believe from information received from England, it is probable the time may not be long before it will be in our power to gratify our readers with a supplement not less fraught with interesting incident and edification than the preceding.

In closing another year of editorial duties, it is with pleasure that we acknowledge the promptitude with which the majority of our subscribers continue to comply with the terms of subscription. At the same time we regret to have it to say that a number of them are in arrears, some for one, others for several years, and insignificant as those small sums, individually considered, may be deemed, the aggregate forms an amount the receipt of which would substantially administer to our comfort and encouragement. We trust therefore that no offence will be given, by commending to the notice of those concerned, the communication below from our general agent.

An index for Vol. XI. is in a state of forwardness.

#### TO SUBSCRIBERS.

Bills are sent out with this closing number of the volume, to those subscribers who are in arrears for more than the past year. It may be that a few have paid part of the amount standing against them, to an agent, which has not yet been received here. In such cases it will be easily ascertained by applying to the agent who received such payment. Very respectfully,

G. W. TAYLOR, Gen. Agent.

#### WESTTOWN SCHOOL.

The committee to superintend the Boarding School at Westtown, will meet there on fifth day, the 11th of next month, at 3 o'clock, P. M. The committee on teachers to meet the same afternoon at one o'clock. The visiting committee to attend at the school on seventh day, the 6th of the month.

THOMAS KIMBER, Clerk.

Philada. 9th mo. 1838.

As a general examination of the pupils of both sexes will take place at the close of the session, which it is hoped will be interesting and useful to them, it is desirable it should not be interrupted by the removal of any of the students during its continuance. The exercises of the school will terminate on fifth day, the 11th of next month, and it is expected the scholars will leave for their respective homes on sixth and seventh days. Accommodations will be provided to convey to Philadelphia on sixth day, those whose parents or guardians may desire to meet them there; but to enable the superintendent to make suitable arrangements for this purpose, it will be necessary that he should be timely informed of the wishes of parents on this subject.

A young man of good literary acquirements, a member of the Society of Friends, is wanted to take charge of the Boarding School at New Garden, under the care of the Yearly Meeting of Friends of North Carolina. Application to be made to the committee by letter or otherwise, addressed to Phineas Nixon, Postmaster, Nixon's, Randolph county, North Carolina.

#### WESTTOWN SCHOOL.

A teacher is wanted to take charge of the Boys' Mathematical School. Application may be made to

ENOCH LEWIS, New Garden.

SAMUEL HILLES, Wilmington.

THOMAS KITE, 32, N. Fifth st.

THOMAS KIMBER, 6, S. Fourth st.

Philada. 9th mo. 20th, 1838.

#### BINDING.

"THE FRIEND," "FRIENDS' LIBRARY," and other books, neatly and substantially bound at this office.

WANTED, an apprentice to the Drug Business. Application to be made at the office of "The Friend."

MARRIED, at Friends' meeting house at Cornwall, the 30th day of eighth month, 1838, DAVID JOHNSON, to LETTIE CLARK, daughter of Francis and Hannah Clark, all of Cornwall, N. Y.

DIED, in the 34th year of his age, after a long and painful disease which he bore with Christian patience and resignation, ELIZABETH A. a valuable member of the Plains Monthly Meeting. In the removal of this dear Friend his family and friends feel they have to sustain a very heavy loss, but are comforted in a well grounded hope that our loss is his eternal gain.

— at his residence in Evesham, on the 28th ult, after a protracted indisposition, HENRY HAINES, Jr. son of Hinchman Haines, aged about 35 years.

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