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FRIEND.

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RELIGIOUS AND LITERARY JOURNAL.

VOLUME XXVI.

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From Fraser's Magazine.

The Training Schools of Price's Patent Candle Company.

How far this little candle throws its beams,
So shows a good deed in a naughty world.

I was passing the other day over Vauxhall-bridge, on my way to a factory which I wished to visit, but not knowing its exact location, I stopped to interrogate a man who was looking, as I fancied, thoughtfully over the balustrading at something on the bank of the river.

"Can you tell me," said I, "where the Belmont Works are?"

Without taking his eyes off the object on which they were fixed—"Do you see," said he, "that great iron roof, like a railway station, running down to the water?—that is Price's Patent Candle Factory."

Seeing him still looking intently upon the water-side, I ventured to ask him what he was looking at.

"There," at the African Blockading Squadron."

"I don't understand you," said I.

"Do you see," said he, "those lighters, out of which the crane is swinging great barrels? Those barrels contain palm-oil; palm-oil is made on the slave-coast. It pays his mighty highness Jambo-jibbery-Jee better to set his niggers to work making palm-oil than to sell them as slaves. That's it," said he; "and I'll back these lighters to stop that infernal traffic before all her majesty's cruisers in the Bight of Benin."

"They make the candles, I suppose, then," said I, "out of this oil?"

"Yes," he rejoined, "and every candle of 'em that's burnt helps to put out a slave."

Odd as this opinion might appear, I could not help feeling the weight of it, as I witnessed, half an hour afterwards, the enormous consumption of this produce of negro labour in this immense establishment. The old mould-tallow-candle is a familiar thing, simple of construction and noisome of smell; but, like most other simple and imperfect inventions, which satisfied well enough the wants of our fathers, it has given way to modern science, and a Price's Patent Candle, the product of chemical science and mechanical in-

genuity, is fast driving it from the parlour into the kitchen.

The works of this company at Vauxhall are as interesting as anything of a similar kind to be seen in London. It is not my purpose here to dwell at length upon what I saw there, but some things in the factory struck me so forcibly, in my slippery, greasy walk through it, that I cannot help noting them. The first mechanical process of the manufacture is to separate by pressure the soft oleic acid from the hard stearic acid which is to compose the future candles. This is done by spreading layers of the palm-oil, thick as lard, upon square pieces of hair matting; these are placed one upon another, and then subjected to a great pressure, which effects the desired separation. The first process I came upon was the spreading of these great pieces of brown bread and butter. Piece after piece was turned out by an elephantine machine, and piled in platefuls by attendant boys. That there was a tea-party of giants at hand, an imaginative person might well conclude. But in the next room there were no giants, although a giant's feast was clearly indicated by the arrangements of the place. Across the great hall ran rows of vast wooden vats—fit teacups for the gigantic "prog." These were filled with the prepared candle composition. High above head, great steam-pipes were suspended in the air, which dipped down into each vat a great snake-like iron tube, which took a coil in the bottom of the contained composition; and, at the will of the attendant, spat out from its mouth a nimble and hissing tongue of steam. In this manner all the vats are made to boil—a process which it would otherwise be hard to accomplish, for if the heat were applied on the outside in the manner of fire, silver would be the cheapest metal in which the stearic acid could be boiled.

Up-stairs the visiter sees a railroad traversed by innumerable carriages in the shape of candle-moulds, which at one end take in the liquid; and, after a long journey by way of cooling process, turn out the passengers, in the form of "patent candles." Batch after batch of these trains are constantly arriving at the terminus, and turn out their thousands like the Greenwich railway on a fair-day.

The Night-light Factory is a separate building, situated at some little distance. An iron roof of seventy feet span covers in an immense apartment, divided in the centre by a partition, on one side of which a little army of boys, in clean blouses and caps, work away merrily at the manufacture of the Albert and Child's night-lights; some punching out card-boards, some punching out tin, some fixing the wicks, some filling in the card-board cups with stearic. On the other side of the partition you

would imagine you were looking at some national school—long rows of girls in pinafores are preparing the wicks for the boys.

It is not to witness the production of material lights, however, that I have brought my reader down with me into the back settlements of Lambeth, but to show them the kindling of a moral illumination, which it is to be hoped will throw its beams far and wide.

Of the many great and pregnant questions which England is asking herself at the present moment, one of the most important is, how to counteract the evils arising from the congregation of vast numbers of working men and children which are brought about by our manufacturing system; how to give a right direction and healthy tone of thought to the industrial armies which the progress of material wealth is rapidly organizing, either to build up on a still firmer foundation civilized society, or else utterly to destroy it.

The legislature, recognizing the desperate evils likely to arise to the state from the breeding up of an operative class in ignorance and vice, has forced upon the manufacturers of the great staples of cotton and woolen, an education bill, which provides for the children employed in those mills at least two hours a day schooling. The insufficiency of this measure, as regards the aggregate working population of the kingdom, must, however, be obvious. The loom and the spindle occupy but a small proportion of the teeming millions of the horn-handed artisans; Parliament cannot legislate for the thousands of heterogeneous factories which employ the major portion of the labour of the country. If the main army of workers is to be saved from moral and physical degradation, it must be by its own voluntary efforts, seconded by the good-will and hearty co-operation of its captains—the master manufacturers. The brightest example of this voluntary co-operation that we have yet heard of, exists at the factory to which I have paid with my readers such a flying visit.

A report, penned by Mr. James Wilson, one of the managers and proprietors of this factory, detailing the rise and progress of the schools attached to it, has lately been circulating from hand to hand, and charming every one who reads it, both by the simplicity of its style and the deeply interesting nature of its contents; it reads more like the narrative of some Robinson Crusoe, creating around him a little intellectual and moral world out of a barren waste of mind and manners, rather than a sober document in answer to certain queries of shareholders.

As it would be impossible to do justice to its merits without quoting largely from it, I will do so, without the slightest fear of wearying my readers. It commences by saying:—

"The schools began in a very humble way by half-a-dozen of our boys hiding themselves behind a bench two or three times a week, after they had done their day's work and had their tea, to practise writing on scraps of paper, with worn-out pens begged from the counting-house. The foreman of their department encouraged them, and as they persevered and were joined by others of the boys, he begged that some rough movable desks might be made for them. When they had obtained these, they used to clear away the candle-boxes at night, and set up the desks, and thus work more comfortably than before, although still at great disadvantages as compared with working in any ordinary school-room. My brother encouraged them with some books as prizes, and many who had been very backward improved much in reading and writing. The fact of the whole thing being the work of the boys themselves seemed to form so large a part of its value that we carefully abstained from interfering in it further than by these presents of books for prizes, and of copy-books, spelling-books, and testaments, and by my being (but not till long after the commencement, and after being much pressed, and being assured that it would cause no restraint) always present at the school-meetings to give them the sanction of authority, but taking no more active part than hearing the most backward boys their spelling."

This little self-sown seed, carefully watched and tended by an indulgent and conscientious master, has grown at length into the goodly tree—the dozen boys have multiplied into a humming school of five hundred and twelve factory children; and a spacious school-room, with a chaplain and a schoolmaster, have taken the place of the furtive hidings behind the benches. The various steps by which this rapid development was brought about, form the subject matter of the report, which we shall follow as closely as we can.

The first care of Mr. Wilson was to clear out an old storeroom for the children, which he did at considerable expense to himself. This was in the winter of 1848. In this room the children gathered every evening. They soon found out, however, that self-government would not answer, and by general consent all authority was placed in the hands of their protector.

The establishment of the day-school was the next step, and this arose out of the exigencies of the manufactory, and its result was of great importance in an economic point of view to the shareholders. The demand for night-lights, it appears, is very variable, and sometimes very sudden, and as it is necessary that they should be made immediately before sale, large demands for children were constantly being made upon the neighbourhood, who were returned to the streets when the orders were executed. To remedy this the day-school was started, into which the children are returned as soon as discharged. When fresh hands are now wanted, they are selected from those who have been most attentive to their studies.

"Before we had this sort of nursery-ground to the factory, we were often obliged, as the calls of the work for new boys were made at

an hour's notice, to take the first that came to hand. Some of these would be quite careless; and, as the night-light work is very delicate, even a single thoroughly careless boy could do a great deal of mischief, and give a good deal of trouble, before the fact of his being so is sufficiently proved to cause his dismissal. This part of the day-school set us free from the necessity of taking in boys whom we do not know. Except in very particular cases, even boys old enough to work are, on first coming on the place, sent into the day-school, if only for a week or two, as, if they should happen to be incorrigibly careless, the discovery of this is made there at much less expense than that at which it would be made in the factory.

"For the sake of getting money to carry home, and partly on account of the supposed great advance in life, the poor boys are very eager to leave the school, to which they come at nine in the morning, to work for five hours, for the factory, to which they must come at six in the morning, to work for just twice as long. This eagerness is, I think, a rule quite without exception, even in severe winter weather. The fact of his having at his disposal so great a prize for good conduct, as the sending a boy down to work, gives to the master much greater power over them than that possessed in an ordinary school."

I was kindly shown the day-school in my journey over the factory. There were about eighty scholars under examination by boys a little older than themselves, all under the control of a school-master. I was quite struck with the sharpness of the little urchin who acted as dominee nearest to me; with his call twisted round the leg of his high stool, he seemed to exercise as much control, and to excite as much emulation by his rapid and eager questions, as the supervising master himself.

(Conclusion next week.)

NARROW ESCAPE.

Charles P. Davis, son of Capt. Charles M. Davis, of this city, recently from a voyage to the East Indies, met with a most remarkable adventure, while lying in the River Hoogly, last fall. He was attached to the ship John Merrick, Capt. Stevens, bound from Calcutta to London. The ship had dropped down the river to a large island not far from its mouth, called Segua, or Tiger Island—and having been informed that deer were to be found quite numerous on the island, Davis, with the ship's pilot, the skipper of the lighter, one other white man, and four natives, went ashore to hunt for them, each armed with a gun. After a half hour's ramble, they got sight of the heads and antlers of a number of deer, which were feeding on the opposite side of a hollow, behind a thicket or jungle of low brush wood. Concealed by this jungle, the hunters were creeping stealthily in single file, towards the game, when Davis was startled by the cry of "tiger massa," from one of the natives, and turned his head just in time to see the glaring eyes of a monstrous Bengal tiger, that with claws outspread and mouth wide open, was coming

down upon him, having made a flying leap from the contiguous jungle. Instantly the jaws of the fierce animal were closed upon his arm near the shoulder, but fortunately the stock of the gun was taken into its mouth in connection with the arm, whereby the limb was in a measure saved from harm. The huge beast did not stand for trifles, but trotted away with him, gun and all, as easily as a cat would carry off a mouse. Davis grappled the animal's throat with his left hand, but he might as well have seized the gambrell of an ox, or an iron bar, for all the harm he could do him; at the same time he shouted lustily for his companions to shoot at the tiger, but fearing that the shots might take effect upon himself instead of the beast, they forebore. His own gun, however, proved his salvation, for the barrel, which extended its whole length from one side of the tiger's mouth, occasionally digging into the ground, induced the animal at length to drop him, for the purpose, apparently, of taking a better hold. At this instant, a ball from a well-aimed piece of one of Davis's comrades, struck the tiger, wounding him severely, and, with a roar that made the echoes ring again, he darted into the thicket, and they saw no more of him. Davis's arm was lacerated severely, and it bled so profusely, that before they could get him to the river he fainted. His comrades hurried with him on board the English ship *Monarch*, which was lying in the stream, and which had a surgeon on board, where the proper remedies restored him to consciousness, and his wounds were dressed so that in a few days he was enabled to attend to his duties on ship-board. The deep scars and blackened indentations on his arm, still give evidence of the fearful grip of the tiger—and he will carry them to his grave.—*Portland Advertiser*.

Progress of Science in 1851.

(Continued from page 411, Vol. XXV.)

"In no department of science is there greater enterprise displayed than in the department of meteorology. Under the direction of the Smithsonian Institution, stations are now being established in many parts of the country, each provided with proper instruments, regulated according to one standard. Under the direction of the Regents of the University of the State of New York, a very complete system for meteorological observations has been extended, by Prof. Guyot, over the whole State. At the meeting of the American Association at Albany, a committee was appointed, and instructed to memorialize Congress, the Canadian Government, and the different State Legislatures, in regard to the immediate extension of the system now making, under the direction of the Smithsonian Institution. A letter was also read at this meeting of the Association from the Hudson's Bay Company, offering to cooperate with the Association, in regard to this subject, and to establish a system of observations, at such of the posts belonging to the Company as might seem desirable to the Association. By order of the War Department, a system of meteorological obser-

vations is maintained at all the U. S. military stations, under the supervision of the Surgeon-General of the army; and measures are now on foot to provide for a set of observations by the keepers of all light-houses on the American coast, under the direction of the Treasury Department. The instruments supplied to many of the stations established by the Smithsonian Institution, embrace a thermometer, barometer, hygrometer, rain and snow gauge, and wind vane, all carefully compared, and of uniform construction. At some stations, hourly observations are maintained, and at all others observations three times a day. At many of the stations, the observations embrace the following particulars:—The phase of the moon, the barometrical indication, the height of the thermometer, direction and force of the wind, the plants in flower, the migratory birds first seen, the state of the psychrometer, the amount of vapour or humidity, the state of the rain gauge, the state of cloudiness, with notes on the various kinds of clouds visible.

"Active measures, in relation to meteorological science, have recently been taken by various foreign governments. The government of Great Britain, having greatly enlarged its system of meteorological observations, and wishing to extend it still further, in November last invited the co-operation of the United States therein. To this official invitation the American authorities have favourably responded, and have also suggested the propriety of including the sea as well as the land, and of enlisting in the meteorological field the voluntary co-operation of the commercial, as well as the aid of the naval marines, not only of England and the United States, but of other maritime nations. Lieut. Maury, on the part of the United States, and Gen. Sir John Burgoyne, on the part of Great Britain, have been entrusted with the charge of the work; and a committee of conference, composed of representatives of several nations, has also been requested to make arrangements for carrying out this universal system of observations. The English Government have determined to extend the system of meteorological observations over the whole of their vast empire, and, to aid in this movement, the East India Company and the Trinity Board have agreed to lend their influence and assistance. In addition to this, letters have recently been sent, by Lord Palmerston and by the Colonial Office, to all British Consuls, requesting their co-operation in the collection of data in regard to a theory of storms, a work under the charge of Col. Reed. By discoveries recently made, particularly at St. Helena, it has been found that there is a tidal movement of the air, in obedience to the movements of the moon, answering to the tides of the ocean, and pointing its apex to that luminary, thus serving to illustrate, in another aspect, the sublime simplicity of nature's laws.

"The Smithsonian Institution has published, for the use of those who take part in the system of meteorological observations, a series of minute directions, prepared by Prof. Guyot. It occupies forty octavo pages, with wood-cut representations of the instruments, and two lithographic engravings, to illustrate the differ-

ent forms of clouds, and to facilitate their notations in the journals, in accordance with the nomenclature adopted by meteorologists. A set of tables has also been furnished for correcting the barometrical observations, on account of variations of temperature."

"The British Surveyors in the North American Provinces have adopted the longitude of the Observatory in Cambridge, as the zero for constructing their maps and charts, being satisfied that the longitude of that point is better known than any other on this continent. To facilitate an important object, mutually advantageous to the United States and Great Britain, in determining the longitude of various places on the coast, a telegraphic communication has been established between the Observatory at Cambridge and Halifax. This communication is now complete, and is effected by a single battery, through a space of seven hundred and seventy miles, by the course of the wires, and the transit of a star at either of those places is distinctly recorded at the other. These operations are in connection with the U. S. Coast Survey, and they promise valuable results, in affording a greater security to navigators, on a long line of coast much frequented by American vessels.

"Among the other topics of interest, related to astronomy, which have occurred during the past year, Foucault's experiment, on the rotation of the plane of simple pendulum's vibration, has excited universal attention. In regard to this experiment, Prof. Airy, in his address before the British Association, says, 'It is certain that M. Foucault's theory is correct; but it is also certain that careful adjustments, or measures of defect of adjustment, are necessary to justify the deduction of any valid inference. For want of these, the experiment has sometimes failed.'"

"Several important movements, favourable to the interests of geological science, were made in the United States during the year 1851. The Legislature of Pennsylvania, at their last session, appropriated thirty-two thousand dollars for the resumption and completion of the geological survey of that State, which was suspended some years since, on account of financial embarrassments. The survey has been again entrusted to Prof. H. D. Rogers, and during the past summer has been actively prosecuted. Considering the position and mineral wealth of Pennsylvania, this survey is, undoubtedly, one of the most important ever carried on in this country.

"The Illinois Legislature have passed a law authorizing a geological and mineralogical survey of that State, and appropriated three thousand dollars for that object, each year, till the survey be completed.

"A bill, authorizing a geological survey of North Carolina, has been passed by the Legislature of that State, with an appropriation for carrying the same into effect. Dr. Ebenezer Emmons, of Williams College, formerly Geologist to the State of New York, has been appointed to the superintendence of the work.

"A geological survey of Indiana has been recommended, by the Governor of that State, to the Legislature."

For "THE FRIEND."

Some Singular Phenomena of Vision.

Few persons comparatively, have ever thought how it is that we see single images of objects with two eyes. Any one may satisfy himself, by trial, that the images of solid objects seen by the two eyes are quite different from each other. The picture upon the retina of the right eye, has more of the right side of the object than is visible to the left eye, which sees on the other hand, more of the left side of the object than is visible to the right eye. Yet when we look steadily with both eyes, the two images coalesce, and we actually see more of the object than would be possible with a single eye.

We only see one point of an object single and distinct at the same instant, the others being indistinct and double. But the two eyes, with the rapidity of lightning run over every part of the object, uniting the two images of each point in succession, and thus producing a general and *apparent* coalescence of the two images.

It is this effort to converge the axis of the two eyes, so as to direct them to the same point in distance, that gives us an actual perception of the visible distance of objects. When we look with one eye only, we can judge of the distance of an object in no other way, than by comparison with others whose distance is known, or by the general effect of light and shade, as we judge of the merit of a picture painted on a plane surface. But the muscular effort we make in converging our eyes so as to fix them on a given object, is the subject of distinct consciousness, and must be classed with the perceptions of sense.

When we look at a solid body placed within a short distance, the difference of the images seen by the two eyes is very striking; and the fact of our seeing with both eyes more of its surface than is actually visible to either of them, is very manifest.

It is this fact which gives to our visual perceptions the boldness of relief in which objects stand forth from each other—a relief which it is the great effort of the art of painting to imitate.

If, then, two small pictures of the same object—one as seen by the right eye, and the other as seen by the left—be placed side by side at the distance of five or six inches from us, and the eyes by a strong and steady effort be directed to a point an inch or two nearer the eye than the pictures, the two pictures will coalesce in the direction of that point; the eyes being kept steadily at the same focal distance, will rapidly move from point to point of the pictures, each point coalescing at the moment it becomes the object of attention;—the right eye will see all on the right side of the right hand picture, and the left eye all on the left side of the left hand picture,—so that the effect is exactly that of looking at the solid object which the pictures represent. The vividness with which the apparition of the solid object thus rises up before the eye, is as startling as it is wonderful, and must be realized in order to be at all understood.

It is only by a great effort that this effect

can be produced by the unaided eye; but by the aid of two short tubes, to confine the vision of each eye to its own picture, it is with a little practice easy to be seen.

An instrument for this purpose is sold in the shops, under the name of the *Stereoscope*; and the appearances it exhibits, are as curious and interesting as they are novel. By a proper combination of dissimilar plane figures, solids of various forms are made to rise up as if from the plane surface before us, and figures of animals and plants appear as boldly in relief, as if we were gazing at the originals themselves.

(To be continued.)

Selected.

LOVE OF JESUS.

As when a child secure from harms
Hangs at the mother's breast,
Safe folded in her anxious arms,
Receiving food and rest;

And while, through many a painful path,
The travelling parent sees,
The fearless babe with passive faith
Lies still, and yet proceeds.

Should some short start his quiet break,
He fondly strives to fling
His little arms about her neck,
And closer seems to cling;

Poor child! maternal love alone
Preserves these first and last;
Thy parent's arms, and not thy own,
Are those that hold thee fast.

So souls that would to Jesus cleave,
And hear His secret call,
Must every fair pretension leave,
And let the Lord be all;

"Keep close to me, thou helpless sheep,"
The Shepherd softly cries;
"Lord, tell me what thy close to keep,"
The listening sheep replies.

"Thy whole dependence on me fix;
Nor entertain a thought,
Thy worthless schemes with mine to mix
But venture to be naught;

"Fond self-direction is a rock—
Thy strength, thy wisdom flee,
When thou art nothing in thyself,
Then thou art close to me."

"There is in every human heart
Some not completely barren part,
Where seeds of love and truth might grow,
And flowers of generous virtue blow;
To plant, to water, to water there,
This be our duty, this our care."

For "The Friend."

WILLIAM JACKSON.

(Continuation of Thomas Scattergood and his Tious.)

(Continued from page 413, Vol. XXV.)

William continued industriously attending meetings. He was first at Coventry, then at Birmingham, then at Chadwick Monthly Meeting, held at Dudley. There were but six men in attendance at this last place, although the Monthly Meeting is composed of three meetings, two of them preparative meetings, and not situated more than five miles off. After this he was at Coalbrookdale Monthly Meet-

ing, then attended Shrewsbury week-day meeting. This was composed of two persons beside William, and two Friends who accompanied him. Attending Newdale and Wolverhampton meetings, he went back to Birmingham to the Quarterly Meeting held there. Leaving Birmingham on Sixth-day, he rode to Worcester, twenty-six miles. On arriving at this last place, he wrote, "I feel myself like a poor, worn-out creature. A little fatigue seems quick to overdo me, either as to the attendance and exercise of meetings, or travelling on horseback. To-morrow is their Monthly Meeting at this place, and Third and Fourth-days their Quarterly Meeting for Friends of Worcestershire and Hertfordshire. On First-day, the 30th, their Monthly Meeting at the close of the first meeting. At six o'clock, came on that for worship; on Third-day, the Quarterly Meeting of Ministers and Elders; and on Fourth-day, that for business. These were all preceded by meetings for worship; but they were as exercising, dark, trying seasons, as ever I met with. I was entirely shut up, except in that on Fourth-day, a few words, and in the meetings for business, some matter of communication. On Fifth-day, went to Broomyard, and had a meeting in the evening with two men and five women members, and a few neighbours that came in. It was to some good degree of satisfaction. On Sixth-day, I went to Leominster, and had a meeting at six in the evening. Here I was helped. On Seventh-day, rode to Joan Bowen, in Radnorshire. On First-day, attended the meeting called the Pails, and at five in the evening, had an appointed meeting, to which many of the neighbours came—as many as could well get in the house. It proved a time open for the doctrines of Truth. Slept at this valuable Welsh woman's house, who entertained me with hearty good kindness. She is the widow of Reece Bowen, who has been dead about five years. Thomas Rogers and wife live at her house, and occupy her farm. On Second-day, rode to Llanidloes, twenty-four miles, and had a meeting in the evening at six o'clock. Slept at a public house. There are but three members of our Society here, with a little girl. On Third-day, rode forty miles, to Doctor Henry Owen, at [Llwyn-y-gwrit]; but four members there. Sat with them in their week-day meeting, on Fourth-day. There were three or four neighbours came in, and feeling an openness toward having another meeting, and more of the neighbours [at it], it was appointed at six o'clock. To this there came about a dozen. I could not but admire how the way opened; the current of Gospel communication flowed at these sittings, although there were divers at the last who could not understand the English tongue. The meetings were solid; and I believe that these who could not understand the words did feel,—for they manifested it by their behaviour, and shaking hands with me after meeting. It seemed as if I had a reward for this day's work sufficient for my long, fatiguing journey, over this rough and hilly country, beyond anything I had yet travelled over. On Fifth-day, rode to Tyddyn-y-gareg, twelve miles. Here was held the Monthly Meeting

for Friends who live in Montgomeryshire and Merionethshire. There were but five men and five women; and about the half of them could neither speak nor understand English. They spoke to the [business] in Welsh, which I left me but in an awkward circumstance. I had some remarks to drop to them, which were interpreted to those that could not understand. It made it so discouraging to me, that I returned to Henry Owen's that evening, without having another meeting in the place, which I had had some prospect of. I was told that there were very few of the neighbours who could understand any English. Rested on Sixth-day. On Seventh, rode to Llanidloes, and slept at an inn. On First-day, the 14th, was at their meeting with the few members and some others, in which I had public service, and [some] were tendered by the power accompanying the testimony I had to bear. There is a seed that is easier reached amongst these poor lonely few, than where they live in greater plenty, both as to the enjoyment of temporal blessings, and the privileges of society. After meeting, rode to Joan Bowen's, at Pails. On Third-day morning, set off for Brecken, twenty-eight miles. It proved a rainy day, and we got there in the evening a while before dark. Here Friends have to quarter at a public house, there being no family of Friends living in the town or neighbourhood. The Half Year's meeting [at this place] held two days. By candle-light on the evening of the last day, a public meeting [was held] for the town's people in the town hall. On Sixth-day, rode to Peter Price's, near Neath. Having been much unwell the evening and night before, this was a hard day's work, thirty-two miles. Here I had to tarry for some days."

Of this friend Peter Price, with whom William Jackson was comfortably resting for a few days, the following interesting circumstance is narrated in a letter from a Friend who travelled in England on a religious visit a few years since.

"We came from thence into Glamorganshire to the house of our dear worthy friend Hannah Price. She is a minister, and in her 86th year. Her son Joseph is an elder. They are altogether a lovely family, and reminded me of the 'household of Narcissus,' and of 'Grandmother Lois.' The family relate a very remarkable circumstance which took place with Peter Price their father, Hannah Price's husband. He was the son of a very rigid Roman Catholic widow, and at the age of fifteen, he and a sister were both taken ill of a fever. The sister died and was buried. He too, as the family thought, was dead, but the doctor said there were symptoms about him which seemed to indicate some glimmerings of life; and although the family several times prepared to lay him out, yet the doctor would still say, he would rather they would defer his interment; and in that way they kept him for thirty days! On the night before his revival, his mother felt impressed with the wish to place a small loaf of baker's bread near him, and in the morning when she came into his chamber, he was up, and the small loaf was gone. He afterwards manifested very little

uneasiness except hunger; and when he alluded to his sister, they told him that she had been taken to her uncle's, for the doctor had desired them not to tell him of her death. 'Ah!' said he, 'she is not there, for I saw her in heaven!' He could not be persuaded to tell them what he had seen while he lay in that state, only that he had seen heaven and hell. He said it was too awful for him to describe. When arrived at manhood he went over to America, but when the war commenced he felt that he must not fight, and so returned to England. Soon after he became acquainted with Friends, joined the Society, and was always a very serious and exemplary character. He told his family that he intended to leave in writing, what he had seen, while he lay in that state of seeming death; but he was taken so suddenly ill, that it was not in his power to write. When he was expiring, the room was so filled with melody, that his family thought their servants were singing a hymn, and sent to see, but there was no such thing, and the sweet melody continued to the utter astonishment of all in the chamber; so that such a saint might well leave a family of faith behind him."

(To be continued.)

For "The Friend."

The Uniting Influence of Christian Love.

Of whatever Christian society any are members, who have experienced the new birth, and live under the government of the grace of God, they will love one another. If the great and constant desire of their hearts is to know and to do the Divine will, that they may be found walking in the pathway to heaven, whenever they meet they have a feeling of spiritual fellowship, of being children of the same Heavenly Father. They delight to speak to one another of the things that pertain to their spiritual journey, and it is remarkable how they agree and understand one another, in the essentials of their heavenly pilgrimage. Those who have seen more clearly and fully into the glorious gospel of our Lord Jesus Christ, while they feel bound to hold fast to the Truth, as it has been displayed to their enlightened minds, and in no degree to palliate error in others, or to lower the precious standard placed in their hands by the Lord, to hold forth in view of the nations, will nevertheless rejoice in the sincerity and integrity which others evince for the same truth, as far as it has been unfolded to them. The proportion of this character in the great mass of Christian professors, appears to be small, and the mixture of error or imperfect conception of the nature of the religion of regeneration, connected with the difficulty of discerning their real standing, presents objections to those who feel the emptiness of all mere ceremonial performances, mingling with such in habits of close intimacy, lest they should be drawn into a compromise of any truth or testimony of the gospel. But in their necessary intercourse, or their casual meeting, the milk of human kindness, and the Redeemer's love will be reciprocated between such hearts; they will greet and wish one another God speed in the path of holiness which leads to eternal life.

We can have no doubt that in all the Christian Societies there are men and women of this description. If we could suppose that any body of professors of the Christian religion, was utterly destitute of vital members, we must expect it would eventually become a corrupt mass that would go to decay. But where there are such sincere travelling souls, they are as salt tending to preserve the Society from corruption, and standing as way marks to the young people who may be visited by grace, and brought to seek after heavenly treasure. A mercy it must be to themselves and to their fellow members, that the Shepherd of the universal church has made them what they are, and preserves them in love to Him, and desirous to see his cause prosper on the earth.

The regenerated sons and daughters of Adam have never been wholly separated from outward connection with superficial professors, and gathered into one visible church. The great multitude which no man could number, which John beheld standing before the throne and before the Lamb, clothed with white robes, and palms in their hands, had come out of all nations and kindreds, and people and tongues, having washed their robes and made them white in the blood of the Lamb. There must have been many nations at that period who had not heard of the outward coming of Christ in the flesh; yet there were many people among them who were obedient to the measure of Divine light and grace furnished them, or we cannot suppose that they could have washed their garments and made them white in the blood of the Lamb. They were a multitude that no man could number, composed of the righteous of all generations. They were comparable to the wheat, and the unregenerate and disobedient, to the tares; and while they lived together, the spirit and the righteous example of the one, were a protest and standing testimony against the other.

In the organization of the first Christian church, the strong were to bear the infirmities of the weak; if any among them were overtaken with a fault, those who were spiritual were exhorted to restore such in the spirit of meekness, considering themselves lest they also be tempted. If they could not be reclaimed, they were to be denied, and no fellowship was to be had with them. But we have no instance of a member being disowned, without committing some overt act, incompatible with the principles of Christianity. The living members laboured fervently to keep them of one heart and of one mind, and to present every man perfect in Christ Jesus. They bore a decided testimony against those who caused divisions and offences among them, *contrary to the doctrine which they had learned*, and were to avoid them; and they strove to preserve the new society in the unity of the Spirit and the love of God. The apostle says to the Corinthians, "Whereas there is among you *envying, and strife and divisions*, are ye not carnal, and walk as men? For while one saith I am of Paul, and another I am of Apollos, are ye not carnal?" This was an evidence of their defection, and a warning against a party spirit, that would rend and divide the

little flock. The beloved disciple and apostle John was remarkable for holding up the doctrine and practice of love as essential to the character of a disciple of Christ. He went so far as to say, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

When George Fox and his fellow labourers had, under the Divine anointing, gathered into a Society those who had previously held the same principles, or who were convinced of the Truth through their ministry, they laboured to preserve them a compact body; and when any rose up with opinions adverse to the testimonies of Truth as held by the Society, and disturbed the harmony, the spiritually-minded endeavoured to convince and restore them to the fellowship of their brethren. Our Saviour compared the kingdom of heaven to a net cast into the sea, which gathered of every kind, and they put the good into vessels, but cast the bad away. So it was then, and has ever been since with Friends. Those who openly transgressed the principles and discipline were cast out, if they persisted in their errors, and refused to yield to the affectionate entreaties of their Friends. Still there have always been nominal members in connection with the living, as there was one who betrayed his Master among the Twelve.

The introduction to our discipline says, "As it hath pleased the Lord in these latter days, by his Spirit and power, to gather a people to himself, and releasing them from the impositions and teachings of men, to inspire them with degrees of the same *universal love and good will* by which the dispensation of the Gospel was ushered in—these have been engaged to meet together to worship God in spirit, according to the direction of the holy Lawgiver; as also for the exercise of a *tender care* over each other, that all may be preserved in *unity of faith and practice*, answerable to the description which He the ever blessed Shepherd gave of his flock—"by this shall all men know that ye are my disciples, if ye have love one to another."

"For this important end, and as an exterior hedge of preservation to us against the many temptations and dangers, to which our situation in this world exposes us, rules for the government of the Society have been made and approved from time to time. In the exercise whereof it is to be observed, that if any member be found in a conduct *subversive of its order*, or repugnant to the *religious principles and testimonies* which we believe we are entrusted with, for the preservation of truth and righteousness in the earth, it becomes our indispensable duty to treat with such in *meekness and brotherly compassion*, without unnecessary delay or improper exposure; according to the direction of our Lord to his church, Matt. xviii. 15, 16, 17. This is the extent of the Society's censure against irreclaimable offenders; they are disowned as members of our religious community; which is recommended to be done in such a disposition of mind, as may convince them, that they sincerely desire their recovery and restoration, considering ourselves, lest we also be tempted."

The meetings for discipline have all dis-

inct allotments of service; and as experience shows, that when this service is attended to in uprightness and dedication of heart, with a single eye to the *honour of our holy Head*, and the help and edification of one another, *in the love wherewith he has loved us*, our assemblies are often favoured with his aid and direction. Friends are affectionately desired and exhorted, to be diligent in the attendance of them; and when met, humbly seek to be clothed with the spirit of *wisdom and charity*; this will divest the mind of a dependence on our own strength and abilities, endue us with *patience and condescension* towards each other; and being *preserved in fellowship* agreeably to our Lord's declaration, "One is your Master even Christ, and all ye are brethren," a qualification will be experienced in our several stations and movements, to build up one another in that faith, which *works by love* to the purifying of the heart. So may we be living members of the church militant on earth; and inhabitants of that city which hath foundations, whose maker and builder the Lord is; knowing indeed with exceeding joy, that great is He the Holy One of Israel in the midst of her."

On the revision of the discipline after the Hicksite schism, the following was adopted:—"Our Lord Jesus Christ graciously instructed his followers in the necessity of a strict adherence to his sacred precepts, that growing up into Him in all things, which is the head, they might be a *compact* body, edifying itself in love. "If ye keep my commandments, ye shall abide in my love." "This is my commandment, that ye love one another, as I have loved you." It is therefore the judgment of this meeting, that if any in membership with us, should so far lose the sense of the nature and operation of divine love, the *bond of Christian brotherhood*, as to foment, encourage or promote division or separation among us, or seek to beguile and draw away any of the members from a due subjection to the salutary order and discipline established in our religious society, they should be speedily treated without partiality, in order for their instruction and recovery; and if they are not brought to such a sense of their misconduct as to condemn the same, to the satisfaction of the Monthly Meeting, they should be testified against."

Letter from Richard Reynolds to a Boy at Ackworth School.

Coalsbrook Dale, Ninth month, 1794.

Dear James,—I have often, since I was at Ackworth, reflected on the privileges of the children who partake daily of the benefit of the Institution, and of the masters who feel the weight of the charge with which they are entrusted, in a manner which the objects of their care do not at present fully comprehend; but I was glad to hear that many of them had so far considered it as to enter into engagements among themselves, to give their instructors and guardians the least possible trouble, as well as to example their school-fellows in general, in love and good conduct. I gave thy parents (who, with thy brothers and sisters, are pretty well) an intimation to this purpose,

agreeably with what I heard when I was with thee; and they hope thou wilt increase the pleasure they will have when they hear of thy health, by informing them more particularly of the good resolutions and rules agreed to by so many; and not only agreed to but adopted and kept by all the rest as well as myself.

But to tell thee all the truth, dear James, this is not my only inducement in writing to thee at this time. A thought, which occurred while I was there, has so frequently revived in my recollection, since my departure, that I am willing to mention it in this manner to thee, hoping it will be received as proceeding from that love which desires thy happiness, as well as that of every other member of the numerous family at Ackworth School.

The general appearance and deportment of the children at the meetings for worship were unexceptionable; and I have no doubt, many of their minds were duly impressed with the truth of what they had been taught and believed, that God is a Spirit, and that they who worship him aright, must worship him in spirit and in truth; but whether the minds of all were so duly and deeply impressed, I presume may be questioned without breach of charity.

The painful appearance of drowsiness, which as I understood, was unusual, requires no further animadversion. But if we do not sleep, yet, if by an idolent manner of sitting, looking about, or by gestures and motions inconsistent with the solemnity of the occasion, we betray unconcernedness of mind which might grieve the rightly exercised amongst those who behold us; or if under an orderly outward appearance, we indulge thoughts on our outward engagements (which might be proper and even necessary at another time) and much more, if we admit such as would be wrong at any time, we not only miss the benefit we might hope to receive, but we trespass against God, who seeth the heart, at a time when we profess to be worshipping him. What would be our feelings, if every thought we admitted whilst we are sitting in silence, were to be uttered audibly to the whole congregation? Should we not blush with shame at their folly; or with guilt if they were worse than foolish? And is not the God, before whom we present ourselves as his worshippers, a discerner of the thoughts and intents of the heart? Yea, all that we think, is spoken in the ear of the Lord; and how awful is the consideration! Let it sink deep in thy heart, dear James; and forget it not, when thou art about to assemble with others in public or private worship, or in those more secret opportunities of retirement, which, I trust, thou seest, at times when no human eye beholds thee. That God is ever present—and not only our words and our actions, but our most secret thoughts are manifest to and constantly observed by him, are truths with which we cannot too often advert; and which, if rightly attended to, would have a salutary effect on our conduct, out of meetings as well as in them; and I hope thou wilt cordially accept this earnest and affectionate recommendation of them to thy frequent remembrance.

From thy true friend,

RICHARD REYNOLDS.

For "The Friend."

A RIGHT JUDGMENT.

While there is no cause, however good, that may not be advocated in an unenlightened and unauthorized zeal, and no error, however great, that may not find either willful or ignorant abettors, it is no evidence against the truth itself, that some may have espoused its cause in their own wills, and therefore have not been crowned; and no justification of the countenance and support of error, that some may have missed their way in their endeavour to oppose and correct it, by leaning to their own understandings. And if, in our search after truth, we allow our view of the thing itself to be confounded with the inconsistency of its unqualified advocates, our sight will remain dim, and our judgment biased; for it is only by keeping a single eye to the manifestation of light *in ourselves* that we shall be favoured with clearness of vision, and enabled to judge righteous judgment. Therefore, if we are the children of the light, let us walk *in the light*, waiting *patiently* for the dawning of the day, and the arising of the day-star in our hearts, judging nothing before the time when He shall come who bringeth to light the hidden things of darkness, and maketh manifest the secrets of the hearts.

Judging in Meetings.—"Friends, do not judge one another in meetings, ye that do minister in the meetings; for you so doing hath hurt the people, both within and without, and ye have brought yourselves under their judgment. Your judging one another in the meetings, hath emboldened others to quarrel, and judge you also in the meetings; and this hath been all out of order, and the church order also. Now if ye have anything to say to any, stay till the meeting be done, and then speak to them in private between yourselves, and do not lay open one another's weakness; for that is weakness, and not wisdom to do so. For your judging one another in meetings, hath almost destroyed some Friends and distracted them. This is for want of love, that beareth all things, and therefore let it be amended. No more but my love.

"Friends, if any among you have movings to do any service for the Lord, when they have done it, let them return again, with speed to their habitations, and there serve the Lord in their generation; that no slothfulness may be amongst you. But all keep in diligence, that no occasion may be given to any to speak evil of the Truth; but that ye may answer that of God in all. So give no offence; for wo is to those by whom offences do come—yet quench not the Spirit."—G. Foz.

Plotinus, an illustrious Platonic philosopher, was born at Lycopolis, a city of Egypt, in the year 204. The Romans paid great regard to him, and many of the Senators became his disciples. The contempt he had for all worldly things, was the reason why he would not have his picture drawn; and when his disciple Amleus was urgent with him upon this head, "Is it not enough," said he, "to drag

after us whithersoever we go, that image in which Nature has shut us up! Do you think we should likewise transmit to future ages an image of that image, as a slight *worthy* of attention? I look upon my body merely as a *prison*, from which it would be my supreme happiness to be freed." He died aged 66 years, in a most noble manner.—*A Scrap from History.*

To do that which is wrong in order to avoid danger, is to sink the ship for fear of pirates.

"Transact business with men of the world, like a person in a shower of rain, staying no longer than is indispensably necessary."—*Cecil.*

THE FRIEND.

NINTH MONTH 18, 1853.

We enter this week upon a new volume of "The Friend." The volumes which have preceded it, have not, we think, lessened in value, as they increased in number, and we feel little apprehension on this score for the future. We are supported by willing and able coadjutors, anxious for the continued success of our journal; and the number and punctuality of our subscribers place us above anxiety as to the support it is receiving. Yet a large proportion of our early subscribers have been removed by death and other changes, and there is room we think, for a considerable addition to our subscription list, from among the younger members of our Society, who are attached to the cause which we advocate, and who desire its prosperity. To such as these we therefore address ourselves, soliciting their subscriptions; and, having printed some additional copies of the present number for free distribution, request our friends who think well of our past labours, to aid us in spreading them among them.

The present time appears to us to be well suited for making such an effort to increase the list of subscribers at a distance. The new Postage Law which goes into operation on the first of next month, so reduces the cost, when the postage is prepaid, as materially to lessen the expense of a weekly periodical. Under these circumstances, we trust our friends both in the city and country, will endeavour to induce the young people in their neighbourhood who are not already on our list, to take the paper.

"The Friend" has now been in existence for a quarter of a century, and contains the fullest record extant of the eventful history of the Society of Friends in this country during that period. There must be many imperfect sets in the families of our old subscribers, deficient perhaps in a few volumes, or a few numbers, which may yet be made complete by applying at our office. Some numbers of the old volumes are out of print, and for those volumes a liberal price will be paid by our publisher.

As a repository of useful and entertaining

knowledge, and pure and classical composition, selected from the best publications of the day, and the best authors in the language, we do not hesitate to claim for "The Friend" a high rank. As a storehouse of biographical essays and historical researches, original and selected, relating to the Society, as containing the official documents published by the several Yearly Meetings, and reports and statements of the various useful and benevolent associations existing among Friends—those twenty-five volumes are invaluable; and all who desire to complete a work which will hereafter in these respects be so deemed, should endeavour before it is too late, to complete their copies.

Though clouds may rest over the future as to our religious Society, the course which we have to pursue is clear and open. It is to advocate the cause of ancient principles, to maintain that testimony against error which is part and parcel of every sincere, rightly-grounded testimony to Truth, and to do this mildly but firmly, dispassionately but fearlessly. What the principles are, which are now and for some time past have been, at issue, no one can misunderstand who carefully examines Edward Ash's letter of resignation, the postscript to that letter, and the comments of the "London Friend." They involve questions of the highest practical importance, covering the whole ground of Quaker doctrine and practice. They imply a dissent from many of our most precious testimonies, and a disposition to narrow down and explain away the great Christian doctrine of the Light that lighteth every man that cometh into the world, till it has little or nothing in it to distinguish it from the very views entertained by those societies from among whom George Fox and his associates came forth, because they had a testimony to bear against them.

The defence of the doctrines of the New Testament as set forth by Fox and Penn, by Barclay and Penington, in the points called in question, and the maintenance of the system of Church government instituted by its Great Head for the protection of the members as well as the defence of the Society, we conceive to be the duty of every true Friend at the present day; and in that advocacy the columns of "The Friend" will, we trust, never be found wanting.

We have commenced in our present number an account of "The Training Schools of Price's Patent Candle Company," not merely because of the lively manner in which the narrative is given, but for the practical lesson it teaches in relation to the effect which may be produced on children of what are called the lowest class, by the judicious efforts of those who, while profiting by their labour, are desirous, or at least willing to see them rendered more respectable and more efficient. The moral and literary training of both boys and girls, who are necessarily left very much at their own disposal, while their parents are toiling for daily bread; and more especially of the boys, who in our large cities spend most of their time in the streets, engaging in whatever offers itself to their misdirected at-

tention and energies, whether mere mischief or more open wickedness, is a matter of direct interest to every member of the community. The democratic character of the political institutions of this country, and the constant fluctuation in our social circles, make all participate more or less directly in the welfare of every class, and render the relative position of each, to a certain degree uncertain. The whole world is in a peculiar and critical condition. There are manifold causes in operation whose energies are most sensitively felt among the poor and depressed, which may speedily bring us into the closest relations with those whom we disregard or overlook, because of the lowly station they now occupy; and every well-wisher of his country should feel the great importance of correcting, so far as education can effect it, the evil propensities and reckless temper of those young in years, whom every day is bringing nearer to the time in which they will take part in the grand movements which are yet to be witnessed in the shifting and tumultuous scenes of human society. We may turn away and determine not to heed the ties that bind us to those who walk in a humbler path than ourselves, but we cannot divest ourselves of the social relationship, which, in this country at least, link high and low, rich and poor, together, and merges, to a certain extent, in one common stock, the interest of the whole, the interest of labour, and the interest of education. It follows of course that wherever the moral feelings are debased, the intellectual faculties undeveloped, or the person degraded and enslaved, every class of society must bear a portion of the penalty; and it makes itself felt in the interruptions of domestic tranquillity, the burden of taxes, or the insecurity of life and property.

Considerations like these which force themselves upon us merely as citizens of a great republic, receive doubled force when we measure our obligations and our interests by the standard of Christianity. The religion of Christ is a religion of love and good will, a message of glad tidings to all people, equalizing all by the terms of salvation, and in its effects bringing down the high and noble to the foot of the cross, where it raises the beggar from the dunghill to sit among princes; thus making all to feel as brethren, members of one household, with one common Master. It seems then peculiarly appropriate for the disciple of Him who came to seek and to save that which was lost, to direct his attention, at least in part, to the lowly and the abject, and to seek by whatever means may be within his power, to instruct their minds and ameliorate their condition. Destitute children, those thrown upon the world with but little or no parental care, or who are obliged to spend the usually joyous days of childhood, in labour, to procure the means of subsistence, have the strongest claims upon our sympathy, and should receive sufficient of the attention and care of those more favoured with this world's goods, to secure for them a portion of literary and moral culture so as to prevent their growing up in degrading ignorance of their standing as intellectual immortal beings, and the duties they owe to themselves and to the community.

Wherever children are brought together in large numbers to perform manual labour, there is great danger unless some system for their proper training is vigorously carried out, of their corrupting each other, and becoming more and more expert in vice. To prevent this proclivity to degradation, their employers should be continually on the watch to maintain "training schools," by rendering them so attractive, as to secure the voluntary co-operation of the children; and thus the community would have some guaranty that it would not eventually suffer from that congregating together of hundreds of young men, young women and children, which extensive manufacturing necessarily involves.

There are some things in the "Training Schools of Price's Patent Candle Company," which we cannot commend; but still it is a cheering thing to find that a system so admissible in most of its features, is so successfully operating on hundreds of the children of the poorest class in London.

OHIO YEARLY MEETING.

We have received from Mount Pleasant, information that the Select Yearly Meeting was held on the 4th instant, at which several Friends from other Yearly Meetings were present with minutes or certificates. The General Meeting convened on the morning of the 6th, and was about the usual size. The Epistles from the Yearly Meetings in Great Britain and on this Continent were read; the meeting declined the reading of that from the larger body in New England. On Thursday, the Representatives not agreeing on names for Clerk and Assistant, those appointed last year, were continued in their respective stations, and the meeting entered on the consideration of the state of Society as exhibited by the Answers to the Queries. On Thursday, the document issued by the late Conference was offered, but the meeting declined reading it. We shall defer giving further particulars until a future number. The meeting concluded on Sixth-day, the 10th inst.

New Publications of the Tract Association.

THE SELECT READER No. 3, has been published, and is now for sale at the bookstore, No. 84 Mulberry street. It is a volume of 408 pages, printed on good paper, and substantially bound. The reading lessons have been selected with care, and are, so far as we could judge, in point of moral and religious tendency, entirely unexceptionable. With much by recent writers, we were glad to find some of our old favourites, the "Morning Hymn," by Milton, the "Messiah," by Pope, and the "Hymn to the Seasons," by Thomson. We think the book is well adapted for the higher classes in schools, and could wish that it might be extensively introduced into use throughout this country.

THE MORAL ALMANAC for 1853, has also been published, and in addition to a variety of interesting and instructive matter of similar character to that given in previous years, this contains the times of holding the Quarterly,

Monthly, and particular Meetings, within the compass of Philadelphia Yearly Meeting.

We are informed that the funds of the Association are exhausted, so that it has not the means of meeting the demands on it arising from its recent publications. Unless our Friends contribute to its aid, the operations of the Society must be crippled. We doubt not but many are warmly interested in its movements, and we hope such will be willing to place in the hands of some one of the Managers, or leave at the bookstore, No 84 Mulberry street, such donation as they may feel able and willing to make.

We insert the following abstract from the Postage Law recently enacted by Congress, for the benefit of our subscribers. The law goes into effect the first of next month.

The National Intelligencer publishes the rates of postage under the new law, as prepared at the Post Office Department. The rates, when paid quarterly, in advance, are as follows:—

Quarterly Postage in Advance on Newspapers.

	Daily.	Six times a week.	Tri-weekly.	Semi-weekly.	Weekly.	Semi-monthly.	Monthly.
	Cts.	Cts.	Cts.	Cts.	Cts.	Cts.	C.
Weekly newspapers (one copy only) sent to actual subscribers within the county where printed and published, - - -					free		
Newspapers and periodicals, not exceeding 16 ounces in weight, when circulated in the State where published, - - -	23½	19½	9½	6½	3½	1½	as
Newspapers and periodicals of the weight of 3 oz. and under, sent to any part of the United States, Over 3 and not over 4 ounces, and not over 5 ounces, - - -	45½	39	19½	13	6½	3	1½
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Over 7 and not over 8 ounces, - - -	2.73	2.34	1.17	78	39	18	9

RECEIPTS.

Received from E. Stubbs, agent, \$1, and for R. Talbert, \$4, vols. 25 and 26, for S. K. Church, \$2, vol. 26; from K. W. Hodson, \$4, to 52, vol. 25; from L. S. Mote, for T. Hasket, \$5, to No. 4, vol. 24; from M. Carpenter, \$2, vol. 26; from H. Knowles, agent, for J. P. Carpenter, H. A. Knowles, and Abm. A. Knowles, \$2 each, vol. 26.

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"The Friend" and other books may be neatly bound, by being sent to the Office.

DIED, at Cropwell, New Jersey, at the residence of her brother, Samuel Lippincott, on the 32d of Eighth month, 1852, Hester Lippincott, in the 75th year of her age; an esteemed member of Upper Evesham Monthly Meeting.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXVI

SEVENTH-DAY, NINTH MONTH 25, 1852.

NO. 2.

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Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

From Fraser's Magazine.

The Training Schools of Price's Patent Candle Company.

(Continued from page 2.)

With a worldly wisdom to which it cannot be doubted Mr. Wilson owes the greater part of his success, he endeavours to combine as much pleasure as possible with the schools, for it is a great trial for boys to come to mental study after a hard day's work. As a reward to those who attended he at first got up tea-parties, to which only they were invited.

"The first tea was an interesting one, from the fact that very many of the boys had not been at anything of the sort before, and that many of them, not being then in the habit of going to church, had never perhaps put themselves into decent clothes at all. Those who came untidily or dirtily dressed to our first tea, feeling themselves out of keeping with the whole thing, tried hard to avoid this at the next party. I hope that to several our first tea was the occasion of their taking to neat dressing for life."

This system of rewards soon drew the other boys towards the school—very many joined, however, "stipulating that they were not to be asked to the next tea, lest that should be supposed to be their motive for joining;" a delicacy of sentiment that one would not look for in poor candle boys.

A much greater attraction than tea-parties, however, was the cricket-ground. When the cholera swept like a destroying angel the low-lying district of Lambeth, it was thought advisable to give the children as much fresh air as possible; so the schools were shut up, and, a field being lent to them, they commenced learning cricket. When they were turned by the builders out of this field, Mr. Wilson took for them a field of six and a-half acres, in which they now play during the summer months. As far as I know, this is the first attempt made by any master to improve the *physique* of his workmen, and its importance is so great, that I cannot help drawing attention to it. The physical degeneration of our working population is one of the shadows which the manufacturing system has cast upon the future of England. The statistics of the registrar-general show how fearful is the mortality of the manufacturing towns compared

with the country; and the head of the recruiting establishment has publicly declared that it would be impossible to raise a regiment of grenadiers in all Manchester. It is not sufficient that we establish schools for mental training—the body requires, also, healthy, pleasurable exercise; and this we must provide, unless we wish to see the blood and sinews of hard-working England die out altogether. Every philanthropist will therefore thoroughly agree with Mr. Wilson when he says:

"I look upon the cricket as one of the very happiest parts of all that we have been doing, and have never had any misgivings about inducing our boys to take to it (which at first sometimes needs a little persuading), and to give up a good deal of their spare time and attention to it. With boys of a higher class than ours, there might be a question about this; but all ours must expect to be working all their lives much more with their bodies than with their minds; and of two boys in other respects alike, of whom one should spend many of his summer evenings in cricket, and become a fair cricketer, and the other in dawdling about as most London boys do, the first would, when grown up, have strength and activity of body, and quickness of hand and eye far beyond the other, and would so possess in his labour a much more valuable commodity to take to market. *We have, therefore, always told the boys not to look at cricket as merely an amusement, but as bringing with it that which will be of great value to them hereafter.*"

The establishment of this cricket-ground was the occasion of an exhibition of good feeling on the part of the men in the factory which deserves to be noticed. No sooner did they know that the ground was taken than they volunteered to fence it in, and afterwards they built a large summer-house, in which the boys take tea whilst cricket is going on. The cricket-ground, which is not far from the factory, is nearly surrounded with houses; nevertheless, it is sufficiently large for five or six matches to be played at the same time. Besides the physical advantages gained by this healthy exercise, Mr. Wilson looks upon it as one of the most powerful means in his hands of attracting the boys to the performance of religious duties. The work, the excursions (which we shall speak of by-and-by), the school, the cricket, and the attendance at chapel are all looked upon as parts of one system; and the ease with which they fall into it is remarkable. With the reward of being taken into the factory he commands the attention of the very young children in the day-school, and by the out-of-door enjoyments he attracts to chapel. Among other arrangements, we remember to have seen in the

school-room a book-case full of books of a standard character. These serve to stimulate the boys to both mental and physical exertion, as they are given as prizes—in the one case, for certain attainments, tested by examinations rising one above another in point of difficulty—in the other, for successful cricketing, each boy on the winning side of a match choosing his own book, and then having the score of the match pasted on the first leaf.

"He will not undervalue this. I have watched several instances of big boys, backward in learning, winning good cricket prizes, and so being obliged to choose books something beyond their then state of advancement. In such a case a boy that has any good in him never rests satisfied until he has mastered his book, and in his efforts to do so gets more good in holiday time, and with no help but that of his friends at home, than he would by a good long time of regular schooling."

The influence of a prevailing spirit upon the manners and habits of new comers is very forcibly illustrated by the change in the behaviour of the fresh hands when once they get fairly mixed up with the other boys:

"The rough ones among them would, on the first evening of the cricket, be rude and selfish in their behaviour; and the first evening in the school they would take into their hands, with an air of mixed insolence and shame, the book for the hymn with which the school closes, and then kneel down for the prayer with the same manner—a look of 'I won't refuse to do this, but I feel I am quite above it.' But a very few evenings in the cricket and school bring them almost unconsciously to the same habit of civility and reverence as the rest; and we may hope that the change, external as it no doubt must be at first, must by degrees work inwards, more or less."

The chapel of the establishment—for it is rented by Mr. Wilson for the use of the workmen and boys of the factory—is situated in Kennington-lane. On Sundays it is very well attended, and the children take part in the service with admirable effect. It contains a very powerful organ—a present from a lady. The chaplain, a clergyman of the Church of England, is, after Mr. Wilson, the moving spirit of the place; and his duties, if they were not performed with love, would be almost onerous. For instance, in the lower school-room—

"He has a short service every morning, at a quarter to six, for the men, some of whom come just before beginning their day's work, and are there joined by others who have just finished their night's work. The time till six is taken up with singing a hymn with the organ, reading and explaining a few verses of the Bible, and short prayers. At five minutes

past six, there is a similar service in the same room for such of the boys as can attend. After that, the chaplain works in the Night-Light School, which is held from six o'clock till breakfast time, four days a week; or he is in the Candle Factory Morning School, which is held two days a week, for those who are at night-work; or else he works with a class of the most forward of the boys, who act as teachers of the others in the evening school, and on this account are allowed to have one morning weekly from their work to keep up their own instruction. In one or other of these things the chaplain is occupied each morning of the week till breakfast time. After breakfast, at half-past eight, we who are of the counting-house, together with the two foremen, . . . meet in the lower room for a short service, before the counting-house day begins. When we leave the room, at five minutes to nine, the day school-boys begin to come in, and the chaplain works with them. In the afternoon he has his sick-list and other visiting to attend to, and then in the evening four times a week he has our regular evening school, from half-past six to eight. His course of visiting includes the homes of the boys belonging to the evening and day schools; such visiting of their homes being, I think, the most powerful of all means of getting influence over them; for when the head of the school has got to see and know a boy's mother, and to consult with her about his welfare, he can quite read the effect of this in the boy's changed expression of face next time he meets him in the school-room."

The excursions in the country are another powerful means of gaining the love and affection of the children. The first of these Mr. Wilson undertook with his little troop in June, 1850, when a hundred of them went by train to Guildford. A day of thorough enjoyment this appears to have been to all parties. Breakfast, dinner, and tea were provided for them on the grass; and after a cricket match between the boys and the apprentices—

"The clergyman of the little church on the top of one of the hills, with a lovely view round it, who had been begged for the use of the church, kindly came and did his part of the service, the boys, their books having been brought with them, chanting their part as they do in their own chapel."

Mr. Wilson adds, with a little touch of worldly tact which does as much credit to his judgment as his whole conduct does his heart—"I had not felt at all sure how far this might chime in with the other proceedings of the day, but it did so most perfectly—partly, no doubt, through their having plenty of running about first." The next year 250 boys went with him to Herne Bay. Think of the sensation of watching two hundred and fifty boys, not twenty of whom had ever before seen the sea! This year the excursion is to be to Farnham Castle, the Bishop of Winchester having sent the whole school an invitation to visit his beautiful seat, and to partake of his hospitality; so that they are indeed getting into high society.

In addition to the day and evening schools in the Belmont Works, another has been es-

tablished for the girls and boys employed in Child's Night-light Factory. One of the railway arches immediately contiguous to it is fitted up for them, and a capital school-room it makes. The whole number of scholars at the date of the Report (March 9th, 1852), from which we have quoted so largely, was as follows:—

Belmont Evening School,	211
Belmont Day School,	103
Night-Light Boys' School,	97
Night-Light Girls' School,	101
	—
	512

This number is, however, a fluctuating one; and Mr. Wilson calculates upon at least 800 scholars in the ensuing winter.

The men of the factory, stimulated no doubt by the general example, have established a Mutual Improvement Society, the meetings of which are held in their "Hall" in the railway arch. Here lectures are delivered to them gratuitously, of course, by clergymen of the neighbourhood, and by some of the proprietors, who, feeling a deep interest in the movement, have determined to throw in their aid. A programme of those lectures was hanging up at the "Hall" door, and I was curious enough to copy the titles of them. They were on—Astronomy; Turkey and the Turks; the Physical Properties of the Atmosphere; Personal Recollections of Jerusalem. To these lectures each member is allowed to bring a female friend. This Improvement Society might be looked upon as the finishing school of the educational establishment, into which the young men who have reached eighteen years of age (the latest time at which they are received into the evening school) are admitted, and introduced to scientific questions and a higher kind of knowledge than they could have obtained in the *lower forms*.

It must be evident that the educational expenses of so large a number of children must have been heavy; but the reader will scarcely be prepared for the magnificent outlay which the manager has made out of his own pocket—the entire charge being no less than 3289*l*.

It is said that joint-stock companies have neither mercy, conscience, nor compassion; but to the honour of the Patent Candle Company be it said, that at a full meeting of the proprietors repayment of the sum incurred by Mr. Wilson was voted with but one dissentient voice; and it was also agreed to vote an annual sum of 900*l*. for the purposes of education, and 300*l*. a year for religious instruction. But Mr. Wilson is not to be outdone in generosity, and he has intimated his intention of dedicating the sum repaid to him to a fund towards building a beautiful chapel near the factory, with rooms for the workmen's Mutual Improvement Society on one side, and the schools on the other. Henceforth the course of this singular educational movement will be smooth enough, and the writer of the Report only fears that now there might be some danger of its being spoilt by being made "a show place." Mr. Wilson, in the course of his correspondence with the directors, confesses that in what he has done he has been influenced by the spirit of Dr. Arnold—an unqualified

love for whose character has awakened in him "a longing to resemble him in single-minded earnestness of purpose, and a hope to do so in some faint degree." This is only another instance of the extraordinary influence that great and good man exercises even in his grave. Were he now among us, he would have been the first to have hailed with delight the beginning of what, it is to be hoped, is a great movement in England towards reconciling what have hitherto been considered the conflicting interests of capital and labour, and of closing up, by the interchange of kindly offices, what was so much feared by thoughtful men to be the widening breach between the employer and employed. God speed and prosper so good a work!

STRASBURG CATHEDRAL.

Strasburg is one of the strongest military posts in France. It is the great fortress which protects the north-eastern frontier, and is always well garrisoned and supplied with the instruments of war. Its immense yards are heaped up with cannon and ball, which make the blood chill to pass them. Soldiers, as in most other large cities of Europe, are parading and manoeuvring as if an attack from the enemy was daily expected. There is no fortress, perhaps, in France which is so important to its protection as this. It was around this point that the Bourbons hovered in the revolution of 1789. It was with the troops of this garrison that Louis Napoleon tampered, before he made his descent upon Boulogne in 1840. Here are the monuments of Gen. Desaix and Kleber, the former of which fell at the battle of Marengo.

Strasburg has considerable commerce from the surrounding region, in grain, wine, hemp, lace, tobacco and leather. It lies upon the great thoroughfare from south-west Germany to Paris.

The cathedral is the principal object of attraction, being one of the oldest and finest specimens of Gothic architecture to be found in Europe. The original church was built in the sixth century, and was thrice destroyed by soldiery and fire. The present structure was completed in 1318, but immense sums have since been lavished upon it. It is built of red sandstone, with a tower as high as the highest pyramid of Egypt, the top of which is reached by 1600 steps.

No person, I will venture to say, unless it be some official or some guide lured by his franc, will presume to ascend but once. And yet no person, if at the place, will fail to ascend once for any consideration. He is willing for once to sweat, pant, have his knees tremble and his head whirl with dizziness, to have the balloon-like prospect which the summit presents. The Rhine, for many miles is seen coursing its way to the north, through luxuriant fields. The Black Forest on the east, for a great distance, bounds the horizon, while the whole city lies like a village under your feet. The deep door portals or tympana have an immense amount of carving, representing not only the apostles, the eucharist,

the crucifixion, the resurrection, but fanciful scenes like the day of judgment.

The clock, however, is the most remarkable thing connected with the old minister. It is a complete astronomical almanac, from which you can read the revolutions of the heavenly bodies, and the various phenomena which they exhibit. It has three departments. The first is astronomical; showing, beside the time of day, the rising and setting of the sun, the changes of the moon, and through the arroy which it moves, it exhibits the mean tropical revolution of all the planets which are visible to the naked eye. It also indicates the true and sidereal time, and calculates eclipses. It has a celestial globe, showing the precession of the equinoxes, the ascension and declination of the sun or moon, at true time and given places. Indeed, almost any astronomical problem which a professor can solve in his study, will be found indicated upon some one of the numerous faces of this wonderful piece of mechanism.

The second department of this clock is ecclesiastical, showing the fasts and holidays of the Catholic Church.

The third office of the automaton time calculator is a moral and religious one. A moral lecture on the brevity of human life is read every time the clock strikes. At 12 at noon the exhibition is more complete. We left our regular route on the German side, and passed over from Kehl, some three miles, to be present at this exhibition. To avoid the vexation of having our baggage overhauled at the custom-house, we left it on the opposite side of the river, and had time to see the minister from bottom to top before the hour of 12 arrived.

At ten minutes before the appointed time, some fifty eager tourists were in the southern wing of the building, watching the critical moment when this inanimate lecturer should commence. There was a small bell hung in a conspicuous place in the front of the clock. Underneath this there was a revolving horizontal wheel, upon which stood, concealed from view, four small images, personifying childhood, youth, manhood, and old age. At every quarter of an hour one of these images come in sight, and strike the bell. The first quarter is struck by childhood, the second by youth, the third by manhood, and the fourth by old age, while the hour is struck by death.

During all this, there is a little genii who stands just below, turning in rapid succession his hour-glass. Just as the minute hand arrived at twelve, a signal note was given; immediately there appeared death, an image very like "Time in the Primer," holding in his hand, instead of a scythe, a human thigh-bone; with this he began deliberately to strike the bell. With the first blow there came out upon a platform one of the twelve apostles; the Saviour in a diminished size was in a fixed position, in front of him, as he appeared. This apostle turned around and bowed to him—turned back and proceeded on, while the Saviour waved his hand in token of approbation.

At each successive stroke, one of the apostles appeared in the same manner; on the third stroke, a golden-feathered cock, who sat

perched upon the summit of the clock, some twenty-five feet from the floor, began to nestle his wings, soon commenced flapping, and stretched out his neck, and crowed with a voice in perfect imitation of a young chanticleer. At the striking of six and nine he repeated the same. The apostles moved on in a deliberate manner, paying adoration as they passed the Saviour, and receiving the waving of his hand, until Judas the last came, when all tokens of approbation were withheld by the Saviour. Underneath this exhibition sat Jupiter upon his throne; an incongruous figure, one would suppose to be grouped with the Saviour and his apostles; his chariot is said to make a circuit once a century.

One would hardly expect to be made serious by any exhibition of this kind; and yet when you remember that fifteen or twenty generations have passed away since the walls which surround you were reared, and see with what rapidity youth follows childhood, manhood youth, and old age manhood, while death follows immediately in the rear, you feel that you are surrounded by Philip's servants, crying in your ear, "Remember thou art mortal." This clock, instead of being cloistered and seen but one hour in the day, ought to stand on some conspicuous tower in the busy part of the city, to preach to the careless multitudes of the street. The artist of this stupendous work of genius was Mr. Schwilgue, a distinguished mechanic of Strasburg. He commenced it in June, 1838, and completed it at the end of the year 1842. Clock-making was formerly a great business in this region, and for many years the entire supply of the low countries, and even Britain to some extent, was monopolized by pedlars from this section. Connecticut competition has now, however, ruined their trade.—*Correspondence of the Congregationalist.*

THE WINE-PRESS.

The following description of the manner in which the juice is expressed from grapes, for making wine, is extracted from a recent volume of Travels in France, entitled "Claret and Olives." At first it might be supposed that its reading would serve to diminish somewhat the gusto with which the wine-bibber sips his favourite liquor; but a moment's reflection will suffice to show that there is nothing in it that need affect him; the article which bears the name of "wine" being generally concocted of materials that never had any affinity with the vine. Hard cider, log-wood, sugar of lead, and brandy, whatever else may be urged against them, are guiltless of any contamination with the feet of those who tread the wine-press.—Ed.

The wine-press, or *cuvier de pressoir*, consists, in the majority of cases, of a massive shallow tub, varying in size from four square feet to as many square yards. It is placed either upon wooden trestles or on a regularly built platform of mason-work under the rafters of a substantial out-house. Close to it stand a range of great butts, their number more or less, according to the size of the vine-

yard. The grapes are flung by tub and cask-falls into the *cuvier*. The treaders stamp diligently amid the masses, and the expressed juice pours plentifully out of a hole level with the bottom of the trough into a sieve of iron or wirework, which stops the passage of the skins, and from thence drains into tubs below. Suppose, at the moment of our arrival, the *cuvier* for a brief space empty. The treaders—big perspiring men, in shirts and tucked-up trousers—splattered to the eyes with splashes of purple juice, lean upon their wooden spades, and wipe their foreheads. But their respite is short. The creak of another cart-load of tubs is heard, and immediately the wagon is backed up to the broad open window, or rather hole in the wall, above the trough. A minute suffices to wrench out tub after tub, and to tilt their already half-mashed clusters splash into the reeking *pressoir*. Then to work again. Jumping with a sort of spiteful eagerness into the mountain of yielding, quivering fruit, the treaders sink almost to the knees, stamping and jumping, and rioting in the masses of grapes, as fountains of juice spurt about their feet, and rush bubbling and gurgling away. Presently, having, as it were, drawn the first sweet blood of the new cargo, the eager tramping subsides into a sort of quiet, measured dance, which the treaders continue, while, with their wooden spades, they turn the pulpy remnants of the fruit hither and thither, so as to expose the half-squeezed berries in every possible way to the muscular action of the incessantly moving feet.

This process of wine-making is universal in France, with the exception of the cases of the sparkling wines of the Rhone and Champagne, the grapes for which are squeezed by mechanical means, not by the human foot. Now, very venerable and decidedly picturesque as is the process of wine-treading, it is unquestionably rather a filthy one; and the spectacle of great brown horny feet, not a whit too clean, splashing and sprawling in the bubbling juice, conveys at first sight a quality species of feeling, which, however, seems only to be entertained by those to whom the sight is new. I looked dreadfully askance at the operation when I first came across it; and when I was invited—by a lady, too—to taste the juice, of which she caught up a glassful, a certain uncomfortable feeling of the inward man warred terribly against politeness. But nobody around seemed to be in the least squeamish. Often and often did I see one of the heroes of the tub walk quietly over a dung-hill, and then jump—barefooted, of course, as he was—into the juice; and even a vigilant proprietor, who was particularly careful that no bad grapes went into the tub, made no objection. When I asked why a press was not used, as more handy, cleaner, and more convenient, I was everywhere assured that all efforts had failed to construct a wine-press capable of performing the work with the perfection attained by the action of the human foot. No mechanical squeezing, I was informed, would so nicely express that peculiar proportion of the whole moisture of the grape which forms the highest flavoured wine. The

manner in which the fruit was tossed about was pointed out to me, and I was asked to observe that the grapes were, as it were, squeezed in every possible fashion and from every possible side, worked and churned, and mashed hither and thither by the ever-moving toes and muscles of the foot. As far as any injury went, the argument was, that the fermentation flung, as scum, to the surface, every atom of foreign matter held in suspension in the wine, and that the liquid ultimately obtained was as exquisitely pure as if human flesh had never touched it.

For "The Friend."

WILLIAM JACKSON.

(Continuation of Thomas Scattergood and his Times.)

(Continued from page 5.)

From Neath, William Jackson went on the following Third-day to Swanzy, where on Fourth-day, he attended their week-day meeting. In the evening he held a public meeting for the inhabitants generally. He says, "In both these my mind was opened to labour in the love of the Gospel. The last was the most relieving. On Fifth-day morning returned to Neath, and attended their week-day meeting, I hope to some edification to myself and others present, although the number was small. Indeed, the number to a meeting is very few throughout Wales, as well as in many parts in England. On Sixth-day, rode to Carmarthen, thirty-two miles, and on Seventh-day, to Haverford West, thirty-one miles, and slept at Owen Reese's. On First-day, attended their meeting to some satisfaction, seven members of the meeting present. Rode eight miles to Milford, and attended that meeting at six in the evening, but to little relief. Slept at Daniel Starbuck's. Here several families lived that came from Nantucket. On Fourth-day, attended their Nantucky Meeting, and I may say I have had a long journey to see them, to little purpose. I left them on Fourth-day afternoon with a heavy heart, and went to Haverford West. Next day went to Carmarthen, and had a meeting that evening after riding thirty-one miles. There is but one member of our Society lives in this town, and he is a poor labouring man, who came in by conviction. He opens the meeting-house doors and windows every First-day, and sits there alone, excepting at times one female who walks with crutches, comes and sits with him. The meeting proved an open, relieving time, and I had to admire the works of Him, who binds the winds as it were in his fist, and commands them to blow only when and where he pleases. It appears as if those who are the natural offspring in the Society, for want of duly prizing their birthright and privileges, would be excluded, through giving way to high-mindedness, and mixing with the contaminating spirit of the world, which leads to despising the simplicity there is in the Truth. On Sixth-day, went to Peter Price's, who had been so kind as to go this journey with me, and not only so, but as my horse was not fit to travel, took his own and his chaise. [Riding in this way was] a great easement to my body, which is often but

poorly, and wearing away under the weaknesses attendant on approaching age. On Second-day morning, left Peter Price's, and rode thirty-four miles over the hills of Glamorganshire. The tops of many of them were white with snow, although it was the sixth day of the Fifth month. Slept at Richard Herford's. On Third-day, rode sixteen miles to Pontypool, and had a meeting there that evening at five o'clock. Being a rainy evening, but few people came. There are but about six or eight members; at the meeting there were upwards of twenty. On Fourth-day, rode thirty miles to Ross, and had a meeting at six o'clock. This was large, and though they were a long time in collecting, it proved a solid meeting. On Fifth-day, rode to Gloucester, sixteen miles. Had a meeting in the afternoon with a few. [There was] one member and three women. Rode seven miles to Painswick, and had a meeting there on Sixth-day. Was at Daniel Roberts's, a descendant of old John Roberts. His wife is a daughter of Jonah Thompson. On Seventh-day, had a meeting at Wadsworth, but the men are so employed they did not come,—[except] two young men and a lad. Went to Cirencester, and slept at Thomas Brown's, a brother-in-law of Mary Jeffery's. On First-day, attended their meetings to good satisfaction. On Second-day, rode to Faringdon. This forenoon ride so much overcame my weekly constitution, as to disable me from going further till next morning. Thence on Third-day, to Shillingford, and had a meeting on Fourth-day morning; thence to Henly; on Fifth-day rode to High Wycombe, twelve miles, [where I] rested myself, and dined with and at my old friend Ady Bellamy's. Thence rode fourteen miles to Uxbridge, and on Sixth-day, to my friend George Stacy's, at Hempstead, where I rested until First-day morning, the 19th of Fifth month. Went to Peel meeting, morning and afternoon. Slept at Joseph Smith's, to be convenient to the Yearly Meeting. On Second and Third-days [was held] the Yearly Meeting of Ministers and Elders. On Fourth-day, the Yearly Meeting for discipline, which continued by adjournments until the 31st, and ended with a sitting of the Select meeting at four that evening, after the other [meeting had] concluded. During these ten days, I was at divers of the meetings for worship. At Radcliff, on Sixth-day, the 25th,—at Devonshire-house in the morning, and Grace-church street house in the evening of First-day, the 26th,—at Southwark on Fourth-day, the 29th,—at Westminster on First-day morning, the 2nd of Sixth month,—and at Peel in the evening,—and through the extendings of holy help, I was enabled to relieve my mind both in meetings for worship, and those for discipline, of that which came before it, and which prest as a duty to leave among the assemblies. Yet the very great *propensity* there is for speaking, made me more cautious of taking up time, feeling a necessity of being an example of *silence*, as well as speaking. When one has cast their mire into the common stock, it is needful not only to get into, but to keep in the resignation and patience. Herein I have been instructed by

many years' experience. I have seen that some for want of getting here, and knowing the power of Truth thoroughly subject them, have missed their reward; and by letting their own wills get up, and being tenacious for their sentiments and judgment to have place, have hurt the cause they have wished to promote, and have been the occasion of long and tiresome debates, and after all [things have] been no nigher to the right than when they set off. Oh these meetings for discipline! were they held and maintained in the wisdom and power of God, the active members knowing their own wills subjected by his will, and only moving as he moves them either to speak or to be silent, what schools of instruction they would be both to the youth and those more advanced! I am now arrived to the 59th year of my age, and find I am but a learner, and had need of daily instruction myself.

"Having no prospect of being at another Yearly Meeting here, I mentioned it to the select meeting, who united in giving me something back to my Friends at home, in return for my certificate. [My certificate from home had been] a great strength and comfort to me,—the feeling manner in which it was worded,—the desire [expressed] for my safe staying along, and preservation, with their near unity and concurrence with me and my concern, had endeared them to my best life; and so often as I heard it read in the course of my travels, it failed not to quicken.

"On Second-day, the 3rd of Sixth month, I left London with J. R. and J., and Rachel Smith; slept at William Dillwyn's, and packed up my matters there for embarkation. On Fourth-day, was at Grace-church street meeting, and in the evening at Plastow meeting. On Fifth-day, attended Tottenham Monthly Meeting, [after which I] called and took leave of divers families."

Being not quite ready to embark, William again felt drawn into the country to visit meetings, attending many in his way to Ackworth, where he notes there was a very full school, 292 scholars. On First-day, the 30th of Sixth month, he was at Bradford. He mentions under this date, that since leaving London, his health had been so poor, that he had been unable to get to all the meetings he had desired to be at; and that he was disqualified by sickness from fulfilling his service in some where he was present. From Bradford he went to Rawden, attended the meeting, and returned to his comfortable quarters at Christiana Hustler's.

(To be continued.)

"My dear Friends,—Dwell in the everlasting seed of God, in which ye will feel life eternal, that never hath an end; and in that meet, and keep your meetings. And dwell together in the love and life of God, with which ye may all be filled; through which love ye may cover the multitude of sins, and answer the life of God in all; in which ye may feel the blessings of Almighty God, covering you as with a garment. So live in the possession of the life, in which ye all will have unity and fellowship with God, and one with another.

"Dear Friends, exhort all your families at times and seasons, whether they be servants or children, that they may be informed in the Truth. For when ye were professors, many of you did exhort and instruct them in the form, when ye had not the power, and now being brought into the Truth, ye should be more diligent to exhort, admonish and instruct them."—*G. Fox.*

For "The Friend."

SINCERITY.

"He also shall be my salvation, for a hypocrite shall not come before Him."—*Jos. xii. 16.*

Very many are the blessings
Cast around our pilgrim way,
Kindly greetings, love's caressings,
Cheer our hearts from day to day;
But of all the things we see,
Loveliest is sincerity.

Men may look with smiles upon us,
Help us as forward on our way,
Give the grasp of seeming fondness,
Close the cars of life away;
But what kindness will it be
If it lack sincerity.

We could chant in glowing numbers,
Words of love and deeds of fame,
But the eye that never slumbers,
Might deny them e'en a name;
For His awful scrolls on high,
Are records of sincerity.

If we trust in Truth's direction,
Though distresses sore assail,
We shall witness sure protection,
While the hypocrite's shall fail;
Let our earnest wishes be
For Thy gifts—sincerely.

Very simple may the dressing
Of our guileless spirits seem,
But if Jesus give His blessing,
They will glow with purest beam;
For each word and deed will be
Shining with sincerity.

Heavenly Father! Truth immortal
Is the herald of Thy throne,—
And he opens its gl'ning portal
To the upright heart alone;
For we cannot live with Thee
If we lack sincerity.

For "The Friend."

Liberia Affairs and Prospects.

From recent advices from Liberia, it appears that the prospects of the colony continue good, as will be seen by the following extract of a letter, written by one of its citizens:

"We are getting along as well as usual. I think the spirit of industry and enterprise in the Republic is decidedly on the increase. All trades and branches of business are assuming a regular and systematic form. There are more improvements—the number of houses now in progress of erection is greater, and the material better and more durable than any former period of our history could boast of. Late emigrants, I mean recently arrived immigrants, are more active and contented than they were formerly. One cause of this is the improvement everywhere manifest. Formerly, when all old settlers and new were poor and meanly clad, and meanly housed, there was little to stimulate the ambition of the newly arrived. Those they found here were so little in advance of them, that the distinction was as nothing. Things in this respect are now somewhat changed. Families, more than a few, are living as comfortably as people any-

where. Their ease, and even elegance, excites the ambition of every aspiring emigrant, and he goes right to work."

"The barque Liberia Packet, Captain Chasen, forty-five days from Savannah, arrived at Monrovia, on the 13th of March, with 163 passengers."—*Letter.*
"Statistics of Liberia.—The Missionary Magazine for July, among other statistics of Liberia, states the inhabitants at 300,000, among whom about 7000 may be regarded as civilized. There are more than 2000 communicants in the Christian churches, more than 1500 children in Sabbath schools, and 1200 in day schools. Communicants in the Missions on the Gold Coast, about 10,000. Attendant at day schools in the same about 11,000. Funds have been raised in the United States for education, to the amount of \$50,000."—*Ibid.*

"We learn from the Colonization Journal, for July, that an expedition of coloured emigrants will leave New York for Liberia, on the 1st of October. Over one hundred applications are already on the list, including a number from Michigan. An expedition will sail from Norfolk, Va., early in November, and nearly two hundred emigrants are expected to take passage at that time. The collections for colonization purposes, on or near the 4th of July, have been far more numerous this year than ever before."—*Ibid.*

From another paper we learn that the Kentucky Colonization Society has issued an address in pamphlet form, to the free coloured population of the State, setting forth in a forcible manner, the great inducements for them to emigrate to Liberia. The coloured people of Maryland were invited to hold a convention in Baltimore, with the view of considering their present condition and prospects in this community, and contrast them with the inducements opened to them in Liberia, or any other country. What may grow out of their deliberations time will unfold. But there would seem to be an increasing disposition to set the tide of emigration towards Africa, with greater sweep than it has yet rolled to their fatherland. In this land there are many instances of increased means among the coloured people, for procuring the comforts and some of the more extended accommodations of respectable living; but we should be glad to see them more generally rise in a higher sense of the nature and effects of practical religion, and taking their proper station as cultivated men and women, who feel the design and the object of their creation, and who by their example and improved talents, are giving their children an education calculated to enlarge their minds, and to elevate them entirely above the degraded feelings and views they seem to have of themselves, and of what they are destined to be. Much effort has been made, and still is making, to give some of them suitable school learning, and it has had its effect on them. As many have been subjected to the depraved state of morals, often existing among gangs of slaves, time will be required, as well as the steady aid of religious white people, to change the habits of the parents, and to cultivate and tutor their offspring. These labours should not be relaxed. A large coloured population is growing up in this country, and for their sakes, as well as for the peace and order of the community, it is highly important they should have the benefits of proper restraint and training as far as it can be applied.

"A coloured people's Mass Convention has been

called to meet in Cleveland, Ohio, on the 8th and 9th of September, to consider measures for the education and elevation of the free coloured people."—*D. News.*

When we read the following, we felt cheered with the hope that the dreadful traffic in the children of Africa was drawing to a close, at least had received a very decided check.

"The Slave Trade.—Boston, July 28. The ship Edward, from Calcutta, arrived here, brings St. Helena papers to June 13th. H. B. M. steamer Niger touched at St. Helena on her way home from the coast of Africa. Her officers report that no slaves have lately been captured on the coast, and that the slave trade appears at last to be effectually checked."—*D. News.*

Shortly after, a different representation appeared, that shows the indefatigable exertions, the cunning and cupidity of those debased creatures who engage in the nefarious business.

"News from Africa.—Two steamers with 1000 slaves lately got away from the Gallinas. A large armed vessel, with ten guns and Spanish colours, is reported to be cruising off the Gallinas. H. M. brig Crane, Lieutenant Boehman, had left Sierra Leone in pursuit, and returned on the 11th July. On the same day, H. M. steamer Pluto left for St. Vincent's, Cape Verde, to convey the English mails of the 15th of July to Sierra Leone. When cruising off Sherboro', a boat was seen in the river, pointed like, and supposed to belong to, one of our men-of-war; she, however, turned out to belong to a slave vessel which passed the Crane at night, with 400 slaves, and got clear. The Governor of Sierra Leone had received information of 2000 slaves being ready for embarkation within 10 miles of Mrs. Lightbourne's factory, in the Rio Pongos, with every preparation made for resistance until the 'stock' leaves the barracons."—*Ledger.*

We may see but little effect from holding up to public view, the abominations and the cruelties of trafficking in our fellow beings, candidates for immortality as well as ourselves, yet Omnipotence, who knows the hearts of all, may carry conviction, and make hardened sinners shudder, when these iniquities are written before them, in characters they cannot deny or evade. If one soul is brought to repent and forsake the sin, we need not relax nor regret the labour.

From The Annual of Scientific Discovery.

Progress of Science in 1851.

PROGRESS OF RAILWAYS IN THE UNITED STATES.

A correspondent of the *American Railway Times* furnishes a statement of the progress of railways in the United States, from 1830 to 1851, which, with a correction or two, we here subjoin:—

Years.	Miles.	Years.	Miles.
1830,	13	1841,	2,505
1831,	19	1842,	2,688
1832,	176	1843,	2,965
1833,	305	1844,	3,474
1834,	456	1845,	3,518
1835,	542	1846,	3,895
1836,	689	1847,	4,369
1837,	1,155	1848,	4,574
1838,	1,389	1849,	5,583
1839,	1,986	1850,	5,783
1840,	2,226	1851,	11,471

The Baltimore and Ohio Railway was opened a distance of thirteen miles, December 28,

1829; the South Carolina Railway, a distance of six miles, November 1, 1830; the Lake Ponchartrain, April 16; the Camden and Amboy, a distance of seven miles, July 1st; and the Mohawk and Hudson, throughout, September 24th, 1831.

It is difficult to prepare a table, which, when published, will give the precise number of railways in operation, as every day adds to the number, and swells the grand total of miles completed or in operation.

NAVIGATION AND SHIP-BUILDING IN THE UNITED STATES.

The following statistics of the foreign and inland commerce of the United States, are derived from the report of the Secretary of the Treasury, for 1850. In 1815, the tonnage of foreign shipping was 854,254 tons; of inland navigation tonnage, 513,813 tons. In 1850, the foreign tonnage had arisen to 1,885,711 tons, and the inland tonnage to 1,949,743. In 1815, the foreign tonnage exceeded the inland 60 per cent. Now, the inland exceeds the foreign 25 per cent. The "registered tonnage" has increased 700,000 tons; but the "enrolled and licensed" tonnage has increased 1,400,000 tons. The whole increase from 1820 to 1850, (a period of thirty years,) is 175 per cent. Now, the growth of population in that period is 130 per cent., proving the growth of commerce and navigation to be faster than that of the people. Among the most obvious causes of this fact is the introduction of steam navigation on the western rivers. The steam tonnage on all the western rivers exceeds 300,000 tons; but this had no existence in 1815, the period of comparison in the above table.

THE LARGEST SHIP IN THE WORLD.

The Oriental Steam Navigation Company, England, are now constructing an iron steamship, of the following dimensions and power, viz.: length between the perpendiculars, 325 feet; breadth of beam, 43 feet; depth, 32 feet. She will measure about 3060 tons, and will be propelled by four engines of the collective working power of 1200 horses; will have feathering paddle-wheels, and a guaranteed average speed of 14 knots, equal to sixteen statute miles per hour. Some idea may be formed of the size of this gigantic vessel, when it is compared with that of some of the existing steamships most celebrated for their large size. She will be 51 feet longer than the *Great Britain*, 60 feet longer than the largest of the Cunard mail-steamers, the *Asia* and *Africa*; and 150 feet longer, and 500 tons larger, than a ship of the line of 120 guns. She is to run between Southampton, England, and Alexandria, Egypt, a distance of 3100 miles. It is estimated that she will make the passage in nine days.

GIANTIC RAILROAD BRIDGE IN GERMANY.

One of the most gigantic and colossal bridges ever constructed, was recently opened for travel on the railroad between Leipsic and Nuremberg, Germany. In the construction of this road it was found necessary to carry the track directly across a deep valley, near

the town of Hoff. As it would have required a mountain of dirt to form an embankment, only a bridge was found practicable. One thousand dollars were offered to architects and engineers, as a premium for the best plan. As none of the plans sent in were found practicable, the committee made up one from them, and divided the premium among the competitors. One engineer proposed to build the bridge in such a way that it would afford comfortable dwellings for 6000 people. The foundation of the bridge was laid in May, 1846. It is built principally of brick, sandstone being used in the foundation. There is a succession of arches one above the other, having the appearance of colonnades when viewed from a distance. The bridge is 2050 feet in length, and in the centre nearly 300 feet high. At the centre, only two arches, of nearly 150 feet in height, spring one over the other—while upon the sides there are four smaller arches. Part of the time, 2000 men were employed upon it, and the work has continued five years, costing over \$3,000,000.

(To be continued.)

For "The Friend."

Some Singular Phenomena of Vision.

(Concluded from page 4.)

"The subject of binocular vision," says the North British Review, "is by no means restricted to the recombination of dissimilar plane pictures into the original solids which they represent. The union of similar pictures forms an interesting branch of binocular optics, and has been treated of with great fulness by Sir David Brewster in the article 'On the Knowledge of Distance given by Binocular Vision.' This class of phenomena are best seen by using a numerous series of plane figures, such as those of flowers, or geometrical patterns upon paper hangings or carpets. These figures being always at equal distances from one another, and almost perfectly equal and similar, the coalescence of any pair of them, effected by directing the optic axis to a point between the paper-hanging and the eye, is accompanied by the coalescence of every other pair. If we therefore look at a papered wall without pictures, or doors, or windows, at the distance of three feet, and unite two of the figures—flowers for example—at the distance of twelve inches from each other, the whole wall will appear covered with flowers as before, but as each flower is composed of two flowers united at the point of convergence of the optical axes, the whole papered wall, with all its flowers, (in place of being seen, as in ordinary vision, at the distance of three feet,) is seen suspended in the air at the distance of six inches from the observer. At first the observer does not decide upon the distance of the suspended wall from himself. It generally advances from the wall to its new position, and when it has taken its place it has a very singular character. The surface of it seems slightly curved. It has a silvery transparent aspect. It is more beautiful than the real paper, and it moves with the slightest motion of the head. If the observer, who is now three feet from the wall, retires farther

from it, the suspended wall of flowers will follow him, moving farther and farther from the real wall, and also, but very slightly, farther and farther from the observer. When the observer stands still, and the picture is suspended before him, he may stretch out his hand and place it on the other side of the picture or wall, and even hold a candle on the other side of it, so as to satisfy himself that the suspended paper wall stands between his hand and himself. This is a true pseudoscopic phenomenon, in which the nearest of two objects appears the most distant.

"In looking attentively at this picture some of the flowers have the appearance of real flowers. In some the stalk retires from the plane of the picture; in others it rises above it; one leaf will come farther out than another; one coloured portion, *red* for example, will be more in relief than the blue, and the flower will then appear thicker and more solid, resembling a real flower compressed, and deviating considerably from the plane representation of it as seen by one eye. All this arises from slight and accidental differences of distance in similar parts of the united figures. If the distance, for example, between two corresponding leaves is greater than the distance between two other corresponding leaves, then the two first, when united, will appear nearer the eye than the other two, and hence the appearance of a solid flower is partially given to the combination.

"In surveying the suspended image another remarkable phenomenon often presents itself;—a part of one of the pieces of paper, and sometimes a whole stripe, from the roof to the floor, will retire behind the general plane of the image, as if there were a recess in the wall, or rise above it as if there were a projection, thus displaying on a large scale an imperfection in the workmanship which it would otherwise have been difficult to discover. This defect arises from the paper-hanger having cut off too much of the white margin of one or more of the adjoining stripes or pieces, or leaving too much of it, so that in the first case, when the two halves of a flower are joined together, part of the middle of the flower is left out, and hence when this defective flower is united binocularly with the one on the right hand of it, and the one on the left hand united with the defective one, the united or corresponding portion being at a less distance, will appear farther from the eye than those parts of the suspended image composed of complete flowers. The opposite effect will be produced when the two portions of the flowers are not brought together, but separated by a small space. We have, therefore, by means of this result, an accurate method of discovering defects in the workmanship of paper-hangers, carpet-makers, painters, and all artists whose profession it is to combine a series of similar patterns, in order to form a uniformly ornamented surface. The smallest defect in the similarity and equality of the figures or lines which compose a pattern, and any difference in the distance of single figures, is instantly detected, and, what is very remarkable, a small inequality of distance in a line perpendicular to the axis of vision, or in one dimen-

sion of space, is exhibited in a magnified form, at a distance coincident with the axis of vision, and in an opposite dimension of space.

"A little practice will enable the observer to realize, and to maintain the singular binocular picture which replaces the real one. The occasional retention of the picture after one eye is closed, and even after both have been closed and re-opened, shows the influence of time over the dissolution, as well as over the creation of this class of phenomena. On some occasions a singular effect is produced, which is thus described by Sir David Brewster:—When the flowers on the paper are distant six inches, we may either unite *two six* inches distant, or *two twelve* inches distant. In the latter case, when the eyes have been accustomed to survey the suspended picture, I have found, that after shutting and opening them, I neither saw the picture formed by the two flowers, twelve inches distant, nor the papered wall itself, but a picture formed, by uniting all the flowers *six* inches distant! The binocular centre (the point to which the optic axes converged, and consequently the locality of the picture) had shifted its place, and instead of advancing to the wall, as is generally the case, and giving an ordinary vision of the wall, it advanced exactly as much as to unite the nearest flowers, just as in a ratchet wheel the detent stops one tooth at a time; or, to speak more correctly, the binocular centre advanced in order to relieve the eyes from their strain, and when the eyes were opened, it had just reached that point which corresponded with the union of the flowers *six* inches distant."

"The phenomenon of a suspended paper wall removed *beyond* the real wall, would be exhibited, could we fix the binocular centre on a point beyond the wall, so as to unite the flowers as before. The opacity of the wall does not permit this, but we may make the same experiment by looking through transparent patterns cut out of paper, or metal, or a particular kind of trellis work, or windows with small lozenges; but the readiest pattern is the cane bottom of a chair placed upon a table, the height of the eye, with the cane bottom in a vertical plane. If the observer, pressing his two hands against the cane bottom, directs his optic axes to a point beyond the chair, or doubles the picture of the cane bottom till he unites the open patterns, as he formerly did the flowers, he will then see the cane bottom suspended in front of the real cane bottom upon which his hands press, and which is absolutely invisible. He *actually feels what he does not see, and sees what he does not feel*. If he feels the real cane bottom all over, with the palms of his hands, the result will be the same. No knowledge derived from touch, no measurement of real distances, no actual demonstration from previous or subsequent vision, that there is a real body which his hands touch, and nothing at all where he sees it, can remove or even shake the infallible conviction of the sense of sight, that the cane bottom is *where he sees it*, and at the distance at which he sees it."

"The only effectual antidote to self-love, is

to get the love of the Most High and of our neighbour firmly rooted in the heart; yet let us ever bear in remembrance, that dependence on our fellow creatures is as carefully to be avoided, as the love of them is to be cultivated. There is only and alone the Divine Author of our existence with the beloved Son of His righteousness, on whom the principles of love and dependence form but one duty."

LYDIA CHALK.

A Testimony of Kingston Monthly Meeting, (Eng.) concerning Lydia Chalk, deceased.

This our beloved friend was the daughter of Isaac and Lydia Sargent, and was born at Grittleton, in Wiltshire, on the 26th of the Sixth month, 1794, from which place the family removed in 1805 to the metropolis, and subsequently became members of Westminster Monthly Meeting.

In giving forth a brief testimony to the Christian character and Gospel ministry of our departed friend, we may observe, that she appears (by reference to her private memoranda,) to have been much inclined in early life to indulge in music, and other recreations which tend to divert the mind from serious reflection: but through the power of Divine Grace she was drawn away from these hurtful gratifications, and was led to deny herself, take up the cross, and follow Christ. In allusion to these things, she remarks:—"When engaged in light and trifling amusements my heart secretly accused me, and I felt *much* wanting to make my pleasure complete."

When about nineteen years of age, she was favoured with a powerful visitation of Divine love, through the ministry of a Friend, who visited the families of the Monthly Meeting of which she was a member. Respecting this visit she writes:—"The opportunity was one which I desire never to forget; I felt, as it were, torn between earthly and heavenly attractions, and whilst embracing this visitation of my heavenly Father's love, I compared myself to a brand plucked from the burning; and Oh! how did I long for that purity of inward life which I then beheld as altogether lovely."

Although it appears that for some little time after this, the enemy of her soul's happiness succeeded in retarding her progress in the right way of the Lord, yet it was not long before she was enabled to make a more complete surrender of her heart and affections to her dear Lord and Saviour.

Her first public appearance as a minister was in the year 1827, when, after having spoken in that character on a few more select occasions, she felt it to be required of her to engage in vocal supplication in a meeting for worship at Westminster. On this occasion she remarks:—"Although this offering was succeeded by something like the secret sweet evidence of acceptance, yet my mind was deeply plunged into conflict, and the fear, lest, having begun too soon the work might be marred." She continued, however, to speak as a minister, much to the satisfaction of Friends, and was acknowledged in that capacity by Westminster Monthly Meeting, on

the 12th of Second month, 1835, under which date she writes as follows:—"Read this morning in the family the 138th Psalm, which seemed applicable to my feelings. Under a sense of my great impurity, an earnest prayer accompanied these words, 'The Lord will perfect that which concerneth me.'"

Her communications as a minister of the Gospel were lively and acceptable, and we believe it was her care to wait for the renewed openings of the Spirit of Truth, by which she was enabled to minister to our edification and comfort; her public offerings in prayer were marked with reverence and solemnity.

In the year 1836, she was married to our friend Thomas Chalk, and thus became a member of this meeting; with the unity and concurrence of which she joined her husband, at different times, in visiting the meetings of Friends in the Quarterly Meetings of Devonshire, Kent, London and Middlesex, and Sussex and Surrey.

It was her endeavour to be faithful in the performance of what she believed to be her duty, and she was an example of diligence in the attendance of our religious meetings, often uniting with her Friends on these occasions whilst under the pressure of bodily weakness. She was earnestly desirous of promoting the welfare of her friends, and the prosperity of the cause of Truth; and her conduct was characterized by watchfulness, humility, and Christian simplicity.

In the Eighth month, 1851, she took cold, which was succeeded by inflammation on the lungs; and although her disorder appeared at first to yield to the remedies administered, yet she was convalescent but a short time; the complaint returned with increased violence, and her enfeebled frame gradually sunk under it. During her illness she suffered much from acute pain and difficulty of breathing; but through the whole course of it she was favoured with much calmness and composure.

On one occasion, when suffering much pain, she supplicated, "Oh! heavenly Father, may it please thee to grant a little alleviation." At another time she said, "The Lord hath been merciful to a poor, unworthy, tribulated creature;" and to those about her, "How kind and attentive you are to me; the Lord will reward you, and I desire you not to feel discouraged on my sufferings; it is not for us to call in question the Lord's doings; the pangs of the body are all I have to bear."

To her husband she said, "We now mingle our tears together, but I trust the time will come when we shall have to unite in a song of triumph;" and in some conversation with him a few days before her departure, she remarked that she did not seem to have anything to speak of, but simple trust—trust in her heavenly Father's goodness and a Saviour's love.

Two days before her close, during a time of great suffering, she was reminded that it was those who had come out of great tribulation, whose robes were washed and made white in the blood of the Lamb; she replied, "I have thought much of that passage;" and then supplicated, "Heavenly Father, be pleased to help me; and help those who have the care of me."

On the day of her decease she said to those about her, "I wish you all to know that I can say, 'I am ready'—I believe that through the merits of my Redeemer an entrance will be granted me through the pearl gates." A petition having been offered that her heavenly Father would graciously support and sustain her until He should be pleased to say "it is enough," she added, after a pause, "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways thou King of Saints," and then said, "All things are ready—there is nothing in the way."

She died on the 26th of the Tenth month, 1851, aged about fifty-seven years, having been an acknowledged minister about seventeen years. Her remains were interred in Friends' burial-ground at Kingston, on the 2d of Eleventh month; and we are comforted in the belief, that through the love of God in Christ Jesus our Lord, her spirit has been permitted to enter into his kingdom of eternal rest and peace.

THE FRIEND.

NINTH MONTH 25, 1852.

We can hardly take up any of the daily newspapers, without having our feelings shocked with narratives of some outrageous deed of violence, committed by men, and sometimes even by women, either in sudden bursts of anger, or with evidence of more deliberate malevolence. Making due allowance for the multiplication of population, and the greater facility with which the circumstances of these acts are now discovered and made public, we may perhaps indulge the belief that the standard of morality has not been lowered in our country since the times of our fathers; but yet we must confess that crime in all its varieties, is sadly rife among us. Robbery and murder are no longer occasional events, occurring with long intervals between, within the periphery of large cities where vice is supposed to be concentrated to a focus, and starting the whole community by their novelty as well as their atrocity, but almost every day we hear of their dreadful inroads on the peaceful and once secure and retired country residence or hamlet. Our courts of justice and our jails bear witness that the dread of punishment does comparatively little towards deterring men from crime, or inducing them to square their conduct by the rules of justice and humanity.

These facts, while they awaken serious thoughts of the guilt and wretchedness which necessarily attach themselves to those who thus give way to the impulses of their inordinate passions, and clothe the mind with anxious forebodings of the retribution, which He who beareth long with a sinful people, doth yet in his own time inflict, should also have the effect of inducing every one who professes to be entitled to the name of Christian, to reflect how nearly he is coming up in his every day conduct and conversation, to the perfect standard which is set forth in the Gospel of Christ. Every one is more or less influential for good or for evil. However narrow the

circle may be in which we move, it most probably contains some one or more, who, while they own the religious obligations resting upon them, and are far from being abandoned to pleasure or passion, are yet often in a kind of equipoise between good and evil, and whom a small addition of weight turns either way for the time being. If not only our principles are firmly fixed, but in all our actions we strive to come up to the requisitions of the religion we profess, we shall, so far as we have attained thereto, bring the meekness, the gentleness, the purity of Christ to bear on such as these, as well as on all others with whom we associate, and it cannot but be felt and acknowledged by them. Every Christian is called to be a preacher of righteousness. Not that every Christian has a gift of the ministry committed to him, but his life is to be a continued exemplification of the purity of his religion, and the power of his Divine Master to elevate him to the perfection which he requires. He thus bears a constant and powerful testimony against the evil which is in the world, while he exerts an influence more or less direct, to check those who are running in the way of iniquity, and to draw them towards the enclosure where he dwells in safety. Is it not then the duty of every one of us, to examine honestly whether he or she is thus living?—whether in all our intercourse, not only with our fellow professors, but with the world at large, we are endeavouring to counteract the wickedness of the times, by a life of self-denial and purity? Are we in all things striving to show that our actions and judgment are in accordance with the commands of our holy Redeemer?

The short but comprehensive rule laid down by our Saviour for the regulation of our conduct towards each other, is applicable to all conditions and in all situations of life: "Whatsoever ye would that men should do unto you do ye even so unto them." Did every one keep the great principle contained in this little sentence constantly in view, and allow it to adapt his speech to whatever subject might claim his attention, and to regulate his actions in his intercourse with whoever he might be brought in contact, what a blessed change would it effect in the whole framework of society, establishing on a permanent basis individual uprightness, and securing social happiness. Inseparably connected with this rule, is another injunction from the same Divine Lawgiver: "Forgive your enemies," equally calculated when carried into effect, to restrain and subdue the passions, and to rectify our conduct in our intercourse with the world, so as to promote the reign of peace and goodwill. When acting in accordance with the first command, we need have no difficulty in awarding the exact measure of justice that is due to every one, in all our transactions with them; while the full influence of the latter, will not only prevent us from returning the pain which another may inflict upon us, but shut out from our hearts the propensity to brood over wrongs, and the desire to see those who have injured us recompensed by falling into trouble or contempt. If we strive to live in this disposition of mind, while we have

enough to remind us of our weakness and imperfections, we nevertheless rise above the selfish and sordid feelings that harass the natural man, and escape a large portion of the trouble which makes life an unhappy contest; while at the same time, we derive comfort and support from a firm reliance upon that Almighty Protector, who has promised peace and deliverance to those who, by obedience to his holy law, show that their trust is in Him alone.

This trust in the great Disposer of events, whom we know to be omniscient as well as omnipotent, must inevitably be accompanied with patience, even under the most afflicting or the most provoking circumstances: because as we know that He is able to defend or succour us whenever he sees the right time has come for our relief, we have nothing to do but calmly await the fulfilment of his will, cherishing and exhibiting those dispositions of mind that he has enjoined, and that are calculated to alleviate and make easy those trials and calamities which we of ourselves are unable to remove.

Thus while "every day's report of wrong and outrage with which earth is filled," loudly proclaims man's proneness to evil, and that in himself he is impotent for good, yet in the Gospel there is a full and free antidote for every ill; and it is the duty of all, especially of those who are making profession that they recognize its authority and are submitting to its restraints, to order their conduct in conformity with its benign precepts, and thus show forth its blessed fruits in their daily and hourly walk, so as to be made instrumental in bearing up the standard of Truth, against the wickedness that is passing over the land like a flood. Such as thus live, however humble their occupation, and however obscure their situation, are the salt of the earth. It is their righteous influence and example, and their secret fervent prayers, that prevent the whole body of society from becoming corrupt, and move our holy and most compassionate Creator to withdraw not his blessings from a rebellious and ungrateful people. And if only that portion of nominal Christians which claim to be alive to the responsibilities of their high and holy calling, were in very truth the self-denying soldiers of the Captain of Salvation, he would so gird them, and teach them to employ the weapons of his warfare, that they would be enabled to pull down the strongholds of sin, and more conspicuously promote the coming of that day, wherein "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

WEST-TOWN SCHOOL.

The Committee to superintend the Boarding School at West-town, will meet in *Philadelphia*, on Sixth-day, the 8th of next month, at 7 o'clock, p. m. The Committee on Instruction, meet on the same day, at 4 p. m.

The Visiting Committee attend the Semi-annual Examination of the Schools, to be held on the 5th, 6th, and 7th of the month.

THOMAS KRYBER, Clerk.

Philad., Ninth mo. 25th, 1852.

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PHILADELPHIA.

THE BANK OF ENGLAND.

The great moneyed institution of Great Britain, the Bank of England, has now been in existence for a period of one hundred and sixty years; and, although it dates its commencement five hundred and twenty years after the Bank of Venice, nearly one hundred years later than the Bank of Amsterdam, and about seventy-five years after that of Hamburg, it has played a much more important part in the history of the world, although indirectly, and has operated more upon the finances and the regulation of the sinews both of war and commerce in Europe, than all the other banking institutions of the world put together. We shall not attempt even a synopsis of the history of the "Old Lady in Thread-needle street," as the Bank is jocularly styled; that history exists in the two respectable Eyo. volumes of Mr. Francis, and in the more abridged publication of Mr. Lawson, in one volume Eyo., and to them we refer the comparatively few persons who care to go much into the subject.

One of the great questions of the day which will soon press for a solution, is the effect which the prodigious influx of gold into the commercial business of the world will have upon the currency and the monetary relations of society, and the various business interests of mankind. The Bank of England will, from its position, take a prominent part in this "gold question;" and it may be worth while to give a brief sketch of the present position and condition of that institution, the mode in which it is now operating, and its relations to the great financial and commercial interests of England.

The charter of the Bank of England was renewed by Parliament in 1833, for twenty-two years, or until 1855, and after that time until Parliament gave a year's notice of its intention to revise such charter. Parliament retained the power, after the lapse of ten years from 1833, say in 1844, to give notice to the Bank of a desire to revise its charter; and on the 6th of May, in that latter year, Sir Robert Peel made his famous speech in the House of Commons, in which he introduced his plan for remodelling the Bank, which was afterwards adopted, and which now forms the constitution and regulates the operations of that institution.

By Sir Robert Peel's currency bill of 1844, the Bank was permitted to keep in circulation notes to the amount of fourteen millions sterling on *national securities*—being the amount of the debt due to it by the government of eleven millions, and the amount which it generally holds of unfunded debt, about three millions, in exchequer bills, &c.; all further issues beyond the fourteen millions to be based on bullion actually in the vaults of the Bank. Thus, when the Bank holds twenty million of bullion, it can legally issue its notes (independent of seven days' sight or other post bills) to the amount of thirty-four millions. This was the leading principle in Sir Robert Peel's new charter; and it is the foundation of all the present operations of the Bank. We should like to accomplish two objects; first, to give a view of the present condition of the Bank; and, secondly, an exhibit of the probable effects which the increase of gold bullion may have upon the Bank, and the general money operations of the world. We have the materials for giving the first, but the latter subject is not yet ripe for discussion. We do not know either the quantity of the precious metals produced, or the extent of the demand for them, or whether that demand is increasing or decreasing. It will take time to collect all the elements for a correct appreciation of this great phenomenon. The Bank returns to the 3d instant, as published in the *Gazette*, are as follows. And first as to its capacity to issue notes as legalized by its charter:—

The Government debt, as before stated, - - - - -	£14,000,000
Gold and silver coin and bullion on hand, - - - - -	22,197,300
Allowed to issue, - - - - -	36,197,300
Had in circulation 3d July, - - - - -	22,241,175

Legalized circulation unemployed, 13,956,125

Obligations of the Bank.

Proprietors' capital, - - - - -	£14,553,000
Public deposits, - - - - -	7,647,476
Private deposits, - - - - -	12,968,501
Notes in circulation, - - - - -	22,241,175
Post bills and seven days' sight bills, - - - - -	1,332,527
Profits undivided, or rest, - - - - -	3,102,133
	61,844,512

Assets.

Government debt, - - - - -	£14,000,000
Invested in the public securities, - - - - -	13,873,545
Discounts and private advances, - - - - -	11,773,967
Coin and bullion on hand, - - - - -	22,197,300
	61,844,512

Thus the Bank, after discharging all its liabilities and paying off the whole of its capital at par, has an undivided profit on hand of £3,102,133; or, in other words, a capital of £17,655,133 to trade upon. Upon the strength of this capital, and by the authority of its charter, it is, at present, a borrower and a lender to the following extent. It borrows from the public—

By notes and bills in circulation, - - - - -	£23,573,702
By Government deposits, - - - - -	7,647,476
By individual or private deposits, - - - - -	12,968,501
	44,189,679

And it lends to the Government, - - - - -	£14,000,000
To individuals on securities, - - - - -	11,773,467
And invest in Government securities, - - - - -	13,873,545
	39,647,512

On the total sum that it borrows it pays no interest whatever. On the amount that it loans it receives interest, determined in part by its arrangement with the Government, and in part by the market rate of interest. The receipts are probably something approaching the following:

On £11,000,000, part of the Government debt, 3 per cent., per agreement, - - - - -	£330,000
On £28,647,512, remains of its loans, public and private, and its public investments, probably altogether about 2½ per cent., - - - - -	714,569
For management of the national debt, - - - - -	248,000
	1,292,569

Thus in round numbers, it probably receives for interest, &c., from the State and from its private debtors, about £1,300,000 per annum. We can only approximate to its expenses:

It pays to the Government for its exclusive privilege of issuing notes, &c., annually, - - - - -	£120,000
As a composition for stamps, - - - - -	60,000
Expenses of issuing notes calculated by Sir Robert Peel at - - - - -	113,000
	293,000

Clerk hire, rent, stationery, &c., we have no means of estimating.

A dividend of 6 per cent. upon the stockholders' capital would leave a balance of £126,000, which, we suppose, would be abundantly ample to pay all expenses, seeing that

the cost of the notes has already been allowed for.

The Bank has another function to perform. It is bound to give in exchange for all the gold bullion brought to it bank notes at the rate of £3 17s. 9/4, per ounce of gold; and as the gold when coined will redeem bank notes at the rate of £3 17s. 10 1/2, per ounce, the difference more than covers the expense of coining, and leaves a small profit on the transaction for the Bank; so that the more it buys upon these terms, the greater is the profit.

It must not be supposed that the Bank loses by having such an immense stock of bullion in its vaults. So long as it has more than its entire amount of capital employed making interest, and pays no interest upon the deposits which it holds, of either the public or individuals, there cannot be said to be any loss, although there is an undoubted negation of gain, through the want of ability to loan all that it is legally empowered to loan. Thus the entire capital stock of the Bank is only £17,655,133, but its loans and investments bearing interest are £19,647,512. Its inactive surplus of £13,956,125, consists of its own notes, which nobody will borrow on the Bank terms. The Bank would undoubtedly make more profit if it could loan more money; but it cannot be said to lose anything so long as more than double its capital is employed, and realizes to its stockholders annual dividends of at least six per cent.—*London Corres. of National Intelligencer.*

A South African Storm.

Emerging after a few days from these freezing quarters, I found myself on the plains of the Graaf Reinet district. It was pleasant to feel warm again, but what I gained in caloric I decidedly lost in the picturesque. Never-ending plains of burnt grass, treeless, riverless, houseless—such were the attractions that greeted my eyes. How anything in the vegetable or animal kingdom could exist there, seemed a perfect mystery. Yet the mystery is soon explained. I was there when there had been a long-continued drought—one of those visitations to which these districts are especially subject. One day the clouds began to gather—the wind fell—the air became oppressively sultry—and all gave notice of an approaching storm. My horses became restive and uneasy, and for myself, I felt faint and weary to excess. My after-rider looked alarmed, for truly the heavens bore a fearful aspect. I can conceive nothing more dismal, than the deep, thick, black, impenetrable masses of clouds that surrounded us. Suddenly we saw a stream of light, so vivid, so intensely bright, and of such immense height, apparently, that for a moment we were half blinded, while our horses snorted and turned sharp round away from the glare. Almost at the same instant burst forth a peal of thunder, like the artillery of all the universe discharged at once in our ears. There was no time to be lost: we stuck spurs to our horses' flanks, and galloped to a mountain side, a little way behind us, where the quick eye of my Hottentot had observed a cave. In a few minutes—

moments rather—we were within it, but not before the storm had burst forth in all its fury. One moment the country round was black as ink, the next it was a sheet of living flame, whiter than the white heat of the furnace. One long-continued, never-ceasing roar of thunder (not separate claps, as we hear them in England) deafened our ears, and each moment we feared destruction; for more than once huge masses of rock, detached by the lightning-blast from the mountain above us, rolled down past our cavern with the roar of an avalanche. The Hottentot lay on his face, shutting out the sight, though he could not escape the sound. At length the rain-spouts burst forth; and to describe how the water deluged the earth would be impossible: suffice it, that though we had entered the cave from the road without passing any stream, or apparently any bed of one, when we again ventured forth from our place of shelter, three hours later, a broad and impassable torrent flowed between ourselves and the road; and we had to crawl along the mountain sides on foot with great difficulty, and in momentary danger of losing our footing on its slippery surface, and being dashed into the roaring torrent, for about two miles ere we could find a fordable spot.—*Cole's Cape and the Caffres.*

For "The Friend."

Varieties in the Slave System.

A recent number of the Harrisburg Telegraph says:

"A coloured man, well known in Harrisburg to most of our business men, named James Phillips, was knocked down on Monday afternoon last, at the railroad bridge, by one of the officers of Commissioner McAllister, who approached him under a feigned pretence of a shake of the hand; and before he could recover from the blow, he was secured and hurried off to McAllister's office. Phillips was thence taken to the county prison, and there kept until Tuesday morning early, when he was taken in the cars to Baltimore. He has been residing in Harrisburg about fifteen years. He had married a respectable, industrious coloured woman, and had children."

The Harrisburg Union says it was proved that Phillips escaped in 1838, and the prisoner admitted that he was a slave, and had run away from Culpepper county, Virginia.

The Judas-like treachery of shaking hands, the usual mark of friendship, for the purpose of deceiving the man with a skin not coloured like his own, that he might more certainly fell him to the ground by a blow that might have killed him, is another trait in the officers who carry out the Fugitive Law. What a diabolical system to be tolerated in a Christian professing land, amongst the loudest boosters of the rights of man!

We protest against violence upon any plea; we believe it is never right to do wrong, in the hope that good may be obtained. In the following case of the three fugitives, who had probably been educated among blows and inflictions of cruelty in various ways, no doubt, it seemed a matter of course with them, in order to obtain one of the dearest earthly blessings, freedom, to resort to force.

"Fugitive Slaves—O, the 3d inst., three fugitive slaves, on their way from Kentucky to Canada,

were arrested by Sheriff Whitman, at Detroit, and lodged in jail. The sheriff made the arrest by order of a telegraphic despatch from Toledo. Taking it for granted that they were fugitives from justice, and desirous of ascertaining of them, if possible, in what their guilt consisted, he called them into the hall, about ten o'clock at night, for the purpose of questioning them as to the offence for which they had been arrested. Observing that the prison door was open, they made a sudden onset upon the jailor, knocked him down, and made their escape into Canada."—*Ledger.*

"Chinese in Place of Slaves.—The New Orleans Delta, noticing the extensive emigration of the Chinese to California, thus significantly closes its article: 'We are perfectly satisfied that, before long, the attention of the Louisiana planter will be coerced to the consideration of new and improved plans of management; and among them, and in the very first rank, we expect to find this one of Chinese labor, which, in almost every respect, economy inclusive, is superior to that now given by the African. At all events, we think an admixture of the two will be found worth a trial, as an experiment, involving no dangerous consequences.'"—*Ibid.*

The southern slaveholders often allege in extenuation of American slavery, that the system was entailed on them by the first settlers of the country; but the spirit which rules in them—the spirit of selfishness—at the loss of everything dear in others, here shows itself in its native deformity, by the Delta's readiness to lay cruel hands on the Chinaman, and make a slave of him.

The following indicates a fresh stir among the slavery men, to guard their vassals from the influence of the free blacks, and the diffusion of sentiments of their right to the blessings of liberty.

"The Louisiana Legislature has passed a law prohibiting the emancipation of slaves in that State, except on condition of their being sent out of the United States.

"A bill recently reported in the Maryland Legislature has a similar provision.

"A very stringent bill against free negroes has been reported in the Virginia Legislature, the enforcement of which will drive them out of the State."—*D. News.*

"The Orphan's Court of Montgomery county, Md., is binding out all free coloured children not provided for by their parents."—*Ibid.*

"The County Court of Loudon county, Va., has ordered the sheriff to sell for public hire, about one hundred free negroes, who have neglected to pay their taxes. They are to be hired out at not less than ten cents a day until the debts are paid."—*Ibid.*

God's Goodness in Nature.—God made the present earth as the home of man; but had he meant it as a mere lodging, a world less beautiful would have served the purpose. There was no need for the carpet of verdure, or the ceiling of blue—no need for the mountains and cataraacts and forests—no need for the rainbow, no need for the flowers. A big round island, half of it arable, and half of it pasture, with a clump of trees in one corner, and a magazine of fuel in another, might have held and fed ten millions of people; and a hundred islands, all made on the same pattern, big and round, might have held and fed the population of the globe. But man is something more than the animal which wants lodging and food. He has a spiritual nature, full of keen perceptions and deep sympathies. He has an eye for the sublime and the beautiful, and his kind Creator has provided man's abode with

affluent materials for these nobler tastes. He has built Mount Blanc and molten the lakes in which its shadow sleeps. He has intoned Niagara's thunder, and has breathed the zephyr which sweeps its spray. He has shagged the steeps with its cedars, and spread the meadow with its king-cups and daisies. He has made it a world of fragrance and music—a world of brightness and symmetry—a world where the grand and the graceful, the awful and the lovely, rejoice together. In fashioning the home of man, the Creator had an eye to something more than convenience, and built not a barrack, but a palace—not a workshop, but an Alhambra; something which should not only be very comfortable, but very splendid and very fair. Something which should rejoice the soul of its inhabitant, and even draw forth the "very good" of complacent Deity.

For "The Friend."

A Word of Encouragement.

It is with feelings of deep interest and longings for the eternal welfare of the younger class in our Society, that I again feel induced to offer a word of encouragement to them. I believe there are those scattered up and down amongst us, not only of my own age, but among the children also, who are often bowed in suffering for their Redeemer's sake, and whose spirits are striving to overcome the world, that they may gain an eternal inheritance in the world to come.

May these accept the salutation of love, and a word of encouragement as from a fellow traveller, toiling with them through this earthly pilgrimage, and labouring for the same eternal rest and peace in that kingdom where no unclean thing can enter. In order to attain unto a state of bliss in the land of eternal rest, may we be individually more and more concerned to stand in the Truth, yea, in the spirit thereof, however scattered we may be as respects each other, or the living members of the church of Christ.

Although some of us may feel as though we have peculiar claims upon the sympathy and care of our elder Friends, on account of our lonely and tried situations, yet let us not dwell too much upon their apparent indifference. Let us not stumble at the faults of our fathers, but weep with them when they weep, and for them when they err; and let us also bear in mind, that we do not always know how much real anxiety they may feel on our account, however indifferent many of them may appear; and that even if they did appreciate all our sorrow and conflict of spirit, it would be very far from being in their power rightly to administer to our necessities, unless they derived their qualifications from the alone Source and Fountain of all good. Therefore, may we ever look unto Him who is able to give strength to the weak, and grace to the needy, who knoweth what we have need of before we ask him, and can liberally supply all our real wants.

There are at the present day many associations formed among us, for the avowed object of moral and intellectual improvement; and such associations may appear to many to be

not only harmless in themselves, but peculiarly calculated to benefit the rising generation; yet I believe it must be obvious to every religiously reflecting mind, that there are many things connected therewith, which are calculated to lessen our relish for things divine, and to draw the mind away from the pure teachings of unerring Wisdom. It therefore becomes us as we value our best interest, to be very watchful over all our ways, and guard against those things which have a tendency to lead the mind away from the Fountain of life, and to mar in us the beauty and the purity of the righteousness of God.

Although there may be many things relating to the kingdom of our Redeemer which we do not fully understand, and which appear mysterious in our present state of advancement; yet this should be no cause of discouragement; for our heavenly Father does not see meet in his wisdom to open all things at once to the understanding, but by degrees as we are able to bear them. Let us then be concerned to dwell lowly, and sit humbly at his feet, for the nearer we dwell to the Fountain of life, the faster and the more clearly will the mysteries of his kingdom be unfolded to our view; and thus when we shall have arrived to more advanced years and experience, we shall be enabled to look upon the past with pleasure and rejoicing, and our hearts will be filled with humble thankfulness unto our heavenly Father, for having brought us on in our journey toward the land of eternal rest. As we abide in Him, we shall experience him to be our all in all, our Rock of sure defence, and there will be granted us a quiet habitation where none shall be able to make us afraid.

Ah, what a blessed state for all to come into, and how much more to be valued than all the pleasures of the world. What an unspeakable satisfaction to feel that there is an Arm underneath, that is able to support in every hour of trial, to take away the sting of death, and to deprive the grave of victory.

Although the present reward for well doing, and the hope of joy eternal, does greatly tend to lessen the weight of affliction, nevertheless we may be at times almost ready to sink into a state of despair, and are prone to think that our several lots are hard to be endured. Well, let us remember for our encouragement, that the ransomed and redeemed of the Lord of every age and every climate, have been brought out of great tribulation; they have been often deeply tried, and borne down in suffering for their Redeemer's sake. So likewise must we in our day and generation be subject to trials and temptations. We may sometimes be brought into suffering by being invited and urged to act in various ways that are inconsistent with our sense of duty; and in order to maintain obedience to the Divine impressions in our own heart, we may have to deny the request of our most intimate friends, even when we have no particular reason to assign for our noncompliance therewith, which may make us appear to them as possessing a stubborn or an unyielding disposition. But though we may thus be brought into a strait, yet shall we disregard the holy impressions of the

Spirit of our God, for the sake of gratifying the libertine spirit of the world? Shall we, for the sake of complying with these requests, make a sacrifice of all that we hold dear?—of all the knowledge of heavenly things to which we have attained through the mercies of our Redeemer? Shall we now look back upon our past conflicts as of no account, yea, look back with contempt upon the day when we were lifted from the miry clay that we might serve the Lord? Shall we, I say, make a sacrifice of all these things, and thereby lose our hope of true peace on earth and joy in heaven, for the sake of the momentary gratifications of this world, or through a fear of offending a friend, a brother, or a sister?

May our prayers arise in every season of conflict, that we may be stayed upon that never-changing Rock, where alone there is safety to the weary traveller.

Although there are many things which have a tendency to discourage and dishearten, yet we have abundant evidence of the goodness and protecting care of our heavenly Father towards those who trust in Him. Yea, I believe there are those amongst us who can in truth call Jesus, Lord; and who can say that he is their source of joy and peace while passing through this vale of tears.

What a blessed state for us to attain unto, is that in which we can call Jesus Lord by the Holy Ghost, for here we feel that by the washing and the purging of his purifying power, we have become as the sons of God, and hence there is begotten in us the spirit of adoption, whereby we can cry, Abba, Father. Such are favoured to feel from time to time that as they remain faithful to the leadings of unerring Wisdom, they will be enabled at last to enter a resting-place in the many mansions of eternal bliss, where they will be permitted to bless our God, and sing praises, high praises, unto his name forever and ever.

G. H.

Evans, N. Y., Ninth mo., 1852.

LET HIM ALONE.

Let him alone! Methinks it should startle thousands, if it could meet them in their dreams of bliss and contentedness with this world's goods. Ephraim is wedded to idols; he has chosen the world for his portion, and likes it; he has set his heart upon the things of time and sense, and finds them sufficient to his happiness; his cup is full; his spirit is sated; he drinks it eagerly, and does not wish for more. Let him alone; do not rouse him from his dreams to tell him it is no reality; do not disturb his conscience, or mar his pleasures, or wake his fears, or check his hopes; he has made his choice, let him have it, and abide it; I have done with him. O God, rather than pass such a sentence upon us, pursue us forever with thy chastening rod! If we have an idol that we love too much, better that it be dashed in pieces before our eyes; better that the scorpion-sting of sorrow chase from our bosoms every thought of bliss; better, far better, that we be the wretched and miserable of the earth, than that we be left to such a prosperity, a happy dream, from which

the only waking will be eternal misery. While he deigns to correct us, there is hope in the very zenith of our folly. While he pursues our sins with punishment, mocks our wild hopes, mars our mad schemes, and blights our expectations, there is hope that he will save us from the eternal consequences of our folly. But when he lets us alone; when the careless conscience feels no pang; the stupefied conscience sounds no alarm, all on earth goes well with us, and no warning from heaven reaches us; when, in the enjoyment of this world's good, the Giver is forgotten, and no evil comes of it; when the laws of our Creator are broken and disregarded, and no punishment ensues; when we prefer time to eternity, and earth to heaven, and sin to holiness, and remain happy whilst, start not our bosoms at the thought! He may have said of us, as he said of Ephraim, "Let him alone."—*Caroline Fry.*

Selected.

THE CHRISTIAN WARFARE.

Soldier, go—but not to claim
Mould'ring spoils of earth-born treasure;
Not to build a vaunting name,
Not to dwell in tents of pleasure.
Dream not that the way is smooth,
Hope not that the thorns are roses;
Turn no wishful eye of youth
Where the sunny beam reposes;
Thou hast sterner work to do,
Hosts to cut thy passage through:
Close behind thee galls are forming,—
Forward! there is no returning.

Soldier, rest—but not for thee
Spreads the world her downy pillow;
On the rock thy couch must be.
While around thee chafes the billow;
Thine must be a watchful sleep,
Wearier than another's waking;
Such a charge as thou dost keep,
Brooks no moment of forsaking.
Sleep as on the battle-field—
Girded, grasping sword and shield:
Foes thou canst not name or number,
Steal upon thy broken slumber.

Soldier, rise—the war is done:
Lo, the hosts of hell are flying,
'Twas thy Lord the battle won;
Jesus vanquish'd them by dying.
Pass the stream—before thee lies
All the conquer'd land of glory;
Hark! what songs of rapture rise,
These proclaim the victor's story.
Soldier, lay thy weapons down,
Quit the sword, and take the crown;
Triumph, all thy foes are banish'd,
Death is slain, and earth has vanish'd!

For "The Friend."

WILLIAM JACKSON.

(Continuation of Thomas Scattergood and his Times.)

(Continued from page 12.)

After being some weeks at Christiana Hustler's, William thus wrote: "My indisposition increased so that I was detained here for near three weeks, although I made several attempts to journey forward. Indeed, my mind got so overwhelmed with discouragements, that I think it exceeded almost anything I had heretofore known, [I had been] desirous of getting forward through what appeared as a clearing out from this land, with a hope and desire of taking a summer passage to my na-

tive land, where I might again enjoy the society of my near relations and intimate friends, withal that of my beloved and precious wife, who had given me up so cheerfully for now three years, and to whom my return would be so particularly acceptable. It has indeed been an exceedingly conflicting time in the prospect of leaving here, and not feeling my mind so liberated as to have that comfortable peace for which I had been given up to leave all. But as health is no more at our command than length of days, patient resignation and submission appeared all that could be [attained] in the present case, and necessary to be laboured for. On Fifth-day, the 18th of Seventh month, I had got so much better, that I went to Joseph Firth's and lodged. My kind and valued friend Christiana Hustler and her daughter, accompanied me next day to their Monthly Meeting at Briggthouse. I returned to Toothell and lodged. On Seventh-day, went to Huddersfield, and on First-day attended their meeting fore and afternoon to some satisfaction, and had some public service therein. My address'd friends came so far with me, and stayed until Second-day evening. I tarried until Third-day morning, and then set off for Manchester, getting there in the evening very much overdone with the fatigue, being weak and feeble, and withal considerably unwell. On Fourth-day morning, gave over the prospect of getting to Liverpool that day, thirty-six miles, and stayed meeting at Manchester. On Fifth-day, was at Stockport week-day meeting, and slept at George Jones's. On Sixth-day, went to Warrington, and on Seventh-day, to Liverpool, to my kind friends James and Mary Cropper, where I was received with a hearty welcome. On First-day, the 28th, attended meeting fore and afternoon. On Second-day, went to see several ships making ready to sail for America, but the two that my mind was most inclined to, did not expect to sail before the middle of the Eighth month."

During this day William wrote a letter to his wife, from which the following is taken. "My precious dear, I salute thee again in that which is unchangeable. I still remain the same poor creature, beset with fightings and with fears, and many discouragements, lest I should one day fall by the hand of Saul. I was ready to rejoice since the London Yearly Meeting, in a prospect that this country was like to be left clear of American Friends; but William Tuke said, his daughter Ann Alexander expects the company of Henry Hull on her return. I can say but little, for I know but little, but I suppose *all may be well that is right.*"

On Third-day, William went to Morley, where the next day he attended the Monthly Meeting to some satisfaction. He lodged at the house of Eleanor Barlow, whose husband had deceased since he was at that place before. Their six children he notes as appearing hopeful. "On Fifth-day," he adds, "attended Stockport week-day meeting to satisfaction. My way was considerably opened amongst them to labour in the ministry. This day week I was quite shut up there, pretty many having come in, as I was told after-

wards, from hearing that I was to be there, although there was no invitation from me. Now I took them as I found them. I slept at George Jones's; here I sold my gig for about four guineas less than it cost me. On First-day, the 4th of Eighth month, I was at Stockport meeting in the forenoon, and at Manchester in the evening. Stayed at Manchester until Sixth-day, in which time I sold my horse. On Sixth-day, went to Warrington, and on Seventh-day morning had a meeting there with Friends. I have a hope that divers of these [last] meetings were to a good degree of satisfaction."

He returned to Liverpool on Seventh-day, [the 10th,] where he stayed a few days, in which time he visited the ship William Penn, in which he proposed returning to America. On Fifth-day, he was at the Monthly Meeting at Chester, for Chester, Franly, and Nantwick, which he characterizes as "a very small, weak meeting." He attended a few more meetings, and returning to Liverpool, commenced getting his things together for his voyage. He remained until the time of sailing, principally in that city, going out to Hardshaw to attend the Monthly Meeting on Fifth-day, and returning that evening.

Of William Jackson's return to his native land we have no account, but we may conceive the satisfaction experienced by him, when he was permitted once more to meet his beloved wife. Peace of mind appears to have been his portion, in the retrospect of his late labours and sufferings amongst his backsliding brethren abroad, and the returning certificates given him in England and Ireland, indicate that his honest, upright zeal, for primitive Quakerism, was acceptable to the rightly-concerned members amongst those where he had travelled.

Some rest was now granted him in the bosom of his family from outward travel, but doubtless he was still kept in the spiritual harness, through the baptisms and exercises which the Great Head of the Church ever dispenses to his obedient children whilst members of the church militant. There is no safely putting off the armour, until the victory is won,—until the blessed welcome has been sounded.—Death is swallowed up of victory! "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The spirit of the world which had so nearly destroyed the life of Quakerism in many parts of England, had made fearful inroads upon it in America. Not so much in many places through mixing with the multitude of religious professors of other denominations, imbibing their spirit, and seeking to stand well with them, as was the case in England, but through drinking in the world's spirit, in a thirst after gain, in worldly-mindedness. This with a strange mixture of professed spirituality of a high order, and secret infidel principles, manifested in an undue estimate of the power of human reason, and the purity of unregenerated human nature, soon gave cause of fear and exercise to all the Lord's faithful and discerning servants.

(To be continued.)

For "The Friend."

Selections from Penn's Preface to Barclay's Works.

When the religious principles of experienced servants of Jesus Christ are assailed, men whom thousands have regarded as bearing an unquestionable testimony to the truths of the Gospel, and by whose works many have been convinced and brought to own the same doctrines, and walk in obedience to the light and Grace of God, it is natural to turn to the testimony of eminent contemporaries, to see what have been their estimate of the labours of such witnesses of Jesus. It is a happy circumstance that it fell to the lot of William Penn, to write the Preface to the printed works of Robert Barclay, from which we propose to make some selections, both for the sake of the clear scriptural doctrines it contains, and the occasional expression of his opinion of the writer and his excellent works. In the first place, we shall make a few extracts from William Penn's testimony to the memory of that great man.

"Surprising," he says, "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*, and especially in Scotland. 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 other services, 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. It was a complaint of old, that the righteous were taken away and none laid it to heart. 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, especially where his and their service lay, and he and they have been most conversant.

"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 token to me of an approaching storm, and perhaps so dreadful, that we may have fresh cause to think them happy, that are delivered from the evils that may ensue. But this also calls every one home to his own dwelling, 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."

After speaking of his conviction and union with the Society, he says, "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*, possessed 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."

"We sometimes travelled together both in this kingdom and in Holland, and some parts of Germany, and were inward in divers services from first to last; and the apprehension and sense I had of him was this; he loved the Truth and way of God, as revealed among us, above all the world, and was not ashamed of it before men, but bold and able in maintaining it. Sound in judgment, strong in argument, cheerful in travails and sufferings, of a pleasant disposition, yet solid, plain and exemplary in his conversation. He was a learned man, a good Christian, an able minister, a dutiful son, a loving husband, a tender and careful father, an easy master, and a good and kind neighbour and friend."

William Penn commences his preface to the works of his dear friend Robert Barclay in this way: "When the Son of God had wrought that mighty miracle of feeding five thousand persons with only five loaves and two small fishes, he said to his disciples, 'Gather up the fragments that remain, that *nothing be lost*.' This preface no sooner fell to my share, than this passage was brought to my mind, and very apply to the occasion. For our blessed Lord having also effectually gathered and fed his people by his disciples in this generation, it is a duty we owe to God and ourselves, as well as to them, that we gather up the remainder of their testimonies of love and service, that so nothing be lost. To God we owe it for his unspeakable benefit; to ourselves for our example and instruction, and to the memories of such deceased brethren, as their just but fairer and more lasting monuments, than those of engraven tables of marble, or statues of brass. As their works look beyond this world, so *their praise will outlive it*. There is an *unfading glory* in the labours of good men; and though death is permitted to draw a dark shadow over their persons, they will live in the just reputation of their good works, the lively characters of their undying pious minds. It cannot wither their fame, or obliterate their names; on the contrary, death often silences envy, and augments their deserved praise.

"The author of these collected labours was one of these. Not therefore for ostentation, or to indulge a worldly custom, but to the glory of the invisible God, the edification of his church, the benefit of all people, and as a testimony of our respect to the deceased author, and of his fidelity, and service to the Truth, this volume is published. Plain, sound Christian divinity, the most glorious, and entertaining object of the soul of man is the subject-matter of this book—divinity in all the right senses of the word. Faith and practice, which is the course mankind should steer through this world to the haven of everlasting rest, as we cannot find a better subject, so it will be hard to find it better treated and followed, not because he was more of a scholar than some others, but in that he was more gifted than many others. For his knowledge of divinity comes not by the means of university learning, but that of the school of Christ, by the illumination of his light and Spirit, and

the holy doctrine and discipline of his cross—in one great, but true word, REGENERATION; which is an experimental science, and to be had without money and without price, and that both by gentle and simple, rich and poor, &c., but not without labour and travail.

"This made our blessed Lord say, 'Labour not for the bread that perishes, but that which endureth unto everlasting life.' And the apostle tells us, we must work out our salvation with fear and trembling; and give diligence to make our calling and election sure. It consists of divers operations, but all by the same Light and Spirit, and because all have need of it, all partake of it, that they may profit by it. It enlightens all that come into the world, says the beloved disciple; and whatsoever may be known of God, his mind and will, is manifested in them; for God, by the revelation of this Light, hath shown it unto them, says the apostle to the Romans. And again, whatsoever is reprov'd, is made manifest by it; it is made the touchstone of our lives and conversation, for we are to bring our deeds to it.

"It leads to the benefit of the blood of Jesus, that cleanseth from all sin, and gives us fellowship with God, and one with another, as his children and people. It is our armour also against all the fiery darts, and furious assaults, and crafty workings of Satan, our great and common enemy. The nations of men that are saved, must walk in this light; yea, it is the light of the soul on earth, and the light of the spirits of the just made perfect in heaven, too, in the divers degrees of it. Man is in darkness, as to divine matters, until he turns to this blessed light in him; which is the true manifestation of the Son of God to, and in the soul and mind of man—the real seed and root of all Divine knowledge and life in man, which only gives him a right sense and savour of Divine things, and of that immortality, he otherwise vainly talks of, and hopes for."

(To be continued.)

For "The Friend."

Sleeping in Meeting—A Dream.

It is no want of charity to say, that those who are asleep in meeting, cannot be performing acceptable worship; and those who are in the practice of wilfully going to sleep as regularly as they go to meeting, convert the act of professed worship into a solemn mockery of the Most High. As all acceptable worship must be performed under the immediate influence of the Holy Spirit, we can readily suppose that many who sit becomingly in our religious meetings, may not nevertheless have their minds gathered to where the teachings of that Spirit are to be known, and consequently, we may fear that many are not spiritual worshippers, though therein we may be deceived; but respecting those who are asleep, there can be no mistake; while they are dead to all around them, there can be no watch or struggle maintained, and their hearts cannot be engaged either in prayer or praise. And yet very good Christians may be sorely tried and tempted with drowsiness in meetings, but

without sin, unless the temptation is yielded to. In a communication made by the late venerable John Cox, in Arch street meeting, during one of his last visits to Philadelphia, he addressed himself particularly to such as were tried in this manner; remarking, in substance, that persons of sensitive religious feelings, were apt to think if a feeling of drowsiness came over them in our religious meetings, and they were obliged to struggle to keep awake, that undoubtedly the life of religion had nearly left them, and spiritual death had come over them, or they could not be thus tried; but this was a delusion of the adversary, who was anxious to beguile them to give up the conflict. If they would but struggle on, and apply in living faith, to Him who is a present help in the needful time, he would deliver from this temptation, as well as from all others. That the best of people were liable to be tried in this manner, &c.

We once heard of an incident respecting sleeping in meeting, from which we think much instruction may be derived, and we will relate it for the benefit of the readers of "The Friend." The subject of it was a Friend who herself occasionally gave way to sleeping in meeting, and who, though conscious that it was wrong, yet, like many others who fall into the same weakness, did not fully realize how much she lost thereby.

On one occasion while in meeting, she fell asleep and dreamed in substance as follows. She thought she was occupying her usual seat in the meeting, observing those who were assembled with her, and who were sitting in profound silence, when suddenly the door of the meeting-house opened, and a man dressed in a plain garb entered, having a tightly-covered basket hanging on his arm. His countenance was grave, but with an inexpressible sweetness. His entrance did not appear to be noticed by the meeting generally, and after looking over it with complacency, he walked up into the preachers' gallery, carrying his basket with him. He now began to observe each individual attentively as he passed along before them, and ever and anon he put his hand into his basket, and took out something which he put into the laps of many of those who were quietly seated before him. One thing was observable, that those on whom he bestowed his gifts, appeared to receive them with great delight, while those to whom he gave nothing, were apparently almost unconscious of his presence. The Friend's curiosity being aroused, she inquired of a worthy Friend who sat alongside of her, who the stranger was, and what he was doing. The reply was, It is the Saviour; his basket is filled with blessings, and he is distributing them to those who are waiting to receive them. As He was now approaching where they were seated, the sleeping Friend's feelings were greatly excited. He stood before her, and his hand was thrust in under the cover of his basket. He regarded her for a moment, and then saying sadly—She is asleep—he passed her by, and deposited a blessing in the lap of her next neighbour. The shock completely aroused her, and it was said she was ever after cured of sleeping in meeting.

From The Annual of Scientific Discovery.

Progress of Science in 1851.

(Continued from page 14.)

CAST-IRON BUILDINGS.

The applicability of cast-iron to the construction of buildings, was first discovered in this country by Mr. Bogardus, of New York, who, after trying, without success, to interest capitalists here in the matter, went to England, where he was equally unsuccessful. In that country wrought-iron had been used for building; but, although the advantages of cast-iron were obvious, it was thought that Mr. Bogardus had over-estimated the strength of the material. He returned to the United States, and eventually succeeded in obtaining the necessary capital to carry out his plan; and is now doing a very large and increasing business in New York. The discovery of gold in California was literally the circumstance which crowned the invention of Mr. Bogardus with its present success. The sudden demand for large houses there, the want of ordinary building materials, and the high prices of labour, forced the people of that State, and those from the Atlantic States, speculating in California property, to look favourably on the plan for the substitution of cast-iron for brick and wood in house-building. New York merchants first sent such houses thither, which, being put up in a day for each month required for the erection of an English wrought-iron building, and answering better in many other respects, caused so many orders to be returned for similar houses, that the inventor was soon compelled to increase his force, so as to make his factory one of the leading industrial establishments of New York. A cast-iron building from this establishment has been put up in Baltimore, for the office of the Baltimore Sun, which ranges for 150 feet on two streets, and is five stories in height. During the past year, a tower of cast-iron has been erected in New York, to sustain a fire-bell, weighing 20,000 pounds. This tower is ninety feet in height and twenty feet in diameter. Some three years since, when the first iron building was erected in New York, consent was very reluctantly given by the authorities to its construction, on the ground of danger to firemen from bursting in case of fire.

IRON PAVEMENTS.

The use of iron plates, as a pavement for streets, has been introduced, during the past year, in some parts of the city of Glasgow, Scotland, with great success. The pavement consists of plates about three quarters of an inch thick, three feet long, and eighteen inches broad. The upper surface is grooved, so as to resemble in some measure the interstices between paving-stones, only that the grooves are not in continuous straight lines, but a sort of zig-zag, so as to prevent most effectually horses' feet from slipping. The plates are rabbeted on the edges, the one resting on and supporting the other throughout the whole series. The joints are so close that none of the material forming the bed or substratum can ooze upwards, as is the case with ordi-

nary pavement, and which causes not only the irregularities of the surface, but most of the dust and mud which disfigure the streets and annoy passengers. The plates are laid upon a bed of sand, with some lime intermixed, but not sufficient to give it the coherency of concrete. The surface being levelled, the plates are laid on it with great facility and rapidly, and being pressed down with a wooden hammer until a solid uniform bearing is attained, the operation is complete. As compared with the best stone causewaying, there is much less noise, jolting, and materially diminished friction or resistance; while the footing for the horses is fully more secure than on the best granite paving. At the present price of iron, the iron pavement would cost from 7s. 6d. to 8s. 6d., according to thickness, per square yard; whilst granite paving costs in Glasgow from 8s. to 9s., and in London from 12s. to 14s. 6d. the yard. The cost of laying and preparation will be certainly not more, if not less, for the iron than for the stone paving, and the probable increased endurance, apart from its other tested advantages, will, we should think, throw the preponderance of economy vastly into the iron scale.—*Glasgow Journal.*

PNEUMATIC PILE FOUNDATION.

The Civil Engineer and Architect's Journal, for December, furnishes the following description of a system of foundation extensively used in Great Britain, but little known or appreciated in this country. The method in question is known under the name of Potts' Pneumatic Process, and consists in employing as piles, hollow iron cylinders, to the head of which a powerful air-pump can be connected. The pile is placed in the proper position, the air from the interior exhausted, and a stream of water, sand, shingle and gravel, rushing up from below, the pile sinks gradually into the displacement made to any required depth. It is, therefore, a kind of sub-aquatic excavation, the lower end of the hollow pile being converted into a kind of scoop worked by the air-pump on the platform above. In this way, hollow iron piles, three feet in diameter, have been sunk to the depth of 78 feet, through a material that would not admit the penetration of a screw, or of a wooden pile, to a greater depth than 20 feet. After the piles have been sunk any required distance, they may be exhausted of their contents, and filled with concrete, which, before the decay of the exterior iron shell, will form an artificial stone pile of great strength and durability.

In the recent construction of a bridge across the Shannon, for the Midland Great Western Railway, cylinders ten feet in diameter were used successfully, in the place of hollow piles, by the method described. Hitherto the piles employed for Potts' process for sea-beacons and other structures, have been of very small diameter, so that the proceedings we have just described are of the greatest importance. A cylinder of ten feet diameter gives a large bearing, and four such cylinders will carry a large tablier or platform for a pier, and which can be put down without coffer-dams or other preparatory works, thereby greatly reducing

the expense of submarine foundations. Here neither coff-dams, caissons, steam-engine pump, nor diving-bells are wanted, only an air-pump of adequate power, which can be easily carried about and rigged anywhere. It will be obvious that unless sunk from the inside, (where there would be as much trouble for pumping as by the pneumatic process, and very much labour and expenditure of time,) any external application of power would, if it could be employed, exercise a very unfavourable effect upon the material of the cylinder. Indeed, a force of much less than 13 lbs. to the square inch would smash a hollow cylinder to pieces. Then, again, it is to be observed, that ten feet is by no means the limit of the diameter to which the cylinders can be carried, so that it is open to engineers to design works in situations and under economical conditions, where hitherto the resources of art were insufficient to meet the emergency.

(To be continued.)

Wise Method.—Two good men once differed on some point so strongly, as to get very angry with each other. Remembering the exhortation of the apostle, "Let not the sun go down upon your wrath," just before sunset one of them went to the other, and knocking at the door, his offended friend came and opened it, and seeing who it was, started back in astonishment and surprise; the other, at the same time, cried out, "The sun is almost down." This unexpected salutation softened the heart of his friend into affection, and he returned for answer, "Come in, brother, come in." What a happy method of conciliating matters, of redressing grievances, and of reconciling brethren.

About to Move.—A Christian does not turn his back upon the fine things of this world because he has no natural capacity to enjoy them, no taste for them; but because the Holy Spirit has shown him greater and better things. He wants flowers that will never fade; he wants something that a man can take with him to another world. He is like a man who has had notice to quit his house, and having secured a new one, he is no more anxious to repair, much less to embellish and beautify the old one; his thoughts are upon the removal. If you hear him converse, it is upon the house to which he is going. Thither he sends his goods; and thus he declares plainly what he is seeking.—*Cecil.*

Every time you avoid doing wrong, you increase your inclination to do that which is right.

THE FRIEND.

TENTH MONTH 2, 1852.

OHIO YEARLY MEETING.

We had hoped to have received a copy of the printed minutes of Ohio Yearly Meeting by this time, but have been disappointed. We therefore lay before our readers the information respecting its proceedings, contained in

different letters that we have received, and will herewith take from the minutes anything likely to be of particular interest to them.

"The meeting was opened at the usual time on Second-day, the 6th of the Ninth month, (the meeting of Ministers and Elders having been held on the Seventh-day previous,) and was as large as usual. A considerable number of Friends from other Yearly Meetings, with minutes or certificates, were in attendance. After the reading of such of these credentials as were produced by the Clerk of the Select meeting, and a few others for Friends who were not members of the Select Meeting, the Clerk proceeded to read some of the epistles from the other Yearly Meetings on this continent, the London epistle addressed to this meeting, that from Dublin, and also the printed General Epistle from London. The subject of corresponding with New England was then taken up, and most of the remaining part of the sitting occupied with discussing it, when the meeting decided not to read the communication received from the larger body there.

"On Third-day morning, the representatives reported that they had conferred together, but had not agreed on any names to offer to the meeting for Clerk and Assistant, whereupon the established custom of this meeting was followed, and a minute made continuing the Friends who had served the meeting in those stations last year. Some remaining minutes for strangers present were read, making about twenty in all.

"The state of Society as represented by the reports from the Quarters, were entered upon, and the meeting was brought under exercise on account of deficiencies manifested in the faithful support of some of our Christian testimonies. That of a neglect by some of the due attendance of our religious meetings, is one which was cause of sorrow; and a desire prevailed that Overseers and other concerned Friends might be faithful, in timely admonishing such as are remiss herein, or are in other respects in danger of suffering loss through unfaithfulness; remembering the apostolic exhortation, 'Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers.'

"The testimony which we have from the first rise of our Society borne against a hiring ministry, was felt to be of great importance to us, and notwithstanding restraints are not made upon us in this land, as is the case on the other side of the Atlantic, we are nevertheless bound to faithfulness thereto, in its different bearings. It was cause of regret that in most of the reports relative thereto, there was an exception made on account of some of our members at times attending the meetings of those who support a hiring ministry, and a desire was felt and expressed, particularly on account of the young and rising generation, that they might be preserved within the enclosure of the fear of God, and not indulge an inclination to be present where a man-made ministry is exercised, which may prove very prejudicial to their growth in vital religion; but rather that they may keep to our own religious meetings, and our plain way of wor-

ship, and that they may realize the privileges thereof to the comfort of their souls.

"Fourth-day, the remainder of the epistles were read, except that from North Carolina, which had not come to hand, and a Committee to prepare essays of replies was appointed. A request from Pennsville, Chesterfield, and Plymouth Monthly Meetings, through Stillwater Quarter, for the establishment of a new Quarterly Meeting, was read, and a committee appointed to visit the meetings making the request, also the Quarterly Meeting of Stillwater, and the other three Monthly Meetings of which it is composed, and report next year.

"Two Friends, one from Baltimore, and the other from Indiana, having presented minutes from their respective Yearly Meetings, authorizing them to attend at Ohio Yearly Meeting and present the document prepared by the Conference at Baltimore, which minutes were read, the meeting entered on the consideration of the subject, and after a long and widely diverging discussion, it came to the judgment that the document ought not to be read.

"On Fifth-day afternoon, the minutes of the Meeting for Sufferings were read, and its proceedings approved; and notwithstanding no way had opened to take any active measures relative to the oppressed condition of our fellow men of the African race, yet that body has had the subject weightily before it, and a desire was felt that this righteous cause might have its due place in our hearts, and that as a body we may be favoured to do that which our Holy Head would have us to do, in pleading the cause of this oppressed and deeply injured people.

"The Boarding-School Committee made an interesting report; and although a less number of our beloved youth have been partaking of its benefits during the past year than would have been desirable, yet we trust its usefulness is apparent in the different portions of the Yearly Meeting; and we desire that Friends may more generally avail themselves of the opportunity of placing their children therein, that they may reap the advantages which such an institution affords.

"The Committee having charge of our establishment among the Shawnees west of the Mississippi, in connexion with that of Baltimore and Indiana, made a satisfactory report, by which it appears that the school has been kept up the past year with an average of thirty pupils, who appear to be progressing satisfactorily. A precious feeling pervaded this sitting, and gave cause to believe, that although a shaken, yet we are not a forsaken people.

"On Sixth-day, the essays of Epistles were read and approved; and the business being all gone through, the meeting was favoured to close under a feeling of solemnity; to meet again at the usual time next year."

In introducing into our columns to-day, the account of the Bank of England, it was not with a wish to call up before our readers visions of wealth, calculated to awaken feelings of cupidity or envy; but to give them some correct idea of an institution that exercises, and must continue to exercise, directly

or indirectly, a powerful influence on all the monetary transactions of the world. "The love of money," said the apostle, "is the root of all evil;" but in the present state of the world, money seems absolutely necessary for the comfort and advancement of civilized man, and it may be made a potent agent for good, as well as for evil. The best and wisest of men, while they hold in remembrance that it possesses no intrinsic worth, cannot nevertheless be insensible to the influence which it exercises over individuals and communities. It is to the great inequality of wealth that much of the evil that annoys and distresses civil society, is to be attributed. The accumulation of immense riches in the hands of comparatively a few, necessarily involves great evils, which, though apparently antagonistic, spring from the same root, and unite in maintaining each other. Luxury, pride, and profligacy, separately or combined, almost universally exist among those with whom wealth abounds; while those who are kept by poverty deprived of the proper comforts of life, are too apt in their inadequately required struggles for a subsistence, to give place to servility, dishonesty, and depravity. Not that riches or poverty necessarily lead to these consequences, for as he that has acquired much, and is a good steward of the manifold gifts of God, will be beneficent and a humble agent of the Most High to dispense his blessings on others, so he that has little of this world's goods, if he is rich in faith, will walk uprightly, and enjoy the pittance he obtains with a thankful and contented heart. The very unequal division of the good things of this life, we cannot doubt is one of the effects of men being unwilling to have their wants and wishes regulated by the inward Teacher, the Spirit and Light of Christ, which if faithfully regarded, would set a limit to the possessions or accumulations of all, and dispense of his abundance, a sufficiency to each. This is a consideration which it behoves us all to keep in view.

The discovery of rich auriferous deposits in California, and more recently in Australia, is giving rise to events that must produce marvellous changes in the relations and condition of all the great nations on the globe. The rapid settlement of the Pacific coast of America, by an active, daring, and enterprising race, who possess the will and the ability to push their commerce across to the opposite shore of India and China; the inroad that the love of gold has made and is extending on the long cherished exclusiveness and prejudices of the Chinese, inducing them to flock by thousands into a land of freedom and of Christian profession; and the probable speedy establishment of an independent government in far off Australia, by a people speaking the English language, acquainted with the genius of free government, and accustomed to the achievements of Anglo-Saxon energy,—are facts which we think must bring home to every reflecting mind the conviction, that in the ordering of Him, who, "from seeming evil still educes good," the unexpected discovery to which these events are attributable, will ultimately lead to the removal of some

of the obstacles which have heretofore most powerfully impeded the extension of civilization, and knowledge of the Christian religion. What effect may result from the immense additions yearly made to the amount of gold in actual possession, destroying the standard of value which it has so long maintained, and thereby unsettling the corresponding worth of all other commodities, and rendering every one uncertain of his actual wealth, remains a problem not yet solved, and which is exciting the apprehension of the political economist. So far the demands of commerce, and of internal improvements, appear to have nearly equalled the supply of the precious metals, and notwithstanding the accumulation of gold in the Bank of England, we hear as yet of no material alteration in monetary affairs that can be attributed thereto.

RECEIPTS.

Received from N. P. Hall, agent, for F. Davis, \$2, vol. 26; for J. Wilson, \$4, vols. 25 and 26; from Asa Garretson, agent, for D. Lupton, and James Crew, \$2 each, vol. 25, and Ed. Bailey, \$3, vol. 26; from G. F. Read, agent, for S. Postfield, \$2, to 35, and 35, for J. Peetfield, \$2, vol. 25, for J. Buxton, \$2, vol. 26; from G. Michener, agent, for A. Holsen, \$2, vol. 26; from I. Hall, and Edw. Potts, \$2 each, vol. 26; from Daniel Pickard, E., \$1, vols. 25 and 26; from Asa Williams, \$6, to 52, vol. 26; from Jos. King, O., \$2, vol. 26; from J. Mauld, agent, O., for Jesse Roberts, \$3, vol. 25, for N. Hall, \$3, to 26, vol. 27, for James Steer, Israel Steer, and Benj. Bundy, \$2 each, vol. 27; from Hezekiah C. Post, \$2, vol. 26; from Jos. J. Hopkins, agent, Balt., \$4, vols. 25 and 26, for Thos. C. Hopkins, \$4, vols. 25 and 26, for B. M. M., \$4, vols. 23 and 24, for R. Snowden, \$2, to 15, vol. 26; from S. P. Peckham, for Jacob and Joshua Haight, \$2 each, vol. 26; from Jehu Fawcett, agent, O., \$39, viz. for J. Barber, \$2, to 31, vol. 26, for Amos Fawcett, N. Armstrong, A. S. Woolman, Z. French, and M. Warrington, \$2 each, vol. 25, for Edwin Holloway, \$7, to 26, vol. 24, for W. F. Fawcett, \$4, vols. 24 and 25, for S. Cook, C. C. Moore, and Wm. Wilson, \$2 each, vol. 26; from John King, N. Y., for Wm. King, J. Leffingwell, Jos. Chase, and F. Armistead, \$2 each, vol. 26; from J. B. Pusey, \$2, vol. 26, and for Dr. Wm. W. Townsend, \$2, vol. 26; from Robt. Hall, \$6, vols. 24, 25 and 26; from M. R. Ladd, Va., \$2, vol. 25; from G. F. Read, agent, Lynn, for N. Page, \$2, vol. 25, for J. A. Nichols, D. Buffum, J. M. Ives, and N. Thayer, \$2 each, vol. 26.

A Stated Meeting of the Association of Friends for the Free Instruction of Adult Coloured Persons, will be held on Fifth-day evening, Tenth month 7th, at 7½ o'clock, in the third-story room of No. 84 Arch street.

CHARLES J. ALLEN, Secretary.

The Philadelphia Association of Friends for the Instruction of Poor Children.

A Stated Meeting of The Philadelphia Association of Friends for the Instruction of Poor Children, will be held on Second-day evening, the 4th inst., at 7½ o'clock, in the committee-room, Mulberry street meeting-house.

EDWARD RICHIE, Clerk.

Philad., Tenth month 1st, 1852.

WEST-TOWN SCHOOL.

The Committee to superintend the Boarding School at West-town, will meet in *Philadel-*

phia, on Sixth-day, the 8th of next month, at 7 o'clock, p. m. The Committee on Instruction, meet on the same day, at 4 p. m.

The Visiting Committee attend the Semi-annual Examination of the Schools, to be held on the 5th, 6th, and 7th of the month.

THOMAS KIMBER, Clerk.
Philad., Ninth mo. 25th, 1852.

Whiteland Boarding-School for Girls.

A few more scholars are desired for the Winter Term, to commence the 2nd of Eleventh month next. Those inclining to send, are requested to make early application to

YARDLEY WARNER,
Warren Tavern P. O., Chester Co., Pa.
Ninth month 22d, 1852.

Wanted also a young woman, to assist in teaching. Apply as above.

Friends' Boarding-School at West-town.

The Winter Session of Friends' Boarding-School at West-town, will commence on Second-day, the 1st of the Eleventh month.

Parents and others intending to send children to the School, will please make early application to Joseph Snowden, Superintendent at the School, or Joseph Scattergood, Treasurer, No. 84 Mulberry street, Philadelphia.

Stages will leave Friends' Bookstore, at No. 84 Mulberry street, on Second-day, the 1st, and Third-day, the 3rd of the Eleventh month, at 12 o'clock, a. m. The baggage wagon will leave the same place on Third-day morning, at 8 o'clock.

It is very desirable that the children should be taken or sent to the School punctually, on the days designated.

Philad., Ninth mo. 21st, 1852.

WANTED

To commence at the opening of the Winter Session, a Teacher for the Girls' Primary School, at West-town Boarding-School. Apply to Hannah Rhoads, Marple, Delaware county, Pa.; Beulah H. Nicholson, Haddonfield, N. J.; Sidney Coates, No. 330 Arch street, Philadelphia.

POSTAGE ON OUR PAPER.

Postage to any part of PAPERNA, for three months, if paid in advance, three and a quarter cents; to any part of the United States, for three months, if paid in advance, six and a-half cents.

MARRIED, on Fifth-day, the 23rd ult., at Friends' meeting-house, Parkersville, Chester county, Pa. BENJAMIN HOOVER, JR., of New Garden, to ELIZABETH, daughter of William and Margaret Walter, of the former place.

DIED, at Frankford, Philadelphia county, Pa., on the 16th of Eighth month last, MARY, wife of Abner Weekman, in the 59th year of her age; a member of Frankford Monthly and particular Meeting.

—, in Sadsbury township, Chester county, Pa., on the evening of the 13th ultimo, in the 6th year of her age, ANNA COLEMAN; and on the morning of the 14th, LUCY K., in the 3rd year of her age, both daughters of Benjamin D. and Elizabeth C. Johnson.

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For "The Friend."

JOHN KITTO,

OR THE MAN WHO LOST ONE OF HIS SENSES.

John Kitto, who is one of the most eminent writers on Biblical subjects now living in England, has attained his present standing in the literary world, through many difficulties,—some of which would doubtless have paralyzed the exertions of a man of ordinary intellect and perseverance. He was born in humble life, and had received very little school learning, when at the completion of his twelfth year, he met with an accident which completely destroyed his sense of hearing. In a work entitled "The Lost Senses," he has given many interesting incidents of his own life, whilst pointing the disadvantages which all labour under, who are deprived of any of those faculties with which God has seen meet to bless his creature man. Considering himself as one placed in a situation unlike the generality of mankind, he deemed that an obligation rested upon him to lay before the public such views of his condition as he thought would present a new phase of human life.

His father had been enabled "to commence life as a master builder, with advantageous connections and most favourable prospects." He was, however, one of that class of men "who are ruined by prosperity,"—and at the time the accident happened to his son, was reduced in circumstances, and as a jobbing mason, earned at a precarious employment, a scanty subsistence. John was obliged when young in life, to assist his father in his labours. He says, "This early demand upon my services, joined to much previous inability or reluctance to stand the cost of my schooling, and to frequent headache, which kept me much from school even when in nominal attendance, made my education very backward. I could read well, but was an indifferent writer, and worse cypherer, when the day arrived which was to alter so materially my condition and hopes in life."

"I became deaf on my father's birthday, early in the year 1817, when I had lately completed the twelfth year of my age."

"The circumstances of that day—the last of twelve years of hearing, and the first of twenty-eight years of deafness, have left a more distinct impression upon my mind than those of any previous, or almost any subsequent, day of my life. It was a day to be remembered. The last day on which any customary labour ceases,—the last day on which any customary privilege is enjoyed,—the last day on which we do the things we have done daily, are always marked days in the calendar of life; how much, therefore, must the mind not linger in the memories of a day which was the last of many blessed things, and in which one stroke of action and suffering—one moment of time, wrought a greater change of condition, than any sudden loss of wealth or honours ever made in the state of man. Wealth may be recovered, and new honours won, or happiness may be secured without them; but there is no recovery, no adequate compensation for such a loss as was on that day sustained. The wealth of sweet and pleasurable sounds with which the Almighty has filled the world,—of sounds modulated by affection, sympathy, and earnestness,—can be appreciated only by one who has so long been thus poor indeed in the want of them, and who for so many weary years has sat in utter silence amid the busy hum of populous cities, the music of the woods and mountains, and more than all, of the voices sweeter than music which are in the winter season heard around the domestic hearth.

"On the day in question my father and another man, attended by myself, were engaged in new slating the roof of a house, the ladder ascending to which was fixed in a small court paved with flagstones. The access to this court from the street was by a paved passage, through which ran a gutter whereby waste water was conducted from the yard into the street.

"Three things occupied my mind that day. One was that the town-crier, who occupied part of the house in which we lived, had been the previous evening prevailed upon to entrust me with a book, for which I had long been worrying him, and with the contents of which I was most eager to become acquainted. I think it was 'Kirby's Wonderful Magazine.'

"Another circumstance was, that my grandmother had finished, all but the buttons, a new smock-frock, which I had hoped to have assumed that very day, but which was faithfully promised for the morrow. As this was the first time that I should have worn that article of attire, the event was contemplated with something of that interest and solicitude with which the assumption of the toga virilis may

be supposed to have been contemplated by the Roman youth.

"The last circumstance, and the one perhaps which had some effect upon what ensued, was this: In one of the apartments of the house at which we were at work, a young sailor, of whom I had some knowledge, had died after a lingering illness, which had been attended with circumstances which the doctors could not well understand. It was therefore concluded, that the body should be opened to ascertain the cause of death. I knew this was to be done, but not the time appointed for the operation. But on passing from the street into the yard with a load of slates, which I was to take to the house-top, my attention was drawn to a stream of blood, or rather, I suppose, bloody water, flowing through the gutter by which the passage was traversed. The idea that this was the blood of the dead youth, whom I had so lately seen alive, and that the doctors were then at work cutting him up and groping at his inside, made me shudder, and gave what I shall now call a shock to my nerves, although I was very innocent of all knowledge about nerves at that time. I cannot but think it was owing to this that I lost much of the presence of mind and collectedness so important to me at that moment; for when I had ascended to the top of the ladder, and was in the critical act of stepping from it on the roof, I lost my footing, and fell backward from a height of about thirty-five feet, into a paved court below.

"Of what followed I knew nothing; and as this is the record of my own sensations, I can here report nothing but that which I myself know. For one moment, indeed, I awoke from that death-like state, and then found that my father, attended by a crowd of people, was bearing me homeward in his arms; but I had then no recollection of what had happened, and at once relapsed into a state of unconsciousness.

"In this state I remained a fortnight, as I afterwards learned. These days were a blank in my life, I could never bring any recollections to bear upon them; and when I awoke to consciousness, it was as from a night of sleep. I saw that it was at least two hours later than my usual time of rising, and marvelled that I had been suffered to sleep so late. I attempted to spring up in bed, and was astonished to find that I could not even move. The utter prostration of my strength, subdued all curiosity within me. I experienced no pain, but I felt that I was weak; I saw that I was treated as an invalid, and acquiesced in my condition, though some time passed—more time than the reader would imagine—before I could piece together my broken recollections so as to comprehend it.

* Written in 1845.

"I was very slow in learning that my hearing was entirely gone. The unusual stillness of all things was grateful to me in my utter exhaustion; and if in this half-awakened state, a thought of the matter entered my mind, I ascribed it to the unusual care and success of my friends in preserving silence around me. I saw them talking indeed to one another, and thought that, out of regard to my feeble condition, they spoke in whispers, because I heard them not. The truth was revealed to me in consequence of my solicitude about the book which had so much interested me in the day of my fall. It had, it seems, been reclaimed by the good old man who had lent it to me, who doubtless concluded, that I should have no more need of books in this life. He was wrong; for there has been nothing in this life which I have needed more. I asked for this book with much earnestness, and was answered by signs which I could not comprehend.

"Why do you not speak?" I cried; "pray let me have the book."

"This seemed to create some confusion; and at length some one, more clever than the rest, hit upon the happy expedient of writing upon a slate, that the book had been reclaimed by the owner, and that I could not in my weak state be allowed to read.

"But," I said in great astonishment, "why do you write to me, why not speak? speak, speak."

"Those who stood around the bed exchanged significant looks of concern, and the writer soon displayed upon his slate the awful words—YOU ARE DEAF."

"Did not this utterly crush me? By no means. In my then weakened condition nothing like this could affect me. Besides, I was a child; and to the child the full extent of such a calamity could not be at once apparent. However, I knew not the future—it was well I did not; and there was nothing to show me that I suffered under more than a temporary deafness, which in a few days might pass away. It was left for time to show me the sad realities of the condition to which I was reduced."

(To be continued.)

THE SWALLOWS.

From an observation extending through many years, and from the statements of a gentleman who had observed them through a long life, we have no doubt that the common barn swallow, the *Hirundo Americana* of Wilson, leaves Massachusetts and New Hampshire usually on the 27th of July of each year. We have observed occasional deviations, but in such cases have noted prospects of a storm, or the prevalence of a strong south wind. The second broods and those of weak wing, seldom start with the first large migration. They wait and practise their evolutions in the air, but improve the earliest moment to leave.

Nuttall strangely states that the swallows "retire from Massachusetts about the 18th of September." Now we will venture to say that there is not a swallow to be found in the State at that time, unless it be one of a very late brood, or unable to leave in consequence

of sickness or some injury it has received. He also states that they are seen here about the last of March, or first of April. On the contrary, they do not appear here until the last of April or the first of May, and often extending into the middle of the latter month.

Other causes entirely unknown to us, undoubtedly operate, not only to detain, but to cause them sometimes to return after they have thus departed. An English writer states that he "has observed that when a large number of swallows have congregated in the neighbourhood of Liverpool, they have suddenly disappeared, but upon a strong gale of wind arising, they have as suddenly re-assembled till the gale was over." This was the case the present season, as will be seen.

The white-bellied swallow, *Hirundo viridis*, comes first in spring, and retires the latest in the autumn. The climate of England is much milder than ours, and the barn swallows do not appear there until the 13th of April.

Since the 22d of July, the swallows have been gathering in large numbers, and for an hour or two before sunset each evening, assembling on the roofs of the barns, settling occasionally upon the tops of the corn, then mounting into the air with cheerful twitterings, and preparing with unwonted zeal for their departure from the field and gardens they have made so pleasant. On the evening of the 27th, their numbers had astonishingly increased, and they were in a state of the utmost activity, swarming upon the roof of a barn, then covering the top of a large apple tree, and wheeling in clouds from that height to the corn-field, and lighting upon the spindles of the corn.

After performing many evolutions, and having a vast deal of talk, and "conferring and expatiating on their state affairs," they gradually settled away in detached portions for the night, but where we could not ascertain, and remained

—"till morn,
Waked by the circling hours, with rosy hand,
Unbarred the gates of light."

Early on the morning of the 28th, the barns, the corn-leaves, tree tops, and reeds by the river side, gave up their living hosts,

"As bees
In spring-time, when the sun with Taurus rises,
Four forth their populous youth about the hive
In clusters, * * *

* * * so thick the airy crowd
Swarmed and were straightened; till the signal given."

Then, at a quarter before six, they headed south, and on rapid wing were soon lost to the sight. In the course of the morning, a few stragglers were seen, who congregated on their favourite spots, and by sunset, some fifty to a hundred were collected.

On the morning of the 29th, however, one of two things must have happened; that those leaving on the morning of the 28th, returned, or that new accessions were made to the few left behind during the night; for larger numbers than ever were now present, and the excitement, conferences, and departure and return of delegations had increased. This lively interchange of views and preparation was

kept up for a short time, the numbers apparently increasing until about six o'clock, on the morning of the 29th, when they departed for the south, leaving only a few behind.

Mr. White, in his delightful history of Selborne, seems to have entertained the idea through life, that the swallow does not migrate, but remains in its northern haunts, in a state of torpidity. But he failed to produce a tenth part of the evidence to support his theory, that may be adduced against it. From England, they undoubtedly pass across the channel, over France and Spain, and across the Mediterranean into Africa; while our swallows probably pass the winter not farther north than New Orleans, and perhaps much lower down. It has always appeared singular to us that they should leave while there seemed to be an abundance of their favourite food. But the "strong propensity of migratory birds to leave and return at the appointed season, plainly demonstrates that this unwavering principle within them, is an instinct given by a beneficent Creator, at the very time best adapted for their flight, and which is apparently irresistible." The barn swallow and the bob-link congregate and make preparation for their departure, as do the ducks and geese. We have noticed this in some of the other swallows, but not in the blue-birds and larks. The male bob-link changes his plumage, putting on the russet dress of the female, and assuming her note; but at what time they leave, we do not know.

The whole matter of the birds is exceedingly interesting; and we believe it is as profitable to the farmer to know more of their habits, as it is to the astronomer to know the courses of the stars, or the times of the rising and setting of the planets. The pecuniary effect is something—the moral still more. We make no apology, therefore, for stepping aside for a moment from the more common farm work of the season. Encouraged by the pleasing intelligence of the arrival of the "two-tailed bashaws" in the West, we shall confidently expect to hear something of our friends, the swallows, in the South.—N. E. Farmer.

"He that cannot forgive others, breaks down the bridge on which he must pass himself,—for every man hath need to be forgiven."

For "The Friend."

Review of the Weather for Ninth Month, 1852.

The weather for the Ninth month was mostly fair and pleasant,—the number of dull or rainy days rather fewer than usual for this season of the year,—the equinoctial storm which we generally expect during the month, apparently, having passed us by altogether. Several slight frosts have occurred during the month, but not sufficiently severe to make much change in the appearance of vegetation yet; here and there the foliage on the topmost branches of a maple tree has assumed the beautifully variegated tints of autumn; a fortnight hence and the forests will probably be robbed, for a short time, of the most splendid

hues, preparatory to casting their foliage entirely.

During the last week or two our farmers have been busily engaged in seeding, and in taking up their potatoes and cutting off their corn;—owing to the storm in the Eighth month, the latter operation has been more tedious than usual, but in general the crop is good, and the extra labour, therefore, not burdensome. In many places the potato crop has been much affected by the rot, but as a larger amount than usual has been planted, it is thought the quantity gathered will be sufficient to meet the demand.

During the month sixteen days may be set down as entirely clear; six as being mostly so; four cloudy, and four on which rain fell.

The average temperature from sunrise to 2 P. M., was 61½°—for the Ninth month of last year it was 65½°. Range of the thermometer, from 40 on the 18th, to 81 on the 2d and 3rd, or 41°. The amount of rain was 1.827 inches— for the corresponding month last year it was 0.85 inches.

A.

West-town B. S., Tenth mo. 1st, 1853.

attendance of meetings for worship, always making family cares subservient to this religious duty, and often, than the day it was her practice to retire for private meditation and waiting upon the Lord.

She first appeared as a minister about the forty-sixth year of her age, and she was acknowledged as such in the year 1832. In a diary extending over thirty years, her mind is shown to have passed through deep exercises and baptisms of spirit, in reference to this important calling. Her labours in the ministry did not extend much beyond her own Monthly Meeting, and her communications were neither long nor frequent, but accompanied with the evidence that her call was of the Lord.

In 1843, she removed to Reading, where she was deprived by death of her beloved husband, and in 1851, she returned to her former residence in London, where, after a few months, her last illness commenced, which was a short but distressingly painful one. At this trying season, the everlasting Arm was underneath for her support, and the promise of her Lord, "Lo, I am with you always, even unto the end of the world," was sweetly realized in her experience. She was given to see at this awful period, that in treading the paths of true religion she had "followed no cunningly devised fable," and that she had wisely built on Christ the sure Foundation. "What-ever reasoners might say or their books teach," she remarked, "there were no joys like the joys of God's salvation."

A deep sense of unworthiness pervaded the mind of our dear Friend, and her sins of omission and commission were alluded to with much emphasis. The intense physical suffering which she endured towards her close, prevented much vocal expression. She was, however, preserved in great calmness of mind, and favoured to feel an undoubting assurance that through the rich mercy of God in Christ Jesus our Lord, an entrance would be granted her into one of the mansions of the Father's house; and we doubt not she has joined that innumerable company who are engaged in ascribing "blessing and honour, and glory and power, unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

MARY PEIRSON.

A Testimony of Devonshire-House Monthly Meeting, (Eng.) concerning Mary Peirson, who died the 30th of the Tenth month, 1851, and was interred at Stoke Newington, on the 5th of the following month, aged about 76 years: a minister about 30 years.

This our dear friend was the daughter of Thomas and Rebecca Doeg, of York, and was born there the 16th of Fifth month, 1775. She was, at an early age, deprived by death of the tender care of her beloved mother, and the consequences, she remarks, caused her youth to be a sorrowful one. Affliction appears, however, to have been blessed to her, and through the extendings of heavenly goodness, her mind was impressed with the emptiness of all earthly joys, and the paramount importance of eternal things.

About the twenty-second year of her age

she undertook the domestic management of Friends' School at York, then under the superintendance of William Tuke. Her duties in this establishment were performed much to the satisfaction of her friends, and by her conscientious and consistent walk, she became greatly esteemed by them. By her marriage with John Peirson, of London, in 1805, she became a member of Grace-church Street Monthly Meeting, and by removal a few years after, a member of this meeting.

Continuing to follow on to know the Lord, our dear Friend grew in religious experience, and became thereby qualified for usefulness in the Church. For a long period she filled with much acceptance to her Friends the station of overseer, in which service, as also in the part which she felt called upon to take in meetings for discipline, she was concerned to seek for the wisdom which is from above. Prompted by her love to God, she was diligent in the

Days of month.	TEMPERATURE.		Mean height of Barometer from sunrise to 2 P. M.	Direction and force of the wind.	Circumstances of the weather for Ninth month, 1852.		
	Sunshine.	2 P. M.					
1	54	78	66	29.57	W.	2	Clear and pleasant.
2	60	81	70	29.53	S. W.	1	Do. do.
3	61	81	72	29.45	S. W.	2	Do. shower 4 P. M.
4	62	74	65	29.56	N. W.	1	Cloudy—clear and fn.
5	55	71	63	29.74	N. W.	1	Very fine day.
6	47	71	59	29.77	S.	1	Do.
7	47	74	60	29.74	S. S. E.	1	Do.
8	48	76	62	29.75	S. E.	1	Do.
9	57	76	66	29.73	S. W.	1	Foggy—overcast—clear.
10	65	74	69	29.51	S. W.	1	Dense fog—cloudy.
11	61	77	70	29.32	S. W.	1	Some clouds—rain P. M.
12	65	72	68	29.00	W.	3	Drizzling—clear.
13	47	58	52	29.25	N. W.	4	Clear and cool.
14	41	67	54	29.56	S. W.	1	Frost—clear—cloudy.
15	58	63	60	29.54	N. W.	1	Cloudy—dull and rainy.
16	52	65	58	29.69	N. N. W.	2	Nearly clear.
17	43	61	52	29.78	N. N. W.	1	Clear and cool.
18	40	65	52	29.77	N. to N. E.	1	Frost—do.
19	42	67	54	29.69	N. W.	1	Do. overcast.
20	55	71	63	29.61	N. W. to S. W.	1	Overcast.
21	59	75	67	29.52	S. W.	3	Some clouds—dull and drizzling.
22	57	69	63	29.57	N. W.	3	Clear and pleasant.
23	50	66	58	29.69	N. W.	3	Do. do.
24	46	66	56	29.66	N. to S. E.	2	Do. do.
25	44	68	56	29.48	E. to S. E.	3	Some clouds—rain at night.
26	60	64	62	29.21	N. W.	3	Clear and pleasant.
27	45	70	67	29.46	S. W.	1	Do. do.
28	50	70	60	29.53	S. W.	2	Do. do.
29	54	63	58	29.55	N. to S. E.	2	Mostly clear.
30	41	60	50	29.73	S. E.	1	Frost—clear and cool.

Sweet Travelling and a Long Journey— Sir John Herschell, in an "Essay on the Power of the Telescope to penetrate into Space"—a quality distinct from the magnifying power—says, there are stars so infinitely remote, as to be situated at the distance of twelve millions of millions of millions of miles from our earth; so that light, which travels with a velocity of twelve millions of miles in a minute, would require two millions of years for its transit from those distant orbs to our own; while the astronomer who should record the aspect or mutations of such a star, would be relating, not its history at the present day, but that which took place two millions of years gone by.

"When we are alone we have our thoughts to watch, in the family our tempers, in company our tongues."

For "The Friend."

THE AGED.

"For Thou art my hope Oh Lord God: Thou art my trust from thy youth.—Psalm lxxi. 5.

Hoary veteran bending lowly,
Traveller through a tedious day,
Let me ask thee of thy story—
Of the things that mark thy way.

Thou hast trod life's countless mazes,
Nearly stepped thy journey through,
And my pensive spirit gazes
On thine eye of faded hue.

Passed thy early life in sweetness?
Didst thou meekly walk in fear?
Did there ever seem a meteeus
For undying spirits here?

Bright is yet my foot-path winding
Gently up life's graded slope,
Blessings curb my heart's repining,
Sorrows sometimes chill its hope;

And methinks thy tranquil features
Speak of something dearer far
Than this scene of changeful creatures,
Or its promised offers are.

Ah! my spirit gathers slowly
From thy heavenward lifted eye,
That the lowly—very lowly—
Only hope to live on high.

Heavenly Parent—Thou who lovest
All the works that Thou hast made—
It is Thou alone that givest
Value to the things that fade.

Wilt Thou grant to some who love thee,
Grace and strength to love Thee more,
Hearts to seek Thee—hearts to serve Thee—
Hearts to worship and adore?

If the early morning bloometh,
To the holy God of Truth—
If the noonday strength consumeth
For the Helper of our youth,

Then when life's dim orb is waning,
Nature ebbing fast away,
His right arm the soul sustaining,
Will the trusting spirit stay.

Hoary pilgrim, Jesus giveth
Clearness to thy eyesight dim,
And because thy Saviour liveth,
Thou shalt ever live with Him.

For "The Friend."

THE YOUTH.

We look to this interesting portion of the community, for a succession of faithful standard-bearers in the Truth. In the promotion of this desirable end, perhaps it is difficult to realize how much depends upon the exemplary conduct of their elder Friends, and a guarded and judicious parental restraint from indulgence in vanity; and a proper encouragement in a life of virtue. It is natural for parents to desire comfort and happiness for their children, and in an over-anxiety to promote this by the acquisition of worldly treasure, too many, it is to be feared, are unable to pay enough attention to the cultivation of that precious seed of the kingdom, which may be ready to grow under proper management, till it would become a matter of primary interest and concern in their children, and be regarded by them as the leading principle of their prosperity and happiness.

When those who have the guardianship of

youth, through the Divine blessing, are enabled effectually to direct them to the observance of this leading principle for their preservation and success, they confer on them the most valuable bequest that can possibly descend from parent to child. Wealth hastily obtained, may either slip from the grasp, and leave the heir destitute of the comfort contemplated by the individual who acquired it, or inflate him so much with giddy and airy notions, as greatly to facilitate his career in a downward course of profligacy and vice; but a righteous life, an unblemished character, a restrained and guarded course of conduct while scrupulously maintained, can never leave their possessor destitute. The youth having these qualities does not hold his entire treasure fledged with uncertainty, but enjoys durable riches, and stands on that foundation upon which the most worthy and influential characters have risen and prospered.

The youth who is restrained from running into the paths of vanity and vice, and whose principal concern it is, to live a life of devotion to, and acceptance with His Master, and to do His will; who experimentally realizes the preservation derived from the blessed cross of our holy Redeemer, knowing it to direct and govern his daily walks, can only be in the way of certain success and happiness. Young people of this description, the Lord has ever delighted to comfort and help, and doubtless He will ever abundantly shower upon them every blessing proper for them to enjoy. And as such continue in well-doing, living godly lives, observing a Christian simplicity in their conduct, with their eyes singly directed for best instruction and wisdom, they become not only as ornaments, but as useful and efficient members of society, and are qualified to exalt the standard of Truth and righteousness in their day and generation.

Should a better day dawn upon this people, it must be from a more faithful and implicit conformity of conduct to the Light of Christ in the heart: a faithful attention to this, is indispensable for a growth in righteousness, and a restoration to true Gospel unity, and oneness of spirit. In this we shall be enabled to discern every inroad that the adversary of our peace, has been subtly making upon our once peaceful borders, and be qualified to distinguish between his specious transformations, and the spirit of our holy Redeemer; between a branch of that vine bearing sour grapes, though fair to the superficial observer, and that which bears good and wholesome fruit. Those who are thus enlightened, however they may deplore controversy, have no cause to be afraid of its effects in the support of the Truth, when they see that it is prompted by the Preserver of their lives; for as faithfulness in his blessed cause under His holy direction is persevered in, the Christian graces are more abundantly conferred; but it is that class who oppose these faithful ones, that have just cause to shrink from controversy, and to dread its consequences, since it is sure to lead them into greater gloom and inconsistency, and finding it thus unprofitable, they are very prone totally to condemn it, to secure their own errors or unfaithfulness from being scathed by living truths.

If the rising generation are rightly exercised to join their elder Friends in an honest concern to keep things clean, to avoid a wrong zeal in their endeavours to further the Truth, and are careful not to imbibe a contentious spirit from its opposers, to the injury of their own usefulness and peace, and yet to be faithful and firm, we may look with a degree of assurance that the Lord will condescend to bless his people again, and to raise their heads in hope. It has not been by a spirit high and exalted in its own attainments, neither has it been by the strength of a great multitude that the Lord has brought about His marvellous works in the earth, and the deliverance of His people at different times from bondage and corruption; but by the lowly and insignificant in their own estimation; as Gideon of old, who considered his family poor in Manasseh, and that he was the least in his father's house; yet how remarkably was Gideon made use of though weak and entirely insufficient in his own view, under the direction of Divine power, to overthrow the Midianites, the Amalekites, and all the nations of the east which were gathered together against Israel, though as grasshoppers for multitude.

The same wonder-working Power, is as able now to effect mighty deliverances, to cause a fear to pervade the enemy's camp, and to set each man's sword against his fellow, and assuredly will when the earthen vessels of the true Israel are sufficiently broken, and their lights shine forth in the holy authority of Truth—then there will be no room for His people to vaunt themselves, knowing that it is His own right arm that hath got Him the victory. The apostle Paul said, that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are: that no flesh should glory in His presence."—(1 Cor. i. 27—29.) In the parable of the marriage, when the king sent forth his servants to call them that were not bidden to the wedding, and they would not come, in consequence of a primary desire to attend to their carnal inclinations, and they evilly treated the messengers, he said to his servants, "The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." And when the table was thus furnished, we find there was one present not having on a wedding garment, who was commanded to be bound hand and foot, and to be cast into utter darkness. "For many are called, but few are chosen." In this instructive parable of our blessed Lord's, we see the necessity of a sanctifying preparation for our respective places in the church, as well as the danger of not giving due attention to the tendering impressions of Divine love in seeking to draw us away from unprofitable things to a nearer and more intimate acquaintance with Him, so that we may be made partakers of the good things of the kingdom. These alone who maintain their rectitude and faithfulness under every

trial and affliction to the last, are meet for Divine acceptance, for it is amid difficulties, comparable to a furnace, out of which the children of the Most High are chosen.

State of New York.

For "The Friend."

WILLIAM JACKSON.

(Continuation of Thomas Scattergood and his Times.)
(Continued from page 20.)

We have not the means of following William Jackson through the various religious engagements of his after life. He appears to have kept no journal, and no letters of his writing after his return to Europe have come to my hand. Previously to the Hicksite Separation, he had visited many meetings within our own, and the Yearly Meetings of Virginia and Maryland; and in 1824, attended the Yearly Meetings of New York and New England. "In these various engagements, his edifying ministry, and solid, circumspect deportment, obtained the cordial approbation of Friends, and rendered his memory precious to many of those among whom he travelled. When at home he was exemplary in the diligent and timely attendance of religious meetings. His appearances there in the ministry, were not very frequent, but carrying with them the seal and evidence of Truth. As he bore a faithful testimony in his own practice, in favour of plainness in dress, and the furniture of his house, so he was frequently concerned to recommend it to others; being often deeply pained with the departure of many among us, from primitive simplicity. The ancient testimony of the Society, to live within the bounds of our circumstances, and to avoid engaging in hazardous enterprises, to the disturbance of our own tranquillity, and the endangering of the property of others, lay very near to his heart; often advising his friends, and particularly those who were just setting out in life, to make their wants few, and thus avoid the danger of being driven to doubtful or improper expedients to supply them."

Elias Hicks had been an old friend and acquaintance of William Jackson, and he does not appear to have deemed him unsound until the year 1824. He had heard of the difficulties between Elias and various Friends, arising out of unsound doctrines preached by him in divers places, but these things had been brought to his knowledge by favourers of Elias Hicks. He had by this means received a bias against those who had deemed it right to lay before the elders of Philadelphia an account of the doctrine preached by Elias, at the public meeting following the Southern Quarterly Meeting in the Eleventh month, 1822.

From the testimony of Holliday Jackson, as given in the Foster's Reports, it appears that as William Jackson came in to attend the Yearly Meeting in 1824, one of the friends of Elias Hicks, since deceased, undertook to caution him "against being carried away by the reports that were then in circulation" respecting Elias. He did more than this:—Knowing that the Friend with whom William made his home in Philadelphia was not in

unity with Elias Hicks, he and some other of like kind, endeavoured to prevail on him to change his quarters. Their efforts and one-sided statements seemed to stagger William for a short time, but after going to his old quarters, undecided at first as to staying, and sitting quiet awhile, he found himself comfortable, and decided to remain. He had at this time permission to attend the Yearly Meetings of New York and New England, and with his wife and Edward Garrigue, he in the Fifth month went to New York.

Edward was soon taken unwell, and left them. During this Yearly Meeting, William was uneasy with the movements of Elias Hicks on one or two occasions, and after the meeting was over, being on Long Island, he on this account called twice at his house to see him. Elias was from home on both occasions, and William being on his way to Newport, could not call again at that time. On William's return from New England in the latter part of the Sixth month that year, he met with Elias in the city of New York. They were at a public meeting together, in which William testifies that Elias "uttered such sentiments as I never heard from any Friend in the whole course of my life. The substance of it, or that part that affected me most, was the manner in which he expressed himself with respect to our Saviour; bringing him down to the level of a man, saying that 'he was put to death by the hands of wicked men, and suffered as a martyr,' as 'many others since that time had done.' Never having heard such sentiments delivered, either by professors or profane, I thought it my duty, as a brother, to go to his house, and have further conversation with him on the subject; accordingly I went, a few days after, and had an opportunity with him. I don't recollect that there were any persons present but ourselves. I let him know my uneasiness, and we had considerable discourse on the subject. I cannot now pretend to remember so as to relate all of it; but so far he went, as to assert, that 'there was as much scripture testimony to prove that he was no more than the son of Joseph and Mary, as there was to prove the contrary.' I brought forward the testimonies of the two evangelists, Matthew and Luke; and he said, 'that they were but fables, or fabulous;' that 'they were no more than fables.' I was exceedingly astonished at him; for, as I said before, I had never heard such language from either professor or profane. He said he was confident of what he said; it was a thing impossible; spirit could only beget spirit; it could not beget material matter. I said some things in objection, but cannot recollect what I said. In the course of the conversation, he further said, 'It is believed God is a spirit. Dost thou believe it? I believe it. Spirit can only beget spirit,' and repeated it several times, asserting, that he was as confident of it, as that he was standing there talking with me. Then I said to him, 'Elias, if this be thy belief, how came the creation of the world?' His answer to my question was, 'What of the creation?' I said to him, 'Why, the account of the creation we have in the Bible.' Then he replies to me, 'Why that's

only Moses's account.' Then I replied to him, 'Is it not a sufficient account for us to believe?' His answer to that was, 'It is but an allegory;' and there the conversation ended. It was then drawing near sun-down, and I had a good way to walk."

The doctrine delivered by Elias Hicks in that meeting, and his defence of it, settled the mind of William Jackson at once. He felt assured that whoever could thus depart from the principles of Truth, was not one with whom the true-hearted disciple of the Lord Jesus Christ could meet in unity, or could partake of spiritual fellowship. His judgment never afterward wavered. He had kindly feeling towards many of those who became entangled in that specious net of pretended spirituality, but real infidelity, which Elias had spread for their feet; he pitied them, but he had a testimony to bear against error, to which he felt bound to be faithful. He loved many among those who did not see as he did,—but true unity is a holy thing, it cannot be felt by the faithful with those who are out of the Truth, and with such it ought not to be expressed openly or admitted tacitly.

(To be continued.)

For "The Friend."

A Reply from Edward T. Tayloe.

[We cheerfully give place to the following, which came to hand too late for our last number. We rejoice to find that human life was not sacrificed; but so consistent is the act as at first represented, with the whole spirit and system of slavery,—as is shown by the comments of the Richmond Republican upon it,—that our Southern brethren must not be surprised or offended, if such narratives gain ready credence where slavery is not tolerated.—Ed. of "The Friend."]

Prince William county, Virginia,
September 27th, 1832.

To the Editors of "The Friend,—

In your Journal of Ninth month 11th, appears a statement said to be extracted from the Richmond Republican, to the effect that a negro slave of Edward T. Tayloe, in King George county, Virginia, had been killed by his master with a pistol, because he resisted chastisement. This was in a few days contradicted in the Alexandria Gazette; but as you could not have seen this correction, I send you a further notice of the matter from himself, extracted from the Alexandria Gazette of Sept. 11th.

"EDWARD T. TAYLOE, Esq.,

"King George County, Va.

"I am well advised that you are an Episcopalian, and I recommend to your careful consideration that beautiful portion of the Litany, 'that it may please thee to defend and provide for the fatherless children and widows, and all who are desolate and oppressed,' and, with David, to pray, using the penitential language of the 51 Ps. 3d v. And may God wash you thoroughly from 'your' wickedness, and cleanse 'you' from 'your' sins."

"The foregoing is a copy of a communication sent to the undersigned, bearing the New

York postmark of Aug. 24, and accompanied by a scrap from some newspaper, giving a detailed account of a negro shot (as is stated) by the undersigned, on which are cited the annexed texts of scripture: Exodus xx. 13; Ps. lxxii. 12; Col. iv. 1; Ephes. vi. 9.

"Having no other mode of making due acknowledgment to his kind anonymous correspondent, he avails himself of the public press to advise the gentleman to be first sure of his facts before he undertakes to lecture. Mrs. Glass, or some other celebrated house-wife, recommends a hare to be caught before it is cooked. If the gentleman had been so cautious, his philanthropy would not have been wasted; for it so happens that to the halfpenny worth of truth there is an intolerable debt of falsehood in the story upon which the philanthropist has seized. The undersigned happened on the occasion of a collision between his overseer and the negro alluded to, to be in the city of Washington, sixty miles distant. No serious injury resulted to any one, and the public might have been spared the romance. I recommend my correspondent to confine his sympathies hereafter to the numerous shocking crimes occurring in his own city and State, and invite him to consult the following texts: 'Thou shalt not raise (or receive) a false report; put not thy hand with the wicked to be an unrighteous witness.' Ex. xxiii. 1; Acts vii. 27; Matth. vii. 1-5; Acts xxiii. 3; and Romans xiv. 10.

"ED. T. TAYLOR."

"King George Co., Va., Aug. 27th, 1852.

"N. B.—The story was contradicted in the Virginia papers a few days after its publication."

George Fox's Epistles.

Christ's worship is free in the Spirit to all men; and such as worship in the Spirit and in the Truth are those that God seeks to worship him; for he is the God of truth, and is a Spirit, and the God of the spirits of all flesh. He hath given to all nations of men and women breath and life, to live, move, and have their being in him, and hath put into them an immortal soul. So all nations of men and women are temples for him to dwell in; and they that defile his temple will be destroy. Now as the outward Jews, while they had their outward temple at Jerusalem, were to go thither to worship (which temple God hath long since thrown down, and destroyed that Jerusalem, the vision of peace, and cast off the Jews and their worship, and in the room thereof hath set up his gospel-worship in the Spirit and in the Truth) so now all are to worship in the Spirit and in the Truth. This is a free worship; for where the Spirit of the Lord is and ruleth, there is liberty; the fruits of the Spirit are seen, and will manifest themselves; and the Spirit is not to be limited, but to be lived and walked in, that the fruits of it may appear. The tares are such as hang upon the wheat, and thereby draw it down to the earth; yet the tares and the wheat must grow together till the harvest, lest they that take upon them to pluck up the tares, should pluck up the wheat with the tares. The tares

are such as worship not God in the Spirit and in the Truth, but grieve the Spirit, vex, and quench it in themselves, and walk not in the Truth; yet will hang about the wheat, the true worshippers in the Spirit and in the Truth. Christ's church was never established by blood, nor held up by prisons; neither was the foundation of it laid by carnal armed men, nor is it preserved by such. When men went from the Spirit and Truth, they took up carnal weapons to maintain their outward forms; and yet cannot preserve them with their carnal weapons; for one plucketh down another's form with his outward weapons. And this work hath been among the Christians in name since they lost the Spirit, and spiritual weapons, and the true worship which Christ set up, that is in the Spirit and in the Truth; which Spirit and Truth they that worship in are over all the tares. All that would be plucking up the tares are forbidden by Christ, who hath all power in heaven and earth given to him; for the tares and the wheat must grow together till the harvest, as Christ hath commanded. The stone that smote the image became a great mountain, and filled the whole earth: now if the stone do fill the whole earth, all nations must be temples for the stone. All that say they travail for the seed, and yet bring forth nothing but a birth of strife, contention, and confusion, their fruit shews their travail to be wrong; for by their fruit the end of every one's work is seen of what sort it is.

G. F.

My dear Friends,—

The Seed is above all. In it walk; in which ye all have life. Be not amazed at the weather; for always the just suffered by the unjust, but the just had the dominion. All along ye may see, by faith the mountains were subdued; and the rage of the wicked, with his fiery darts, were quenched. Though the waves and storms be high, yet your faith will keep you, so as to swim above them; for they are but for a time, and the truth is without time. Therefore keep on the mountain of holiness, ye who are led to it by the light, where nothing shall hurt. Do not think that anything will outlast the Truth, which standeth sure; and is over that which is out of the Truth. For the good will overcome the evil, the light darkness, the life death, virtue vice, and righteousness unrighteousness. The false prophet cannot overcome the true; but the prophet, Christ, will overcome all the false. So be faithful, and live in that which doth not think the time long.

G. F.

Domestication of Wild Animals.

Among the animals over which God has given dominion to man, and which are fitted for domestic uses, there are several on this continent waiting to be subdued, and brought into service. We are glad that public attention is to be directed to this subject. The agricultural portion of the report of the Patent Office for the present year, contains an elaborate article upon it, from the pen of Prof. Spencer F. Baird, of the Smithsonian Institution, and the proposition to publish one hun-

dred thousand copies for distribution having prevailed in Congress, the people will have in their possession the necessary information, and can hardly fail to give to us their earnest consideration. The animals, as we understand, which are particularly named, are the moose, the reindeer, the elk, the buffalo, the sheep and goats of the Rocky Mountains, and the antelope. The reindeer, as is well known, is an animal of great speed and endurance, and the moose adds to these qualities immense strength. These animals are found along our northern frontier, especially in Maine, and are so perfectly adapted to the climate and the country, that they may be regarded as indispensable to the full development of the high latitudes of the continent. The reindeer would be of greater service in the British possessions than with us, but the moose might be introduced throughout our northern States with very great advantage. Fully equal to the horse in weight, they are more cheaply fed; their strength is greater, and their speed is fully twice as great. Added to this, they are useful as an article of food. Domesticated, all their native qualities would be improved. They would attain larger size and finer form, as well as increased strength and speed. Their horns could be removed by the same process which would temper the ferocity of the male. On branch railroads a moose would draw a car with ease at the rate of fifteen or eighteen miles an hour, and on plank roads they might be driven with ease from twelve to fifteen. Over our Western prairies, they would fly as on the wings of the wind. They have been used in the high latitudes of Europe, and the accounts of their fleetness are almost incredible. Indeed, in one case at least, their use was forbidden by law, because criminals, once mounted upon them, were utterly beyond reach of their pursuers. It is believed that even the generation taken wild, can be rendered as docile as other domestic animals. In the more southern latitudes of our country, the elk can be used for similar purposes. The elk is smaller, but not less fleet, and though feebler for draft, would be found perfectly fitted to scour the prairies and plains of the south-west.

The buffalo, which is disappearing before the march of civilization, is more profitable for beef than the ox, more powerful for draft, and travels at greater speed. The milk of the female yields a larger proportion of cream. The skin is of equal value, and the hair can be woven into coarse fabrics. The process of introducing this animal into use has already commenced. They are domesticated in considerable numbers in Kentucky and Missouri, and can be used in every latitude from our northern to our southern frontier. The Rocky Mountain sheep furnishes no wool, but is valuable for its mutton, which is regarded as superior to any other which is known. This animal is very large, the best specimens weighing from three hundred to four hundred pounds. Domesticated, its size would be increased, and its quality improved. The antelope is much smaller, and would be valuable for the same use—as an article of food only.

The Rocky Mountain goat, whose home is in the clouds, furnishes wool, of more excellent quality than the finest cashmere,—a fact sufficient of itself to justify every exertion to bring it into use.

All these animals (besides varieties of the deer species, which we have not named) belong to the undeveloped resources of our country. They wait, as blessings of Divine Providence, to be appropriated and used by man. That the suggestions of science will in time be reduced to experiment and success, does not admit of doubt. Attention cannot be called to such a subject in vain. We need an Agricultural Bureau at Washington, and appropriations by the general government to enable it to perform just such services as are here named. Such services are for the common benefit, for the common wealth and comfort, and would command common concurrence. It is time that farmers demanded of the government an interest in their affairs, and that the government should reduce to success experiments which are too large for individual enterprise.

In this connexion, we are reminded of the attempt twice made, during the late session of Congress, (whether successfully or not, we do not now know,) to provide for the introduction of camels upon the plains of the West. The first proposition was to introduce them for mail service, the last for army transportation. Experiments have been made by private companies heretofore, but the experiments have failed, for the best possible reason. The wrong camel has been imported, the camel of Southern regions, instead of that which flourishes among the plains and mountains of Chinese Tartary and Thibet. The reader who is familiar only with the camel which travels over the deserts of Arabia and Africa, is astonished when reading such a book as the travels of Huc and Gabet in Chinese Tartary and Thibet, to find accounts of camels pursuing their journey amid snows and freezing sleet. The solution is, that he is introduced to another animal,—with two humps, more powerful as a beast of burden, and capable of sterner endurance. This camel (the Bactrian) will carry from eight hundred to one thousand pounds, fifty miles per day, for any length of time, and will go several days without food or water. How perfectly is such "a ship of the desert" adapted to use in New Mexico, Utah and California, and over the long distances which lead to those territories. Indeed those who are familiar with the region lying between our south-western States and the Pacific cannot fail to know that such an animal is indispensable to its development. A patient trial, with a liberal expenditure, we believe is all that is necessary to ensure the success of such an experiment.—*Watchman and Reflector.*

From The Annual of Scientific Discovery.
Progress of Science in 1851.

(Continued from page 23.)

NEW BRICK-MACHINE.

A new brick-machine, invented and patented by Woodworth and Mower, of Boston, is now in successful operation, manufacturing the

brick from dry clay, near that city. The machine is of iron, simple, compact, and massive, weighing seventeen tons. It works with great steadiness and precision, and turns out *three thousand bricks per hour.* The machine and the clay-pulverizer are operated by a steam-engine of twenty horse-power. The clay is first dried, then ground, by passing between heavy rollers, then screened or sifted, and passed into the machine in a uniform state, where it is subjected to the immense power of the machine, and a beautiful, perfect face-brick is produced, almost as smooth and dense as polished marble. The bricks are taken from the machine and immediately set in the kilns ready for burning, thereby obviating the necessity of spreading on the yard to dry before burning, as well as injury or loss from wet weather. By this process, a superior face-brick can be produced, *at less expense,* than the coarsest common brick by the old process.—*Boston Journal.*

CHEAPNESS OF AMERICAN CLOCKS.

To such perfection has the manufacture of clocks been carried in Connecticut, that time-pieces, warranted to keep good reckoning, are sold for sixty cents, at wholesale, and one dollar, retail. The works are all of brass, made by machinery. At the manufactory of Mr. Jerome, New Haven, \$00 per day of these articles can be produced. Wooden clocks, but comparatively few years since, sold for ten to twelve dollars.

DAGUERRETYPES OF THE SUN AND MOON.

During the past season, Mr. J. A. Whipple, of Boston, aided by Mr. Bond, of the Cambridge Observatory, has succeeded in taking several large and beautiful daguerreotype likenesses of the moon, as seen by a high power, under the great equatorial of the Observatory. We have rarely seen anything in the range of the daguerreotype art of so great beauty, delicacy, and perfectness, as the pictures referred to. The inequalities and striking peculiarities of the moon's surface are brought out with such distinctness, that the various mountain ranges, highlands, and isolated peaks are at once recognized. Crater-formed depressions in some of the mountains may be also seen. The views represent the moon at quarter and half-quarter, and are from three to four inches in length. Mr. Whipple, with the aid of Mr. Bond, succeeded in daguerreotyping the solar eclipse of July, in its various stages; and also the sun's disk, with the various spots which appeared upon its surface in the spring of 1851. Several of these daguerreotypes were exhibited at the American and British Associations, and also at the Great Industrial Exhibition, where a medal was awarded to Mr. Whipple.—*Editor.*

(To be continued.)

THE FRIEND.

TENTH MONTH 9, 1852.

Errata.—In the article on "The Bank of England," in our last number, a typographical error occurs in the ninth line from the end,

instead of £19,647,512, it should be £39,647,512.

Until recent time, we have always been accustomed to look upon China, and Chiamen, as something comparatively unknown and unapproachable. The peculiar policy of the Empire, excluding all strangers or "outside barbarians" as they termed them, from travelling or remaining among them, and the customs of the people, shutting them out from any communication with the rest of the world, from mingling in the stirring scenes presented by the civilized portion of the earth, while it kept them an isolated, ignorant, and ludicrously self-conceited people, prevented the most industrious inquirers from becoming fully acquainted with their laws and habits, and threw around their social and political institutions, the charm of secrecy and mystery. But by the loss and suffering inflicted in the pre-eminent wicked war waged against them by Great Britain, they were forced to relax the restrictions against foreigners, maintained for so many centuries, to throw open several of their seaport towns for their residence and trading, and to permit them under certain conditions to penetrate to the interior of the country, and observe its condition and resources. Still the remote situation of China from Western Europe and America, seemed an adequate impediment to any speedy commingling of its inhabitants with the citizens of those countries; and there appeared little probability that anything would occur in the course of the present century, that would break up the habits and prejudices of the Chinese so effectually, as to induce them to undertake the protracted voyage necessary to reach the shores of the Pacific opposite to their own. This, however, as we remarked in our last number, when speaking of the discovery of gold in California, has actually taken place; the thirst for gain, stimulated by visions of exhaustless beds of precious metal, has proved too strong for even the exclusiveness and the conceit of the "Celestials," and having broken the ice, the first adventurers sent back a report of success that appears to have spread widely among the millions who can scarcely obtain a miserable subsistence in their native land, the desire to emigrate; so that China bids fair to be more numerously represented in our remote south-western State, than any other nation not located on this continent.

From a late paper we take the following:

"*Chinese.*—Official statistics show that up to Aug. 6th, 37,053 Chinese have arrived in California, of whom only 22 are females. It is estimated that during the remainder of the present year, 30,000 will arrive from China, and allowing 500 for the number of deaths, the total estimated number of Chinese in the State at the close of the year, will be 46,558. A late San Francisco paper says:

"Of those already here, at least four-fifths are in the southern mines, a large number being in Calaveras county. They work together, of course, and have constructed quite a number of villages, some of which contain from one to two thousand souls. Like the pilgrim fathers of New England, they name most of their towns after those they have left behind them in the Celestial Empire.

"The bulk of the immigration shown above, has reached us from Canton River and vicinity. By late

advice, we learn that the California fever had just reached Shanghai and the north, and that section of the Celestial Empire is destined to break loose for California.

"The news of the Chinese difficulties in the mines has reached China, and we learn from there that it has had no abating effect whatever on the emigration fever. Thirty vessels are now on the Pacific, destined for this port, with loads of Chinamen on board."

These immigrants are represented by all who have had an opportunity of observing them, to be almost universally, sober, industrious, and economical; and so great has been their success, probably owing to these very traits, that it has aroused the envy or jealousy of the native Americans, and incredible as we at first thought it to be, the Governor of California has, by some means, been induced to issue a proclamation, the gist of which is, that though the United States are open for the reception of people from all nations, yet our institutions will not admit of the immigration of Chinamen into California, and that there are many reasons why they should not be tolerated to work in the mines.

We cannot but regard the whole argument of Governor Bigler as sophistical and anti-republican in the extreme. He has been promptly replied to by four of the Chinese, writing on behalf of the whole, and it is seldom that a more thorough and temperate refutation of misrepresented facts and unsound reasoning is met with. If it may be considered as indicative of the mental capacity and acquirement of those immigrants generally, they certainly will constitute a very intelligent portion of the labouring population. The residence in this country, though but for a limited time, of so large a number of the subjects of the Chinese Empire, who on their return home, will spread a knowledge of our country, its population and its free institutions, must produce a marked influence on the policy of that people, and probably will do more in a few years to open and promote a free interchange of the productions of the respective countries, and a liberal intercourse between the governments, than all the interchange of diplomatic courtesies or treaties could have effected in a century.

RECORD OF MARRIAGES, BIRTHS, AND DEATHS.

The importance of keeping a complete registry of births, deaths, and marriages, is becoming so generally felt, as to induce some of the States to resort to legislative enactments in order to enforce its proper observance. The Society of Friends, as its peculiar policy would indicate, has always been solicitous respecting a complete fulfillment of this duty by its members, and hence the annual inquiry sent down to the subordinate meetings, "Whether due care is taken to keep a regular record of births and deaths?" and the appointment in each Monthly Meeting, of a Recorder of marriage certificates. During the last session of the Legislature of Pennsylvania, an Act was passed to provide for a complete registration throughout the State of all Marriages, Births, and Deaths; which, though we think it falls far short of all that is required, is nevertheless a good beginning, and will, we doubt not, if

properly followed up, be productive of great benefit to the Commonwealth at large, and to the citizens individually. As one of its provisions imposes a duty on the Clerks or Recorders of the respective Monthly Meetings of Friends in this State, we publish below the Section containing it.

The preamble to the Act is as follows:

"Whereas, from the death of witnesses, and from other causes, it has often been found difficult to prove the marriage, birth, or death, of persons, whereby the rights of many have been sacrificed, and great wrongs have been done:

"And whereas, important truths deeply affecting the physical welfare of mankind are to be found in the number of marriages, births or deaths, that during a term of years may be contracted, or may occur within the limits of an extensive commonwealth, therefore, Be it enacted, &c."

The following is the section alluded to.

"Sec. 2d. It shall be the duty of every clergyman, elderman, justice of the peace, clerk or keeper of the records of the religious Society of Friends, and of every other person or society, by or before whom any marriage may hereafter be solemnized, or contracted, to make at once a record of the same in a book, to be kept for the purpose, and within the space of thirty days after such marriage, to return the same in the form of a certificate, duly signed by the person so certifying, to the register of the county in which such marriage shall have been solemnized or contracted, which said record and certificate shall set forth as far as the same can be ascertained, the full name of the husband, his occupation, and the name of his place of birth and residence, the full name of the wife, previously to the said marriage, the names of the parents of said husband, and the parents of said wife; also the colour of the parties, and the time and place and ceremony, where and by whom such marriage was contracted, and if pronounced by any clergyman, or other person as aforesaid; the place of residence of such person."

RECEIPTS.

Received from M. Fell, O, \$2, vol. 26; from C. Bracken, agent, for D. Conrow, \$4, vols. 24 and 25; from S. Russel, \$2, vol. 26; from Rachel Hoag, \$2, vol. 26; from D. Stanton, agent, O, for P. Sears, and M. Hall, \$2 each, vol. 25; from Geo. M. Eddy, agent, for himself, Job Eddy, M. Gifford, S. Smith, F. Taber, and F. Taber, Jr., \$2 each, vol. 26; from Chas. Perry, agent, for John Foster, E. Foster, W. Foster, and Ruth Foster, \$2 each, vol. 26; from Jos. Battey, agent, for himself, and M. Huntington, T. Twining, A. Smith, and W. O. Tyler, \$2 each, vol. 26; from A. Garrettson, agent, for John Doudna, \$2, vol. 26.

Adelphi Schools for Coloured Children.

"The Association of Friends for the Instruction of Poor Children," some time since increased their expenses, by enlarging the accommodations in the Girls' School, and employing additional help, to enable them to receive the increased number of applicants. Since then, there has been a considerable reduction in their income, owing to circumstances entirely beyond their control; causing a deficiency in their funds for the current year. The Managers feel obliged to call upon Friends who are blessed with ample means to offer them an opportunity to contribute their mite to replenish the empty treasury of the Association, and obviate the very unpleasant necessity that might otherwise devolve on them, to close or reduce the scholars and assistance in one of these interesting schools for poor coloured children. The following Friends are appointed a committee to solicit and re-

ceive donations, viz.: Israel H. Johnson, Joe Cadbury, Charles J. Allen, and John M. Whitall. Funds may be sent direct to Richard Richardson, Treasurer, No. 1444 Arch street.

Philad., Tenth month 4th, 1852.

Whiteland Boarding-School for Girls.

A few more scholars are desired for the Winter Term, to commence the 2nd of Eleventh month next. Those inclining to send, are requested to make early application to

YARDEY WARNER,

Warren Tavern P. O., Chester Co. Pa.

Ninth month 23d, 1852.

Wanted also a young woman, to assist in teaching. Apply as above.

Friends' Boarding-School at West-town.

The Winter Session of Friends' Boarding-School at West-town, will commence on Second-day, the 1st of the Eleventh month.

Parents and others intending to send children to the School, will please make early application to Joseph Snowdon, Superintendent at the School, or Joseph Scattergood, Treasurer, No. 84 Mulberry street, Philadelphia.

Stages will leave Friends' Bookstore, at No. 84 Mulberry street, on Second-day, the 1st, and Third-day, the 2nd of the Eleventh month, at 12 o'clock, a. The baggage wagon will leave the same place on Third-day morning, at 8 o'clock.

It is very desirable that the children should be taken or sent to the School punctually, on the days designated.

Philad., Ninth mo. 21st, 1852.

WANTED

To commence at the opening of the Winter Session, a Teacher for the Girls' Primary School, at West-town Boarding-school. Apply to Hannah Rhoads, Marple, Delaware county, Pa.; Beulah H. Nicholson, Haddonfield, N. J.; Sidney Coates, No. 380 Arch street, Philadelphia.

MARRIED, on Fifth-day, the 30th ult., at Friends' meeting-house, Mulberry street, John WOOLMAN, and SARAH G., daughter of Nathan Wright, all of this city.

DIED, at Troy, New York, at the residence of her son-in-law, William Brown, on the 26th of Fourth month, 1852, SARAH WOOD, in the 66th year of her age; an esteemed member and overseer of New Hartford Monthly Meeting.

—, in Waynesville, Warren county, Ohio, at the residence of his son, on the 24th of Eighth month last, of dysentery, after a short and painful illness, EDWARD BURSON, formerly of Stroudsburg, Monroe county, Pa., in his 73rd year.

—, at the residence of his son, RANCOON, N. J., on the 20th ult., SAMUEL WILKS, a beloved elder of Darlington Monthly Meeting, in the 88th year of his age.

—, at West Chester, Pa., on the 29th ult., in the 75th year of her age, MARGARET MORTON, relict of the late John Morton, Jr., an esteemed member and elder of Wilmington Monthly Meeting, Delaware.

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For "The Friend."

JOHN KITTO,

OR THE MAN WHO LOST ONE OF HIS SENSES.

(Continued from page 26.)

John Kitto slowly recovered his strength, but not his hearing. The physicians were unable to find out to what part of the organs of hearing injury had been done, and he suffered much whilst they were attempting in many ways to benefit him. He says, "They poured into my tortured ears various infusions, hot and cold; they bled me, they blistered me, leeches me, physicked me; and at last, they put a watch between my teeth, and on finding that I was unable to distinguish the ticking, they gave it up as a bad case, and left me to my fate."

"It was some time before I could leave my bed, and much longer before I could quit my chamber. During this time I had no resource but reading; and the long and uninterrupted spell at it which I had now, went far to fix the habit of my future life."

"When my health was restored, I was no longer required to resume my former labours, and it is now clear to me, that I was considered to have been rendered useless by my affliction. I had thus much leisure thrown upon my hands; and from the mere promptings of my inclinations, without any distinct views or purposes, I made the best use of this leisure which my means and opportunities allowed, by storing my mind with every kind of book knowledge to which I could get access. I was thus, in the natural providence of God, led into the only course by which, it seems, I could come out of that condition of *uselessness* to which I had been, even in the opinion of those that loved me, consigned. Very cheerless was the lot that seemed then to lie before me. Had I not already become an incubance which only love could bear, and which even love would not be able to bear always? Did it not appear as if at the feast of life no place was left for me? And did it not seem even more than could be expected that, by some humble employment, I might be just able to relieve others from the burden of my support?

"For many years I had no views towards literature beyond the instruction and solace of my own mind; and under these views, and in the absence of other mental stimulants, the pursuit of it eventually became a passion which devoured all others. I take no merit for the industry and application with which I pursued this object—none for the ingenious contrivances by which I sought to shorten the hours of needful rest, that I might have the more time for making myself acquainted with the minds of other men. The reward was great and immediate; and I was only preferring the gratification which seemed to be the highest. Nevertheless, now that I am getting old in experiences, if not in years, it does sometimes move me to look back upon that poor, deaf boy, in his utter loneliness, devoting himself to objects in which none around him could even sympathize, and to pursuits which none could even understand. The eagerness with which he sought books, and the devoted attention with which he read them, was simply an unaccountable fancy in their view; and the hours which he strove to gain for writing that which was destined for no other eyes but his own, was no more than an innocent folly, good for keeping him quiet and out of harm's way, but of no possible use on earth. This want of the encouragement which sympathy and appreciation give, and which cultivated friends are so anxious to bestow on the studious application of their young people, I now count among the sorest trials of that day; and it serves me now as a measure for the intensity of my devotion to such objects, that I felt so much encouragement within, as not to need or care much for the sympathies and encouragements which are, in ordinary circumstances, held of so much importance. I undervalue them not; on the contrary, an undefinable craving was often felt for sympathy and appreciation in pursuits so dear to me; but to want this was one of the disqualifications of my condition—quite as much so as my deafness itself; and in the same degree in which I submitted to my deafness, as a dispensation of Providence towards me, did I submit to this as its necessary consequence. It was, however, one of the peculiarities of my condition, that I was then, as I ever have been, too much *shut up*. The shyness and reserve which the deaf usually exhibit, gave increased effect to the physical disqualification; and precluded me from seeking, and kept me from incidentally finding, *beyond* the narrow sphere in which I moved, the sympathies which were not found *in it*. As time passed, my mind became filled with ideas and sentiments, and with various knowledges of things new and old, all of which were as the things of another world to those among whom my

lot was cast. The conviction of this increased my isolation; and eventually all my human interests were concentrated on these points,—to get books, and, as they were mostly borrowed, to preserve the most valuable parts in their contents, either by extracts, or by a distinct intention to impress them on the memory. When I went forth, I counted the hours till I might return to the only pursuits in which I could take interest; and when free to return, how swiftly I flew to immerse myself in that little sanctuary, which I had been permitted to appropriate, in one of those rare nooks only afforded by such old Elizabethan houses as that in which my relatives then abode.

"There was a time—by far the most dreary in that portion of my career—when an employment was found for me, to which I proceeded about six o'clock in the morning, and from which I returned not till about ten at night. I murmured not at this; for I knew that life had grosser duties than those to which I would gladly have devoted all my hours; and I dreamed not that a life of literary occupations might be within the reach of my hopes. This was, however, a terrible time for me, as it left me so little leisure for what had become my sole enjoyment, if not my sole good. I submitted; I acquiesced; I tried hard to be happy;—but it would not do; my heart gave way, notwithstanding my manful struggles to keep it up, and I was very thoroughly miserable. Twelve hours I could have borne. I have tried it; and know that the leisure which twelve hours might have left would have satisfied me; but sixteen hours, and often eighteen, out of the twenty-four, was more than I could bear. To come home weary and sleepy, and then to have only for mental sustenance the moments which by self-imposed tortures could be torn from needful rest, was a sore trial; and now that I look back upon this time, the amount of study which I did, under these circumstances, contrive to get through, amazes and confounds me, notwithstanding that my habits of application remain to this day strong and vigorous. * * *

"In the state to which I have thus referred, I suffered much wrong; and the fact that, young as I was, my pen became the instrument of redressing that wrong, and of ameliorating the more afflictive part of my condition, was among the first circumstances which revealed to me the secret of the strength which I had unknown to myself, acquired. The flood of light which then broke in upon me, not only gave distinctness of purpose to what had been before little more than dark and uncertain gropings; but also, from that time, the motive to my exertions became more mixed than it had been. My ardour and perseve-

ance were not lessened, and the pure love of knowledge, for its own sake, would still have carried me on; but other influences—the influences which supply the impulse to most human pursuits—*did* supervene, and gave the sanction of the judgment to the course which the instincts of mental necessity had previously dictated.

"I had in fact, learned the secret, that knowledge is power; and if, as is said, all power is sweet; thus surely, that power which knowledge gives, is of all others the sweetest. And not only was it power, but safety. It had already procured for me redress of wrongs which seemed likely to crush my spirit; and thus bestowed upon me the gratifying, I had almost said proud, consciousness, of having secured a means of defence against that state of utter helplessness and dependence upon others, which had seemed to be my lot in life."

(To be continued.)

From The Annual of Scientific Discovery.
Progress of Science in 1851.

(Continued from page 31.)

WYLD'S MODEL OF THE EARTH.

A bold and curious attempt to impart geographical knowledge to the million was made, during the past year, in London, by Mr. James Wyld, geographer to the Queen, by the construction of an immense globe, or model of the earth, executed on the most gigantic scale, and with the most scrupulous regard to geographical accuracy. This colossal figure of the earth is modelled on a scale of ten geographical miles to one inch horizontal, or six inches to a degree, and it is one mile to an inch vertical, while the diameter is no less than sixty feet. The circumference of the model is one hundred and eighty-eight feet, and the extent of surface ten thousand feet. It is made up of some thousands of raised blocks or castings in plaster, from the original models, of mountain and valley, sea and river, in clay, the fitting of which has been one of the principal difficulties which the constructor has had to encounter. Recollecting that only a limited portion of a sphere can meet the eye at once, it occurred to Mr. Wyld that, by figuring the earth's surface on the interior instead of the exterior of his globe, the observer would be enabled to embrace the distribution of land and water, with the physical features of the globe, at one view; and in this he has succeeded; while, from the great size, the examiner of detail is hardly aware that he is gazing on a concavity. It was at first intended that the great globe should form part of the contents of the Exhibition building, but as the plan developed itself more completely, it was found impossible to place a model of the intended magnitude therein, and a site was sought for the erection of a building expressly fitted to receive it. An appropriate edifice was, therefore, erected on Leicester-square, in which the model is exhibited. The entrance is under a Grecian portico into a vestibule, whence the visitor is introduced to a circular corridor round the exterior of the globe. This corridor is very appropriately decorated, and

is embellished with maps of different countries; but, to obtain a view of the earth, the visitor must pass through the crust of the globe. An entrance is effected through the Antarctic sea, which leads him to four tiers of galleries, rising one above the other, to the top of the building. The great panorama or map of the world is here spread out before him, and the effect is extremely striking and beautiful. The best idea that can be given of the design is, to conceive a gigantic hollow globe, with all the mountains, rivers, elevations, and depressions in relief, and then to suppose this globe turned inside out, and the spectator standing in the centre of the interior.

Upon first entering, this view is limited to the southernmost parts of Africa and America, magnified, in comparison with the delineations of ordinary globes, to proportions almost beyond recognition. A staircase conducts to a zone where the central parts of these vast continents are seen broadly expanded, and exhibiting the diversities of mountains and valleys in bold relief, and of deserts and verdant plains, oceans, lakes and rivers, represented as they might be supposed to appear when seen from a great elevation. At the next ascent the spectator is placed on the equinoctial line; a gallery above corresponds in position with the tropic of Cancer, and a still higher zone places in sight the whole of Europe, and most of the civilized countries of the globe. The higher the ascent the more interesting and more extended the view; and, by the time the spectator has arrived at the highest zone, he becomes accustomed to the concave form, which, at first, is rather perplexing, as the exterior surface of the globe is seen from the interior. There is no writing on the model; the land is of a natural a tint as possible to represent the temperature of the various zones, and the sea is coloured blue. The earth's form, as a whole, is shown; its general aspect, the relative quantity and positions of its several parts, the bearing of its hills, the flow of its great waters, and the seats of its rich dales and barren wastes. The volcanoes are distinguished by their fiery red tint; and those mountains within the range of perpetual snow are vividly represented in the frosty, glittering garments with which nature clothes herself in these ice-bound regions. The relative heights of the several mountains are given, and the course of the rivers may be distinctly traced. The top of the globe is made the north pole, and the bottom the south, without any regard being paid as to what is known as the inclination of the ecliptic. The circular corridor, which surrounds the lower part of the globe, is tastefully hung with maps and charts of a most valuable description, and the walls and pillars decorated in arabesque painting, being exact copies from some of the ornamental work in the Alhambra.

(To be continued.)

To regulate the outward carriage, without the living principle of an enlightened and sanctified conscience within, is to build without a foundation. This is the thing God eyes most—He looks through the surface of men's actions to the bottom, follows them into their

source, examines from what motives and reasons they flow. He sees not only the handle of the dial, but all the weights and wheels of the clock that are the cause of its motion, and accordingly judges both men and their actions to be good or evil, as the inward frame and secret motions of the heart are.—*Dishop Leighton.*

From the National Intelligencer.

THE EMPIRE OF JAPAN.

Messrs. Gales & Seaton.—As anything which relates to Japan at the present time may be interesting, I send you the following concise sketch of that kingdom. It is called by the natives Nippon, and was founded about six hundred and sixty-five years before Christ, by Simma. From him to Simzakin there appears to have been sixty-one Emperors. After this period, in the year 1142, a change took place. From this time a double chronology commences, including the reigns of the Dearios and Cubos. The Dearios were military officers, and at one period completely usurped the power of the Emperors; but a General by the name of Jeretimo being crowned, succeeded in depriving the Dearios of all military power. At the present time the kingdom of Japan is governed by an Emperor with full military powers, a Deario with full civil powers, and a Cubo, or prime minister, who has authority over certain cities, their Parliament, &c.

The kingdom of Japan consists of three large and thirty or forty smaller islands, situated off the coast of China. The largest of these islands is Nippon, the next Jesso. On the island of Bungo, south-west of Tonsa, is the city of Nangaschi, and near that city is the little artificial island Disua, on which a Dutch factory is built.

Jeddo, or Yeddo, the capital of the empire, is situated in the midst of a fine plain, in the province of Musace. It is built in the form of a crescent, and intersected in almost every street by canals, their banks being planted with rows of beautiful trees. The city is not surrounded, as most Eastern cities are, by a wall, but has a strong castle to defend it. The river Tongw waters it, and supplies the castle ditch; and, being divided into five streams, has a bridge over each. The public buildings are on a magnificent scale. The imperial palace is formed by three cinctures, or circular piles of buildings, and enclosing many streets, courts, apartments, pavilions, guard-houses, gates, draw-bridges, gardens, canals, &c. In it resides the emperor and his family, the royal demities, tributary princes and their retinues, the ministers of State, many other officers of Government, and a strong garrison. The walls of this magnificent palace are built of freestone, without cement, and the stoncs prodigiously large. The whole pile was originally covered with gilt tiles, which gave it a very grand and beautiful appearance. Many of the stately apartments are formed and altered at pleasure, by movable screens. The principal apartments are the Hall of Attendance, the Council Chamber, Hall of a Thousand Mats, &c.

The city is under the rule of two Governments, who rule a year each.

The next largest city is Meaco. It is also a royal city, and is situated on a lake near the middle of the Island of Nippon, and surrounded by mountains, which give a remarkable and delightful prospect to the whole; and the circumjacent country between the city and the mountains is covered with temples, sepulchres, &c., &c., and is embellished with a variety of orchards, groves, cascades and purling streams. Three considerable rivers water this fertile plain, and unite their streams in the centre of the city, where a magnificent stone bridge facilitates the communication between the different parts of the city. A strong castle defends the town; it is six hundred yards in length, has a tower in the centre, and is surrounded by two ditches, the one dry, the other full of water. This splendid city is twenty miles long, and nine wide, within the suburbs, which are as well populated as the city. The number of the inhabitants of the city proper is supposed to be 529,000. The universities, colleges, temples, &c., are almost incredible in number and magnificence. It contains twelve capital or principal streets, in the centre of which are the royal palaces, superbly built of marble, and adorned with gardens, orchards, pavilions, terraces, groves, &c.

The next principal town is Ozaco. It is deemed the chief seaport, is very populous, and has an army of 80,000 men always ready at the disposal and command of the Emperor. It is near fifteen miles in circumference.

The city of Nangascke is the Japanese naval depot: but as they have not yet found any use for a navy, their vessels are only in the rough material, and stored away for emergencies.

The kokansa or prison is here. The name means in the Japanese, hell; it has one hundred dungeons and cages. The history of these few cities gives a fair outline of the whole empire. Their private dwellings are small but neat, and ornamented with small gardens; in this they excel, as they are the very best of horticulturists. A few feet of ground are turned to the best advantage, as the Japanese understand perfectly the art of dwarfing plants, trees, fruits, and flowers. They use neither tables, bedsteads, nor chairs; but sit, eat, and sleep, like most Eastern nations, on mats.

Almost the first accomplishment learned by them is the art and grace of suicide; the child in the nursery stabs itself with its finger or stick, and falls back in imitative death; the lover cuts out his intestines before his obdurate mistress, and the latter pours out her heart's blood in the face of her faithless lover; the criminal executes himself; and, in fact, the whole nation, from early youth, revels in the luxury of suicide.

Their trade is, at present, under great restrictions, as they only trade with the Chinese and Dutch. The latter have always fostered, cherished, and increased the prejudices of the Japanese against all other nations, particularly the French, English and Portuguese.

The mechanics and manufacturers in Japan

excel in their different branches, and are even far superior to the Chinese. Their silks and cottons are excellent, and their Japan-ware and porcelain, unequalled. Their exports are raw and manufactured silks, iron, steel, artificial metals, furs, teas, finer than the Chinese, Japan-ware, gold, silver, copper, gums, medicinal herbs, roots, diamonds, pearls, coral, shells, ambergris, &c. Whatever goods the Japanese want, they pay for in gold and silver.

The Japanese worship the principal two gods, Xaca and Amida. At Meaco there is a stately temple, built to one of these gods; it is of freestone, as large as St. Paul's, with an arched roof, supported by heavy pillars, in which stands an idol of copper, which reaches as high as the roof; and, according to a description given by Sir Thomas Herbert, his chair is seventy feet high and eighty feet long; the head is big enough to hold fifteen men, and the thumb forty inches in circumference. There is another statue called after the god Dabio, made of copper, twenty-two feet high, in a sitting posture. This shows that the Japanese understand the art of working in bronze, and they are far ahead of Christian nations in this particular. They allow polygamy, and they often strangle their female children, but never the males. The nobility extract the two front teeth, and supply them with two of gold.

The principal rivers are the Ujingava and Askagava—the former so rapid and wide that a bridge cannot be built over it; the latter remarkable for its depth and perpetual fluctuations. The chief lake, called Citz, is 100 miles long and 21 wide. A large valley exists in the interior, filled with carbonic gas, and called the Valley of the Upas. It is covered with the skeletons of numerous wild and tame beasts and birds. The Emperor, it is said, often sent criminals to the valley to bring away a precious gem of inestimable value, and the bones of the men also written its deadly sides.

Acidulated lakes and thermal springs are common throughout several of the islands.

Their great source of opulence are their mines of gold and silver, but they have no antimony, calamine, sal ammoniac, borax, or cinchubar, (quicksilver). These articles are in demand, and bring a high price. Birds and every kind of duck and poultry are plenty; camphor trees are abundant, and the cedars are the finest in the world. Few countries open so fair a field as the islands of Japan for botanical and geological research. It is not necessary here to enter into a detailed statistical account of the commerce of Japan. A direct trade to that Empire would increase the commerce of this country about \$200,000,000 annually, if not more.

It has always been in contemplation with this country to make an effort to open a direct trade with Japan. Commodore Porter, as far back as 1815, addressed a letter to Mr. Monroe on the subject. It was intended to fit out a frigate and two sloops of war, and place them under his command, but subsequent events prevented the consummation of this design, but it has been revived from time to

time, without being carried out. But a few years ago the undersigned drew the attention of Hon. J. Y. Mason to the subject, by the recommendation of a steam line to China, with a view of incidental commercial intercourse, and finally direct trade with Japan. It would require but small efforts to accomplish commercial intercourse with so shrewd a people as the Japanese, who are alive to commercial feelings. A steam line direct from New York to the Isthmus being already in existence, it is an easy matter to continue it to the Gallipagos, which islands abound in coal; thence to the Marquesas, and on to Shanghai or Jeddo. W. D. PORTER.

For "The Friend."

TRANQUILITY OF MIND.

Our happiness here depends more upon a tranquil mind than many are apt to imagine. Persons may apparently be surrounded by every source of enjoyment which falls to the lot of man, and yet realize very little true comfort or satisfaction, in consequence of irregular and unrestrained cogitations. A serene mind very much depends upon a proper regulation of our thoughts and reflections. It must be unclouded by the prevalence of wrong dispositions, which have a tendency to obscure the sun of righteousness, and produce a blighting and dwarfish effect, leaving it as in a cold and frigid atmosphere.

The mind which habitually suffers itself to ruminate over past grievances, whether true or fancied, will most likely be continually chafed, and employ much time in devising some redress or some form of retort at the like expected occurrences; while the disposition from the entertainment of such feelings, is unavoidably sullied; and the temper becoming soured, is a misery to its possessor, and a burthen on society; indeed, an individual of this stamp, becomes as a bundle of thorns in a neighbourhood, which every one dislikes to touch, and that all would gladly step aside to avoid.

How few there are who, if they would ingenuously consider their own transgressions and want of due consideration, at times, for the feelings of others, but have cause weightily to ponder this truth uttered by our Divine Master, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. vi. 15.) Here an individual learns to contemplate his fellow probationer, as his equal, and to see the necessity of striving for that blessed ability, through Divine Grace, to pray for them who despitefully use us and persecute us. As there continues an ardent concern to nip every resentful feeling in the bud, and to bear a testimony against the transgressing and persecuting nature only, as ability is afforded, there is nothing to fear. For all may rest assured that there is One who looks at the heart, and not only weighs the actions, but the motives and purposes of men; whose justice is infinite, and who can reward every one exactly according to his works; no artifice can balk his righteous retributions. So that it is wise in man, to keep an eye single to the truth, to righteous-

ness in every particular; and to desire a right qualification to perform the blessed will of Him, who has perfect and immediate control of our happiness or misery, our prosperity or adversity, and who alone can rebuke the tempestuous waves of affliction and perturbation of mind, and produce a holy calm.

As the mind is permitted to feed on the recollection of past grievances, and to entertain a revengeful feeling; the disposition will partake of the nature of the food, and grow stronger and more unmanageable to its possessor, till it actually binds him in abject servitude, and tyrannizes over him with the most unrelenting severity. But what a blessed freedom those experience who are made free by the holy and quickening influence of our blessed Redeemer; when self is dethroned, the man of sin bound, and the thoughts and the disposition are circumscribed by the Holy Spirit within us; and every cloud that veiled the Sun of righteousness from the heart, is removed, so that it is warmed and invigorated for the production of good and acceptable fruit. Then only can the disposition be renovated, the mind tranquillized, and a walking forth in the glorious liberty of the cross of Christ be experienced, continually breathing the angelic desire unrestricted and without reserve: "Glory to God in the highest, and on earth peace, good will towards men."

State of New York.

For "The Friend."

Penn on the Offices of the Light and Grace.

(Continued from page 21.)

In his further elucidation of the offices of the Light and Spirit of Christ in man's regeneration, William Penn says:

"It is called *Light*, because of that discovery it makes, and sure evidence it gives, of God's mind and man's duty and ways. It is also called *Spirit*, because of the life and sense it begets in the soul, of its condition. It quickens man that was dead in sins and transgresses; for sin hardens the heart, as well as darkens the understanding. By its spiritual efficacy, it makes the heart sensible, soft and tender, so that the least sin is felt as well as discerned. Not an evil thought passes, or a temptation to it, but an antipathy shows itself; and 'get thee behind me, Satan,' is the determined sentence of the enlivened soul. It is of this Spirit the apostle speaks to the Corinthians; that it searches the deep things of God, and without which man cannot discern spiritual things. He gives a reason for it grounded on his own experience, the just authority of his confidence; because '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.'

"The natural man may talk of them, of God, his nature and attributes; of Christ, his relation, nature, and offices; of regeneration, which is the great work of the Son of God in and upon man; but alas! that is all the natural man with all his natural powers and skill is capable of; he can go no deeper; it is all hearsay and imagination. For they are a

mystery shut up close from all un sanctified hearts and heads; yea, they are all wrapt up and strongly enclosed in this holy Seed of Light and Spirit, that shines in the dark hearts of men, and through the power of that darkness they cannot comprehend it. The ground of this darkness is disobedience, which made Christ say to the Jews, 'If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.' I say the mystery, power and virtue of Christianity, is shut up in this divine Seed. And if thou, O Reader, knowest it not, but art only speculatively a Christian, open thy heart, and let it into the good ground; and thou shalt quickly find the efficacy and excellency of it in the fruits, that will spring from it. The increase will be very great, and the taste thereof sweeter than the honeycomb. 'She is the tree of life,' said the wise king, 'to all them that lay hold upon her, and happy is every one that retaineth her.' 'Her fruit is better than gold, yea, than fine gold, and her revenue than choice silver.' It was by him styled wisdom, because it made him wise; and will make every one that is taught by it; for it makes people wise to salvation by teaching them the fear of the Lord, and to depart from iniquity, and every evil way. All such are said to have a good understanding.

"The Apostle Paul called it the Grace of God, that bringeth salvation, that hath appeared unto all men—grace, because it is God's free gift, not our merit or purchase. God so loved the world, he gave his only begotten Son to save it, who was full of grace and truth; and of his fulness we receive grace for grace, in order to salvation. In which saying of the apostle, five things are to be seriously remarked, as comprehensive of the very body of our Christian divinity. First, the talent or gift, which God giveth to man, and that is his grace—the grace of God. Secondly, this Grace, talent or gift is sufficient to the end for which it is given, viz., it bringeth salvation. God bestows it for that purpose. Paul might well say so, that had tried the power and virtue of it under the greatest temptation; as God told him, his Grace was sufficient for him; so he found it to his exceeding great joy. Thirdly, the universality of God's bounty—it appears to all men more or less. It is so intended. Christ died for all, and distributes Grace to all, that all might come to the knowledge of the Truth, as it is in Jesus, and be saved. Fourthly, the way, by which the sufficiency and universality of it is demonstrated, and that is, the teaching quality and virtue of it—'teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.' This every one feels in his own bosom at times, and that of all religions, and of all nations—a just monitor, a secret reprover, and a faithful witness. Blessed are they, that give heed thereunto, and learn of it what to leave, and what to do, what to shun, and what to embrace; for it leads in the ways of righteousness, and in the midst of the paths of judgment. It is by this, God showeth man his thoughts, and what he doth require of him. This it is that man has made an adversary by his in-

quities, which he must make peace with, lest he bring him before the judge, and he cast him into prison, and he come not out, till he has paid the uttermost farthing.

"This inward teaching, reproving, exhorting light, Spirit or Grace of God, learns us two lessons, which make up the holy order of our conversion and salvation. First, what we are to deny, secondly, what we are to do. We are to deny ungodliness and worldly lusts; and it will show us what they are, both within and without; in thought, as well as in word and deed, if we will attend to it, and watch and wait upon it. And though the grosser evils, that carry the largest characters of impiety, are easily seen and observed, yet there are lusts, that lie near and sick close, that are less perceptible, and it may be are hardly by some thought evil neither—as in relation to extremes in food, apparel, furniture, discourse, converse, gain, honour, revenge, emulation, &c. And there is an ungodliness in a mystery too, which utterly mistakes and overthrow the true nature and end of religion, as well as palpable enormities; such as setting up the form above the power of godliness; human traditions above the Scripture, and opposing that to the Spirit of God, which it testifies of, and so often refers unto, &c.

"Thus we see what we are taught by the Grace to deny. Let us next consider the other part of our duty which the Grace teaches us, and that is what we are to do. 'Teaching us,' says the great apostle, 'that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.' Sobriety, that is with moderation, temperance, government of our passions, and affections. 'Let your moderation be known unto all men,' said the same apostle; his reason was pressing and unanswerable, for the Lord is at hand. So be sober, and let men see that we are so. As if he had said, be sober and moderate in thy giving, getting, conversing, in thy pains and pleasures, in thought, word, and deed, in thy whole man and life.

"Righteously, refers to our neighbour, to do as we would be done to. To defraud none, oppress none; but discharge all relations and conditions uprightly, to parents, magistrates, husband, wife, children, servants, neighbours, strangers, enemies; just weights and measures, old landmarks, and an even balance. These are well pleasing to God in all ranks and relations.

"Godly in this present world, relates chiefly to God, the faith, worship, and obedience we owe to him—obedience by a pious life; for this is the will of God, even our sanctification; without holiness none shall see him. So that to be godly is to live after God, not the world; and after his Spirit, not our flesh; but to crucify the flesh with the lusts thereof, and put on the Lord Jesus Christ; his meekness, his patience, humility, mercy, forgiveness, love, temperance and righteousness, and make no more provision for the flesh to fulfil the lusts thereof—no more be in pain, what we should eat or drink or put on, or how we may make ourselves wealthy or mighty in the earth, alter the way of the old Gentiles that knew

not God; as is the custom of almost the whole Christian world, so called, at this very day; but to seek the kingdom of God first, and deny ourselves, and watch and pray, waiting all the days of our appointed time, until our great and last change shall come.

"So that godliness is God likeness translation, renewing, yea the first resurrection, that those who attain to it, the second death shall have no power over them. This godliness with contentment is the greatest gain, and profitable in all things; the sum and substance of religion, and of all God's dispensations in the world; yea the very end of Christ's coming, and the blessed fruit of his victory over hell, death and the grave, that sin might have an end, the devil's works in man and woman be destroyed; and man made an holy temple and tabernacle for God to dwell in. This is godliness; and this godliness is the way to please God; to lay up treasure in heaven, to be fruitful in Grace, rich in faith and good works, and to lay hold on eternal life, and become heirs of an inheritance incorruptible."

(To be continued.)

For "The Friend."

WILLIAM JACKSON.

(Continuation of Thomas Scattergood and his Times.)

(Continued from page 29.)

The Society of Friends witnessed within its borders from 1823 to 1827, great dissension, growing out of the unsoundness of Elias Hicks and many of his adherents, on the one part, and of the opposition made thereto by the lovers of primitive Christianity on the other part. Elias Hicks, whilst lauding highly our early Friends, as having done much in their day to bring people away from lifeless forms and ceremonies, took the ground that there was a further work for us to do in this generation, a progression in the spirituality of things far beyond that of George Fox, Robert Barclay, and other of the worthies of that day. Reduced to plain language, it amounted to this, that as the Law and the Prophets gave place to Christianity, so Christianity itself, or at least the principles as generally understood, were to give place to a higher dispensation. The doctrine of Atonement he altogether discarded from his scheme of Redemption. The miraculous conception he sometimes denied, and sometimes admitted,—but even when admitted, his explanation of it was a practical denial of it as held by Robert Barclay and our early Friends. He classed it along with that of Isaac, and of John the Baptist, making Jesus only the Son of God, by the subsequent descent of the Holy Ghost and his uniting therewith. Thus doing away entirely with any higher claim to divinity, than any other righteous person possessed, except so far as he lived in closer obedience to the Spirit of God, or the birth of the Holy Ghost, which was conceived in him, as well as in every obedient soul.

Elias Hicks was wont to carry even the soundest principles to an extreme. In his aversion to the belief that one day of the week had more 'inherent' virtue in it than another, he would have abrogated the keeping any day

as peculiarly to be exempt from usual labour. He declares in a letter to his friend W. Poole, of Wilmington, that he considered the keeping the day set apart by the laws of the land, as "a day of rest from outward avocations and useful labour, altogether irrational." In his zeal to overthrow the outward and carnal ideas of heaven which some godly people appear to hold, he reduced heaven to a state or condition of spiritual enjoyment, to be attained and lived in whilst in the body, as well as out of it.

It is useless to follow him through the tangled web of sophistical belief, wove by human reason and self-conceit. The doctrines he held were warmly attacked, and sometimes consequences appended which he did not unite with. In his replies, he thought he saw at times openings to deny the truth of the charges made against him, because of what he deemed erroneous deductions from his words, and because he and his antagonists did not attach the same meaning to words. When they charged him with denying the Divinity of Christ, he could declare the charge a false one, because he considered that Jesus Christ, as well as every other righteous man, was a *son of God*, and had the divinity within and joined to him.

When the Separation had taken place, and Elias was removed by death, his friends collected together many of his private letters, and published them. These letters fully prove that he held and owned to those who sympathized with him, the doctrines charged against him. Not that he admitted even there, every deduction which ingenuity had made from his words, but the main and leading views wherein he differed with our early Friends and true vital Christianity, were here more openly expressed and defended.

To return to William Jackson, when in 1827, an attempt was made by the friends of Elias to throw the Yearly Meeting in confusion, by the plea of having no clerk, the representatives having failed to agree on any Friend for that service, he arose and mentioned, that he had been long an attender of Friends' meetings in this country and in Europe, and it had always been the practice for the old clerks to act until others were appointed in their places. This view was received and acted upon by the meeting, notwithstanding the violent opposition of some present. During the last sitting of that Yearly Meeting, the friends of Elias having been organizing out of doors the rudiments of a new society, the Yearly Meeting appointed a committee to go down to the subordinate meetings to strengthen them in the "due support of our salutary order and discipline." Of this committee William Jackson was one. He had also a few days before in the Yearly Meeting of Ministers and Elders, been appointed on a committee who were directed "to visit, as way may open, the several Quarterly and Preparative Meetings of Ministers and Elders, and through the strength which may be vouchsafed by the blessed Head of the Church, to extend such advice and assistance as may conduce to the health of the body, and the benefit of individual members."

Much labour fell to his share, particularly within the limits of the Western Quarterly Meeting. The time came wherein a separation took place in that Quarterly Meeting, and William had the affliction to perceive many of his relatives, and those he had loved, go from the Society. The particulars of the Separation will no doubt some day be given to the public, but it would extend this sketch too much even to go into the details of it within the limits of William Jackson's own Quarterly Meeting. One incident we will mention.

In the early part of 1828, two Hicksite female preachers came to the meeting at Westgrove, where at that time Friends and Hicksites still met together. One of these women had long stood as an acknowledged minister, the other was of a more recent appearance, and had probably never been deemed of much growth by William. Soon after the meeting gathered, these women commenced speaking, and by alternately rising or kneeling, they occupied nearly all the time the meeting held. The discourses were evidently intended to lead the Friends assembled to appreciate the beauty of the new doctrines. About the time when William Jackson thought the meeting ought to close, he spoke out, but being very feeble, without rising from his seat, to this effect. "I have been reminded of a great storm of wind, which passed through this neighbourhood not long since, and which did a great deal of damage to my neighbours' timber, as well as to some of my own. After the storm was over, I took a walk out to my woods, to see the cause why so many large trees had been blown up. I examined a good many of them, and found them *unsound and defective at the root*. I walked on, till at last I came to a large white oak. It *appeared sound*, but on minute examination, I found it lacked *depth of root*."

William after this apt and striking illustration, changed his mode of speech, and, as it were, addressing the two women who had been giving them so much counsel and exhortation, said, "Now, I think, before people undertake to direct others how to get out of the woods, they had better first get out themselves, lest they should get tangled in the *brush*." As he said these words, he closed the meeting.

(To be continued.)

For "The Friend."

Education—West-town School.

There are few subjects connected with the welfare of a religious society more interesting or important, than the proper education of the children in schools, where religious and moral influences of a favourable character, are combined with literary and scientific instruction. The mixed district schools established in most parts of our country, are rooting out the seminaries founded many years ago by Friends, and conducted under the supervision of committees of Monthly or preparative Meetings; thus bringing the elementary education of the children of Friends almost entirely under the control of public political bodies. The edu-

raeter of those schools, and the associations to which the pupils are subjected, at an age when their minds are very susceptible, and their judgments immature, tend to inculcate principles and practices not only subversive of our religious testimonies, but dangerous to sound Christian morality. In many neighbourhoods however, almost the only accessible day schools are those of this description. To parents thus circumstanced, and who are concerned for the best welfare of their offspring, it must afford great relief to have an institution such as West-town Boarding-School, where they can send their children, and have them educated under the care of the Society, and by persons who are attached to its principles and testimonies.

There is perhaps, nothing which more powerfully contributes to mould the habits and principles of young persons, than the example of their caretakers. Almost imperceptibly they copy their tone, temper, language and actions; and it is of great importance to have conscientious religious teachers and governors, who feel it a duty to endeavour to lead the youth, as far as it is in their power, into the path of rectitude, and to protect them from every corrupting or injurious influence. Where a sound, moral and religious education, is thus made a primary object, and happily blended with qualifications in the preceptors, for imparting literary and scientific knowledge in the various branches of a solid education, such a seminary, under the Divine blessing, can hardly fail to exert a decided and beneficial influence, in laying the foundation for a useful and substantial character in future life. Unless schools are conducted by persons of correct principles and consistent lives, they are likely to prove seminaries of evil—imbuing the minds of the children with false notions and erroneous habits, which will eventually be productive of bitter fruits.

During a recent visit to West-town School, we were much gratified in witnessing an examination of the scholars. The studies embraced spherical and plane Trigonometry, Surveying, Astronomy, Algebra, oral and written Arithmetic, Geometry, Chemistry, Physiology, Natural History, Geography, Grammar, Etymology, Book-keeping, Reading, History, ancient and modern, and Latin Grammar and translations. In most of these branches the proficiency of the pupils evinced an unusual degree of application on their part, and of care and attention in their teachers. Many of the scholars were quite young, and of course could not be expected to be very far advanced, but the readiness and accuracy with which they answered the questions put to them, were highly creditable and gratifying. In Geometry, Trigonometry, History, Geography, Algebra, and Arithmetic, the recitations were remarkably good. The assiduity and labour of the teachers, in bringing forward their pupils, were strikingly apparent, as well as the pains taken to ground them thoroughly in the elementary branches of a good English education. We were especially pleased with their gentle and kind manners toward their scholars, as well as the harmony and good feeling which appeared among all classes.

Where a proper affection, and mutual kind consideration, prevail among the inmates of such a seminary, there is a happy domestic influence which renders them helpful to each other in the preservation of order, and the prosecution of their studies; while a generous emulation prompts their efforts, and quickens their energies. We are persuaded that the combination of these favourable influences has encouraged the scholars in diligent application to their books and learning, and that not a few have returned to their homes with grateful feelings toward their superintendents and teachers.

The farm at West-town consists of about 600 acres, and is so large as to secure the children from the intrusion of unsuitable neighbours. It is located in a beautiful and healthy country, and the improvements around the buildings, combined with the varied and pleasing scenery, render it a desirable residence. The house is furnished with good accommodations for the health and comfort of the inmates, facilities for the aid of teachers and learners are supplied, and a large addition to the chemical and philosophical apparatus is expected to be made before the opening of the winter season. By this means the lectures, delivered to both sexes, will be rendered more interesting and valuable.

It is probable the next session will commence with at least two hundred pupils, and we think there is much in the present character and condition of the School, to encourage Friends to continue their liberal support, and to give to their children the benefits and advantages which it is so capable of imparting. As the original design of its establishment is kept to, which is the religious and circumspect training of the youth, in conformity with our Christian testimonies, we may humbly hope that the Divine blessing will continue to be dispensed, to shield its inmates from evil, and to draw the children into the love of the precious Truth.

The Institution of Slavery.

Extracts from the Speech of Horace Mann, of Massachusetts, in the House of Representatives, August 17th, 1852.

“The Fugitive Slave Law, for instance, is assailed by the jurist, because it is unconstitutional; by the patriot, because it disgraces the country in the eyes of the civilized world; by the religious man, because it is unchristian, and by every one who has the sentiment of humanity in his bosom, for its unheard-of cruelty. The upholders of that law can answer no one of these arraignments. Their only resource, therefore, is the dastardly denial of discussion and free speech—like Louis Napoleon, who, having no possibility of reply to the accusations of treachery, perjury, and usurpation, forbids the accusations to be made. Among all our constitutional judges, and among all those mock judges called commissioners, there is not one who has met the argument against the constitutionality of this law. They intrench themselves behind a feeble rampart of precedents as their only defence.

Judge Noggins decides it to be constitutional, because Judge Scroggins had decided it to be so. And when we look back to Judge Scroggins for light, we find he decided it to be constitutional, because Judge Spriggins had held it to be so. Chief Justice Shaw, of Massachusetts, whom I regard as one of the ablest judges who ever administered the common law, anywhere, virtually admitted, in Sims's case, that if the question of the constitutionality of this law were a new one, the affirmative could not be sustained. I repeat, then, it is a dastardly order to keep silence, because they cannot meet discussion. Necessity is their only defence,

“— and with necessity,
The tyrant's plea, excuse their devilish deeds.”

“Let me state, in a few simple propositions, the unconstitutionality of the Fugitive Slave Law, which has been so much elaborated elsewhere:—

“Excepting the Army and Navy, the Constitution of the United States declares that ‘no person shall * * be deprived of life, liberty, or property, without due process of law.’ It also declares that, ‘in suits at common law, where the value in controversy shall exceed \$20, the right of trial by jury shall be preserved.’

“Now, every case of claim for an alleged slave, necessarily involves both the question of liberty, and the question of property.

“By the constitution of every free State in this Union, every person within it is presumed to be a free man; or, in other words, there is never any prima facie presumption that any man within it is a slave. Every man is presumptively free until proved to be otherwise. If the civil condition or status of slavery is to be fastened on any one, it must be done by the decision of a tribunal having jurisdiction over liberty and property—that is, by court and jury. The prima facie evidence that a man is free, entitles him to the tribunal and the trial of a free man. But under this fugitive slave law, a man's prima facie right to the tribunal and the trial of a free man is taken away, not by a court and jury, but by a complaint and warrant. A claimant demands a human being presumptively free as a slave, and that mere demand is made to cancel the presumption of freedom and self-ownership, to take him away from a freeman's tribunal of court and jury, and to carry him for trial before a slave tribunal—that is, a commissioner. It is replied, that the decision of a commissioner that he is a slave, and not a free man, proves that he had no right to the tribunal and trial of a free man; I retort, that before an unbought, unbribed, freeman's tribunal there might have been a contrary decision; you prejudged him to be a slave, by carrying him before a slave tribunal, and you robbed him of the first right of a free man, by depriving him of a freeman's tribunal and trial. For him, and for his case, you abolish the trial by jury. And if, by virtue of such complaint and warrant, you can deprive any person, in any free State, of a trial by jury, you can by the same rule deprive all the men in all the free States, of this trial—that is, you can abo-

lish that trial for all this class of cases; and then, by equivalent legislation, you can abolish it in all cases whatever. Where, then, is that right to a trial by jury which the Constitution declares 'shall be preserved.'

"The law, then, is palpably unconstitutional, because it takes from a man presumptively free the right to be tried as a freeman; and it is because the Baltimore Conventions cannot answer this argument, that they forbid its promulgation.

"And besides this, the proofs which the law provides for and declares conclusive, are abhorrent to reason, to common sense, and to the common law. It provides that evidence taken in a Southern State, at any time or place which a claimant may select, without any notice, or any possibility of knowledge on the part of the person to be robbed and enslaved by it, may be clandestinely carried or sent to any place where it is to be used, and there sprung upon its victim, as a wild beast springs from its jungle upon the passer-by; and it provides that this evidence, thus surreptitiously taken and used, shall be conclusive proof of the facts of slavery, and of escape from slavery. It does not submit the sufficiency of the evidence to the judgment of the tribunal; but it arbitrarily makes it conclusive whether sufficient or not. It abolishes the common law distinction between competency and credibility. Indeed, it abolishes the elementary idea of a court of justice itself, considered as a tribunal whose functions are, first and chiefest, to hear both sides, and then to discern between truth and falsehood. The heathen emblem of justice was that of a goddess, holding balances in her hand, and weighing with holy exactness, all conflicting probabilities and testimonies. The true emblem of this law would be that of some Glossin lawyer, clutching at ten dollars as a bribe, and trampling the sacred balances under foot.

"What would the southern gentlemen who hear me, say, if, while attending to your duties in this Hall, a miscreant in any northern city or State, without knowledge or possibility of knowledge on your part, should be suborning witnesses to obtain evidence that your house, your plantation, or cotton crop was his, and by and by should make his appearance on your premises, demanding instant possession, and, in case of refusal or demur, should drag you before some ten dollar magistrate, read his conclusive proof, while you are forced to be dumb, and then thrust you out of estate, house and home? And yet this fugitive law is as much more atrocious than that would be, as liberty is more precious than pelf.

"The cruel fruits of this law have been such as might be expected to grow on so wicked a stock. The first man sent into slavery under it, Adam Gibson, was a free man. When the claimant's agent brought Gibson to him, he refused to receive him; for he knew, and he knew that all his household and neighbours would know, that Gibson had never been his slave. And so, after this free man had been seized as a slave, and sentenced as a slave, and dragged forcibly away from home to Maryland as a slave, by the authority and at the expense of the United States,

he was set adrift, and left to find his way back as he could.

"Of the first eight persons doomed to slavery under this law, four were free men.

"When this dreadful law was first broached, it was said that we might rely upon the intelligence and the integrity of the Southern Courts to send into the land of freedom no certificates that would doom men to bondage, unless founded upon competent and undoubted testimony. But in the case of Daniel, who was tried before Mr. Commissioner Smith, at Buffalo, the slave claimant never carried a single witness before the Court that made the record of slavery and of escape. The Southern Court made the record on affidavits only, and then gave the claimant a certified copy of it, without ever seeing or hearing a witness in the case. These affidavits were given by nobody knows whom, and sworn to by nobody knows whom—perhaps not sworn to at all, but forged for the occasion; yet, on sight of them, the Commissioner pronounced Daniel to be a slave. It afterwards turned out, on a hearing before Judge Conkling, of the United States Court, that there never had been one particle or scintilla of evidence before the Commissioner on which his ten dollar certificate of slavery was founded.

"In another case, in Philadelphia, Commissioner Ingraham decided some point directly against law and authority; and when a decision of a judge of the United States Court was produced against him, he coolly said, he differed from the judge, made out the certificate, pocketed the ten dollars, and sent a human being to bondage. There could be no appeal from this iniquity, for the law allows none.

"In another case, before Mr. Commissioner Hallett, of Boston, where white persons were examined, on a charge of rescuing an alleged slave, he admitted this foreign evidence of a State Court taken in secret, against the native born citizens of a free State."

"A story is current respecting the origin of this law, for whose authenticity I cannot personally vouch; but it certainly carries verisimilitude on its face. The bill is said to have been concocted by a southern disunionist, anxious for some pretext to break up the Republic; and who therefore prepared a bill so unconstitutional, so abominable and fiendish, that, as he believed, even the recklessness of northern servility must spurn it. He would then make its rejection his war-cry for disunion. But, alas! he had not fathomed the baseness of northern politicians. What a southern 'fire-eater' thought too unrighteous for any human being to touch, the northern aspirants for the Presidency adopted 'with alacrity,' and rolled as a sweet morsel under their tongues. Now, both Whig and Democratic Conventions re-affirm the law, and attribute to it a sacredness and a permanency unknown to the Constitution itself.

"Sir, when I survey, one after another, the horrid features of this law—its palpable violation both of the letter and spirit of the Constitution; its contempt and defiance of that great organic law, the Declaration of Independence, and of the whole spirits and acts and lives of our revolutionary fathers; its repugnance to

all the noblest maxims and principles of the British Constitution, consecrated and hallowed as these have been from age to age by patriots' struggles and by martyrs' blood; its fabrication of such a code of evidence as was never before placed on the statute-book of any civilized nation; its provisions for deciding conclusively the question of a man's liberty in what is to him a foreign State, and before what is to him a foreign tribunal, without the possibility of his appearing there to confront witnesses, or even of knowing what the conspirators against him are doing; its peremptory orders to seize a man and try the unspeakably precious question of his freedom and his self-ownership, 'in a summary manner,' when even robbers, pirates, and murderers, must have notice of their accusation, adequate time to prepare for defence and counsel for assistance; its bribing magistrates to decide against liberty, and in favour of slavery, and its creation of a set of officers, some of whom have so decided as to prove themselves capable of accepting a bribe; its instant execution of the dreadful sentence without appeal or writ of error; its repudiation of the statute of limitations, (the policy of which is recognized by all civilized nations, not only in cases of debt, but in regard to the title to real estate, and even in regard to crimes,) so that a master who has abandoned his slave for forty years, can come and pluck him from wife and children, from home, property and friends;—and when further, I see the practical workings of this law;—free northern citizens carried into bondage; southern professors in the art of kidnapping, chasing the shrieking fugitive from all his hiding-places, and his altars; monster fathers pursuing the children of their own loins, as lately happened in New York, to sell them into slavery; the virtuous woman hunted by the leecher, from whose whips and scourgings she had fled, to avoid his guilty embrace; thousands of laborious and peaceful citizens amongst us, surrounded by self-earned comfort and competence, fleeing from all the endearing relations of kindred and neighbourhood, out of a republic into a monarchy, to regain the lost birthright of freedom,—thus re-enacting the scenes of the Huguenot flight under Charles IX.; and as the crowning cruelty of the whole, an entire race of free people, of innocent people, of people whose ancestors fought and fell in the battles of the Revolution, and who have as much right, not merely to security and protection, but to the feeling of security and protection, under our Government, as you or I—when I see these people, filled with consternation and dismay for themselves and for their children, trembling when they look around them upon the earth, lest some tiger in human shape, should spring from his ambush and seize them, and plunge them into slavery's hell, and trembling when they look upward into the sky, because God seems to have forsaken them;—sir, when I contemplate all these things, I am compelled, though against the common faith, to acknowledge evidence of supernatural inspiration in the hearts of men. But it is infernal and diabolical inspiration, whose evidences I recognize. Sir, this Fugitive Slave

Law was not made by man alone; for unaided total depravity is not equal to all its atrocities. Place the law and the Baltimore edicts side by side—the command and the prohibition together. “You shall chase the fugitive but you shall not speak.” As in the days of the early Christians, or like the Pilgrim Fathers, in the times of the non-conformists, we may hold our meetings only in dens or caves, or in the most secret recesses of our dwellings, with doors locked and guarded. Once the bloodhounds were muzzled; now the bloodhounds are let loose and freemen are muzzled.”

Selected.

LET US LOVE ONE ANOTHER.

Let us love one another! not long may we stay,
In this bleak world of mourning; some droop while
'tis day,
Others fade in their noon, and few linger till eve;
Oh! there breaks not a heart, but leaves some one to
grieve;
And the fondest, the purest, the truest that met,
Have still found the need to forgive and forget,
Then oh! though the hopes that we nourished decay,
Let us love one another as long as we stay.

There are hearts like the ivy, though all be decayed,
That seem to twine fondly in sunlight and shade,
No leaves droop in sorrow, and gayly they spread,
Unfading amidst the blighted, the lonely, and dead;
But the mistletoe clings to the oak, not in part,
But with leaves closely round it, the root in its heart;
Exists but to twine it,—imbibe the same dew,
Or to fall with its loved oak, and perish there too.

Thus, let's love one another, 'midst sorrows the worst,
Unaltered and fond, as we loved at the first.
Tho' the false wing of pleasure may chase and forsake,
And the bright urn of wealth into particles break,
There are some sweet affections that wealth cannot
buy,
That cling but still closer when sorrow draws him away,
And remain with us yet, though all else pass away;
Let us love one another as long as we stay.

Selected.

SPEAK NO ILL.

Nay, speak no ill: a kindly word
Can never leave a sting behind;
And, oh! to breathe each word we've heard,
Is far beneath a noble mind.
Fall off a better seed is sown
By choosing thus the kinder plan;
For if but little good be known,
Still let us speak the best we can.

Give me the heart that fain would hide—
Would fain another's fault efface;
How can it pleasure human pride
To prove impunity but base?
No; let us reach a higher mood,
A nobler estimate of man;
Be earnest in the search for good,
And speak of all the best we can.

Then speak no ill—but lenient be;
To other's failings, as your own;
If you're the first a fault to see,
Be not the first to make it known;
For life is but a passing day,
No lip may tell how brief its span;
Then, oh! the little time we stay,
Let's speak of all the best we can.

It is said of the great and good Dr. Boerhaave, that he never regarded calumny and detraction, nor ever thought it necessary to

confute them. They are, says he, sparks, which if you do not blow them will go out of themselves.

The surest remedy against scandal, is to live it down by perseverance in well doing, and by praying to God, that he would cure the distempered minds of those who traduce and injure us.

THE FRIEND.

TENTH MONTH 16, 1852.

We have received an inquiry from a Friend at a distance, why there has nothing been said in the columns of “The Friend,” relative to the duty of the members of the religious Society of Friends in the approaching Presidential election? and intimating the course which the inquirer thinks they ought to pursue. In reply, we may say, that our Journal has never attempted to meddle in political affairs of that character, they being entirely foreign to the objects for which it was instituted, and has so far been conducted. Every one may be safely left to judge for himself, both as regards his duty to vote, and the candidate whom, if he does vote, he will support. Certainly, whatever measures do not promote the welfare of the whole community, cannot be right, but we may differ in our views of men, and of the elective franchise; and the columns of a religious and literary journal is not a suitable place for discussions on these points.

A short communication from a subscriber in Ohio, in relation to the use of the produce of Slave labour, has been received. We are much obliged to the writer for the kind interest which he manifests in “The Friend,” and its extended circulation; but we think the comparison which he draws between using such produce, and articles which we saw stolen from their owner, will not hold good; as could be readily shown, did it appear expedient to enter upon such a discussion in our paper; but we think at the present time it is not expedient, and he will therefore understand why his essay has not been published.

As our Government is taking steps to open commercial intercourse with Japan, we have thought some account of that country would be interesting to our readers, and have therefore transferred from the National Intelligencer a short description of its prominent features.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; William Bettle, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 179 South Fifth street, and No. 227 North Front street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut

street; William Thomas, No. 242 North Fifth street, and No. 49 South Wharves; Townsend Sharpless, No. 187 Arch street, and No. 32 South Second street; John M. Whittall, No. 161 Filbert street, and No. 138 Race street.

Visiting Managers for the Month.—John C. Allen, No. 179 South Fifth street. William Kinsey, Frankford. John M. Whittall, No. 161 Filbert street.

Physician and Superintendent.—Joshua H. Worthington, M. D.

Steward.—John Wistar.

Matron.—Margaret N. Wistar.

Whiteland Boarding-School for Girls.

A few more scholars are desired for the Winter Term, to commence the 2nd of Eleventh month next. Those inclining to send, are requested to make early application to

YARDLEY WARNER,

Warren Tavern P. O., Chester Co., Pa. Ninth month 22d, 1852.

Wanted also a young woman, to assist in teaching. Apply at above.

Friends' Boarding-School at West-town.

The Winter Session of Friends' Boarding-School at West-town, will commence on Second-day, the 1st of the Eleventh month.

Parents and others intending to send children to the School, will please make early application to Joseph Snowdon, Superintendent at the School, or Joseph Scattergood, Treasurer, No. 84 Mulberry street, Philadelphia.

Stages will leave Friends' Bookstore, at No. 84 Mulberry street, on Second-day, the 1st, and Third-day, the 2d of the Eleventh month, at 12 o'clock, a. M. The baggage wagon will leave the same place on Third-day morning, at 8 o'clock.

It is very desirable that the children should be taken or sent to the School punctually, on the days designated.

Philad., Ninth mo. 21st, 1852.

WANTED

To commence at the opening of the Winter Session, a Teacher for the Girls' Primary School, at West-town Boarding-school. Apply to Hannah Rhoads, Marple, Delaware county, Pa.; Beulah H. Nicholson, Haddonfield, N. J.; Sidney Coates, No. 330 Arch street, Philadelphia.

The Treasurer of “The Philadelphia Association of Friends for the Instruction of Poor Children,” resides at No. 114 Arch street, and not as stated last week, 144. He will be glad to receive donations to aid the schools, the funds for the support of which are nearly exhausted.

MARRIED, at Friends' meeting house, Haddonfield, New Jersey, on Fifth-day, 23d ult, FRANKLIN B. HANBLIN, from Windham, Maine, to ELMA E. M., daughter of the late Simon Eastlack, of the former place.

DIED, on the 14th of Eighth month last, MARTHA W., wife of William Cowperthwaite, aged 54 years. And on the 1st instant, their daughter ELIZABETH J., aged nearly 20 years; both members of the Southern District Monthly Meeting, Philadelphia.

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No. 3 Ransdell Place, Fourth above Chestnut street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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For "The Friend."

JOHN KITTO,

OR THE MAN WHO LOST ONE OF HIS SENSES.

(Continued from page 34.)

John Kitto, the poor deaf child, now determined to devote himself to literature as a pursuit, for he knew that through it, he might raise himself from obscurity, and through it exercise an influence over others. He thus describes the progress of his views. "It at first seemed so great an idea that I should cease to be utterly helpless, that it took some time before I could contemplate this prospect in any other relations than those which bore upon my own condition. As nearly as the matter can now be traced, the progress of my ideas appears to have been this:—Firstly, that I was not altogether so helpless as I had seemed. Secondly, that notwithstanding my afflicted state, I might realize much comfort in the condition of life in which I had been placed. Thirdly, that I might even raise myself out of that condition into one of less privation. Fourthly, that it was not impossible for me to place my own among honourable names, by proving that no privation formed an insuperable bar to useful labour and self-advancement. Lastly, I became dissatisfied with this conclusion; and took up the view that the objects which I had at this time proposed to myself, would be unattained, unless the degree of usefulness which I might be enabled to realize, were not merely *comparative* with reference to the circumstances by which I was surrounded, but *positive*, and without any such reference. To do what no one under the same combination of afflictive circumstances ever did, soon then ceased to be the limit of my ambition; and I doubted that I should have any just right to come before the world at all, unless I could hope to accomplish something, which might, on the sole ground of its own merits, be received with favour."

This he accomplished, for his greatest and most successful work, was first published anonymously, and the information of the privations under which the author suffers, was

not given to the public until the publication of *The Lost Senses* in 1845.

In remarking on this fact, he says, "As therefore the public has had no materials in which to form a sympathizing, and therefore partial, estimate of my services, and has yet received them with signal favour, I may venture to regard the object which I had proposed to myself, as in some sort achieved. And since it is at length permitted me to feel that I have passed the danger of being mixed up with the toe-writers and learned pigs of literature, I have now the greater freedom in reporting my real condition."

We must now return back to his boyish days, when he had not as yet determined on what should be the labour of his life, or that, indeed, he could ever be of use in the world. In *The Lost Senses*, in one place after speaking of *USEFULNESS*, as having become a leading principle of action in him, he adds, "In a very early stage of my history, a gentleman of my native place, a member of the Society of Friends, invited me to his house, and sent me away laden with books, and with counsels which I then thought, and now think, the most valuable and quickening which I ever received. His grand point was this:—That it was the duty of every rational creature to devote whatever talents God had given him to useful purposes—to aim at the largest usefulness of which he might be capable; and that so far as I did this—and abstained from rendering the good gifts of God ministrant to the idle vanities of life, so far I might expect His blessing upon the studious pursuits to which I seemed inclined, and which had hitherto done me much honour."

"With much good taste and forbearance, he refrained from urging upon my notice his particular views of usefulness; but left me to apply the general principle he had laid down. And I did apply it. When the reader reflects how arduous the task was to bring myself into a condition of self-usefulness, he will not wonder that the hope of usefulness to others had never before occurred to me. The idea seemed too mighty for me; and I could not at first grasp it. It oppressed me; by striving to lay upon me the burden of duties and obligations which I had not previously contemplated; and yet it pleased me to trace the conviction, in the mind of the speaker, that I was not inevitably doomed by my affliction to an unprofitable and useless life, but had become, or might become, subject to the high responsibilities which his words described. For many years these words haunted me like an internal voice, and became a sort of a conscience to me; and I became happy or not, in proportion as I supposed the objects which engaged my solicitude were or were not involved in the

large views which had been placed before me. I owe much to this. It opened my mind to a new range of ideas and influences; and *my* experience affords no more striking illustration of the wise man's saying, 'A word spoken in season, how good it is.'

"The desire to be honourably known among men—the craving for approbation—the wish to do something which might preserve one's memory from the oblivion of the grave—and the reluctance to hurry on through this short life and disappear along with the multitudes who

'Grow up and perish as the summer fly,

Herds without name—no more remembered;

these things savour, seemingly, of that 'love of fame' of which so much has been said and sung. I cannot say that this, as a motive to exertion, and to perseverance in the course which I had taken, did not find a way to my mind." "This kind of feeling, so far as it operated upon my mind, originated in a craving for, and hope of that *appreciation*, which, by reason of my deafness, had been so entirely withheld from me in all the early stages of my progress, but which I began to have an impression that I should eventually be able to realize. Again, when I read Chaucer and Spenser, Bacon and Browne, Hooker and Hall, I could not but consider that these men had been dead some centuries; and yet that they indeed lived to me, as much or more than they did to their own contemporaries. Such life on earth beyond the tomb as this—to leave much of one's thought and labour behind, when the body had returned to the dust from which it was taken; seemed to me the highest and most engaging object of human ambition; and my heart gloried within me, if at any time it crossed my mind that possibly I might achieve something which might survive the ruins of the time, and in a future age, or even in the next generation, might supply information, or afford some points of congenial thought, to some lone student as myself.

'What shall I do to be forever known;

To make age to come mine own?'

was *not* my cry. The more sonorous blare of Fame's trumpet had no charms for me, or was beyond my hope; and I had no extravagant expectation of becoming 'an enlightener of nations.' But I did wish, I did earnestly desire, to leave to the age beyond some record of my past existence, and thereby establish a point of communication between my own mind and the unborn generations; and this not through any extensive recognition, but through some few students who might know that in the times gone by, such a one as I had lived and laboured, and had left on record

thoughts with which they could sympathize, or investigations which they found profitable."

(To be continued.)

Pepper Dust: Conscience before Profit.

Grocers have never enjoyed an immaculate reputation in the matter of adulterating goods. Not a few of their most costly wares are capable of easy mixture. Conscience is generally trained to the posture habitual to the trade. Of course the grocer has exceedingly good reasons for his apprentices why they should adulterate. Yet, if he went to the draper and found that for linen he had bought a mixture of cotton and flax, he would call the draper a cheat. Or if he found that the silversmith had sold him plated spoons for silver spoons, he would call him a cheat. It is only, you see, in his own line of business that such strong reasons exist for doing a little deception. In Mr. Budgett's early days, pepper was under a heavy tax, and in the trade, universal tradition said that out of the trade every one expected pepper to be mixed. In the shop stood a cask labelled P. D., containing something very like pepper-dust, wherewith it was usual to mix the pepper before sending it forth to serve the public. The trade tradition had obtained for the apocryphal P. D., a place amongst the standard articles of the shop, and on the strength of that tradition it was vended for pepper by men who thought they were honest. But as Samuel went forward in life, his ideas on trade morality grew clearer. This P. D. began to give him much discomfort. He thought upon it till he was satisfied that, when all that could be said was weighed, the thing was wrong. Arrived at this conclusion, he felt that no blessing could be upon the place while it was there. He instantly decreed that P. D. should perish. It was night; but back he went to the shop, took the hypocritical cask, carried it forth to the quarry, then staved it, and scattered P. D. among the clods, and slugs, and stones. He returned with a light heart. But he recollected that he had left the staves of the cask in the quarry; and as there was no need to let them go to waste, his first act in the morning was to return and gather them up.

Now, ye busy shopmen, and ye more lordly merchants, say, before the only witness who beheld that act under the night-heaven, have you no P. D. which ought to be scattered before you go to sleep? Your thought turns toward something; you were taught it; men worthy in their way justify it; you are able to laugh others out of their scruples about it; you argue with yourself till it appears "fair enough;" but do for once just go to your private room, and sit down and think. Be rational for a moment or two; do not refuse to converse alone with your conscience and your God; aye, go down upon your knees, and pray for light, for it is no small matter to be going wrong. You may smile at it, you may gloss it over, you may "pooh-pooh" warning; but wrong is wrong, and there is a Judge above us; wrong is wrong and it will find you out. Be sure this world is not a lawless com-

mon, where all who can, may plunder, and go harmless; it is a kingdom, with a strong, just King, whose laws cannot be broken, whose subjects cannot be ill-treated in His sight, without bringing upon the offender a becoming punishment.

This world of ours contains a great deal of P. D. The ship-owner has a ship which has become too old to carry sugar from the West Indies without damaging it by leakage; so he fits her out as a passenger-ship, and advertises her for Sydney, as "the well-known, favourite, fast-sailing ship;" and that is P. D. The corn merchant has a cargo damaged in a gale at sea; but, as the underwriters will not pay unless the captain can swear that the vessel struck, the merchant, who was snug in his bed when the gale blew, tries to show the captain, very conclusively, that just off Flamm-borough Head the keel did actually touch the ground, and that, therefore, he may safely take the requisite oath; and that is P. D. The private banker, who feels that he is sinking, takes a finer house, starts an additional carriage, and sets up for a member of Parliament, that people may think he scarcely knows what to do with his money; and that is P. D. The director of a joint-stock bank, who sees that the concern is hollow, sells out his own shares, but retains his place till the three years during which he is liable are past, that no one else may take fright; and that is P. D. The share-holder gets up a rumour that the Petty-borough railway is going to be amalgamated with the Great Central line; and that is P. D. The warehouseman is standing by a parcel of goods which had been on his hands some weeks: a customer enters, and is received with smiles.—"Are these new?"—"The latest things we have—just out—in fact, I almost thought you would be in to-day, and have this moment had the parcel opened for you;" and that is P. D. The glove-seller is asked for Dent's gloves, and produces you an article which never passed through Dent's hands, or cost Dent's price. "These are not Dent's." I beg your pardon, they are Dent's best: I bought them there myself;" and that is P. D. If you go on, you will be astonished how P. D. is in most places; in books; at the board of cabinet councils, in senates, in journals, in the landlord's office, in the farmer's market-room, in the milkman's pail, in the undertaker's plumes, in the druggist's vials, in the lawyer's bag, on sparkling belles at the royal ball, in the dens of low dealers and thieves. In fact, if some just power were to-night to take all the P. D. casks in this great shop, we call the world, and stave them in, scattering the deceitful contents to the winds, there would be such a confusion to-morrow morning, that the whole shop would have to be re-arranged.

Your business, just now, is to search out P. D. under your own roof, and be sure you do not let it pass the night there. Out with it! a curse is in it. Stave the cask in pieces; scatter the cheat to the night winds. Let the eye of heaven, which is looking down, behold its dispersion. Then go and crave pardon for all the acts in the past, wherein you have touched, tasted, or handled the unclean thing. Do

not mock the Almighty by asking pardon for the sin of to-day, when you are holding the same sin in your right hand for repetition to-morrow. Pardon for the past is freely offered; but think not that God will forgive sins you will not forsake. What would you think of a father who would forgive his son for cheating his neighbour when he was continuing to cheat, and who would not immovably refuse his favour unless the cheat were discontinued, and, as far as possible, repaired? And do you imagine that the great holy Father above, will owe for a child of his any man that tricks, defrauds, or lies? If with a penitent heart you turn from your evil ways, he is merciful to forgive you! but wo to you, and wo to all of us, were he so cruel a ruler as to be at peace with the unjust! No, no! the righteous God loves righteousness. As you are guilty, you feel it is terrible to believe this. But it shuts the door of hope only on the path of transgression; it leaves the path of repentance open, and into that, God, manifest in the flesh, invites you, with a tender effusion of love, and a royal promise of mercy.—*Life of Samuel Budgett.*

A STRONG APPEAL.

MEMORIAL OF THE ONONDAGA NATION TO THE LEGISLATURE OF NEW YORK, IN FAVOUR OF THE MAINE LAW.

To the Senate and House of Representatives, Albany, N. Y.

Dear Fathers and Brothers,—We understand that you are at the great Council House at Albany, and that the great Council Fire is now burning, and that our white brothers all over the State are sending wood to put on the council fire, but we 'raid the council fire will not burn bright and clear without more help; so we send this to make it burn. Now, brothers, what we want to say is this: We hear about our brothers in the State of Maine—we hear that they find GREAT ROGUE—this Rogue he gets folks' money, sometimes he burns houses, sometimes he kill people, sometimes he make a family very poor, sometimes he take 'way senses, sometimes he make 'em very cross and ragged and dirty, and sometimes he freeze 'em to death.

Now we hear our brothers there—they try to stop it—they try talk about it, see if can stop it little—but he wont stop it. We hear at last our brothers wont bear it no longer—so they make law to knock him on head, anywhere they find him—in barrel, or jug, or bottle; in tavern, grocery, or barn; anywhere—knock him on the head. Now we want to tell you, brothers, that this big *Rogue* has been here to Onondaga; he has made us great trouble. Some of our people would be very good if this bad fellow would keep away. We try—our people try some too, but he will not. Now what we ask you is to make laws—such as our brothers in the State of Maine have made. We have tried to coax him, but he won't be coax; we try scare—he won't scare much; he still make great deal trouble; we think better make law to knock him on head then he make us no more trouble. We Chris-

tion party ask it, and some Pagan, too—most all ask it—you make this law.

Now, brothers, our people sold our land to white people, and white people make treaty—he say he be good to Indian. But he let this *Rogive* trouble us most too long. Now, brothers, we was one great people, and we have gone to war for our white brothers; but now we are few, and our white brothers are strong. We want you help us—we want you make this law, so when we find this *Rogive* we will keep him. We see him great many times, but we mean to be good and peaceable, and so he got away; but if you make this law, then we kill him, and then we live happy and friendly—no more cross—no more ragged—no more fight, but raise corn, wheat, oats, beans, cattle, horses, and some children too; no more get drunk—no more freeze to death—work and get good things like white men.

DAVID HILL, } Chiefs.
DAVID SMITH, }
And 61 more of the Onondagas.

For "The Friend."

HINDŪSTĀN.

We have been looking over a book sent to us, entitled "Missions in Hindustan; with a Brief Description of the Country, and of the Moral and Social Condition of the Inhabitants," by James R. Campbell, and have been much interested with the insight that it gives into the deplorable condition of that densely populated and benighted country. However much we may differ from the author upon the subject of "Missions," yet we cannot doubt that he is an upright man, and a trustworthy delineator of the country and people in which he has fixed his residence, and are therefore desirous that the readers of "The Friend" may have the benefit of a part of the interesting information contained in the volume. We therefore propose to make a few extracts from its pages.

The author in speaking of his work, says: "The plan which it is designed to pursue is, to give a brief view of the extent of the mission field in Hindustan, and the way in which, the providence of God has laid it open for the introduction of the gospel; of the various tribes and nations that inhabit that land of moral darkness; of the general appearance of the country; of its climate, soil, productions, and government; of the domestic and social condition of the Hindus, their superstitions and idolatrous observances; of their literature and religion, the nature of their idolatrous worship, and the numerous sects into which they are divided; of the difficulties to be encountered in the evangelization of India, arising from the variety of languages spoken, the ignorance and prejudices of the Hindus, the construction of society, as existing in castes, the moral degradation of the people at large, and the stupendous system of idolatry that has so long been established in the land."

Of the extent and condition of India, we take the following:

"India, geographically considered, is one of the most extensive, the most interesting and

populous portions of the globe. It is a vast empire, embracing between the snowy ranges of the Himalaya mountains on the north, and Cape Comorin on the south, a distance of about two thousand miles, and of Burmah and Assam on the east, and Afghanistan on the west, a distance nearly as great, a population of not less than one hundred and fifty millions of the human family, who, in the providence of that God, who giveth the kingdoms of the nations to whomsoever he will, have been placed under either the *immediate government* or the *protection* of the British nation. Into every harbour and port around that extensive coast, the missionary of the cross may now enter with the utmost security; and in every city and village throughout the length and breadth of the land, he may stand up amid crowds of heathen, and proclaim the messages of salvation, no man daring to forbid him. The broad shield of the British government is extended for his protection in the proper discharge of his important duties, as an ambassador of Christ to the multitudes that may assemble to listen to his message."

"But while presenting a general view of the aspect of India, and before we enter on a more particular account of the state of the people, and the progress of the gospel through missionary instrumentality, we must not neglect to state, that when we speak of India, we are not to be understood as describing a single people, the Hindus alone; for the country is occupied by a great variety of tribes and nations, quite different from each other in habits, religion, and in language. In many parts of the country, and particularly in the north-west, the Mohammedan population is equal to that of the Hindus. The Sikhs are a nation by themselves, which has lately been brought within the reach of the gospel. They profess to be guided in religion and politics by the *Grantha*, a book written by Nanak Shah, in which he inculcates universal tolerance among sects, and labours to persuade Hindus and Mohammedans that all the essential parts of their creeds are common to both, and that they should give up all differences in practice, and all corruptions of their teachers, for the worship of the one great Supreme, whether under the name of Allah or the Hindu deity! With these principles, however, the Sikhs are not consistent, for, to a certain extent, they are still Hindus in practice. They venerate the idols of the Hindus, and celebrate their festivals, make pilgrimages to their shrines, pay great veneration to the Brahmins, and draw most of their legends and literature from the Shasters. Again, the whole of the mountain ranges of Central India are peopled by what may be called the aborigines of the country. These tribes called the Bheels, the Kunds, the Coles, &c., are very numerous, and in habits, language, and religion, they all differ nearly as much from each other, as they do from the Hindus themselves. Some of these tribes are in such a barbarous condition, that they are accustomed annually to sacrifice a number of their female children to their gods, to offer literally 'the fruit of their bodies for the sin of their souls.' That a stop might be put to this inhuman practice, English commissioners

have been sent amongst them, and they have succeeded in releasing from prison a large number of female children, where they were in keeping until the day of slaughter. These have been placed in mission schools, to be brought up in the fear and service of the living God.

"But not only do such varieties exist outside the Hindu family, but they exist to a great extent within its own pale. We shall have occasion, in another place, to notice some of the sects and parties so different in belief and in practice which are nourished under the wing of Hinduism. The language, and many of the customs of the Maharatas, the Tamilians, the Cingales, the Bengalis, and the Hindus of Northern India, and the mountain tribes of the Himalayas, are all very different; and to labour efficiently for the spiritual welfare of any of these classes, requires a special preparation on the part of a missionary. This state of things, although in itself an obstacle to the spread of Christianity at the commencement of missionary operations, is likely in the end to turn out rather to the furtherance of the gospel, inasmuch as it shows distinctly that Hinduism, as a whole, is not that one and undivided, unaltered and unalterable religion which its adherents would have us to suppose, but that the various and opposing sects which it embodies, and the conflicting opinions which it tolerates, are likely, by and by, to be the very elements by which it is to crumble to pieces, when truth has fairly conquered error, and openings are made by which that truth may find its way into the citadel of superstition and bigotry which now guards the whole system of idolatry in Hindustan.

"With regard to the *appearance* of India, the language of Heber, that 'every prospect pleases and only man is vile,' is, in general, correct; and that so fair a spot of God's creation should so long be usurped and monopolized by the Prince of darkness, is only another proof of his pride and presumption, who entered Eden's happy bowers, and by the temptation and fall of our first parents, 'brought death into the world and all our woes.' This strange commixture of the beautiful and sublime in creation, with the degradation and depravity of human nature, strikes the missionary most forcibly as he draws near the shores and 'coral strands' of India. The first object usually that meets the eye of the devoted man from the day he took his last farewell of friends and country, after having, during a voyage of four or five months, passed over about eighteen thousand miles of ocean, is the black pagoda or temple of Jagatnath, on the shores of Orissa, at the head of the Bay of Bengal; and when he beholds that shrine, where deers darker than the shrine itself have been perpetrated for ages, and where the idol ear has crushed its thousands beneath its ponderous wheels, his heart is filled with sympathy and sorrow, and an ardent desire fills it, to be able at once to lift up his voice against such delusions of Satan, and to tell the weary pilgrim to this aecldama, or field of blood, of Him who has provided a free salvation for the lost, and who invites men of every nation to come to

him for rest and comfort. In a short time the ship enters the Hoogley. She has passed on her right Sagor Island, another celebrated place of pilgrimage, where the waters of the Ganges mingle with the ocean, and where, in former times, ere the merciful laws of a Christian people put a stop to the dreadful practice, as being murderous in the highest degree, multitudes of heathen mothers, in fulfilment of vows extorted from them by the priests, committed their first-born infants to the greedy sharks who had congregated there to receive their prey, and who often tore them to pieces before their eyes!

(To be continued.)

ENDURANCE.

"If thou faint in the day of adversity thy strength is small."—Prov. xxiv. 10.

Faint not beneath thy burthen, though it seem
Too heavy for thee, and thy strength is small;
Though the fierce raging of the noonday beam
On thy defenceless head untemper'd fall.

Though sad and heartsick with the weight of woe,
That to the earth would crush thee—journey on;
What though it be with faltering steps and slow,
Thou wilt forget the toil when rest is won.

Nay! murmur not, because no kindred heart
May share thy burthen with thee—but all
Still struggle bravely on, though all depart;
Is it not said that "each must bear his own?"

All have not equally the power to bless;
And of the many, few could cheer our lot;
For "he that knoweth his own bitterness,
And with his joy a stranger meddleth not."

Then be not faithless, though thy soul be dark;
Is not thy Master's seal upon thy brow?
Oh has his presence saved thy sinking bark,
And thinkest thou He will forsake thee now?

Hath he not bid thee east on Him thy care,
Saying He careth for thee? Then arise!
And on thy path, if trod in faith and prayer,
The thorns shall turn to flowers of Paradise.

For "The Friend."

JAMES MONTGOMERY.

In forwarding for publication in "The Friend," a small selection from the Poems of James Montgomery, it was thought a brief allusion to some of the most interesting features of his life and character, although not new to all, might be acceptable to some of its readers.

He, like Cowper, we have reason to believe, was a man of some religious experience and knowledge; and like him in another respect, possessed of a fine and sensitive temperament, so much so, as to be much unfitted for the rude intercourse of the world. Both, however, were men of decision of character, and when called upon to bear their portion of suffering, were enabled to submit to it with the meekness and resignation that is consistent with a Christian.

There are, undoubtedly, some of his poems, (perhaps some of his public acts,) towards which it is believed, justifiable exceptions may be taken; and in thus alluding to some, we should not desire to be understood as express-

ing an approval of all, that has been published under his name.

The following incidents are principally extracted from an edition of his poems, published by John Grigg, in Philadelphia, in 1834:

"James Montgomery was born in the county of Ayrshire, North Britain, in the little port of Irvine, on the 4th of the Eleventh month, 1771.

"His father was a Moravian, and at an early age placed his son at a seminary under the care of that religious society, at Fulnick, Yorkshire; both parents soon after, sailing for the West Indies, where the former had undertaken the duty of a missionary, to instruct the negroes in the doctrines of Christianity. Both, it appears from the biography of the son, fell victims to that pestilential climate, one in Barbadoes, and the other in Tobago. To their fate it is the poet so beautifully alludes, when he writes:

"My father—mother—parents, are no more!
Beneath the Lion Star they sleep
Beyond the western deep;
And when the sun's noon glory crests the waves,
He shines without a shadow on their graves!"

The memoir states, that "before Montgomery had attained his tenth year, he exhibited his inclination for poetry. A little volume was soon filled with the effusions of his young imagination, and first made known that genius to which the virtuous part of mankind have since not hesitated to do the justice it merits.

At fourteen years of age, besides two manuscript volumes, he had composed a poem of a thousand lines in three cantos.

Having been kept in great seclusion by his caretakers, "the Moravian brethren," the young poet naturally had great desires to see and mingle with the world and his fellow men, and so strong were his impulses in this direction, that no discipline could repress them. The brethren finding they could not succeed in recalling him to the line of conduct and study which they deemed proper for a minister of their persuasion, (for which station he was designed,) yielded to his desires, and placed him with a brother believer who was in business at Misfield, near Wakefield, in the same county.

"In this new situation, little congenial to an aspiring mind, Montgomery continued but one year. He had formed in his imagination the most elevated and erroneous ideas of the great world; he saw it in perspective, all glorious and honourable! he panted to be distinguished among men; and full of the delusions of youth in this respect, in which we are all naturally more or less prone to indulge in the morning of life, he penned a letter to his master, and with a few clothes, and three shillings and sixpence in his pocket, not being an articulated apprentice, and violating no contract, he left his domicile, to plunge into that paradise of honour and fame which his fancy had so gorgeously depicted. The usual result followed. The world had appeared a fairy picture to his imagination, but it proved in reality to be a region of struggles and disappointments."

In a few days after his departure, he was obliged to enter into a similar situation to the

one he had left, at a place called Wash. "From thence he wrote to his late employer, requesting a character, for he had hitherto preserved his own without the slightest moral taint." This was freely accorded him,—the worthy man carrying it to him in person; and they, the runaway apprentice and his master, meeting in an inn yard, were so rejoiced at each other's presence, that "they rushed by a kindred sympathy into each other's arms."

After a punctual fulfilment of the duties of his station for about a year, he left it for London, where he found employment as a book-seller's clerk;—in this city, however, he remained but about eight months, returning at the end of that time to the same situation he left in Yorkshire. It is related that in all the positions which he held, "his character and disposition were such, as to win the affection of his employers successively, who all treated him like a son."

Having at times been a contributor to the columns of a paper at Sheffield, he in 1792, removed to that place, with the view of assisting in its publication, and eventually assumed its entire charge. The former editor being obliged to leave England to avoid a prosecution, "The tone of his paper (The Sheffield Iris) was exceedingly moderate, but firm, and the cause it supported was always that of political independence, humanity and freedom." It was at this time, says the biographer, that the "quailing cause of arbitrary authority and (assumed) Divine political right, was making its last struggles against freedom and common sense; and notwithstanding the moderation and care exercised by Montgomery, it was not long before the fangs of the law were upon him." His offence was having printed a ballad to commemorate the destruction of the Bastille in 1789, for which, he was arrested, tried, found guilty by order of the servile judges, fined twenty pounds, and underwent an imprisonment of three months in the castle of York. He however had sympathizing friends, "who carefully superintended the publication of his paper; and in his release from prison, was welcomed as the victim of an unjust sentence."

"The poet-editor had scarcely resumed his duties, when in narrating the circumstances of a riot that had taken place in the streets of Sheffield, he was so unfortunate as to provoke the ire of a volunteer officer, who was also a magistrate, and who preferred a bill of indictment against him for libel." "The defence made, justified the truth of the statement on very satisfactory testimony; but in vain,—Montgomery was found guilty, and sentenced to six months' imprisonment, and a fine of thirty pounds." It is related, however, that the individual who had caused his imprisonment, appeared to become conscious of the injustice of his conduct towards him, by treating him with marked kindness and particular attention after his release from prison. "It was during this imprisonment that he wrote his poems entitled, 'Prison Amusements,' though he did not publish them until 1797." In the preface to these poems, Montgomery himself says, "These pieces were composed in bitter moments, amid the horrors of a gaol,"

—under the pressure of sickness—and are the warm effusions of a bleeding heart. . . . The reader may be curious to be informed of the circumstances to which these trifles owe their existence. Suffice it to say, the writer is *very young*, and has been *very unfortunate*. Twice in the course of twelve months, he was sentenced to the penalties of fine and imprisonment for *imputed offences*." In all, nine months' imprisonment, and a fine of fifty pounds. It is remarkable under such circumstances, how free from bitterness the above expressions would indicate his feelings to be.

The following are the concluding lines of a poem, entitled the "Bramin," which appears to be the last written during his incarceration.

"While yet I sing, the weary king of light
Resigns his sceptre to the queen of night;
Unnumbered orbs of living fire appear,
And roll in glittering grandeur o'er the sphere.
Perhaps the soul, released from earthly ties,
A thousand ages hence may mount the skies;
Bright suns and planets, stars and systems range,
In each, new forms assume, relinquish, change;
From age to age, from world to world arise,
And climb the scale of being high and higher;
But who these awful mysteries dare explore?
Pause, O my soul! and tremble and adore.

There is a Power, all other powers above,
Whose name is Goodness, and His name Love;
Who call'd the infant universe to light,
From central nothing and circumference night.
On His great providence all worlds depend,
As trembling atoms to their centre tend;
In nature's face His glory shines confest,
She wears His sacred image on her breast;
His Spirit breathes in every living soul;
His bounty feeds, his presence fills the whole;
Though seen, invisible—though felt, unknown;
All that exist, exist in Him alone.
But who the wonders of His hand can trace,
Through the dread ocean of unfathomed space?
From the shores we lift our fainting eyes,
Where boundless scenes of Godlike grandeur rise,
Like sparkling atoms in the noontide rays,
Worlds, stars, and suns and universes blaze!
Yet these transcendent monuments that shine,
Eternal miracles of skill divine,
These and ten thousand more, are only still,
The shadow of His power, the transcript of His will!"
1796.

In the prison he was well accommodated, and had every indulgence allowed him; a large yard afforded him an airy promenade. Soon after his liberation, which took place in the Seventh month, 1796, he went to Scarborough, for the benefit of his health, which had been much affected by anxiety and confinement. It was from a subsequent visit to this place in 1805, that he composed his poem of "The Ocean." Between that period and 1812, one or two works appeared, which gained him much celebrity, and gave him a station among the better order of his country's poets." In the latter year, "The World before the Flood," was published. In this work, says his biographer, "his wanted piety and the effect of his early education, strongly appear, while he has introduced several interesting incidents to interrupt the uniformity of the subject." "His thoughts are all remarkable for their purity. He is the poet of religion and morality. His political principles are those of a free Englishman."

In person, Montgomery is below the middle height, and of slender frame; his complexion fair, and hair yellow. His limbs are well

proportioned. In manner, singularly modest and unobtrusive, especially among strangers. It is only in intercourse with his friends, that he opens with a power and eloquence which few would expect of him.

As a poet, he perhaps ranks only in the second class of British contemporary writers. He never falls low, and rarely rises high.

In 1825, he retired from the discharge of editorial duties in connection with the "Iris," on which occasion he issued a farewell address to his readers; of which another and more recent reviewer says: "It is the honest, plain and open declaration of an upright man, free alike from the blustering pretension of conceit, and the affected modesty of sentimental self-deception." He says of himself, "twice indeed, of later years, I was menaced with legal visitation, by persons who did not avow themselves openly, but who in the exercise of their discretion, let me alone;" and he has gone on, with an ever-widening circle of friendship and of fame, until he became an object of pride and respect to his townsmen.

"Of his career since his withdrawal from public life, it is not requisite for us to speak; and it remains only to state, that he is in the enjoyment of a pension of £200 per annum from her majesty's government, a very happy change, and creditable to both parties."

T—.

For "The Friend."

Good and Evil Example.

"Train up a child in the way he should go, and when he is old he will not depart from it."

In visiting the habitations of many of the poor, even those not of the most destitute, it is often affecting to hear the stories which develop the causes of their sufferings, and their disability to give their children a proper education. The irregularity of one of the parents, and the habits of indolence they contract, often arising from evil company, mostly lies at the bottom of all their difficulties. Where the parents are unacquainted with the power of religion, and have had few or no opportunities of a right education themselves, but have always been accustomed to live in the indulgence of their wills and passions, they are incompetent to manage their offspring; and they, in their turn, are left to wander about where they please, forming evil habits from the corrupt class they happen to mingle with. From the increasing sources of pollution, which must gradually deprave the morals of young and old, who live in contact with it, and tends to produce a state of corruption that would overturn society, were there not some counteracting influences, we are at times ready to wonder, there is not more open wickedness and dissoluteness than apparently exists. Not that a great amount does not prevail in many places, but there is preserved in town and country so much order and good government, as to give cause for thankfulness, that the overwhelming abominations of Sodom and Gomorrah have not yet attained to the height among us which they did there, when the soul of righteous Lot was vexed, with what he had to witness.

Much is doing for the education of the youth, and much is wanting to be done—for the neglected wanderers, to devise modes for their introduction into mechanical and commercial employments, that they may form industrious habits, acquire an honourable livelihood, and respectable characters among men. One advantage however, may be derived from contemplating the ills, that attach to the neglected and destitute, by those whose associations are with religious people, and who are under the supervision of a properly organized body of Christians. What we have long possessed, and has been the fruit of other men's labour, without costing us anything, may be overlooked, or much undervalued. But to belong to a religious Society, whose members are not only generally persons of moral integrity, and their manners and principles inculcating strict propriety of deportment on all occasions, but also in many of whom the Grace of God has wrought their conversion and regeneration, so that they "live godly lives in Christ Jesus," and labour and pray for the same change in their fellow members, is calculated to confer blessings which are by no means of light importance, and may not be easily estimated, or disregarded with impunity.

When persons are tempted to depart from the morality, or the religious principles of their Society, which departs they know would grieve their friends, or anxiously-concerned parents, they seek to accomplish the object out of their sight. Vice cannot bear the presence of virtue. This is an acknowledgment of the wrong, and at the same time shows that the presence, and the spirit of righteous men and women, often exert a powerful influence in favour of the requisitions of the law of God, and against the evil and the evil doer.

Where young people are connected with such a society, and are willing and desirous to hold intercourse only with such upright and religious persons, their habits and their principles will gradually conform to theirs. They will almost imperceptibly imbibe their sound principles; their minds will receive an elevation above the indulgence of mere carnal desire, and worldly ambition, and observing that the object of the supreme love and pursuit of their parents or older friends, is a constant conformity to the will of God, that they may be cleansed of all impurity, so as to hold communion with Him, and lay up treasure in heaven, the young people will be led by their example, and may be relieved by the same good Spirit, to make choice of this which their fathers know to be the highest good. It is true they may resist it, and nothing but Grace can enable them to choose, and to walk in the pathway of holiness; but we have had so strong evidence of the weight, which a stern integrity, and an unyielding adherence to the law and to the testimony of our God, has had upon many, that we cannot question its force in controlling to a great degree, the character and course of life of those who are blessed with its influence.

When we reflect upon the disadvantages under which thousands of young people rise

into manhood, and the great amount of crime that is perpetrated from the force of bad example, and unrestrained vicious propensities, the members of our own Society, whose religious profession and disciplinary organization embrace and enforce a judicious restraint, and cultivation of the youthful mind, have great cause highly to esteem the blessings that surround them; and instead of being willing to sell their birthright, like Esau, for a mess of pottage, they should cherish their superior advantages, and support their institutions, by living conformably thereto. The simplicity and frugality of a plain way of living, the chasteness and sobriety enforced by the spirit and principles of the Gospel, and as held and lived up to by consistent Friends, their manifest testimony against "the lust of the flesh, the lust of the eye, and the pride of life," all contribute to form a hedge around the inexperienced youth, and to strengthen the desires begotten in his heart by the Holy Spirit, to walk in the ways of God's commandments. Connected with such a Society, he has not only the benefit of safe example in the slippery paths of his minority, but also when he reaches manhood, the counsel and care of experience as he sets out in life, to guard him from the hazardous speculations and pursuits of excessive or unsafe trade. How many would have been saved days and years of embarrassment and distress, had they availed themselves of these benefits, instead of trusting to their own determinations, or the advice of persons too reckless of the results of uncertain experiments in trade, and without mental or pecuniary ability.

In the choice of a companion for life, it is of no little moment, to be associated with a people of correct principles and habits, whose frequent religious meetings, their benevolent pursuits, and their social intercourse, give them opportunities of knowing the character and dispositions of each other; and in which serious movement, the wisdom and care of judicious friends, may prevent unsuitable alliances. And moreover, their views of what constitutes the highest happiness in life, being formed in similar moulds, renders the prospect of substantial enjoyment, and of being helps to one another in religious and temporal concerns, far more certain than a transient acquaintance of but short duration, among a people with no settled religious faith to guide them.

Along with all these considerations, which involve human prosperity, the aid which such an association renders in the great work of salvation, is of unpeakable value, and attaches a high responsibility to those who are within the sphere of its influence. A belief in the immediate work of the Holy Spirit upon the heart of man, to effect his regeneration and sanctification, is an article of faith greatly disregarded by many; but where it is practically received, it makes men and women members of the church of Christ, and helpful to one another in the heavenly journey; and at times renders them instrumental in the Lord's hand, to convince and reclaim gainsayers. We are persuaded that there is no society, in which equal opportunities are found, to guard the

morals, to obtain a thorough knowledge of the true nature of the religion of the Son of God, in all its requisitions, and its regenerating effects upon the heart, and wherein its doctrines are as fully carried out on all points, and in all the Christian fruits, as among those who hold and live up to the Christian testimonies advocated by Fox, Barclay, Penn, and Penington.

For "The Friend."

HENRY CAVENDISH.

This celebrated Englishman is one of the most striking examples on record of the evil effects of the cultivation of our intellectual faculties, to the exclusion of the sympathies and affections of our nature. He was descended from one of the noblest families of England, being the grandson of the second Duke of Devonshire. His father, Lord Charles Cavendish, was the third son of the duke, and being himself a person of moderate fortune, allowed his son a small fixed income, so that he was for the first forty years of his life a poor man. The habits of frugality which he thus acquired in early life, he continued to practice, although he afterwards came by the death of near relations, into the possession of immense wealth. Henry Cavendish devoted himself from early life to the cultivation of the physical and mathematical sciences with a zeal, industry and acuteness, which place him among the foremost philosophers of the 18th century. His researches in chemistry entitle him to rank with Black, Priestley, and Lavoisier, the illustrious founders of the science. He discovered independently of Black, the nature and laws of latent and specific heat; he anticipated Priestley and Lavoisier in the discovery of the composition of water; and the fruits of a long life devoted entirely to experimental researches, were a series of original discoveries that would have anticipated, had he made them public, some of the greatest trophies of later philosophers,—discoveries, many of which have only become known to us through the recent controversy respecting his claims to the discovery of the composition of water. For Cavendish was as careless of fame as of money, and his unpublished manuscripts contain observations and suggestions that would have hastened by almost half a century the present condition of Chemical Philosophy, had they been made public when they were penned. It was not merely as a chemist, that Cavendish is entitled to admiration. His experiments and observations on Electricity, on the Density of the Earth, and on many points of astronomy and general physics, are marked by the same acuteness and patience of research, and the same original and independent power that distinguish his chemical essays.

His favourite residence was a beautiful suburban villa at Clapham, almost the whole of which was occupied as workshops and laboratory, a small portion only being set apart for personal comfort. The chambers were converted into an observatory, and the drawing-room into a laboratory, while the adjoining room was embellished with a forge, and the lawn invaded by a wooden stage, from

which he climbed to the top of a large tree, where his meteorological instruments were suspended. He was one of the most solitary of human beings, and shy and bashful to a degree bordering on disease. On one occasion, an Austrian of distinction was introduced to him at Sir Joseph Banks's, in a crowded room, and began to compliment him on his requirements. Cavendish answered not a word to these high flown speeches, but stood with his eyes cast down, abashed and confounded. At last, spying an opening in the crowd, he darted through it with all the speed of which he was master, nor did he stop till he reached his carriage which drove him directly home.

He hardly ever went into society. He entered diffidently into any conversation, and seemed to dislike being spoken to. He would often leave the place where he was addressed, and leave it abruptly, with a kind of cry as if scared and disturbed.

Whether from original or acquired indifference, says his biographer, he exhibited from the first period when we have the means of forming a judgment concerning him, a passive selfishness in all his dealings. With his relatives he had very little intercourse. His heir, Lord George Cavendish, visited him but once a year, and remained only half an hour at each visit. Towards those not of his own blood, he was, if possible, still more indifferent. Cavendish was the coldest and most indifferent of mortals. In his later years he might have obtained for himself distinctions of all kinds, but even scientific eminence he made no struggle to attain, and kept back many of his most remarkable discoveries.

"The bankers where he kept his accounts, in looking over their affairs, found he had a considerable sum in their hands, some say nearly eighty thousand pounds, and one of them said he did not think it right that it should so lay without investment. He was therefore commissioned to wait upon Mr. Cavendish, who at that time resided at Clapham. Upon his arrival at the house, he desired to speak to Mr. Cavendish.

"The servant said, 'What is your business with him?'

"He did not choose to tell the servant.

"The servant then said, 'You must wait till my master rings the bell, and then I will let him know.'

"In about a quarter of an hour the bell rang, and the banker had the curiosity to listen to the conversation which took place.

"Sir, there is a person below, who wants to speak to you.'

"Who is he? who is he? what does he want with me?'

"He says he is your banker, and must speak to you.'

"Mr. Cavendish, in great agitation, desires he may be sent up, and before he entered the room, cries, 'What do you come here for? what do you want with me?'

"Sir, I thought it proper to wait upon you, as we have a very large balance in hand of yours, and wish for your orders respecting it."

"If it is any trouble to you, I will take it

out of your hands. Do not come here to plague me!

"Not the least trouble to us, sir, not the least; but we thought you might like some of it to be invested."

"Well! well! what do you want to do?"

"Perhaps you would like to have forty thousand pounds invested."

"Do so, do so! and don't come here and trouble me, or I will remove it."

Out of the monk's cell, and the prisoner's dungeon, there have been very few men who have lived for nearly fourscore years, and held so little communication with their fellows, or made so few friendships, as Cavendish.

To the other objects of common regard, which invite and gratify the fancy, the imagination, the emotions, and the higher affections, he was equally indifferent.

The beautiful, the sublime, and the spiritual, seem to have been altogether beyond his horizon. The culture of the external senses, which the prosecution of researches in the physical sciences, secures to all who are successful in their study, did nothing in Cavendish's case, to quicken the perception of beauty, whether of form, or sound, or colour.

Whatever was his doctrinal belief, it did not lead to any open confession of faith. He is understood never to have attended a place of worship.

He died and gave no sign, rejecting human sympathy, and leaving us no means of determining whether he anticipated annihilation, or looked forward to an endless life.

Sir Everard Home says, that when he found himself dying, he sent his servant out of the house, "ordering him not to come back till near night, as he had something particular to engage his thoughts, and did not wish to be disturbed by any one." His servant, who believed his master to be dying, summoned Sir Everard, who hastened to Clapham. "He found Cavendish in bed, very much exhausted, and apparently in a dying state. Mr. C. seemed rather surprised to see him there; and said that Sir E. could be of no use to him, for that he was in a dying state; and blamed the servant for bringing him down from town, for that at eighty years of age, he thought that any prolongation of life would only prolong his miseries. Sir E. insisted on remaining with him during the night. The patient remained tranquil, and shortly after daybreak departed this life."

(To be continued.)

For "The Friend."

WILLIAM JACKSON.

(Continuation of Thomas Scattergood and his Times.)

(Continued from page 37.)

Whilst William and his wife were living by themselves, one morning found a letter apparently in the handwriting of several persons, in which he was directed to place a large sum of money on the horse-block on a certain night. This demand was accompanied by the threat, that if it were not obeyed, a number of persons would surround his buildings at night, and burn them with himself and wife. On considering the matter, William told a neighbour or

two, but seemed disposed to place the money as directed. The neighbours would not allow it, and there were volunteers plenty to come and protect them. Three came and watched. During the darkness of the night, a man was seen approaching the horse-block to carry off the money he supposed was there. William had expressly forbidden any injury to the intended robber or robbers; but one of the watchers would have fired, if another one of them had not turned aside the gun. Finding no money for him, and that he was in some danger, the man rapidly decamped, but not without giving the watchers an opportunity of making a guess as to who he was. No attempt was made to ferret out the conspirators in this business, or to prosecute the suspected. Whoever they were, they knew that William was in easy circumstances, and that he had the means of collecting two thousand dollars in the prescribed time, and they doubtless thought that fear for the consequences would have led him to place the money for them, without speaking of the matter to any one.

William and Hannah had in their old age, two girls living with them, who were wont to accompany them to meeting, leaving the house to take care of itself during their absence. On one Fifth-day, a young man going late to meeting, saw that the roof of William's dwelling was on fire. He hurried to the meeting-house, and opening the door, said, "William Jackson's house is on fire!" The meeting rose in a body, and while the men ran down to the dwelling, the women followed as fast as they conveniently could. William and his wife were too aged to be hurried; he must get his horse, and get his beloved Hannah behind him, before he could start, and that took time. They found that the activity of their loving friends, had succeeded in arresting the flames, and after a time spent in clearly ascertaining that the fire was all extinguished, the whole body of Friends returned the half mile to the meeting-house, and taking their seats, held their usual meeting. The members of some families who had been left at home that day, wondered much what would have detained Friends at meeting an hour later than usual.

When the evidence was taken at Camden, in a suit, the decision of which would settle, as far as the judgment of the Court of New Jersey could go, whether Friends or Hicksites were to be considered the true Society of Friends, William Jackson was one of the witnesses examined. He could give evidence from personal knowledge, of the doctrine preached by the most eminent ministers in the Society of Friends for more than three score and ten years,—for he was several years above eighty when he was thus called to give testimony. It was the first time in his life that he had ever given evidence before a legal tribunal, and nothing but the importance of the matter at stake brought him there at that time. At the close of his testimony, he said, "I consider this suit to be a contest between Christianity and infidelity, and nothing but this consideration would have brought me from my home at this time; had it been a mere matter of worldly prosperity, you would not have seen me here now."

Sometime before his decease he found him-

self diseased, and suffered much at seasons. Yet he was sometimes able to attend his own meeting, and was favoured to minister in Gospel authority therein. At one time seeing a number of young people at the meeting, his heart seemed to yearn over them in a peculiar manner, and he repeated the patriarch Jacob's benediction: "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,—the angel which redeemed me from all evil, bless the lads." The solemnity with which this was uttered, made a deep impression on many of those in attendance.

A Friend in the ministry calling to see him on a First-day morning, found that being poorly he was then lying down. In a short time however, he came into the room where she was sitting. After a while he said, "I am not able to go to meeting now, but was careful to go when I was able." The Friend on this said, "That must be a comfort to thee now; and I do not doubt but that thou hast meetings at home." William replied, "I think I still feel a portion of that which visited my mind as early as seven years of age. I was made ready to believe that heaven was a far more glorious place than earth; inasmuch that I had no desire to remain here any longer; and I think it has been my aim ever since to endeavour to lay up heavenly treasure,—that which neither moth nor rust can corrupt, nor thieves break through and steal. And though I have not made as much progress as many, yet I have a hope that when I have done with the things of time, I shall be admitted into the assembly of the just of all generations." He then made a solemn pause, and added, "What more can we ask?"

During his decline he made many remarks showing the soundness of his Christian principles, and his love for the simplicity of the Truth. He told those about him of a legacy which a Friend had left his children. The legacy was to this effect,

"Let your wants be few,
Then a little will do."

In commenting on it, he said he found it true.

Being told of a grievous accident which had happened to some one, he seemed to feel grateful emotions in reflecting that he had never met with a serious or painful accident. He said he had "cause to be thankful" for these preservations. He found the long nights very tedious, and more distressing than the days, but said, "I wish to be kept from thinking hard of my allotment. I have been mercifully favoured, through the course of a long life, as it may be termed at this age of the world. Though I have not been without affliction, yet [I have had] but little in comparison. 'Great and marvellous are thy works, Lord God Almighty! Just and true are all thy ways, Thou King of saints: who is there that shall not fear thee, and give glory to thy Name?' for the hour of thy judgment is come. May all worship thee who made heaven and earth, the seas and fountains of waters, with all that in them is. O worship Him!"

Being asked if he had any pain, he answered, "No; 'but the end of all things is at

hand.' Yet hope is an anchor to the soul, both sure and steadfast. I often feel more [desire] than I can express, that the youth may walk in truth and righteousness."

(To be continued.)

THE FRIEND.

TENTH MONTH 23, 1852.

FRIENDS' SELECT SCHOOLS.

In our last number we published some sound and well-timed remarks, furnished by a correspondent, on the subject of school education in general, and on the highly satisfactory condition of West-town Boarding School, as evinced by the late semi-annual examination of the scholars. On more than one occasion, we have endeavoured to urge upon parents the indispensable duty resting upon them, to guard their offspring, so far as may be within their power, from the influence of evil principles and example, both of which are often brought to bear powerfully on the sensitive minds of children in their intercourse with their associates at school; and also the great and important benefits likely to be derived from bringing them up with a knowledge of Christian doctrine and testimonies, as held by our religious Society; towards which, educating them in seminaries where those truths are taught, and where the example of their teachers, and the watchful oversight of Friends concerned for the welfare of the pupils, enforce them, are most likely to contribute.

A concern for the guarded, religious education of its children, has been maintained in the Society, from the time of George Fox to the present day; and it may in some measure be considered as a criterion by which to judge of the life of true religion, existing in meetings and individual members, as this concern is more or less cherished and carried out, or suffered to decay and die.

For the purpose of securing to the children of Friends in this city, the advantages of such an education, the four Monthly Meetings some years ago, at a large expense and with no little labour, provided for, and opened Select Schools, placing them under the care of a joint committee of men and women Friends, appointed by them respectively. A large number of children have received their whole education, or finished it in these schools, with much credit to themselves and teachers, and satisfaction to their parents or guardians.

The Boys' School, in Cherry street near Ninth street, is conducted by two teachers, assisted by a writing master, and a teacher of the Latin and Greek languages. The School for Girls, in St. James street above Sixth street, has five principal teachers; and a teacher of Writing, and a teacher of the French language attend regularly to give instruction in those branches. The thorough manner in which the children placed in these seminaries have been grounded in a knowledge of the elementary, before entering on the study of the higher branches, and the proficiency attained, through the application of the pupils, and the instruction and attention of the teachers, have afford-

ed, and continue to afford, ample evidence that the schools are well calculated to fulfil the wishes of those among us who are desirous to confer on their offspring the blessing of a good education. Persons of other religious professions, who have had the opportunity of becoming acquainted with the course pursued in teaching the children in these schools, and the education obtained there, have repeatedly expressed their high estimation of them, and the wish that they could share in their benefits. The care taken by the teachers to watch over the morals and deportment of their scholars, and the interest manifested in their welfare by the Friends who visit the schools by appointment once in every month, must, we think, be considered by every one, as adding to their value, and presenting strong claims on our members for their countenance and support.

Besides the two schools whose location we have mentioned, there are two others,—primary schools,—one in the Northern, and the other in the Western District, in which the children of Friends in their respective neighbourhoods, under ten years of age, are taught Spelling, Reading, Writing, Geography, and Arithmetic.

The branches taught in the first named schools are, in the Boys'—Reading, Writing, Grammar, Geography, Natural Philosophy, Chemistry, Physiology, animal and vegetable, History, Natural Theology, Moral Philosophy, Etymology, Arithmetic, Algebra, Mensuration, Geometry, Surveying, Spherical Trigonometry, Astronomy, Analytical Geometry, Differential Calculus, and the Latin and Greek languages.

The same are taught in the Girls' School, with the exception of Surveying, Spherical Trigonometry, Analytical Geometry, Differential Calculus, and the Greek language. In the place of the latter the French is taught.

Since the opening of the present session, one hundred and seventy children have been entered in the four schools, and there is reason to believe the number will be further increased.

RECEIPTS.

Received from H. Hedley, N. Y., \$2, vol. 25; D. Buffum, Jr., N. P., \$2, vol. 25; from J. Evans, agent, for Jos. Evans, \$3, vol. 25, L. T. King, I. C. Evans, and N. S. Yarnall, \$2 each, vol. 26; from S. D. Smith, agent, O. \$1, to \$6, vol. 26, for St. Stephens, \$4, vol. 26, for H. Harrison, \$2, vol. 26; from A. Batey, agent, for J. F. Meador, \$2, vol. 25; from N. P. Hall, agent, O., for himself, M. Bins, John Hall, I. Brown, \$2 each, vol. 26, and for F. B. S., \$2, vol. 25; from Is. Buffum, agent, \$25, viz, for I. B. M. Gould, R. Lincoln, F. Tripp, Ed. Chase, L. P. Chase, P. Chase, W. Wood, W. T. Wood, M. Buffum, N. Buffum, T. Willor, A. C. Wilbur, and M. Chase, \$2 each, vol. 26; from John F. Hall, agent, N. Y., \$10, viz, for himself, S. C. Hull, R. Marriott, P. Upton, P. B. Upton, \$2 each, vol. 26; from James Canby, Del., \$2, vol. 25; Rebecca Howland, Me., \$2, vol. 26.

Friends' Boarding-School at West-town.

The Winter Session of Friends' Boarding-School at West-town, will commence on Second-day, the 1st of the Eleventh month.

Parents and others intending to send children to the School, will please make early application to Joseph Snowdon, Superintendent at the School, or

Joseph Scattergood, Treasurer, No. 84 Mulberry street, Philadelphia.

Stages will leave Friends' Bookstore, at No. 84 Mulberry street, on Second-day, the 1st, and Third-day, the 2nd of the Eleventh month, at 12 o'clock, m. The baggage wagon will leave the same place on Third-day morning, at 8 o'clock.

It is very desirable that the children should be taken or sent to the School punctually, on the days designated.

Philad., Ninth mo. 21st, 1852.

WANTED

To commence at the opening of the Winter Session, a Teacher for the Girls' Primary School, at West-town Boarding-school. Apply to Hannah Rhoads, Marple, Delaware county, Pa.; or Beulah H. Nicholson, Haddonfield, N. J.; Seydau Coates, No. 330 Arch street, Philadelphia.

WANTED

A teacher for Friends' School, at Crosswicks, New Jersey. To a qualified Friend, a liberal compensation will be allowed.

Application may be made to Robert Parry, Rocklestown, Burlington county, N. J., or to Samuel Allinson, Jr., Yardville, Mercer county, N. J.

DIED, on the evening of the 9th of Ninth month, 1852, BETTY, widow of the late William Worth, of Starksboro', Addison county, Vt., in her 87th year. She had long been an exemplary member of Starksboro' Meeting, but from the infirmities attending upon her advanced age, had been deprived of attending that, or other meetings of our religious Society, for several years past.

— on the 29th of Ninth month, 1852, REBECCA HOSEA, a member of Salem Monthly Meeting, in the 80th year of her age.—Although in early life this dear Friend possessed few advantages conducive to her best welfare, yet through reliance upon that Grace which is sufficient for every good word and work, and obedience to its manifestations, she became an instrument of good to others, in the exercise of the gift conferred upon her; being a minister in unity, and good esteem among her Friends. Notwithstanding she had, from some years past, laboured under bodily disease, and consequent inability, still her love for her blessed Saviour, and the advancement of His cause, continued to be very precious in her view; often being enabled to exhort those around her to trust in Him. To a friend who visited her some time before her death, she remarked, "What a blessed thing it is to live in a state of readiness. I know there is a place of rest prepared for me, unworthy me: all is peace; I am ready, I am ready."—Her life was attended with diversified trials and provings, yet the Lord was her strong tower, and to those who had the opportunity of witnessing her calm descent into the dark valley, there was abundant proof that He who had been her morning light, continued to be her evening song.

— at Lee, in the county of Oneida, New York, HANNAH, wife of Robert Townsend, in the 44th year of her age, a member of Indian River Preparative and Le Roy Monthly Meeting. Having accompanied her husband to Lee, to attend the Quarterly Meeting, she was taken ill on Sunday evening at the house of a Friend, and died in the course of the night of the day following. Her remains were interred in Friends' burial-ground at Lee, a large number of Friends attending. This dear Friend was a useful member of Society, having been clerk of the Preparative, Monthly, and Quarterly Meetings, and for a number of years an elder in Le Roy Monthly Meeting. Notwithstanding she was thus suddenly and unexpectedly called away from her family and friends, they feel the convincing belief that she was prepared for the awful event.

[No date is given by those who forwarded the above notice.—Ed. of "The Friend."]

THE FRIEND.

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PHILADELPHIA.

Postage to any part of Pennsylvania, for three months, if paid in advance, three and a quarter cents; to any part of the United States, for three months, if paid in advance, six and a-half cents.

For "The Friend."

JOHN KITTO,

OR THE MAN WHO LOST ONE OF HIS SENSES.

(Continued from page 42.)

The literary attainments of the deaf student had become somewhat known, and had made him numerous friends, some of whom were able to assist him. But these although they had been drawn to him by his literary acquisitions, were opposed to his engaging in literary pursuits for a living. To his mind it was evident, that those objects upon which he had set his heart could be attained by no other way, than by his applying himself to literature. He says, "I acquired gradually a thorough persuasion that this, and this only, was my proper instrument for usefulness in the world. I found little encouragement from others in reaching this conclusion. By some strange contradiction of ideas, those who originally favoured me with their notice, solely on account of the attainments I had been enabled to make, were slow to admit that literature was my proper vocation. Other means of occupation and usefulness were, with the kindest intention pointed out; which, in deference to the judgment by which they were recommended, and because I felt really interested in them, I strove to follow, and did follow for several years, but without neglecting that mental culture in which alone I could find substantial enjoyment. It thus happened, that even under an improved phase of external circumstances, my literary predilections never obtained encouragement, but were rather opposed as an unreasonable infatuation. But the conviction was strong within me, that none of the things to which my attention had been turned, and in which I really took considerable interest, formed my proper good, or furnished means for the degree of usefulness which I believed open to me. Therefore, and under circumstances which made the act one of no common daring, I eventually cast all others aside, and determined, at whatever risk, to act upon my own soul-felt conclusions, and to stand by the truth, or fall by the error of my ineradicable convictions. It is well for

me that the result has justified that greatest and most responsible measure of my life; and has shown that I was right in those persuasions, which, to many who wished me well, had seemed vain and idle. If I had failed, I should of course have been wrong; and my name would have served only for a warning and a bye-word. But I failed not. The heavy responsibility to which I pledged my hopes, and almost my existence, called into wholesome and rigorous exercise all the resources which had been confided to me; and the kind providence of God—which I humbly believe had marked out my path of labour, and had prepared me for walking in it—directed me to one qualified beyond most men to form a correct estimate of another's fitness, and to appreciate whatever means of usefulness he possessed. To the generous confidence of this true friend, in entrusting to my unused hands a great and noble task, which others would have deemed to need the influence of some great name in our literature, I owe the opportunity of taking my stand upon that ground which I have since occupied, and of that enlarged usefulness which has since been open to me. If the friend to whom I owe this great obligation, were not also the publisher of this work,* it might be permitted me to dwell on this point of my history with less reserve."

In regard to the effect of deafness as a disqualification for usefulness, he says, "Deafness was less a disqualification for literature than for any other pursuit to which I could turn; but even in the pursuit of literature, deafness is a greater hindrance and disqualification than those unacquainted with such pursuits would easily imagine. If literature were nothing but closet-work, it might be all well. But the pursuit is not confined to this. It involves, or should involve, intimacy with men of similar pursuits, and it involves business often of a delicate and perplexing nature. But the moment the deaf student rises from his desk, and goes forth into the business of the world, in which so many other men find their element, his strength departs from him. The intense consciousness of this disqualification, makes him shy and reserved, indisposed to move personally beyond the walls of his library and the limits of his domestic circle. This, in many ways, affects unpleasantly his circumstances, and neutralizes many of the advantages which belong to the position he may have attained. He is too much disposed to maintain all intercourse, and to transact all business by writing; and he is hence, in his best estate, bare of those personal friendships, in which other men find strength and science,

and by which their objects in life are much advanced. Nothing useful or encouraging occurs in the daily intercourse of life—no new ideas are started, and brightened by the collision of different minds—no hints are gathered—no information obtained—and no openings for usefulness are heard of or indicated. When it is considered how much of what a man hears and says in his personal intercourse with others, especially in the intercourse of studious men, influences his own career, and determines his course of action—the disadvantages of this utter self-dependence will be readily perceived, although their full extent can only be estimated by the sufferer. He stands too much alone; and although his literary intercourse may be copious and extensive, he lives in the feeling that there is no stay for him but in the care of heaven, and in his own right hand. If he stumbles in his career, there is no one who has personal interest enough in him to take the trouble to help him up; and if difficulties at times beset his path, he must work his own way through them, unhelped and unencouraged."

John Kitto goes on to show the difficulties which beset the deaf author in his intercourse with his publisher, who a man of business, demands a personal intercourse the most satisfactory. The difficulty of carrying on intercourse drives the deaf to writing, and the knowledge that publishers' time is precious, leads him to attempt to write briefly, and therefore too often obscurely.

(To be continued.)

From Household Words.

LOYD'S.

"Who is Lloyd?"

In common with thousands of others, I have often asked this question, while reading in the newspapers of terrible disasters at sea, of loss of noble, richly-freighted ships and richer human lives, of damage done to cargoes, of wrecks found floating on the waste of waters far at sea, of solitary spars, or empty casks, picked up on foreign shores: I had read, too, with gladdened heart—and who has not?—of ships arrived in far-off colonies or Indian ports, with some dear friends on board, and all reported well.

He must be a most wonderful man, this Lloyd, whose Shipping Lists supply all this intelligence. Is he some active and wealthy ship-broker, a native of Wales, wearing a Welsh wig, and busily occupied with long lists of ships in some little dark, dusty office, somewhere down by Custom House Quay? Nobody could tell me, so I resolved to make Mr. Lloyd's acquaintance, and to learn from his own lips how he contrived to gather toge-

* Charles Knight.

ther such a mass of intelligence as he does gather within the space of twenty-four hours.

My inquiries led me to the Royal Exchange, where I was told I should find Lloyd's, and where, at the end of half an hour of questioning, I actually discovered two gigantic doors, with the sought-for word blazoned over them in burnished brass. The doors were flung wide open, as though one or two ships were going to be launched through them very shortly. Before me, as I entered, rose a noble flight of stairs, as wide almost as a frigate's deck, and up and down these Titan stones rushed past me scores of people in half-fabricated mood. I could have imagined that the men I met rushing out had just heard of some fearful shipwreck, involving the loss of all their worldly possessions, were it not that those who entered seemed to be quite as alarmed and hurried. At the top of this splendid stone stair-case is a lofty room, somewhat circular in shape, and containing numerous doors, which were guarded by two formidable-looking men in red cloaks; of one of these I inquired for the proprietor, and was thereupon referred to the secretary's office, a suite of quite elegant rooms.

The information I gathered in these offices may be classed under three heads: the objects and history of Lloyd's; the external agencies by which it is brought into action; the internal arrangements, by means of which its varied intelligence is received, digested, arranged, and, finally, disseminated.

The Society of Underwriters or Marine Insurers, now known by the designation of Lloyd's, appears to be one of the oldest associations extant. The system of insuring shippers of goods as well as owners of ships against losses at sea, may be traced as long back as the reign of Edward the Sixth—probably still further; although that is the date of the oldest record of such a practice to be found amongst the State Papers. In the preamble to statute 43d of Elizabeth, marine insurance is mentioned as "an usage time out of mind." At these periods, the merchants and others who insured or underwrote policies, assembled at the "Exchange-house" in Lombard Street, long before the old Royal Exchange was built. After the Great Fire of London, the Society of Underwriters assembled for the purpose of business at a coffee-house in Lombard Street, and afterwards in Pope's Head Alley, kept by a person named Lloyd—hence the present designation of the body; and they appear to have remained guests of Mr. Lloyd until the year 1774, when they once more took up their quarters in the Royal Exchange, to be again burnt out in 1838.

At present the institution numbers two hundred and seventeen underwriters, one thousand three hundred and sixty-eight members and substitutes, and five hundred and three subscribers to the merchants' room, who pay yearly subscriptions varying from ten guineas to two guineas; these, with entrance fees, make up about nine thousand six hundred pounds yearly. Besides this source of income, Lloyd's receives two hundred pounds a year from each of the five principal Assurance Companies, besides various yearly sums from

Dock Companies and sale-rooms, as well as from the editors of such daily papers as have the privilege of early copies of shipping intelligence, making up a total annual income of about twelve thousand pounds. The wealth and liberality of this body may be estimated by the fact, that at the period when this country was threatened with an invasion from Napoleon, a sum amounting to twenty thousand pounds, and afterwards made thirty-five thousand pounds, was devoted by Lloyd's towards the formation of what has since been termed the Patriotic Fund, for the relief of sufferers in the war and their families. Besides this noble gift, the committee has at various times presented nineteen thousand pounds to charitable and patriotic funds.

Let us now see by what machinery this institution is enabled at nearly all times to command the very earliest and best information relative to shipping and cargoes at every part of the civilized world. This is effected by agents, who are located at each part of note in the four quarters of the globe: no maritime town of any consequence is without a Lloyd's agent; and, although no salary attaches to these offices—certain casual fees alone forming their remuneration—so anxiously are they coveted, as bestowing a certain degree of respectability, that it is a frequent occurrence for as many as fifty applications to be made on the occasion of a vacancy. It is the duty of these agents to report by every mail or post the arrivals and departures of ships; all accidents or disasters relative to shipping or cargoes; the appearance of enemies' cruisers in time of war; to render assistance to masters of vessels in any cases of difficulty or danger; to furnish certificates of damage to goods or vessels, and generally to furnish every kind of information likely to prove of service to the underwriters of Lloyd's.

The number of Lloyd's agents in foreign and colonial ports is two hundred and ninety-six: these are chiefly mercantile men; and, not unfrequently, the British Consul at a foreign port is selected to perform the duty of agent.

In the United Kingdom—from the fact of the very dangerous character of most of the sea-coast, and the multitudinous arrivals and departures—the agents amount to not less than one hundred and forty-seven, or one half as many as throughout the rest of the world. To facilitate and simplify the duties of these home agents, the entire coasts of Great Britain and Ireland have been divided into certain portions, from point to point, within which each agent has his functions as accurately defined as have our county magistrates in matters of police. It must be at once apparent that in such serious matters as shipwrecks or other accidents of the sea, it could not be permitted for the least shadow of doubt to exist in the mind of an agent as to any such disaster happening in his or his neighbour's district.

In this way England, Wales, and Scotland are divided into one hundred and twenty-three agencies. No. 1 of this list extends from the eastern limits of the parish of Gravesend to the west entrance of Faversham Creek; No. 2 extends from the east entrance of Faversham Creek to Reculver Church. The districts are

carried thus quite round the kingdom, taking in the Channel Islands and those to the north of Scotland, and returning back to the other bank of the Thames as far as Southend Pier, which is the last agency. In Ireland the same division is observed—the duties, however, are there discharged by twenty-four agents.

It becomes the duty of all these four hundred and forty-three agents, at home and abroad, to ascertain the particulars of every casualty of any kind occurring within their respective agencies to ships or cargoes, and to report the same with the least possible delay to the secretary of Lloyd's. The necessity which exists for such early and authentic intelligence will be apparent, when it is remembered that both ships and goods are frequently insured long after their departure from the country, and in the event of a vessel not having been heard of at the expected period, insurances effected upon her are often increased, of course at a much higher rate in proportion to the supposed risk of the transaction.

The home establishment consists of a suite of rooms set apart for the use of the committee and officers; and another range of apartments appropriated to the various subscribers to Lloyd's in the Royal Exchange. There are, of course, a secretary's room, clerks', and waiting rooms, committee and record rooms, as well as an admirably arranged lavatory. The public apartments consist of five rooms. The largest of them is the underwriting room, where the underwriters and brokers transact the multifarious business connected with marine insurances. It is a busy scene towards the afternoon, when persons willing to take risks of insurance, deal, through the medium of brokers, with those who have ships and cargoes to insure. It is quite impossible to form any accurate estimate of the value of property, of all kinds, insured through the year by means of underwriting at Lloyd's; it may be sufficient to observe, however, that by far the greater portion of British shipping and goods imported into and exported from this country, as well as into and from many foreign countries, are here insured. The insurances of America, France, Germany, Spain, and indeed of all other trading nations, are principally effected through the instrumentality of this one body. No other country possesses such an institution. There is, indeed, the "Austrian Lloyd's," but much less important in nature and extent than ours.

It may be readily imagined that with agencies spread over the four quarters of the globe, with mails constantly arriving from beyond sea, the amount of correspondence involved in the getting together the shipping news of the world, which Lloyd's List really is, must be very considerable, and oftentimes exceedingly heavy. In the winter and spring months the advices of casualties multiply; and, on the arrival of an Indian or American mail, the work is necessarily much increased. By special arrangements made with the Post-Office, all letters and packets addressed to Lloyd's, are promptly delivered to their messengers. Railways and steamboats are not rapid enough for the news which has to be transmitted from

various parts of the coast, relative to shipping. The electric telegraph is in daily use during stormy weather; and a few hastily deciphered words received at the telegraph branch, at one end of the merchant's room, frequently chronicles the loss of thousands of pounds to the busy men around.

(Conclusion next week.)

For "The Friend."

HINDŪSTĀN.

(Continued from page 44.)

"As the missionary approaches Calcutta, he is assured that he draws near to a heathen city, by the sickening sights he is called to witness. Dark and naked multitudes of the living may be seen along the banks or in the water, performing their idolatrous rites, while many of the bodies of the dead continue to float by the vessel in all stages of putrefaction, and covered with birds of prey tearing the flesh from the bones! This disgusting spectacle is occasioned by the singular custom among the Hindus, of placing the bodies of the dead on the funeral pile and consuming them to ashes, as is the general custom in the upper provinces or at places remote from the sacred river, or of casting them into some stream, and if possible the Ganges, when too poor to obtain the wood necessary for the former purpose. In their estimation, the Ganges is the most sacred of all rivers, even a personification of the goddess Gunga herself, and hence, to drink the waters at the moment of death, and then to have the body cast into the stream, is considered an effectual means of purification from sin, and the direct way to the Hindus' heaven, *absorption in the Deity*. Often, when going up and down the Ganges afterward, we have witnessed these horrid rites and disgusting spectacles. We have passed in our boat, during the course of a single day, scores of dead bodies floating in the stream or cast upon the banks, where the pariah dogs, the vultures, and the jackalls, were quarrelling for their prey and tearing it to pieces. We have seen the poor heathen mother, at the dusk of evening, come down to the banks of the river with the dead body of her child wrapped in a dirty cloth, and, close to our boat, make with her own hands a rude float of reeds, place the child upon it, and then push the whole into the current, in the hope of its being carried on in due time to the sea, and lost in the ocean of the Supreme. So holy do they consider this river, that not only are the dead, and the ashes of the dead cast into it, but the dying from all quarters are carried to its banks by their friends, that being buried in it to the neck, and having the holy water poured plentifully down their throats, often to suffocation, they may be cleansed from their sins and be prepared for a happy death! The place at Sahāranpūr, where the dead are burned, is not far from our mission dwellings, and during the prevalence of sickness, the fires are seldom extinguished. Horrible as these sights at first appear to strangers, they must certainly be much less so now than in former times, when the living wife or wives were consumed on the same

pile with the body of the dead husband. Then the poor trembling widow, in compliance with the ancient custom, in view of the disgrace that awaited her should she refuse to burn for her husband, in hope of meriting great blessings for herself and all her friends, and urged on to commit the deed of self-destruction by the Brahmins, as being in accordance with the injunctions of their sacred books, mounted the pile of wood, beneath which were abundance of combustible materials, saturated with oil or ghee to make them burn fiercely, and then taking the dead body in her arms, stretched herself down and submitted to her fate. And who do you suppose was the person that placed the torch to that pile which consumed the living and the dead together? The eldest son of that mother, if she had a son, and if not, the nearest relative was the one who performed these funeral rites, and who considered himself highly honoured by the inhuman act. It is cause of thankfulness that this practice has been checked by British law; yet still cases are not uncommon, when in secret, and in violation of law, the *suttee* is kindled in India. A case occurred near Sahāranpūr only a few years ago, when, in spite of all the efforts of the police, a woman jumped upon the pile and consumed herself to ashes. At the death of Itanjit Singh, the Emperor of the Panjab, during our residence in India, seven of his wives consumed themselves with his dead body, and the grand procession passed through Sahāranpūr, conveying the ashes of the whole to the Ganges, to be sprinkled on the sacred waters at Hardwār, together with the golden bedstead on which the Maha Rajah slept, elephants, camels, and wealth in abundance, to be offered to the Brahmins, who had propped these miserable beings to this act of self-immolation! So far as it regards the manner in which the Hindus dispose of their dead, it matters little; but oh, the souls of these heathen, that will never die, where are they? Having lived in sin, and passing into eternity un sanctified, and without a knowledge of the only Saviour, they are beyond the reach of our efforts and our hopes.*

"The scenery in Bengal is generally delightful. The groves of palm-trees, with their naked trunks, crowned with the richest foliage, give a tropical and magnificent appearance to the landscape. The immense green leaves of the plantain, surrounding a pithy stem, bending under a load of fruit at all seasons of the year; the green carpet which covers the ground at all times, but which grows with such rapidity during the rainy season; the magnificent shoots of the bambus, which rise to the height of forty or fifty feet in a single year; and the banyāns, which extend their mighty arms to such a distance as to require support, a support which nature herself supplies by throwing down props which take root, and finally become trunks and centres themselves of vast and spreading thickets; these all give to Bengal a character for grandeur and luxuriance, which is but rarely equalled

* ["The grace of God that bringeth salvation has appeared unto all men."—Titus ii. 11.—Ed. of "The Friend."]

in other parts of the globe. The provinces to the north-west, however, the seat of our missions, and particularly Lodiana and its neighbourhood, have usually a very different appearance. Many tracts of country are barren and sandy in consequence of the long droughts, and the scorching influence of the hot winds, which prevail for several months in the year. Still, even in these districts, during the rains, vegetation is rapid and luxuriant; and at all times, mango groves may be found at almost every town and village, which afford delightful shade and shelter to the traveller who pitches his tent beneath their branches, or in the absence of such accommodation, stretches his weary limbs on the bare ground, and seeks repose during the heat of the day.

"The valley of the Ganges, in some places of great width, extends from Hardwār, where that river issues from the mountain passes, to the sea, a distance of about fourteen hundred miles. As this queen of Indian rivers is supposed to possess the greatest efficacy in the removal of sin, the population along its banks is immense, and the numbers that crowd to it at all seasons for the purposes of ablution, and of conveying its muddy waters to all parts of India, to be used in the performance of religious rites, and in offerings to the obscure synohs of Mahadev, or the great god of the Hindus, are beyond all calculation. This extensive valley, together with other parts of the country where the surface is perfectly level, is called the *plains* of India, as distinguished from the hilly regions in the centre, and the immense chain of the Himalayas, running all the way from Burmah to Cochin China in the east, to the valley of Cashmere, and even through Bochara almost to the Caspian Sea in the north-west."

(To be continued.)

For "The Friend."

Notes on our Vernacular.

No. 2.

A recent writer remarks, that "It is not in Eastern fairy tales alone that people drop pearls every time they open their mouths. We are doing it every minute in the day, like the worthy gentleman who had been speaking prose all his life, without knowing it." There is, indeed, more of interest and meaning than we are generally aware of, even in the words that we most frequently employ; and we can scarcely utter a sentence that is not capable of recalling some historical scrap, or some ancient custom, opinion or superstition. It has been truly said, that "there are cases in which more knowledge of more value may be conveyed by the history of a word than by the history of a campaign." "What riches," exclaims one, "lie hidden in the vulgar tongue of our poorest and most ignorant. What flowers of paradise lie under our feet, with their beauties and their parts undistinguished and undiscerned, from having been daily trodden on." Hence, some one not inappropriately speaks of language as "fossil poetry," meaning thereby, as R. C. Trench, in his "Study of Words," explains it, that "just as in some fossil, curious and beautiful shapes of veget

able or animal life, the graceful fern or the finely veined lizard, such as now, it may be, have been extinct for thousands of years, are permanently bound up with the stone, and rescued from that perishing which would have otherwise been theirs—so in words are beautiful thoughts and images, the imagination and feeling of past ages, of men long since in their graves, of men whose very names have perished, these, which would so easily have perished too, preserved and made safe forever." Other writers thinking this phrase too narrow, have added the terms "fossil history," "fossil philosophy," "fossil art," and even "fossil ethics."

I propose at this time to present to my readers a few specimens of these interesting fossils. As is the case with those wonderful relics of by-gone ages, to which we usually apply this term, it is often difficult to trace the exact form of the original, or to determine satisfactorily to what class or species it is to be referred, still in most cases sufficient of the ancient form and appearance remains to enable us to trace, with more or less certainty, its origin and history.

We will begin then, with this word *fossil*, itself, not that there is either poetry or philosophy, or much of history wrapped up in its etymology, but as an example at hand, and one that exemplifies the changes that take place in the meaning and application of words. Formerly this word had the same signification as the Latin adjective *fossilis*, (from the verb *fodis, fossam, to dig*), denoting that which may be dug. Thus by "fossil salt," was meant rock salt, or salt dug from the earth, to distinguish it from that obtained by evaporating sea water; "fossil coal," meant natural or mineral coal, as distinguished from artificial coal or charcoal; and the terms "fossil shells," "fossil wood," &c., were applied to these products when found petrified in the earth, to distinguish them from those in their natural state. Gradually the word *fossil* began to be used as a noun, and soon after became restricted in its meaning to the sense in which it is now almost universally employed—denoting those organic remains of a former age that are found embedded in the rocks of our globe.

The word "tariff," according to some, has a historical etymology, being derived from "Tarifa," the name of a Spanish town on the Straits of Gibraltar, from which the Moors, during their domination in Spain, were accustomed to watch for ships passing through the straits, and sallying forth from this stronghold would levy on all merchandise going in or coming out of the Mediterranean, assessing the duty according to a fixed scale, which was called, after the name of the place, "tarifa" or "tariff."

The word "saunter" would hardly be suspected of having anything particularly interesting connected with its history. But many a beautiful fossil has externally the appearance of nothing more than a common rough stone, and only reveals its real form and appearance when the hammer of the naturalist cleaves it asunder. So it is with the word now before us, if certain etymologists are to be trusted. Originally, "Saunterer"—derived

from the French "la Sainte Terre" (the Holy Land)—was one who visited the land of Palestine. Then a deep enthusiasm drew men thither. "By degrees, however," says Trench, "as the enthusiasm spent itself, the making of this pilgrimage degenerated into a mere worldly fashion, and every idler that liked strolling about better than performing the duties of his calling, assumed the pilgrim's staff, and proclaimed himself bound for the Holy Land; and to which very often he never in earnest set out. And thus this word forfeited the more honourable meaning it may once have possessed, and the 'Saunterer' came to signify one idly and unprofitably wasting his time, loitering here and there, with no fixed purpose or aim." Some writers however, reject this derivation, and suppose the word to be formed from the French *sans terre*, "without land or a home;" but the former explanation seems entirely reasonable, and at least as probable as the latter.

"Absurd," from the Latin *absurdus*, of the same meaning as the English, denotes strictly anything coming *ab surdo*, that is, "from a deaf man;" and an absurd remark or reply, would be one coming from a deaf person, who speaks without properly comprehending the question put to him, or the subject under discussion—and who therefore makes a very inconsistent or ridiculous remark.

"Sincerity" (Latin *sinceritas*) is from *sine cera*, "without wax," that is, the pure honey without adulteration, "purity, truth, candor." Some say, however, that "sincere" means "without wax or varnish," or any covering to hide defects; hence, "genuine, natural, real."

"Calamity" (Latin *calamitas*), is from *calamus*, a stalk of corn (i. e., of wheat, rye, &c.), and the Latin word was probably at one time applied only to the destruction of grain, either by storms prostrating it, or from other causes—hence it came to signify "destruction, loss, disaster," of any kind. Bacon, in his Natural History, says: "Another ill accident is drouth (we write *drought* now-a-days) at the spindling of the corn, which with us is rare, but in hotter countries common; inso-much as the word *calamitas* was first derived from *calamus*, when the corn could not get out of the stalk."

"Imbecile" (in Latin *imbecillus*), has a truly beautiful derivation: it is an undoubted specimen of *fossil poetry*. Its component parts are *im* (for in) "upon," and *baculus* or *bacillus*, "a staff." Imbecile means, therefore, "leaning upon a staff," "needing a staff, stay or support;" hence "weak, feeble," either in body or mind.

One more example of fossil poetry shall conclude this paper; the reader shall have before him not only the fossil itself, but also the full development of the poetical ideas wrapped up therein. The word "tribulation" (in Latin *tribulatio*), is derived from the Latin *tribulum*, the name of the threshing instrument or roller wherewith the Roman husbandman separated the grain from the husks; and *tribulatio* originally expressed the act of this separation. "But some Latin writer of the Christian church," to quote again from the little work of R. C. Trench, "appropriated the word of imbecile for the setting forth of a

higher truth; and sorrow, distress, and adversity being the appointed means for the separating in men of their chaff from their wheat, of whatever in them was light and trivial, and poor, from the solid and true, therefore he called these sorrows and griefs 'tribulations,' thrashings, that is, of the inner spiritual man, without which there could be no fitting him for the heavenly garner." In further illustration of the subject, and in order to show that "a single word is often a concentrated poem, a little grain of gold capable of being beaten out into a broad extent of gold leaf," our author quotes "a graceful composition, by an early English poet," which he considers is all wrapped up in this one word "tribulation," the poem "being from first to last only the expanding of the image and thought which this word has implicitly given." It is as follows. Can any of our readers furnish the name of the author?

"Till from the straw, the fall the corn doth beat,
Until the chaff be purged from the wheat,
Yea, till the mill the grain in pieces tear,
The richness of the flour will scarce appear.
So till men's persons great afflictions touch,
If worth be found, their worth is not so much;
Because, like wheat in straw, they have not yet
That value which in thrashing they may get.
For till the bruising flails of God's corrections
Have thrashed out of us our vain affections;
Till those corruptions which do misbehave us
Are by his sacred Spirit winnowed from us;
Until from us the straw of worldly treasures,
Till all the drossy chaff of empty pleasures,
Yea, till His fall upon us He doth lay
To thrash the husk of this our flesh away,
And leave the soul uncovered; nay yet more,
Till God shall make our very spirit poor;
We shall not up to highest wealth aspire;
But then we shall, and that is my desire."

LLN.

For "The Friend."

Fruits of Obedience to Divine Grace.

(Concluded from page 37.)

William Penn concludes his observations upon the efficacy of the power of Divine Grace in the work of men's salvation, with the reward of obedience to it. "Looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ—that is, looking for the fulfilling of that blessed hope—to have what they hoped for—a hope that does not make ashamed those that have it, but is an anchor to the soul in the greatest storms, that attend men on their way to blessedness. It is for the accomplishment of this hope, the gracious lovers have a title to expect and wait. They who have been taught by the Grace, what to deny and what to do, and to look and live above the world, and by an eye of faith to pierce through the dark clouds of time, and steadfastly to look into the things that are eternal; they are but travellers and pilgrims, as were all the godly fathers of old time, and expect with them a city, whose builder and maker is God. These wait for the glorious appearing of the great God, and their Saviour Jesus Christ, as the blessed end of their hope; and to them he will certainly come, as the glorious and faithful Rewarder of the faith, obedience and perseverance of his poor disciples and servants; they shall reign

with him a thousand years and forever. Their obedience and sufferings are but temporal, but the recompense everlasting. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for those that love him;" but in the heavens, that do not wax old, and which will never pass away, those holy courts of God, the true followers of Jesus, the children of light, and disciples of the cross, that come through many tribulations, from conviction to conversion, from conversion to consummation, the end of all, shall understand, taste and enjoy those hidden and divine pleasures, that are as ineffable, as they are eternal.

"This, reader, is the old Divinity, that of Christ and his blessed apostles' time and teaching, renewed in our days by the fresh breaking forth of the same Light, Spirit and Grace that brought this doctrine of immortality to light in those primitive and happy ages—yea, immortality itself, a divine, never-dying life into the soul; that which quickens it out of the sleepy and dead estate sin brings it into, by which it loatheth all savour or relish of spiritual things. I say, this is the divinity God hath renewed among us, an experimental work or operation of his Light, Spirit and Grace in our souls. This Light is the great luminary of the intellectual world, that expels the darkness, and scatters the mist of sin and death, that the souls of men labour under, where it is received and obeyed. This is the day of God, in which the whole world has a visitation—that by which we are to see our way to God, and duty to him and all men, as the outward sun is the means, by which we see our outward ways, and the difference of outward things. This was the principle, that divinely ended the author of the ensuing volume, and has enabled him to write of God and his attributes, by the power and truth of them upon his own soul. He felt his justice in himself for his disobedience; his mercy by the forgiveness of his sins, through faith and repentance; his holiness, by the sanctification of his Grace through obedience to the teachings of it—that God is a Spirit, by the spiritual operations upon his own soul, the spiritual part of himself—and omnipresent, because he felt his presence, or him present as a reprover, or a comforter wherever he went—omnipotent for the same reason, because he could not think amiss, but he was sensible in himself, that God knew and saw it, by the proof that followed it—omnipotent, because he experienced that power, by which the soul is redeemed from death, and sinners are made saints, the most excellent and resplendent proof, of God's omnipotency or all-sufficiency. For nothing can regenerate, but that which made, nor renew, but that which created; and as the heavens are nobler than the earth, so is the soul than the body—renovation and redemption, than creation—and resurrection than our former life.

"This, reader, thou shalt come to know to be true, as any demonstration that can be made to thy outward senses, if thou wilt but turn in thy mind to this teacher, and will become the humble scholar of this Divine Master, and learn of him in true silence, and with

diligence ponder what I say. Wouldst thou know God and be fitted for his heavenly mansions, seek him in his image, and thou shalt know the original by it. Be thou but as clay is in the hands of the potter, pliable, and he will form and fashion thee aright. He will make thee a vessel of honour for his own house and use; and by the self-denial, love, purity, patience, righteousness, &c., that he will work in thee, or work thee into, thou shalt be able to pronounce truly and knowingly, God is, and that he is a rewarder of them that fear Him—surely, there is a God in all the earth. Then wilt thou be able to say with holy David and Mary, O my soul, bless the Lord, and all that is within me praise his holy Name. My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour; for he is good; for his mercy endureth forever; amen, Lord Jesus, amen."

For "The Friend."

WILLIAM JACKSON.

(Continuation of Thomas Scattergood and his Times.)
(Concluded from page 48.)

William often read in the scriptures, and sometimes desired his friends and caretakers to read them to him. At such times he would frequently make comments on the passages read. On one occasion, reading the 28th verse of the first chapter of Genesis, he seemed struck with the command to Adam and Eve, to "replenish the earth and subdue it." "An important command," he said, spiritualizing it, "to subdue the earth in ourselves."

In speaking of an aged friend who had been removed from the trials of time, he said, "The righteous perish and no man layeth it to heart, and merciful men are taken away, none considering that they are taken from the evil to come." We know not the value of our friends until we lose them." He afterwards added: "I plainly see that if ever Friends are a true Society again, they must come through suffering into primitive simplicity, as in former days. Though the present generation may think themselves wiser than our forefathers, yet they cannot experience the same joy in the Holy Ghost, which they did, unless they practice their abstinence." He then expressed a deep concern for some of his connections, and his desire that they might know the truth in themselves as it is in Jesus. And especially the parents, for their dear children's sake, and bearing in mind, "all must die." His mind had evidently been travelling on behalf of some who he feared were in danger of infidelity, and he added, "Holy men of old, spake and wrote as they were moved by the Holy Ghost. What was written aforetime, was written for our learning, that we, through patience and comfort of the scripture might have hope. As he spake by the mouth of his holy prophets which have been since the world began."

A Friend bidding him farewell, William in allusion to their taking leave again of each other, sweetly said, "I expect every time to be the last. Death has no sting, neither the grave any terror. I shall soon be cold. Dust thou art, and unto dust shalt thou return."

He at one time said, that his mother's advice to him was, not to talk too much, nor to laugh too much, but to take his father for an example, and walk as he did. He then referred to his father's dying direction relative to a plain coffin, and said that the mechanic who made it, had expressed his desire that every person were like the deceased. The poor trying to imitate the rich, had expensive coffins, and were not able to pay, and he suffered loss.

Hannah Jackson, who had been enabled to wait on and minister to the comfort of her beloved husband, during most of his illness, toward the close began to fail rapidly, and there were symptoms of her not continuing long. William said, he thought it would be his choice to survive his wife, and spare her in her debility the trial of parting with him. But when her end drew near, he said, it would be a trial to be left alone in his weak state. He requested that every necessary alleviation might be afforded her. Being in the same room with her when she was quietly drawing her last breaths, he gazed intently on her, and after a time, asked his nephew who held her hand, if pulsation had ceased? Being answered, 'not quite,' he said, "What a blessed thing it is to have faith in God, and hope in the Lord Jesus Christ." When her immortal spirit had left the poor, worn-out tabernacle of clay,—a bustle and stir was made. William said, "Don't be in a hurry." Those assembled, again sat down, and a ministering Friend who was present, repeated the language; "Verily there is a reward for the righteous, verily there is a God who judgeth in the earth." Her decease took place about seven o'clock in the morning of Twelfth month 25th, 1833; her age being about eighty-five. William passed that day quiet and composed. In the evening he requested that he might be assisted as he wished to go into the room where her corpse lay. This was done, and he sat silent awhile by the cold remains of her who had been so long the most beloved of his earthly treasures. At last he spoke, "Peace—peace to him that is afar off, and to him that is near. Peace to the Israel of God. I believe she witnessed this through life." On the day of her funeral, he wished to be taken again to see the corpse, but as the weather was inclement, and it seemed probable that in his weak state he would suffer if taken into a cold room, it was proposed that the coffin should be brought into his bedroom. This was done, and he gazed upon that countenance placid in death, until his strength failed, and he requested to be laid on his bed. After a time he spoke of the cheerfulness with which his dear departed companion had given him up, to go from her on the Lord's work. A solemn silence ensued, which was broken by William advertising to the plainness of the coffin. He said that it had been the practice in his father's family, and in his grandfather's,—in John Churchman's, and some others. That they had it so for example's sake,—and that the way might be more easy for those who could not afford to obtain more expensive ones.

An aged Friend in the ministry, H. H., having that day an appointed meeting at Westgrove, after it was over, went to the

house to be once more with William. During an opportunity there, he said he was glad he had been at the meeting, and that he had found Divine Goodness near, both therein and at the house of his aged Friend, whose trying state of privation he could realize, having buried his own wife about three months before. Taking William by the hand, he said, "We must part to meet no more on this [the Lord's] footstool;—but with hope to meet in a better state. Farewell, farewell." He then turned and was walking gently away, when William spoke, "It is a great satisfaction to recollect that always when we have met, either *in meeting or out*, it was in the unity of the one Spirit." The Friend acknowledged that it had been so, and expressed his hope that this unity would never end.

On one occasion, speaking to a young person who was waiting upon him, William related many interesting incidents of his life, especially of the earlier part of it, exemplifying the necessity of living soberly and righteously in this present world, and of strictly adhering to the truth in every word and deed.

Speaking of faith and hope in God, he said, "I may say they have been my great stay through life, even from my youth up. Or, in other words, they were my guide and stay in youth, my strength in manhood, and now in my old age, a support to me—a staff for me to lean on." Towards his close he expressed his anxiety for the spread of simplicity and plainness in his own immediate neighbourhood where he had lived for nearly ninety years, and which he was about to leave, expressing a hope that they might yet be united in simplicity, and true holiness,—meeting together with one accord, and under the influence of one Spirit.

At one time he spoke of the necessity of endeavouring always to keep a sound mind. Then after being silent awhile, he added, "The time is near, when those who wish to walk in the Truth as it is in Jesus, will meet with great trials."

He continued alive to the best interests of others to the close. One day hearing those about him speak of a young man who had given evidence of a change of heart,—having become concerned to dress more simply, and who had spoken in meeting,—the account fairly animated this lover of the Lord Jesus, and sincere labourer for the Truth. Thus with his spiritual faculties alive, and the love of God sweetly flowing within him, he waited patiently till his close came. The Lord Jesus whom he had loved and served in his measure, through his long life, was near to support him through the valley and shadow of death, and to give him the victory over the last enemy. In the hope and faith of the Gospel, he quietly and peacefully resigned his spirit to him who gave it, on the 10th of First month, 1834.

Of him and his beloved Hannah, it may truly be said, they were lovely and pleasant in their lives, and in death, were not long divided.

Write injuries in dust, but kindness in marble.

HENRY CAVENDISH.

(Continued from page 47.)

"Such then," says his biographer, "was Cavendish in life and in death, as he appeared to those who knew him best. The account I have given of him has necessarily assumed the character of a Mosaic, made up of fragments furnished by different hands. I have thus supplied each reader with the means of drawing a likeness for himself, and it only remains that I offer very briefly my own estimate of the character of the philosopher. Morally it was a blank, and can be described only by a series of negations. He did not love; he did not hate; he did not hope; he did not fear; he did not worship as others do. He separated himself from his fellow men, and apparently from God. There was nothing earnest, enthusiastic, heroic or chivalrous in his nature, and as little was there anything mean, grovelling or ignoble. He was almost passionless. All that needed for its apprehension more than the pure intellect, or required the exercise of fancy, imagination, affection, or faith, was distasteful to Cavendish. An intellectual head thinking, a pair of wonderfully acute eyes observing, and a pair of very skillful hands experimenting or recording are all that I realize in reading his memorials. His brain seems to have been but a calculating engine; his eyes inlets of vision, not fountains of tears; his hands, instruments of manipulation which never trembled with emotion, or were clasped together in adoration, thanksgiving or despair; his heart only an anatomical organ necessary for the circulation of the blood. * * * A sense of isolation from his brethren made him shrink from their society, and avoid their presence, but he did so as one conscious of an infirmity, not boasting of an excellence. He was like a deaf mute sitting apart from a circle, whose looks and gestures show that they are uttering and listening to music and eloquence in producing or uttering which he can be no sharer. Wisely therefore, he dwelt apart, and bidding the world farewell, took the self-imposed vows of a scientific anchorite, and like the monks of old, shut himself up within his cell. It was a kingdom sufficient for him, and from its narrow window he saw as much of the universe as he cared to see. It had a throne also, and from it he dispensed royal gifts to his brethren. He was one of the unthankful benefactors of his race, who was patiently teaching and serving mankind, whilst they were shrinking from his coldness, or mocking his peculiarities. He could not sing for them a sweet song, or create a 'thing of beauty' which should be 'a joy forever,' or touch their hearts, or fire their spirits, or deepen their reverence or their fervour. He was not a poet, a priest, or a prophet, but only a cold clear intelligence, rayning down pure white light, which brightened everything on which it fell, but warmed nothing—a star of at least the second, if not the first magnitude in the intellectual firmament.

"His theory of the universe seems to have been, that it consisted solely of a multitude of objects which could be weighed, numbered,

and measured; and the vocation to which he considered himself called, was to weigh, number and measure, as many of those objects as his allotted threescore years and ten would permit. This conviction biased all his doings, alike his great scientific attainments, and the petty details of his daily life. * * * Whenever we catch sight of him, we find him with his measuring rod and balance, his graduated jar, thermometer, barometer, and table of logarithms; if not in his grasp, at least near at hand. * * * He wore the same dress from year to year, taking no heed of the change of fashions. He calculated the advent of his tailor to make a new suit of clothes, as he would have done that of a comet, and consulted the almanac to discover when the artist should appear. He hung up his hat invariably on the same peg, when he went to the Royal Society club. His walking-stick was always placed in one of his boots, and always in the same one. He dispensed charity by a singular numerical rule, not according to the deserts of those for whom assistance was craved, into whose wants he made no inquiry. When he rode out in his carriage, he measured the number of miles which he travelled by a *way-crier* attached to the wheels. He would not take books out of his own library, without giving a receipt for them, nor indeed willingly do anything otherwise than in the most simple, uniform, and methodical manner possible. Such was he in life, a wonderful piece of intellectual clockwork; and as he lived by rule, he died by it, predicting his death as if it had been the eclipse of some great luminary, and counting the very moment when the shadow of the unseen world should enshroud him in its darkness."

The life of Henry Cavendish is full of interest and instruction. It is a memorable proof how little the highest cultivation of the strongest intellect has to do with the heart and the affections, unless it own the influences of that Divine Light which is the appointed guide of man. The poet's assertion, that "the undevoted astronomer is mad," has passed into common acceptance, as implying that religious sensibility was necessarily connected with the observation and study of the works of the Deity. Yet Lalande, who devoted a long life to the uninterrupted study of astronomy, lived and died an atheist; and Henry Cavendish, who had one of the clearest and brightest intellects of the age, seemed almost as impassive to all religious impressions, as the frozen rocks of Zembla to the beams of the sun.

The lives of both teach us how worthless is all human learning, when compared with that faith which supports the Christian in the humblest and narrowest walk in life, and which can shed a light around his path, far brighter than that which renders the warrior and the statesman illustrious in the eyes of the world. Yet, let us not underrate the value of true science, when rightly guided and illumined.

"God never meant that man should scale the heavens
By strides of human wisdom. In his works,
Though wondrous, he commands us in his word
To seek him rather, where his mercy shines.
The mind, indeed, enlighten'd from above,
Views him in all; ascribes to the grand cause

The grand effect; and acknowledges with joy His nature, and his nature, tastes his style. But never get did philosophic tube, That brings the planets home into the eye Of Observation, and discovers, else Not visible, his family of worlds, Discover Him that rolls them; such a veil Hangs over mortal eyes, blinds from the birth, And dark in things divine. Full often, too, Our wayward intellect, the more we learn Of nature, overlooks her Author more; From instrumental causes proud to draw Conclusion, retrograde, and mad mistake. But if his Word once teach us, shoot a ray Through all the heart's dark chambers, and reveal Truths undiscern'd but by that holy light; Then all is plain. Philosophy, baptized In the pure fountain of eternal love, Has eyes indeed; and viewing all she sees As meant to indicate a God to man, Gives him his praise, and forfeits not her own. Learning has borne such fruit in other days On all her branches; piety has found Friends in the friends of science, and true prayer Has flow'd from lips met with Cassian dew. Such was thy wisdom, Newton, childlike sage! Sagacious reader of the works of God, And in his word sagacious. Such too thine, Milton, whose genius had angelic wings, And fed on manna! And such thine, in whom Our British Theists gloried with just cause, Immortal Hale! For deep discernment praised, And sound integrity, not more than fann'd For sanctity of manners undel'ed."

(To be continued.)

For "The Friend."

Correspondence of "The Friend."

There is an advantage in having a paper through which Friends may mutually communicate their feelings and sentiments on subjects that interest the inquiring or the exercised mind. We would be far from promoting a habit of writing on religious matters, but through this medium instructive and entertaining opinions and facts are conveyed, which it would be a loss to many readers were they withheld, and the writers would be deprived of one mode of doing good, by using their talents in this way. When a duty is properly performed, a portion of strength is acquired, and the peace-rewarded mind is prepared to engage in another. Our primitive Friends wrote much, under Divine direction, which was often printed in single sheets, and with other tracts, cried and sold about the streets. In this way their clear views of the Gospel dispensation were put into a more permanent form, and went into hands who might not otherwise have received them.

The occasional expression of the sympathies and good desires of those who prefer "Jerusalem to their chief joy," is like face answering to face in a glass, and sometimes proves as balm to other travellers. We have been comforted by such effusions, which animate and show that "Joseph is yet alive," though under affliction. Satan is always striving to lay waste our faith and strength, and perhaps never more so than at the present time. As there are dangers on every hand, so there is a way to be preserved from them. This is in the straightforward path of obedience to the infallible Guide, who keeps his soldiers upon the watch, not allowing them to run before Him, nor improperly to lag behind. These he furnishes with the faith, of which he is the Author, and when they act in it under

his direction, they are made victorious, and receive a blessed reward for their labours, which tend to the edification of their brethren and sisters in the Truth. "Light is sown for the righteous, and gladness for the upright in heart."

Selected.

MY TIMES ARE IN THY HAND.

My times are in Thy hand!
I know not what a day
Or e'en an hour may bring to me;
But I am safe while trusting Thee,
Though all these things fade away.

All weakness, I

On Him rely,

Who fixed the earth, and spread the starry sky.

My times are in Thy hand!

Fale poverty or wealth,
Corroding care or easy repose,
Spring's balmy breath, or winter's snows,
Sickness or buoyant health—
What'Er betide,
If God provide,

Thy is for the best—I wish no lot beside.

My times are in Thy hand!

Should friendship pure illumine,
And strew my path with fairest flowers;
Or should I spend life's dreary hours
In solitude's dark gloom,
Thou art a Friend
Till time shall end,

Unchangeably the same: in Thee all beauties blend.

My times are in Thy hand!

Many or few my days,
I leave with Thee—this only pray,
That by Thy grace I, every day,
Devoting to Thy praise,
May ready be
To welcome Thee,
Whene'er Thou comest to set my spirit free.

My times are in Thy hand!

Howe'er those times may end,
Sudden or slow my soul's release,
Midst anguish, frenzy, or in peace,
I'm safe with Christ, my friend!
If He be nigh,
Howe'er I die,
Thy will be the dawn of heavenly ecstasy.

To spend eternity,

In heaven's undimmed light!
From sorrow, sin, and frailty free,
Beholding and resembling Thee—
Oh, too transporting sight,
Prospect too fair,
For flesh to bear!

Haste, haste, my Lord, and soon transport me there!

Epistles of George Fox.

"My dear Friends, Keep in the faith of God above all outward things, and in his power, that hath given you dominion over all. The same power of God is still with you to deliver you as formerly: for God and his power is the same; his Seed is over all, and before all; and will be, when that which makes to suffer is gone. Be of good faith in that which changeth not; for whatsoever any doth against the truth it will come upon themselves, and fall as a millstone on their heads. If the Lord suffer you to be tried, let all be given up; look at the Lord and his power, which is over the whole world, and will remain when the world is gone. In the Lord's power and Truth rejoice, Friends, over that which makes

to suffer, in the Seed, which was before it was: for the life, truth, and power of God is over all. All keep in that; and if ye suffer in that it is to the Lord.

"Friends, the Lord hath blessed you in outward things; and now he may try you, whether your minds be in outward things, or with the Lord that gave you them! Therefore, keep in the Seed, by which all outward things were made, and which is over them all. What! shall not I pray, and speak to God, and with my face towards heavenly Jerusalem, according to my wonted time? Let not any one's Dailiah shave his head, lest such lose their strength; neither rest in its lap, lest the Philistines be upon you. For your rest is in Christ Jesus; therefore rest not in any thing else. G. F."

London, the 12th of the
Second month, 1670."

"Christ saith, 'I am the Way, the Truth, and the Life; no man cometh unto the Father but by me.' John xiv. 6. And again, 'No man can come to me, except the Father which hath sent me draw him.' John vi. 44. Now, what is the means by which God doth draw his people to his Son, but by his Holy Spirit, who 'poureth out of his Spirit upon all flesh,' that is, all men and women. By this Holy Spirit the holy and righteous God doth draw people from their unrighteousness and unholiness to Christ, the righteous and holy One, the great Prophet in his New Covenant and New Testament, whom Moses in the Old Covenant and Testament said, God would raise up like unto him, whom people should 'hear in all things; and they that would not hear him should be cut off.' They that do not hear the Son of God, the great Prophet, do not mind the drawing of the Father by his Holy Spirit to his Son; but they that mind the drawings of the good Spirit of the Father to his Son, the Spirit doth give them understanding to know God and Jesus Christ, which is eternal life. Then they know that Jesus Christ is the Way, the Truth, and the Life, and that none can come unto God but by and through his Son, who is their Shepherd to feed them in his pastures and springs of life; and his sheep know his holy voice, in whom there was no sin, and in whose mouth there was no guile, and an hireling they will not hear, for he careth not for the sheep; for they are not the hireling's but Christ's, who hath laid down his life for his sheep. He that robs and steals his neighbour's words, climbeth up another way, and entereth not by the door, is a thief and a robber; but Christ is the door into his sheepfold, for his sheep to enter in by. They know that Christ is the bishop of their souls, to see that they do not go astray from God nor out of his pastures of life. They know that Christ is their mediator, who makes their peace with God. They know that Christ is their high priest, made higher than the heavens, and hath died for their sins, and doth cleanse them with his blood, and is risen for their justification, and is able to the utmost to save all that come to God by him. G. F."

"GOSSES, the Sixth mo., 1687."

From *Silliman's Journal*.

Chemistry and Perfumery.

Much aid has been given by chemistry to the art of perfumery. It is true that soap and perfumery are rather rivals, the increase of the former diminishing the use of the latter. Costly perfumes, formerly employed as a mask to want of cleanliness, are less required now, that soap has become a type of civilization. Perfumers, if they do not occupy whole streets with their shops, as they did in ancient Capua, show more science in attaining their perfumes than those of former times.

The jury in the World's Fair, or rather two distinguished chemists of that jury, Dr. Hoffman and Mr. De la Rue, ascertained that some of the most delicate perfumes were made by chemical artifice, and not, as of old, by distilling them from flowers. The perfume of flowers often consists of oils and ethers, which the chemist can compound artificially in his laboratory. Commercial enterprise has availed itself of this fact, and sent to the exhibition, in the form of essences, perfumes thus prepared. Singularly enough, they are generally derived from substances of intensely disgusting odour. A peculiarly fetid one, termed fusel oil, is formed in making brandy and whiskey. This fusel oil, distilled with sulphuric acid and acetate of potash, gives the oil of pears. The oil of apples is made from the same fusel oil, by distillation with sulphuric acid and bichromate of potash. The oil of pine-apples is obtained from the product of the action of putrid cheese on sugar, or by making a soap with butter, and distilling it with alcohol and sulphuric acid, and is now largely employed in England, in the preparation of pine-apple ale.

Oil of grapes and oil of cognac used to impart the flavour of French cognac to British brandy, are little else than fusel oil. The artificial oil of bitter almonds, now so largely employed in perfuming soaps, and for flavouring confectionary, is prepared by the action of nitric acid on the fetid piles of gas tar.

Many a fair forehead is damped with *eau de millefeurs*, without knowing that its essential ingredient is derived from the drainage of cow-houses. The wintergreen oil imported from New Jersey, being produced from a plant indigenous there, is artificially made from willows, and a body procured by the distillation of wood. All these are direct modern appliances of science to an industrial purpose, and imply an acquaintance with the highest investigation of organic chemistry. Let us recollect, that the oil of lemons, turpentine, oil of juniper, oil of roses, oil of copaiba, oil of rosemary, and many other oils are identical in composition, and it is not difficult to conceive that perfumery may derive further aid from chemistry.

Spider's Thread.—Austrian papers state that a merchant of Vienna has lately presented to the Industrial Union of that capital the details of a series of experiments made by him to manufacture spider's thread into woven tissues. The thread is wound on a reel, and two dozen spiders produce in six minutes a

beautiful and delicate thread, two thousand feet in length. The stuffs manufactured from it are spoken of as being far superior in beauty and delicacy of fabric to those of silk.

“He whose life is hid with Christ in God, may suffer injustice from the conduct of others or their words, but he can never suffer loss.”

Among the most prominent wants of the times, are Christian Charity and Political Integrity.

THE FRIEND.

TENTH MONTH 30, 1852.

The account received by us of Indiana Yearly Meeting, is so brief, that we are waiting for a copy of the printed minutes, before attempting to give our readers any information respecting its proceedings.

BALTIMORE YEARLY MEETING.

We have received from a Friend the following information respecting the Yearly Meeting of Friends held at Baltimore in last week.

The Yearly Meeting commenced on Second-day, the 18th inst., the Yearly Meeting of Ministers and Elders having been held the Seventh-day preceding. The Men's meeting was smaller than usual. In addition to our friend Cordelia Bays, from Great Britain, there were in attendance with minutes, three ministers from New York Yearly Meeting, and one from Ohio Yearly Meeting. Epistles from other Yearly Meetings were read, and a Committee appointed to prepare replies. The reports from the subordinate meetings indicated a deficiency in the attendance of meetings for worship in the middle of the week, a deviation from simplicity in dress and address, and also from our testimony against a hireling ministry. Four select members were reported to be deceased during the year, all in the station of elders, three of whom were more than eighty years of age, and the other had nearly attained that period of life.

The Committee of Conference was continued to meet at such time and place as the Committees of the different Yearly Meetings uniting in the measure may agree upon.

An interesting report was received from the Indian Committee, giving an encouraging prospect of the condition of Friends' establishment among the Shawnee Indians.

A joint committee of men and women Friends was appointed, to visit the subordinate meetings as way might open, to extend counsel and advice, and report next year. The meeting concluded on Fifth-day evening.

INDIAN CIVILIZATION.

The Indian Committee having accepted the offer of two Friends, a man and his wife, to manage the farm at Tunessassah, and to open and conduct the proposed Boarding-school there for Indian children, are now desirous of

engaging a woman Friend as assistant house-keeper.

Application may be made to Ebenezer Worth, Marshallton, P. O., Chester county; Joel Evans, Springfield, Delaware county; Thomas Wistar, Fox Chase P. O., Philadelphia county; or Thomas Evans, Philadelphia.

AGENT APPOINTED.

William Mickle, Woodbury, New Jersey.

RECEIPTS.

Received from Stephen Hobson, agent, O., for himself, T. Hobson, J. Gilbert, and Thomas Bundy, each \$2, vol. 26, and for E. Dean, \$3, to 26, vol. 27; from John Fawcett, agent, O., for J. Titus, \$3, vol. 26, Jon. W. Coffee, \$2, vol. 26, and for Edwin Holloway, \$3, to 26, vol. 25; from N. P. Hill, agent, O., for Joseph Walton, and N. Cook, \$2 each, vol. 26, and Rachel Miller, \$2, to 26, vol. 26; from C. Bracken, agent, O., for Deb. Holloway, \$3, vol. 26; from Josiah M. Reeve, N. J., \$6, to 26, vol. 25; from H. Russell, Ireland, £3 5s. 10d., vol. 25.

Friends' Boarding-School at West-town.

The Winter Session of Friends' Boarding-School at West-town, will commence on Second-day, the 1st of the Eleventh month.

Parents and others intending to send children to the school, will please make early application to Joseph Snowden, Superintendent at the School, or Joseph Scattergood, Treasurer, No. 84 Mulberry street, Philadelphia.

Stages will leave Friends' Bookstore, at No. 84 Mulberry street, on Second-day, the 1st, and Third-day, the 2nd of the Eleventh month, at 12 o'clock, m. The baggage wagon will leave the same place on Third-day morning, at 8 o'clock.

It is very desirable that the children should be taken or sent to the School punctually, on the days designated.

Philad., Ninth mo. 21st, 1852.

Whiteland Boarding-School for Girls.

A few more scholars are desired for the Winter Term, to commence the 2nd of Eleventh month next. Those inclining to send, are requested to make early application to

YARDLEY WARNER,

Warren Tavern P. O., Chester Co., Pa. Ninth month 29th, 1852.

Wanted also a young woman, to assist in teaching. Apply as above.

WANTED

A Teacher for Friends' School, at Haddonfield, N. J.; a person with suitable qualifications will be allowed a liberal salary. Apply to Blakey Sharpless, Samuel Nicholson, or Josiah B. Evans, Trustees.

Haddonfield, Tenth mo., 1852.

WANTED

A teacher for Friends' School, at Crosswicks, New Jersey. To a qualified Friend, a liberal compensation will be allowed.

Application may be made to Robert Parry, Recklessstown, Burlington county, N. J., or to Samuel Allison, Jr., Yardville, Mercer county, N. J.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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For "The Friend."

JOHN KITTO,

OR THE MAN WHO LOST ONE OF HIS SENSES.

(Continued from page 49.)

The loss of the sense of hearing, is perhaps generally accompanied with increased delight in the exercise of the sense of sight. John Kitto refers to his loss of hearing, "a sense of the beautiful in nature and art, and a love for it;" which love he adds, "has been to me a source of my most deep and pleasurable emotions." He had no instruction as to what others deemed beautiful. He says, "I never had any one to say to me, 'This is beautiful.' My tastes, therefore, must be much of the nature of instincts. They began to manifest themselves soon after my downfall, in a rapidly increasing admiration and love of whatever gratified the eye, and a more intense abomination of whatever displeased it. I think at first, this taste was nearly as general as the terms in which I have described it; but it soon became more discriminating in the objects of admiration, although not in those of disgust, which were evaded as far as possible, *en masse*, as things not to be studied or discriminated, but to be cast out of mind and out of view. It is well, however, that the range of pleasurable was far more extensive than that of unpleasurable perceptions. The former were infinitely varied; but the latter were, I think, confined to dead animals, especially as exhibited on shambles, and to persons deformed, or exhibiting in their countenances traits or expressions which I did not approve. This feeling became at length almost morbid; and I felt thoroughly miserable when in the same room with an ugly old woman, or with a man exhibiting distorted or imperfect features, labouring under any obvious disease, or displaying any sinister or malignant expression in his countenance. I used to feel a strong inclination to fly at them, and drive them from me; but found it more safe and prudent to quit their presence. I do not know that I have altogether got rid of this feeling; but occasion to strive against it and to subdue it, was too soon found for me. Authority

over me was for some time possessed by a person whose nose had been destroyed, and his upper lip much disfigured by a cancer. This was a terrible infliction upon me. It happened that this man's temper and conduct justified the aversion and horror which his appearance inspired; and by this combination of qualities, he acquired a strange influence over me, such as no man ever before, or even since, possessed. He seemed as my evil genius. I dreaded, hated, loathed him; and became in all things the slave of his will, obeying the slightest motion of his finger, and the faintest twinkle of his small eyes. He has many years been dead, but I see him now, and dream of him sometimes."

Among the objects of beauty, the moon appears to have had the greatest effect upon him. He says, "I have no recollection of earlier emotions connected with the beautiful, than those of which the moon was the object. How often, some two or three years after my affliction, did I not wander forth upon the hills, for no other purpose in the world than to enjoy and feed upon the emotions connected with the sense of the beautiful in nature. It gladdened me, it filled my heart, I know not why or how, to view the 'great and wide sea,' the wooded mountain, and even the silent town, under that pale radiance; and not less to follow the course of the luminary over the clear sky, or to trace its shaded pathway among and behind the clouds. This is one of the enjoyments of youth which have not yet passed away. Indeed, I know not but that this feeling toward the ruler of the night, has become more gravely intense. For to the simple impression of the beautiful, are added now all the feelings which necessarily connect themselves with the experience of the same emotions, from the same cause, during long nights of travel or of open-air rest, in many different climates and realms—even from the utmost north to those plains in which the Chaldean shepherds, watching their flocks by night, pored over the great glory of the spotless skies above them, and drew from what they witnessed the first insight into the mysteries of the upper world. All these past experiences and feelings centred in the same object—itsself unchanged, and looking upon the world with the same pale and passionless face as on the night it was first beheld—make the moon seem as an old and dear acquaintance, who, in many lands, has been the object of my admiration, and the witness of my few joys and many griefs. And this feeling becomes the more solemn as time advances, and conducts to the period of life in which the perception of change—great change, in men and things, comes upon me from every side."

The next objects impressing him with a

sense of the beautiful, were mountains. This feeling has continued with him in his maturity, he says, "From the time that I first gazed upon the glory of the Grenada mountains, as the sun cast his setting beams upon their tops, to that on which I caught the Titanic shadow of Etna in the horizon, or spent my days among the glories of the Caucasus, or wandered at the cloudy ring of Demavend, or mused by day upon the dread magnificence of Arrarat."

"An exquisitely keen perception of the beautiful in trees, was of somewhat later development, as my native place, which I did not quit till I was about twenty years of age, being by the sea-side, was not favourable to the growth of oaks, and had nothing to boast of beyond a few rows of good elms. But afterward, the magnificent oaks and other trees of the interior, called into full activity that perception of beauty in trees which afterward ministered greatly to my enjoyment as I travelled among the endless fir woods of Northern Europe, and the magnificent plane-trees of Media, and dwelt amid the splendid palm groves of the Tigris. Since then I have seldom enjoyed serenity of mind in any house from which a view of some tree or trees could not be commanded. Even the environs of London—which are really beautifully wooded, whatever country folks may think to the contrary—I have managed to secure this object: and in my present country retreat, in a well-wooded district, and within reach of many fine old trees, my heart is fully satisfied. In all cases, my study has been chosen more with reference to this taste than any other circumstance. In any house which it has been my lot to occupy, I have not sought or cared for the room that might be in itself the most convenient, but the one from the window of which my view might with the least effort rest upon trees, whenever the eyes were raised from the book I read or from the paper on which I wrote. In all cases, even the stillness of a tree has been pleasing to me; and the life of a tree—the waving of its body in the wind, or the vibration of its leaves and branchlets in the breeze—has been a positive enjoyment, a gentle excitement under which I could have rested for hours." "It is by this keen perception of the seducement of grove-worship, that one is able to understand and illustrate the many cautions against it which the Holy Scriptures contain. Under the influence of such impressions, I find it very difficult by any effort of reason to control the regret and indignation with which I regard the destruction of a tree, especially if it be one of which I have had any previous knowledge."

(To be continued.)

From Household Words.

LLOYD'S,

(Concluded from page 51.)

At half-past eight in the morning, the opening of the first receipt of letters commences. By a well-digested method the clerk who opens them asserts them as to locality, and others immediately begin the work of copying the various names, dates, and incidents. So rapidly and systematically is this done, that by ten o'clock—when men of business are usually at their offices—a perfect list of arrivals, &c., is made up and posted in one of the public rooms. Simultaneously with this registering, the list is put into type at Lloyd's printing-office below, and rough copies printed on slips of paper, which are marked with the hour and minute when issued; and these, which form the foundation of the daily list published in the afternoon, are despatched to the several Assurance Companies, as well as posted in the reading-room at Lloyd's, so that any error in names, or otherwise, may be seen and rectified before the perfect and final list be published. Inasmuch as mails arrive in London during all hours of the day, a succession of these slips are printed and issued until late in the afternoon.

Lloyd's books, which are in fact transcripts of these slips, are kept closely written up as intelligence comes to hand. They are placed in conspicuous parts of the underwriting room, and are of necessity highly interesting to all persons connected with the shipping interest. In former days every item of intelligence was posted in these huge volumes in the order in which they were received, the accidents and the disasters being distinguished by having the words written in large characters, or double lines, as they were technically called. Now, however, that the business of this establishment has so largely increased, it has been found expedient to adopt something of classification, in order to facilitate the researches of underwriters and others through such a mass of intelligence. The lists, which also contain the sailings and speakings at sea, are therefore transcribed into the two distinct volumes; the one, containing arrivals in all parts of the world, is called the Arrivals' Book; the other, recording losses and casualties, is termed the Loss Book.

Towards the afternoon the various printed slips, with any corrections that may be needed, together with all electric despatches received, are thrown together, and thus form the daily publication known as Lloyd's List. Occasionally shipping news is received by other parties, and communicated to Lloyd's, in which case such advice is embodied in their list. So well known are the facilities of this society for collecting first-rate intelligence, that the Admiralty and the East India Company frequently receive the earliest intelligence through the medium of Lloyd's.

With this daily distribution of intelligence, the labours of the secretary and his staff, however, are by no means completed. The geographical arrangements of shipping news in a series of carefully digested books is found most useful to parties making inquiries respect-

ing vessels, the names of which may be in question, but whose ports of destination are known; they are of service, too, as at once indicating the shipping transactions of the several ports of the world. One of the most laborious, however, of the daily tasks at Lloyd's, is that of writing up the enormous Indexes to the shipping lists. These are contained in four thick folio volumes, embracing the names of all ships known at Lloyd's from A. to Z. The object of these Indexes is to enable persons to trace out the several voyages of any known vessel, or the particular date of the departure or arrival of any ship from or at any particular port in years past. Such date is needed more frequently than might be supposed. For instance, we will suppose a shipper wishes to forward goods to Calcutta by a fast-sailing vessel; several are named to him as taking in cargo, but he cannot ascertain which of them is likely to make the best run out. To satisfy himself on this point he turns to Lloyd's Indexes, and there he finds assigned the name of each ship long lines of abbreviations and figures in black and red inks. These abbreviations notify the port, the date, and the particular column of a particular issue of Lloyd's List, in which these several movements may be found recorded; and, to simplify these data still more completely, the notices of arrival are in black ink; those of departures or casualties are in red. In this way may be found recorded the passages of every vessel known, to commence from the date of its maiden voyage until it be at last entered (in red) as having foundered. It may be mentioned that these Indexes contain the names of forty thousand sea-going ships, our coasters not being included amongst them. So greatly has the shipping of the world increased of late years—especially that of Great Britain—that the task of writing up these Indexes, which a dozen years since occupied one person for about six hours, is now the work of two index-keepers from morning until the close of the office.

In addition to the supervision of this mass of daily labour, the secretary has not only to keep up the ordinary correspondence with agents in all parts of the world, but to satisfy persons making inquiries respecting the fate of some ship, or of some friend—a passenger or sailor by a vessel not heard of for a long period. To reply to these is certainly no portion of the duties of Lloyd's secretary; yet the arrangements made enable him to attend to these letters, and to afford valuable and interesting information. It must be obvious that, from the very nature and extent of the details of these operations, each day must necessarily see its own work brought to a termination; a single day's arrears would fling the establishment into irretrievable confusion, and seriously impair its usefulness; and this is so well understood that, let the amount of labour be what it may, all remain at their posts until the last stroke of the pen has been made.

The progress of an institution such as this, marching onwards and expanding with the pressure of the times, may well serve to indicate the growth of commerce, not only in our own land, but throughout the civilized world.

Now, the oldest published Lloyd's List in existence bears date 1745, and is in possession of the committee of Lloyd's, being somewhat more than a century old; we are thus enabled to draw a tolerably accurate comparison between the shipping operations of the middle of the last century, and the middle of the present century.

The old Lloyd's List appears to have been the last that was published once in the week; it is printed on a narrow slip of paper about a foot in length; and, besides containing the price of bullion and the stocks, gives the rate of exchange on foreign countries; these are on one side. On the reverse is what was then termed "the Marine List;" which gives a list of twenty-three arrivals and twelve departures at English ports, with thirty-four ships at anchor in the Downs. There are also notices of four arrivals in Irish and foreign ports, with advice of three British ships taken by the enemy's privateers. Turning from this document, which gives a week's news, to one of the year 1800, published daily, we find it contains, on an average, notices of seventy-five ships. This was in time of war; and, comparing numbers, we find the ships noticed as ten to one against the previous date. Following up the comparison, we turn to a Lloyd's List for 1850; one of the fullest of these covered fifteen pages in the Arrivals and Loss books for one day, giving the names of about four hundred and sixty vessels, being six times the number of those in 1800, and as numerous as the lists of one entire year in the previous century.

A just idea of the importance attaching to shipping advices by underwriters and others, may be formed from the number of casualties of all kinds occurring on the sea in all parts. The documents existing at Lloyd's show these were, in the year 1847, not less than about two thousand two hundred; of which as many as eight hundred were instances of ships abandoned at sea, or wrecked. In 1850, the total casualties of all descriptions were still heavier, having been about three thousand six hundred. These figures do not include steam-vessels, the casualties relating to which were seventy-one in 1847, and one hundred and eight in 1850.

Amongst the casualties, there were, in the year 1847, not less than forty-nine ships reported as having put to sea, of which no further tidings were heard; these must, of course, have gone down with all hands. To estimate the value of property thus totally lost in each year would be a matter of considerable difficulty; yet we may arrive at an approximation. If we value each of the eight hundred total losses in 1847, with their cargoes, at an average of only three thousand pounds each, we shall find the loss to amount to about two millions and a half sterling. Continuing this estimate to 1850, we might, by a similar mode of calculation, make the total of losses sustained by the underwriters at Lloyd's and elsewhere, on the three thousand six hundred casualties in that year, amount to between four and five millions sterling!

Vast, however, as is the amount of property in constant jeopardy, and heavy as are the yearly losses on the high seas, the Committee

of Lloyd's give not all their care to these things; human life claims their frequent sympathy, and these gentlemen find the time and the will, amidst their many duties, to bestow kindly aid to sufferers of many classes. Not only do they contribute to hospitals for the relief of seamen, and to the maintenance of life-boats along our dangerous coasts, but they extend reward to such as, at risk to themselves, save, or attempt to save, life from shipwrecks. In some cases money is given, but where that would be unnecessary, or when some more lasting memorial of courageous humanity would be more highly esteemed, a medal is awarded. This is cast in bronze and silver, and given according to the station in life or degree of merit of each particular case. Since the first award of these medals, in 1837, forty of them have been thus bestowed.

From the sketch attempted to be given, it may be seen of what importance and value is this body of underwriters. How it has grown with the growing wants of the age, and anticipated every new or larger demand upon its energies. How governments and chartered bodies look to it for faithful, early news, how none concerned in commerce can live or thrive without its aid.

Like the human body with its many veins and nerves, it feels the least disturbance in the distant corners of the earth. Not a storm can rage in the wide oceans of the South, without a record at Lloyd's. No hurricane can rush through eastern seas, without a chronicle at Lloyd's. Every gale, every squall, let it be where it may, is felt at Lloyd's. The smallest craft that tempts the mighty seas leaves those at home who track it on its way with anxious, throbbing hearts; and when in some fierce storm it founders far from land, and its lost sailor sinks with bubbling groan, it is not soon forgotten; there are those who, hoping against hope, look long, though vainly, in each coming mail for tidings which will reverse come; and, when long months have passed, the name is scored from off the books at Lloyd's.

Courts of Law in Denmark.

The administration of law has received another great improvement in this century, by the establishment of local courts of arbitration, or of mutual agreement. An arbitrator chosen by the people of the parish or district for three years, not a lawyer or law agent, confirmed by the government, and paid by a small fee on each case, hears and enters in his protocol, the *via voce* statements of each party without the intervention of any legal advisers. This is the lowest court, or court of first instance, and no case can go past it to a higher court, without being entered here, and no facts can be adduced in the higher courts which do not stand in the protocol of the court of arbitration. The duty of the arbitrator is to reconcile the parties, to propose an equitable adjustment of their differences, and if he succeeds, his decision is carried to the higher district court, to be ratified and revised as to points of law, or to interest of third

parties, if any are involved in it, and is final without other expense, or employment of law agents of any kind. If the parties from the nature or importance of the case, concur in bringing it before a higher court, it passes through this lower court, as a matter of course, to the court in which law agents and advocates are heard for the parties, but no new facts or statements are admitted but those which are entered in the protocol of the court of arbitration. If one of the parties chooses to appeal from, and the other acquiesces in the decision of the arbitrator, the appealing party pays the expenses of both in the higher courts. The expenses of law agents and fees of counsel are determined in each case by the judges who decide it. A certain time is allowed to each court from the lowest to the highest, within which the decision on a case must be given, unless, at the request of the litigants, or by special permission of the superior court, a longer period is allowed for the judge to consider the case. The usual period is six weeks. The amount of cases finally decided by the courts of arbitration is very great, and the appeals are almost confined to cases of the highest importance, and in which the interpretation of the law may be doubtful or obscure. This great improvement in the administration of law has reduced the numbers of attorneys and law agents, who lived by exciting the peasantry and working people to take the law of each other, without reducing the number necessary for the business of the country, or impeding the access of the people to justice. It has gradually spread to Sweden, and some parts of Germany, and is unquestionably the most important improvement of modern times in the social condition of the people of Europe. —*Laing's Denmark in 1851.*

For "The Friend."

HINDŪSTAN.

(Continued from page 51.)

"The climate of India is quite peculiar, and altogether different from England or America. The rains come on periodically. They generally commence about the middle or 20th of June, and end early in September, and during this time, particularly in Bengal, but few days pass when the rain does not fall in torrents. With the exception of the early and latter rain, which is not abundant, and which falls in November, during seed time, and in March about the time of earing, showers are not expected, and we have frequently seen a period of four months or longer elapse without rain of any kind. In the upper provinces the hot winds begin to blow early in April, and continue with increased fury until the rains, in June, cool the earth, and put an end to them. The feeling occasioned by these winds is like that which would be experienced by the blast of a heated furnace, and the effect produced is to dry up the skin, and weaken the human system. The steam or heat also which arises from the earth in the middle of the day at this season, is almost intolerable, and induces a sense of suffocation. Europeans, and even natives themselves who have a regard to health, rarely venture out in the heat of the

day, but employ themselves, as best they can, within doors, firmly closed to keep out the penetrating heat. It is during this period that missionaries are engaged either in studying languages, or in preparing tracts and books for the press. Advantage, however, is taken of these hot winds, and they are turned to good account by causing the evaporation they produce, when thrown in contact with moisture, to create a degree of cold in dwellings, which is exceedingly grateful and refreshing. This is done in the following way: A frame work of bambus is thinly thatched over with the fibrous roots of a fragrant grass, called *kus kus*, so as to admit a considerable quantity of air to pass through it. This is fitted into the door case, and watered every few minutes on the outside. The evaporation, which goes on rapidly, on account of the extreme dryness of the atmosphere, cools the heated air as it passes through the *tatty*, and greatly modifies the heat within, so as to reduce the temperature several degrees. In addition to this, *punkhas* are kept moving over the heads of those who can afford to pay the small sum necessary, and these also add greatly to the health and comfort of foreigners. *Punkhas* are frames of wood about two and a half feet wide, and almost the length of the room, covered with muslin, and being suspended from the roof, are drawn by a rope passing through the wall from the outside. Without some such contrivance to moderate the heat and drive off the mosquitoes, for several months in the year the heat would be insufferable, and health seriously impaired. Blind men are sometimes employed to pull the *punkhas*, who consider it a great favour to earn about a dollar and a half per month, from which they support themselves and families, and without which employment they must beg their bread. In the north-west provinces, however, the seat of the Lodiána mission, though the heat is so intense during the hot winds, there are three or four months in the year of delightfully cool weather, and those who may have suffered from debility in the hot season, usually recover their strength during this period. Autumnal fevers, and derangement of the liver, are the diseases most common; but many persons who live abstemiously, (as missionaries all do,) enjoy as good health, on the whole, as they would be likely to do in any other part of the world. On the score of health, the writer himself is thankful to say he has no complaints to make.

"The soil of India is, in general exceedingly fertile, producing, with but little labour, two crops in the same season. In the Upper Provinces, wheat sown in November is reaped early in April; and the same ground ploughed at the commencement of the rains in June, produces another crop of small grain, peculiar to the country, which is reaped in October, in time to prepare the land again for another crop of wheat, or whatever the farmer may wish to cultivate.

"The modes of agriculture pursued by the people are remarkably simple and primitive, and in all probability no changes or improvements have taken place for thousands of years. Not horses, but oxen, are employed

in hauling and ploughing and treading out the corn. The plough is an article of two small timbers, put together in the rudest manner, and which merely scratches the surface of the soil. The harrow is never used; but a thing which serves the purpose, is a large plank of wood attached to several oxen, and drawn side foremost, on which a number of men sit or stand, in order to press it to the earth, and render it more effectual in smoothing the soil. After the grain has been ploughed in, and the ground smoothed off in this manner, the field is all laid out in beds of a few yards square, with a margin of earth a few inches high all around, and through these beds water-courses are made for the purposes of irrigation. The water is supplied from large wells, raised in leather bags by means of oxen, or by the Persian wheel, and in such quantities as thoroughly to saturate the soil every few days from the time the grain is sown, until it is almost ready for the sickle. Without this process, on account of the long droughts, but little could be raised in Northern India. But even these means would prove inadequate, were it not for the abundance of rains which fall in their season, and on which depends, in a great measure, the supply of grain and vegetables; and when the rainy season is deficient, most fearful and desolating famines are the consequence. In 1838, during our residence in India, one of these famines prevailed in the Doab, and swept off, in the districts of Agra and Kaunpür, hundreds of thousands of human beings by pure starvation. It was during this awful period that missionary orphan boarding-schools were filled up, and many miserable beings, like living skeletons, were taken by the missionaries, and saved from dying by hunger. . . . The land yields, in ordinary seasons, an abundance for man and beast of all that is essential to subsistence. Luxuries are but little indulged in even by the wealthy. A plain vegetable diet is all that is required by most of the Hindus. The chief articles of produce raised in Northern India are wheat, rice, cotton, tobacco, sugar-cane, Indian corn, and a great variety of pulse and vegetables.

"The British government in India is mild and paternal, and the elevation and happiness of the people in the administration of just laws, and the security of property, as well as the means of acquiring it, are certainly much greater at the present time than they ever were under either Mohammedan or Hindü rulers. Every man is now permitted to sit under his own vine or fig-tree, with none to make him afraid." Money circulates freely and much more abundantly among the people than it did for ages. The greatly increased intercourse with England and other nations, has created a market for many of its productions, while the manufactures of other countries are coming more into demand by the people every year. By means of the overland route, communication can now be had with England in thirty days. Numerous steamers run up the Ganges as far as Allahabad every month; and we hope, ere long, to see a railroad from the head of steam navigation to Delhi, if not as far as Lodiána and the Sutledge, from whence a direct communication

may be had with Bombay. These improvements, with many others of a public nature, that are going forward in the country, will do much for the people of Hindüstan, where society has been in a stagnant condition for thousands of years, and where superstition and bigotry have contracted their minds to such a degree within their own narrow sphere of observation. The Doáb canal, used for irrigation, which runs past Saháranpür and on to Delhi, has been a public blessing to the country; and the great Gangetic canal, the largest in the world, which is now being made by government, at such a vast expense, and designed to irrigate the whole country from Hardwar to Allahabad, so as to prevent a return of such famines as desolated the country on former occasions, is a proof that the present rulers of India seek the happiness of their subjects. Indeed, we may say, in reference to the people of India at the present time, that *so far as this world is concerned*, were those customs abolished which are connected with their religion, and the bad state of society, by which some portions of the people are so dependent on others, and were they in possession of that blessed religion which brings peace on earth and good-will to men, the Hindus, with their simple habits and their few wants, might be said to be a happy people."

"As it is natural that those who take a deep interest in the spread of the gospel among the people of Hindüstan should wish to possess distinct and accurate information respecting the objects of their benevolent regard—their manners, customs, domestic and social condition, &c.; and as such information ought to be possessed by all who would intelligently and zealously engage in India's evangelization, we will now endeavour to communicate such information on these subjects as a residence among the Hindus for nearly eleven years has enabled us to acquire. It may be observed, however, that the remarks made will have reference chiefly to *Northern India*, which has been the scene of our missionary labours, and which, in many particulars, differs from Southern India and Bengal.

"The people of India, in general, are a mild and gentle race, outwardly polite in their manners, and exceedingly simple in all their habits. Having few or no artificial wants, with little labour they easily acquire a competency, and have ample leisure to indulge in idleness, and in smoking the hookah, or in chewing beetle-nut, which they esteem almost as the sum of human happiness. When it is considered that they are an ignorant and most superstitious people, led away in the degrading service of dumb idols, and that their imaginations are filled with religious ideas, not only absurd in themselves, but of the worst moral tendency, and that their hearts and consciences are awfully depraved and defiled, the surprise is, that their external conduct among themselves and toward foreigners has so much in it that is praiseworthy and amiable. Their stores of patience seem almost inexhaustible; and injuries they usually bear at the time with but little exhibition of temper, yet they will seek an opportunity to resent such treatment, and do

so in a way which evinces much enmity and bitterness.

(To be continued.)

For "The Friend."

Penn's Preface to Barclay.

(Continued from page 53.)

The first essay in the works of Robert Barclay is entitled "Truth Cleared of Calumnies," written in defence of Friends against a book called "A Dialogue between a Quaker and a stable Christian." In the above reply, William Penn says, he, R. Barclay, "has detected the power and evil effects both of ignorance and malice, and shown and defended the innocence of his friends, and above all the *soundness and scripture verity* of their principles." His next consists of twenty questions, addressed to the inhabitants of Aberdeen, by way of an appendix to the former pamphlet. It appears great pains were taken by the priests to deter their hearers from reading the pamphlet, which they compared to poison, to effect which they tried to scare them, by applying to the magistrates to make search for the book. R. B. asks whether such a practice hath any warrant, except what flows originally from the Spanish Inquisition, as being directly contrary to equity. Well will it be if this spirit obtains no place among us at this day.

"William Mitchell Unmasked," was his third work, in which "the reader has an account of the fabulous principles given under our name, and those we really profess; and the pleasure, even men pretending to religion take, to render a poor self-denying people that, which they are not. As if they feared we should be in the right, or hold principles nearer to what they profess themselves to believe, than is convenient for their interest with the people to allow; lest that, together with the sobriety, their worst enemies confess to be so conspicuous among them, should give them too great credit with their hearers."

In 1672, R. Barclay addressed the inhabitants of Aberdeen, "concerning this present dispensation and day of God's living visitation towards them." William Penn prays it may be as bread cast upon the waters, that they may find after many days, to their spiritual edification; "that they may know there was a *servant and prophet of God* among them, with the testimony of the everlasting gospel, which is the power of God revealed in man to regenerate him. May it never rise up against that people."

The fifth book was his "Catechism and Confession of Faith," written in 1673. W. Penn says, "It was a scripture essay in the heat of divers controversies; and as of very good use, it has passed three impressions before this. That at which the author aimed, was, giving the clear and native sense, and authority of the Holy Ghost in scripture, upon every point of faith and practice, especially those that were controverted; suggesting the points successively in questions, and giving answer by proper scriptures without any consequences; leaving it to every reader to judge, how far the question and answer agreed, and

what sense the Holy Ghost expressed, as to the point stated in the question," "I very much value the simplicity of this catechism, and the design of the writer." "The collection that is made out of the scriptures, to every head suggested by way of question, carries that clearness, unity and authority with them, that I would think should satisfy the serious, and silence the curious inquirer."

The sixth book published in 1674, is entitled the "Anarchy of the Ranters and other libertines, the hierarchy of the Romanists and other pretended churches, equally refused and refuted, in a two-fold Apology for the church and people of God called Quakers, &c." "The purpose of this work was to justify his Friends from disorder, against the charge of one sort of people, and imposition and tyranny over conscience, against the mistakes and insinuations of another sort—showing that as the ancient Gospel is in this age restored in its purity by their testimony, so the apostolical order of the Church of Christ, is the practice and ornament of their Christian Society, and settled upon its only right foundation, the *love and unity of the Spirit of Wisdom.*"

The institution of church government met with warm opposition from some; one of the objections was that it originated with one or more individuals, and was not decided upon by the body in a collective capacity. To this William Penn has the following remarks:—"I know it is objected, that most of these methods of proceeding, that are among us, as a religious Society, came first from one or other of the brethren, and had not a formal settlement. But with all humility let me answer, That first, if it were so, they were elders and fathers, that were approved through many trials, and worthy of double honour. Next, they were such as at the first we received gladly; and we could even have plucked out our very eyes, to have shown our true value and great affection for them, as those of old expressed for Paul. And if we received joyfully the greater things, that concern our salvation, through their ministry, are they unworthy or unfit to convey and communicate, in the love of God, good and wholesome advice about the outward things of our fellowship? But besides all that might be said on this head, to render our compliance reasonable or Christian, it is plain, that the church of God, gathered by the ministration of his Spirit through his servants, hath almost universally received, and with comfort and godly profit, practised that good order so recommended unto them by divers elders and brethren; particularly our ever honourable elder brother, GEORGE FOX, that faithful minister of our Lord Jesus Christ, and eminent apostle of our time and day, whom the Lord sent forth with the testimony of the true light within, enlightening every man that cometh into the world; and that in great dread and authority, who proved a fruitful branch; yielding much fruit to Him that had called him; living to see many thousands gathered to, and settled in that testimony. He preached the light by word and writing; he walked in the light, and he suffered for it, and departed in it; in which he lives and reigns forever.

"And whosoever reads those papers he wrote to the church of God, in reference to these things, will find he uses very sparingly his authority of eldership; and whatever he might have said, that he hath said nothing, which did not consist with the most exemplary sweetness and humility, far short of that power the apostle Paul used to the Corinthians, &c. So that I must beseech such as are dissatisfied, to look into the way of God's Spirit in all dispensations, more especially that of the primitive church, and compare them with the testimony of God's servants in our dispensation, and weigh in the spirit of love and meekness, the treatise we are now upon.

"Consider first, if ever God varied his dispensations in the lifetime of them, that were his chiefest instruments in them. Secondly, if he ever suffered them to fall away from them. Thirdly, If some gathered by them, have not turned against them under such pretence, or because of power or rule in the church. Fourthly, If such have not often come to nought, and been manifested in time to the world, and at last gone visibly in some degree, back into the world; and so proved, that they have gone out from those sons of the morning, because they were not of them, as John writes. Therefore let all that be concerned, hear and fear, and beware, remembering who smote at Moses, and who grieved Paul, and who it was that John says, prated against him and the brethren, such as insinuated, they took too much upon them; but were themselves found out of their places. And let us all remember, that if obedience be supposed to live near to bondage, so does liberty to licentiousness; and that both obedience and liberty are excellent in their proper places, and make a due and preserving temper to one another in civil and religious bodies, as doth the balance and elements to all natural bodies. The fear and love of God dwell richly among us, that brings to, and keeps in the most precious unity."

Fault being found with the Anarchy &c., by some restless discontented persons, R. B. wrote an explanation of such parts as they demurred at.

(To be continued.)

For "The Friend."

HENRY CAVENDISH.—RICHARD REYNOLDS.

(Concluded from page 55.)

The researches by which Cavendish rendered his name illustrious, were begun about the year 1763. At that time there was living in a western county of England, a young man in humble life, engaged in a laborious occupation, which conducted him to wealth as great in the end perhaps, as that of Cavendish; and whose character and habits formed in all points a perfect contrast to the secluded philosopher. This man was Richard Reynolds, of whom it may be said, that he realized the ideal of Pope's "man of Ross;" his "forty pounds a year" swelled into as many thousands; and maintaining in the midst of unbounded means of self-indulgence, the severity of manners and frugality of life of his earlier years, that so he might more extensively minis-

ter to the wretched and the needy, of that wealth which Providence had entrusted him.

Richard Reynolds had received a scanty education, but improved his mind in mature life by judicious reading, and by the large intercourse with men into which his business led him. He was allied by marriage with a family concerned in the manufacture of iron, in the west of England, and grew rich by the prodigious extension and prosperity of that branch of industry, which date from the latter half of the last century. At the age of fifty he retired from active business, to the city of Bristol, where he devoted the remainder of a long life to doing good.

His grand-daughter, who is his biographer, tells us, that "he had four almoners constantly employed in Bristol, who brought their accounts to him every week, which contained the names of each person or family who had been relieved, the sum given, and the circumstances. He was very particular in requiring them when applied to by beggars, to go at the instant to their houses or lodgings, as this promptitude prevented the parties having time to prepare for the visit of inspection. Whenever he found that any person was receiving assistance from more than one of his agents, their name was struck off the list. It would be tedious and in no wise profitable, to go further into these details, or to attempt to enumerate the various societies and institutions to which he was either a subscriber or a donor. He was equally generous in all his private transactions, and he paid over large sums rather than allow the most remote possibility of error in the settlement of an account. In one instance where he held shares in an undertaking, by which the contracting party for its construction was a loser, he did not choose to be the possessor of a property for which he considered he had not paid the cost, and he paid to the contractor the proportion of the excess which attached not only to the shares which he originally held, but to those which he subsequently purchased.

"Not the least to be appreciated was the consideration and delicacy with which he assisted many persons who were not ostensibly objects of charity, (to use this word in its common sense), and many who, through relationship or other ties of personal interest, or estimable conduct, were felt by him to have claims on his kindness and generosity. He kept a minute and accurate account of this portion as of every other of his expenditure, but he contrived so to enter the sums which he gave away, that no one could learn their precise determination.

"Possessed of an annual income of many thousands, his style of living remained perfectly simple; there was every needful and substantial comfort, and an open-handed readiness to provide for the pleasure as well as convenience of those who shared his unlimited hospitality, yet without display, or indulgence in luxuries—hence but a small proportion of his income was spent upon himself,—the remainder flowed in the continuous and bountiful stream of a well-regulated, and catholic benevolence. While receiving the heartfelt expressions of gratitude of those who had the

opportunity of personally thanking him, he always directed such feelings to the Source of all good. 'My talent,' said he to a friend, 'is the meanness of all talents, a little sordid dust; but as the man in the parable who had but one talent was accountable, I am also accountable for the talent I possess, humble as it is—to the great Lord of all.'

"In 1810, he had a painful and dangerous illness, from which he never recovered his wonted strength—though in the summer of that year, he went into Devonshire in hopes that the carriage exercise, and the pleasurable excitement he had ever been accustomed to derive from the beauties of the scenery, would be of service. In these hopes, however, he was disappointed. He thus writes to a friend, 'I feel with increased consciousness the effects of old age—the decrease of mental strength with lessened bodily powers—of firmness of nerve and energy of mind. I find too, and I consider it wisely ordained in the constitution of mankind in their present state of existence, that with the power of enjoyment, the inclination declines also. I believe few men with means so limited from education, so contracted a sphere of action, and that so occupied by the duties attached to my station in life, as not to admit of much intellectual cultivation, have had a higher relish for the gay or the grand, the beautiful or the sublime, or the wonderful works of the Almighty in the outward creation; and I remember with gratitude, the admiration, the delightful astonishment, the rapture which seems like those at present before me—the boundless ocean in its various states of awful agitation or placid expansion, excited the first time I beheld them, and frequently since. But I do not regret that the things which are seen; which are temporal, and which I must soon leave, now affect me so little; my principal, my frequent wish is, that those things which are not seen, but which are eternal, may be the objects of my solitude in proportion to their incomparable importance, and my swift avouching, my almost instant interest in them.' And to another friend he says: 'My disposition indeed, to seek or expect happiness in or from outward things, seems to have decreased as fast as my powers have diminished. I am sometimes thankful, that my desires for an increase of spiritual-mindedness bear some proportion to the importance of it in the hour so swiftly approaching, when I shall have done with all the objects of sense, and when time shall be lost in eternity. * * * The broken slumbers in which my nights are frequently passed, have the advantage of favouring the immediate application of heart to the Lord, which he mercifully inspires and regards; and if I cannot say much of 'songs in the night,' I may to these thankfully acknowledge that through Divine favour, a degree of the Spirit of grace and of supplication has been experienced more frequently at those times, and with nearer access to the footstool of the mercy-seat, than at some more appropriate seasons.'

Richard Reynolds was a sincere and consistent Friend, and writes thus in 1779:

"When I consider William Penn's description of us as a people, in his account of our

rise and progress to his day—when they were in conversation innocent, serious and weighty, their wills and affections bowed and brought into subjection; and that nothing could draw them from this retired, inward, watchful frame—and compare it with the present state of our Society, or indeed my own, need I scruple to acknowledge and lament the disparity—to admire in his own words 'the humility, and chaste zeal of that day? how constant at meetings! how retired in them! how firm to Truth's life, as well as Truth's principles! how entire and united in their communion?' Ah! my friend, how are we now? But, instead of ineffectual bewailings and fruitless comparisons, let us, through the assistance and Divine help of the holy Arm, which supported them in that day, and which is equally ready to lead us in the same path, let us endeavour after a reformation in ourselves, let us walk by the same rule, let us mind the same things, and following them as they followed Christ, be qualified to be examples to others in the same way."

In a letter to his nephew, written in his eightieth year, he says:

"I cannot describe the effect of the retrospect of the time that is past, the events that have occurred in the course of a long life; how important many of them were thought while in expectation, how much reduced when attained; and now of so little consequence, that the wonder is they should ever have been thought of so much. Where are now the companions of my youth? my associates in the animating endeavours to acquire knowledge? those whose friendship I cultivated with pleasure and advantage! those with whom I entered the busy scenes of trade, some in concert with me some in competition! Not one of them remaining! not a relation, not a friend, scarcely an acquaintance, but who is my junior. Most reasonably therefore, may I expect soon to follow those who are gone from this state of probation and intended refinement—from works to rewards; and earnest are my desires, nor always faint my hopes, that through the mercy of God in Christ Jesus, it will be to be again united in heaven, with those whom I have loved best on earth. Not as though I had already attained a sufficient degree of refinement, or were already perfect; alas, much remains to be removed, much to be acquired, and in how short a time! If it depended on my own unassisted efforts, or my expectation rested upon works of righteousness which I have done, or can do, my hope would perish, and my confidence fail; but I trust I may in all humility, though in a very limited degree, adopt the language of the apostle, and say, 'I know in whom I have believed,' and commit my soul to Him, as unto a faithful Creator and all-sufficient Redeemer.

"Farewell, my dear nephew; unite thy prayers with me and for me; and if we never meet again in this world, may we in that into which our nearest relations and dearest connections have already entered; there to unite with them in praises to Him who sitteth upon the throne and to the Lamb, who is worthy forever, amen."

"Although," says his biographer, "his

bodily strength gradually decreased, and his memory was now less obedient to his call, yet he still retained a clearness of intellect, an earnest desire to seek after Truth, and an uncompromising fidelity to its dictates. Calm and serene in his undeviating reliance on the wisdom and benignity of the Divine government, full of religious hope, of faith and charity, and his heart glowing with warm affection for his friends, he continued to the last, more and more the object of the love and veneration of his children and family; and when the time came that he was removed from them, the sense of their exceeding loss and deprivation filled their hearts with irrepressible sorrow. They could rejoice for him that in him mortality was exchanged for everlasting life and happiness, in the presence of his Creator and Redeemer, and the spirits of just men made perfect; but they wept that the beloved father of the family, to whom they had looked up as their head for so many years, was gone from amongst them."

What a contrast does this close of a life spent in doing good to mankind, bear to that of the recluse, unloved, unloving Cavendish, and how much greater is the sublimity of the heart and affections, than that of the intellect!

Though knowledge of all things beside add proofs of seeming vigour,

Though the master-mind of the royal sage feast on the mysteries of wisdom,

Yet ignorance of self shall bow down the spirit of a Solomon to idols;

The storm of temptation, sweeping by, shall snap that oak like a reed,

And the proud luxuriance of its tufted crown, drag it sooner to the dust. TURPIN.

Convenient.—Trunks are now manufactured in England in such a shape as to be small or large at the pleasure of the traveller, and the quantity of articles he may wish to carry with him. The principle is very simple. The trunk is of two independent parts, without hinges; one sliding over the other, and fastened with straps and padlocks. Of course, its size will depend entirely on the quantity it contains.

The streams that run the most rapidly, do not run the most clearly. Water purifies itself by flowing calmly.

THE FRIEND.

ELEVENTH MONTH 16, 1832.

In looking over the various religious Periodicals of the day, we have been forcibly struck with the prevalence of controversy now going on within the borders of most of the different denominations of professing Christians: controversy upon points not of minor importance, but involving principles connected with either the stability of their church government, or with a continued adhesion to the forms of faith in which they were respectively established, and have long professed to regard as fixed. While the tone of much that is written gives evidence how completely the spirit of the god of this world has covered up

the self-denying requisitions, and drawn aside from the purity and simplicity of the Gospel of Christ, substituting therefor a round of outside performances that can never change the heart; there is also plainly to be seen the workings of that Grace which offers salvation to all, leading the sincere-hearted under different names to see the emptiness, if not the danger, of ceremonial rites and self-imposed observances, and to seek for that which possesses substance, and can satisfy the longings of an immortal spirit.

A disposition on the part of the laity to question the authority of the clergy, and to claim an equal right to many of the privileges arrogated by them as peculiarly their own, is stirring the latter up to renewed efforts to avert the dangers threatening their craft; and to this cause we must in part attribute the manifest determination among a large portion of them, to entice or drive their people back to that superstitious devotion to what they call the church, its pastors, and its "means of grace," which kept them in bondage during the "dark night of apostasy;" but was in good measure broken up by the Reformation. Certain it is, that while Romanism appears to be re-extending its deadly control over many of the nations in Europe, which had escaped at least in great measure from its grasp, and is also boasting of its conquests in England and America, there is to be seen an open and strong proclivity in a considerable portion of the Episcopal Society towards its unscriptural dogmas, its unfounded claims, and its hierarchical domination; and the contagion has extended its poisonous influence into other societies, so far as to induce many among them to approximate much more nearly than they once would have done, to the external rites and starched forms which the Church of England allowed to remain fastened upon it, when it first essayed to stand alone, unconnected with what it had before acknowledged as its Mother Church. To satisfy the cravings of the spirit of the world, and to make the road to heaven broad enough to take in the multitude, to whom the cross of Christ is always an offence; and at the same time to secure to the professed ministers of the Gospel, a firm hold upon the reverence and the money of the people, there can be no better scheme than to induce the flocks to believe that the performance of certain rites, and the observance of certain ceremonies, are sufficient for the salvation of their souls, but that these rites in order to have this efficacy, must be administered through the agency of the priest; who, if he is really believed to possess such power, can hardly be supposed to be on a level with other men, or to be paid too liberally for the exercise of his high prerogative. How far the attainment of this object is influencing the movement now making by not a few of the high professors in many of the different religious societies, and how far their unsanctified efforts is opening the eyes of some of their honest, simple-hearted fellow members, to see the character and the consequences of such unscriptural assumptions, we shall not now attempt to show, but certain it is, there is a very general controversy going on at the pre-

sent time in the religious world, in which the one side is striving to preserve or re-establish the impaired efficiency of the rituals, and authority of the priests in their so-called Churches, while the other is labouring to emancipate itself still further from the yoke of bondage, under which they feel that they are oppressed, and which threatens to become too grievous to be much longer borne. Severe and long as this struggle may be, we have faith to believe that Truth will finally be triumphant, and that the knowledge of the true spiritual nature and operation of the religion of Christ, is gradually spreading, and will overthrow in its progress all forms and ceremonies not authorized by the Head of the Church, and destroy the ecclesiastical domination that setting at naught the declaration of the Saviour, "One is your master even Christ, and all ye are brethren," is ever striving to seek its own aggrandizement at the expense of those over whom it can extend its influence.

As a specimen of the claims now put forth, and the fables inculcated by some who profess to be delegated shepherds, and commissioned to teach the way of salvation, we take the following from the Episcopal Recorder of last week; observing, however, that the sentiments contained in it, are emphatically condemned in that paper. It is an extract from a sermon recently published by the individual who, in the Episcopal Society, holds the station of Bishop of Michigan.

"To secure the existence and well-being of this family, which is called the Church, the Saviour his Head, has left earthly rulers commissioned with its own power to regulate and govern the different branches scattered throughout the world. To them alone is given the power; and this power and authority is essential to the very existence of the family. * * * * all other associations are not of God."

"How are we to be admitted into it?—(the Church of God.) The word of God, the law of this household, furnishes the answer; it is by baptism. This is the initiatory rite. It is the only door of entrance. No amount of personal holiness, (if it can ever be acquired out of this family,) or inward experiences, or raptures, can make us members of the Church of Christ. We must enter through the door which its Divine Head has opened, and we must enter by receiving from them whom he has constituted as his earthly representatives the right to enter. And this rite, as we have observed, is baptism. In this ordinance, every child is made a new creature in Christ Jesus. They are born again, born of water and of the Spirit; as the word of God and the Church declare, they are regenerated. * * * To guard against failures, the Spirit of God is given to every child in baptism, WITHOUT ANY EXCEPTION, not only to begin, but to carry on and complete, the great work of their salvation."

"And again, when speaking of conversion as distinguished from regeneration, or the new life.—"It is true," he says, "it (conversion) is accomplished by the influence of the Spirit, but only those GENERAL influences which are given to prepare the children of men, as

distinguished from the SPECIAL influences of the grace imparted in baptism. They prepare the way for the free accomplishment of that mighty change, which makes them new creatures in Christ. They are thus quickened into life, and made ready to be born; and this can only be accomplished in holy baptism."

BALTIMORE YEARLY MEETING.

From the printed minutes of Baltimore Yearly Meeting, we take the following minute, omitted in our account published last week.

"The Committee continued last year to confer with Committees of other Yearly Meetings, (who might see their way to appoint them) and unite in labouring as way opened for it, for the restoration of love and unity, and for other services as set forth in the minute made on that occasion, produced the following report, which was read; and inasmuch as it appears the services assigned the Committee have not been accomplished, they are again continued and authorized to meet in conference the Committees of other Yearly Meetings, who have, or who may make similar appointments, and report to the Yearly Meeting next year.

"To Baltimore Yearly Meeting.

"A part of our Committee attended the late Philadelphia and Ohio Yearly Meetings, with a copy of a minute from our Yearly Meeting, together with a copy of the 'Address to Friends,' prepared by the Associated Committees, and adopted by our Yearly Meeting.

"Our Minute was presented and read, and the right of one Yearly Meeting to address another, and present an address through a Committee fully acknowledged; also the obligation resting upon the Yearly Meeting so addressed to read the communication if prepared by the Yearly Meeting addressing it; but it was contended in the present instance, as the address had been only adopted by the Yearly Meetings, they were not bound to read it at its request; after considerable discussion in both Philadelphia and Ohio Yearly Meetings, it was concluded not to read it; no Minute was made of our attendance, or of the reading of the Minute, and the same course was pursued in regard to the deputation from our Friends in North Carolina (in Philadelphia Yearly Meeting), who were there with a similar Minute, and the same course pursued in regard to our Indiana Friends (in Ohio Yearly Meeting).

"This Committee are not prepared to report further at this time."

We also take from the same, the Report of the joint Committees of Baltimore, Ohio and Indiana Yearly Meetings, on Indian concerns.

"To the Yearly Meeting.

"Dear Friends,—The Committee on Indian Concerns report: That through the Committee of Indiana Yearly Meeting they are informed, that Friends' Establishment during the past year, has been under the care of Cornelius Douglas, Superintendent; Wilson Hobbs, Teacher; Rebecca Jenks, Matron; and Phebe N. Douglass, Selinda Hobbs, and others, Assistants.

"In the Third month last, the Acting Committee of Indiana appointed our friends Simon Hadley, and his wife, Mary J. Hadley, to visit the Establishment and the Shawnee Tribe, where they arrived in the Fourth month, in company with William Hornaday, his sister Eleanor, and two Indians, as assistants on the farm and in the house, the latter having been educated at the School.

"Although five of the principal Chiefs were absent on business, our Friends visited a considerable number of the Indian families, and gave them advice and encouragement, which they appeared to receive with kindness.

"We believe the deputation rendered essential service to the Establishment, by defining the duties of those employed there, and giving advice relative to its management.

"Two of the number employed at the time of our last Report, Edward Y. Teas, and Thirza Arnett, have returned home.

"It appears that the Shawnee Indians generally, are advancing in civilization; and some of them give evidence, by their conduct and conversation, of having imbibed religious impressions, one of them, Ca-co, has lately been received into membership with Friends. His request has been forwarded to our Acting Committee, by the Superintendent at the Establishment, as will appear by the following extract from his Report:

"There is a subject which I think it right to lay before the Committee for their consideration, which is this:—Ca-co, one of the Shawnee Indians, requests to become a member of our Society. To use his own words, he said, '*He wished to belong to our religion as long as he lived.*' He does not understand much of the English language, so that we have to talk through an interpreter, which makes it very difficult to converse with him; but the pains he takes to attend our meetings, and his solid appearance, we think give evidence of the sincerity of his request. He says, he has attended other meetings, such as the Baptists and Methodists, and that their method of worship did not afford him that satisfaction he desired, but when he came amongst Friends, he felt peaceful. The Friends here unite with me in forwarding his request."

"The above request was referred, by the Acting Committee, to Miami Monthly Meeting, and having been considered by that meeting, held in the Second month last, was united with, and he received into membership accordingly.

"The Superintendent in his Report, forwarded in the Seventh month last, says—

"In presenting you with my Report at this time, I feel to commemorate the goodness of our heavenly Father, in preserving us in as good health as we could expect, considering the size of our family. Whilst very many have fallen victims to the stroke of death near us, by cholera, erysipelas, &c., &c., all of our family are still spared, and in tolerable good health."

"Meetings for worship have been regularly kept up, and attended by Friends and those under their care. The First-day School has been continued as heretofore, with exercises

adapted to the attainments of the children, and a portion of the Holy Scriptures is read daily in the family. The answers to the Queries have been sent to the Committee.

"From the last Report of our Superintendent, dated the 4th of the Ninth month last, we obtain the following information relative to the condition of the Establishment:

"Since the Annual Report for 1851, forty-six children between the ages of six and eighteen years, several of whom are orphans, belonging to six tribes, have received religious and literary instruction at the Establishment. The average number during the past year, has been thirty. Of these, ten have been received into the School during the past year—their ages vary from six to thirteen years; none of them had any previous knowledge of the English language. Ten of the scholars have left the Establishment during the past year; two were young women about settling themselves in life; two were girls nearly grown, whose services were required at home; three are attending other schools, and three are absent without suitable reasons, and are receiving no instruction.

The four young women mentioned, are pretty well qualified to take the management of domestic concerns. Of the twenty-eight now in actual attendance, only six have been two years in the school; nineteen, who had no previous instruction, have not been at school more than fifteen months. About one-half the number read and write, the others spell easy lessons. All the children after they become acquainted with the English language, advance about as fast as white children.

"Of the forty-six children instructed the past year, eleven read in the Fourth Reader, and have studied Arithmetic and Geography, and write a legible hand, and fourteen read in the Testament; three read in the Third Reader, six in the Second, and eight in the First Reader; eighteen are learning the first lessons of Penmanship. Thirty-eight of the above number are Shawnees, three are Delawares, two Stockbridges, one Muncie, one Omaha, and one Sac and Fox.

"There has been about two hundred garments made for the children the past year, one hundred pairs of socks, stockings and mittens knit, sixty pounds of wool spun, thirty yards of insew and thirty-four yards of blanketing were wove, besides several other pieces, such as blankets, window curtains, &c., made for house use; seven hundred pounds of butter, a small quantity of cheese, two and a half barrels of soap, and two hundred and sixty pounds of candles, have been made the past year.

"The girls employ their time, when out of school, mostly in spinning, sewing, weaving and knitting.

"The domestic work for the girls is divided thus:—Some of the girls assist in milking, and attending the dairy; some assist in washing and ironing; two help in the kitchen, two in the dining-room, and four take charge of the chambers; all change their work every two weeks, so as to give an opportunity of being instructed in the different branches of housekeeping.

"The teacher and boys have cut about one hundred cords of wood for the use of the family, besides attending the garden and doing other work on the farm. There was thirty acres of winter wheat sown, but it was so much injured by the frost and rust, that only about four hundred dozens were gathered. A small quantity of spring wheat was sown, which yielded well, and from which fifty dozens were gathered. There has been also raised five bushels of timothy seed, six hundred dozens of oats, twenty tons of timothy and clover hay; there is also fifty-five acres of corn planted, which looks well, one acre planted with potatoes and beans, and half an acre in garden stuffs. We have also ploughed twenty-one acres, and sown the most of it with wheat; two thousand rails have been split and mostly used in repairing the fences round the farm.

"Our Acting Committee, at a meeting held in the Eighth month last, appointed a committee to make arrangements for building a suitable barn at the Establishment, and to put the work under contract as soon as possible."

RECEIPTS.

Received from Thomas Allman, O., \$2, vol. 26; from J. King, agent, N. Y., for N. D. Tripp, J. Otis, C. Gifford, H. Wilcox, each \$2, vol. 26; from William Kite, \$2, vol. 25, and Thomas Kite, O., \$2, vol. 25; from James Austin, agent, Nant., for M. Gardner, P. Mitchell, M. S. Paddock, A. G. Coffin, F. Arthur, J. Paddock, E. A. Easton, Joseph B. Swain, D. Ray, J. Boadle, Ann Barney, E. Mitchell, Friends' B. H. Gardner 4th, Jeremia Austin, C. C. Hussey, S. Swift, Benj. M. Hussey, G. Hussey, J. Manroe, and David G. Hussey, \$2 each, vol. 26; from F. H. Williams, agent, Jacksonville, N. Y., for himself, R. W. Wright, W. Meckel, A. Meckel, Jos. Tripp, J. A. Potter, G. F. Collins, S. E. Hoag, C. Wood, C. B. Owen, G. F. Wood, Jarvis Wooden, \$2 each, vol. 26, M. Tinsley, \$2, vol. 25, and for Thomas Howeman, \$1, vols. 25 and 26; from A. Dikin, England, 10s., vol. 26; from W. Wilson, Eng., 10s., vol. 26; from A. D., for Joseph T. Price, Wales, 10s., vol. 26.

Correction last number.—Received from H. Russell, Ireland, £2 5s. 10d.

WANTED

A Teacher for Friends' School, at Haddonfield, N. J.; a person with suitable qualifications will be allowed a liberal salary. Apply to Blakey Sharpless, Samuel Nicholson, or Josiah B. Evans, Trustees.

Haddonfield, Tenth mo., 1852.

WANTED

A teacher for Friends' School, at Crosswicks, New Jersey. To a qualified Friend, a liberal compensation will be allowed.

Application may be made to Robert Parry, Recklesstown, Burlington county, N. J., or to Samuel Allison, Jr., Yardville, Mercer county, N. J.

MARRIED, at Friends' meeting-house, Whiteland, Chester county, Pa., on Fourth-day, the 20th ult., THOMAS THOMP, of Frankford, Pa., to MARGARET S., daughter of Samuel and Elizabeth Kirk, of the former place.

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For "The Friend."

JOHN KITTO,

OR THE MAN WHO LOST ONE OF HIS SENSES.

(Continued from page 57.)

Although delighted with the sublime and beautiful in nature, our deaf boy had little relish for landscape painting. This neglect of the imitation, he thinks was due in part to his great admiration of the reality. Yet he was very fond of pictures. Of his early appetite this way, and his mode of gratifying it, he has given an interesting account.

"The food which was first found for the growing pictorial appetite imposed upon me, by the circumstances which made it one of the necessities of my condition to seek gratification for the eye, was of a very humble description. Excepting an occasional painting in the window of the sole picture frame maker, and a few smirking portraits in the windows of the portrait and miniature painters, my only resource was in the prints, plain and coloured, and in the book-plates, displayed in the windows of the stationers and booksellers. These were seldom changed, and often not until, by frequent inspection, I had learned every print in every window by heart; so that it was quite a relief to see one of the windows cleared out for a scouring or a fresh coat of paint. Daily did I go to watch the progress of the operation, awaiting with anxious expectation, the luxury of that fortunate day in which the window should display all its glory of new prints and frontispieces. In my town, the windows of the shops lay within such narrow limits, that it was easy to devour them all at one operation. A neighbouring town, two miles off, had its book and print shops more dispersed; and this I divided into districts, which were visited periodically, for the purpose of exploring the windows in each carefully, and with leisurely enjoyment, at each visit. Here I had often the inexpressible satisfaction of finding, that a window had been completely changed since I saw it last, which could not happen in my own town, where a leaf could not flutter in any window without my cognizance."

"Coloured prints were much in vogue in those days: more so, I apprehend, than at present, when we seldom think of giving colour to any superior kind of engraving. Even caricatures which then blazed forth with red, blue and yellow, now produce their effects in simple black and white. The earlier practice was more satisfactory to one who merely sought pleasure for the eye, and to whom the degree of instruction which eventually results from such constant inspection and comparison of engravings, was entirely an accident. Colour is certainly a source of great pleasure to the eye, and although I have in later years risen above dependence upon it, and can obtain enjoyment from uncoloured prints, I retain a general partiality for colour."

"Another strongly-developed use of the visual organ, is manifested in the habit of seeking the character and passing sentiments of persons in their countenance. It is probable, that one who is in possession of his hearing, derives from the tone of the voice and manner of speech of the person to whom he attends, certain impressions concerning his character and existing feelings equivalent to those which the deaf from want of this source of information, has no alternative but to seek in the countenance of the person who comes before him. Thus it is true that, in a certain sense, every one who is deaf must become a physiognomist; not by any rules of art, but as a matter of impression merely."

"The survey of faces for the purpose of forming an estimate of character, becomes in time so much a habit, that it appears to be quite intuitively practised even where no intercourse is expected to follow. In large assemblies I take much interest in travelling over all the countenances distinctly within my view, even as an amateur would inspect a bed of tulips; and very often have I walked from St. Paul's to Charing Cross, and have scanned and realized a distinct impression of every face which has met my view in that populous walk. They are living pictures, and as such they strike my attention, and I study them. Any one who has done this, cannot fail to have formed a strong opinion concerning the vast matter of ill-compacted masses which has been cut up to form the aggregate of the insipid and characterless faces which crowd our streets. Faces really beautiful or ugly, really striking or eccentric, are rare; but to find one such, is sufficient recompense for much dreary travel over the wilderness of a thousand unmeaning countenances."

After the fall by which he lost his hearing, John Kitto felt a difficulty in speaking, and it was remarked by others that his voice had become much changed. Before the accident, his enunciation was clear and distinct, after it,

he was not readily understood. In referring back to that period, he was unable to recollect that the act of speaking gave him pain, yet he felt a strong disposition to use his vocal organs. He says, "I seemed to labour under a moral disability which cannot be described by comparison with any disinclination which the reader can be supposed to have experienced. The disinclination which one feels to leave his warm bed on a frosty morning, is nothing to that which I experienced against any exercise of the organs of speech. The force of this tendency to dumbness was so great, that for many years I habitually expressed myself to others in writing, even when not more than a few words were necessary; and where this mode of intercourse could not be used, I avoided occasion of speech, or heaved up a few monosyllables, or expressed my wish by a slight motion or gesture;—signs, as a means of intercourse, I always abominated; and no one could annoy me more than by adopting this mode of communication. In fact, I came to be generally considered as both deaf and dumb, excepting by the few who were acquainted with my real condition; and hence many tolerated my mode of expression by writing, who would have urged upon me the exercise of my vocal organs. I rejoiced in the protection which that impression afforded, for nothing distressed me more than to be asked to speak; and from distate having been superadded to the pre-existing causes, there seemed a strong probability of my eventually justifying the impression concerning my dumbness which was generally entertained. I now speak with considerable ease and freedom, and in personal intercourse, never resort to any other than the oral mode of communication. This was brought about in a rather remarkable manner."

(To be continued.)

ON SLEEP.

No person of active mind should try to prevent sleep, which, in such persons, only comes when rest is indispensable to the continuance of health. In fact, sleep once in the twenty-four hours is as essential to the existence of the mammalia as the momentary respiration of fresh air. The most unfavourable conditions for sleep cannot prevent its approach. Coachmen slumber on their coaches, and couriers on their horses, whilst soldiers fall asleep on the field of battle, amidst all the noise of artillery and the tumult of war. During the retreat of Sir John Moore, several of the British soldiers were reported to have fallen asleep upon the march, and yet they continued walking onward. The most violent passions and excitement of mind cannot pre-

serve even powerful minds from sleep; thus Alexander the Great slept on the field of Arbela, and Napoleon upon that of Austerlitz. Even stripes and torture cannot keep off sleep, as criminals have been known to slumber on the rack. Noises which serve at first to drive away sleep, soon become indispensable to its existence; thus a stage-coach stopping to change horses, wakes all the passengers. The proprietor of an iron forge, who slept close to the din of hammers, forges, and blast furnaces, would awake if there was any interruption to them during the night; and a sick miller, who had his mill stopped on that account, passed sleepless nights until the mill resumed its usual noise.

The length of time passed in sleep is not the same for all men; it varies in different individuals and at different ages; but it cannot be determined, from time passed in sleep, relative to the strength or energy of the functions of the body or mind. From six to nine hours is the average proportion, yet the Roman Emperor, Caligula, slept only three hours, Frederick of Prussia and Dr. John Hunter, consumed only four or five hours in repose, while the great Scipio slept during eight. A rich and lazy citizen will slumber from ten to twelve hours daily. It is during infancy that sleep is longest and most profound. Women also sleep longer than men, and young men longer than old. Sleep is driven away during convalescence, after a long sickness, by a continued fasting and the abuse of coffee. The sleepless nights of old age are almost proverbial. It would appear, carnivorous animals sleep in general longer than the herbivorous, as the superior activity of the muscles and senses of the former seem more especially to require repair.

Mind Little Things.—"The power of diffusing happiness is not the exclusive inheritance of the rich. All are capable of it. The poorest of men can cheer us by his affection, or distress us by his hatred or contempt. Every man is dependent on another. A piece of neglect, even from a contemptible man, is fit to ruffle the serenity of our happiness; and a civil attention, even from the humblest of our kind, causes a most gracious and exhilarating influence along with it. Say not then that the poor have nothing in their power. They have it in their power to give or to withhold kind and obliging expressions. They have it in their power to give or withhold the smiles of affection and sincerity of a tender attachment. Let not these humble offerings be disregarded. The man of sentiment knows how to value them; he prizes them as the best deeds of beneficence. They lighten the weary anxieties of this world; and carry even the poor on with a cheerful heart to the end of their journey."

For "The Friend"

Review of the Weather for Tenth Month, 1852.

With the exception of a few days near the middle of the month, the temperature of the Tenth month was rather more mild than usual; and although many of the mornings were suf-

ficiently frosty to remind us that the winter was rapidly approaching, yet the genial warmth of the meridian sun would for the time, banish all fear of the king of frosts. The morning of the 17th, was the coldest of the month—ice of the thickness of window glass was observed, and the ground was frozen in exposed situations. The 8th was a very warm day; at 2 p. m. the mercury was but 2° below its greatest elevation during last summer.

The amount of rain for the month was small, and towards the latter part the ground became quite dry, and the roads dusty. In this vicinity rain fell on three days only, and on one of these the quantity was very small. The most general rain was on the evening

and night of the 14th, when 1½ inches fell. This rain appears to have been general throughout the United States, and to the eastward was accompanied with considerable snow. During the evening and night of the 30th, a refreshing rain fell, which will prove a great benefit to the late sown wheat, and to late pasture lands.

The average temperature of the month from sunrise to 2 p. m., was 56½°, 2° higher than for the Tenth month last year. Range of thermometer from 28 on the 17th, to 84 on the 8th, or 56°. The amount of rain was 2.3 inches—for the corresponding month of last year, it was 1.85 inches.

A.

Delaware Co, Eleventh mo. 1st, 1852.

Days of month.	TEMPERATURE.			Direction and force of the wind.	Circumstances of the weather for Tenth month, 1852.
	Sunrise.	Mean from sunrise to 2 P. M.			
		2 P. M.	Mean from sunrise to 2 P. M.		
1	38	66	52	N. W. to S. W. 1	Frost—clear and pleasant.
2	46	72	59	W. N. W. 2	Very fine day.
3	51	72	64	S. W. to S. E. 1	Clear—hazy—cloudy.
4	49	65	62	S. 1	Damp and drizzly.
5	52	67	59½	N. W. 4	Clear—high wind—cloudy.
6	49	70	59½	N. W. 2	Some clouds.
7	53	72	62½	S. W. 2	Do.
8	60	84	72	S. W. 2	Clear and very warm.
9	62	84	63	E. 3	Cloudy and drizzly.
10	64	66	65	S. E. to N. W. 1	A little rain.
11	50	68	59	W. 1	Clear.
12	54	68	61	S. 1	Do. drizzly.
13	53	60	56	N. 1	Cloudy—partly clear.
14	50	51	50½	E. 1	Heavy rain in the evening.
15	43	49	45½	N. W. 3	Clear.
16	38	50	44	W. 2	Do.
17	28	58	43	S. to W. 1	Ice—clear.
18	45	67	56	S. 2	Clear—cloudy.
19	37	56	56½	N. W. 3	Do.
20	35	54	44½	N. 4	Do.
21	36	58	47	N. W. 2	Do.
22	46	66	56	N. W. 2	Do. do.
23	46	60	53	N. W. 3	Clear and fine.
24	40	64	52	N. W. 1	Do. do.
25	47	65	56	N. W. to W. 1	Do. hazy.
26	53	53	53	E. N. E. 2	Do. do.
27	37	60	48½	E. to S. 3	Cloudy—nearly clear.
28	50	64	57	S. 1	Damp and cloudy—clear.
29	53	72	62½	S. W. 2	Cloudy—clear—hazy.
30	57	69	63	S. 2	Cloudy—rain P. M.
31	60	72	66	S. S. W. 2	Some clouds.

From The Annual of Scientific Discovery.

Progress of Science in 1851.

(Continued from page 34.)

PIN MANUFACTURE IN THE UNITED STATES.

The "American Pin Company," and the "Howe Manufacturing Company," now manufacture nearly all the pins consumed in the United States. Since the depression of 1846 to 1848, the business at the two companies named has been reasonably profitable, having been rendered so rather by reducing the cost of production and the expense of selling, than by the small advance in price which has been realized. Both companies manufacture the wire for making their pins. During the last year the two companies have used principally Lake Superior copper for making their wire;

their joint consumption of copper amounting to about 250 tons per annum. The present weekly production of pins by the two companies may be stated at about eighty tons.

In connection with the improvement effected in the manufacture of pins, by the introduction of self-acting machinery, superseding a process which formerly required six or seven different manual operations, important improvements have been made in the method of sheeting the pins, or sticking them on paper. This, as previously performed by inserting a few pins at a time by hand, was a tedious process, at which five or six dozen papers were as many as a good hand could do in a day. By the improved machinery now in use, one hand will stick from 75 to 125 dozen a day, and do the work better than it was

usually done in the old way. The present price of American solid-headed pins is believed not to exceed two-thirds of the lowest price at which imported pins of equal weight were ever afforded before the manufacture was introduced, and, for service, they are undoubtedly better than the article of which they have taken the place. The American improvements in both the pin-making and pin-sticking machinery have been for several years in operation in England and probably in other parts of Europe.—*Hunt's Merchant's Mag.*

CAOUTCHOUC, ITS PROPERTIES AND APPLICATIONS.

The following is an abstract of a paper, read before the Royal Institution, London, by Mr. Brockedon, on Caoutchouc, its properties and applications:—

Caoutchouc is a vegetable constituent, the product of several trees. The most prolific in the substance are, *Siphonia Caoutchouc*, *Urseola elastica*, *Ficus elastica*, &c. Of these, the first-named extends over a vast district in Southern and Central America; and the caoutchouc obtained from these districts is best adapted to manufactures. The *Ficus elastica* is abundant over 10,000 square miles in Assam, Asia. The *Urseola elastica* abounds in the islands of the Indian Archipelago. It is described as a creeper, of a growth so rapid that, in five years, it extends 200 feet, and is from 20 to 30 inches in girth. This tree can, without being injured, yield, by tapping, from 50 to 60 pounds of caoutchouc in one season. A curious contrast is exhibited in the tardy growth of the tree from which the gutta percha is obtained. This tree does not come to its prime in less than 80 to 120 years. The produce cannot be obtained but by sacrifice of the tree. It is found in a concrete state, between the bark and the wood, after the tree has been cut down; and it is in this condition that, having been scraped out, it is sent to our markets. When coagulated by evaporation or agitation, caoutchouc separates from the aqueous portion of the sap of the trees which yield it. This solid and fluid cannot afterwards be re-united, any more than butter is capable of mixing with the milk from which it is separated. Some specimens of caoutchouc are harder than gutta percha itself, while others never solidify, but remain in the condition of bird-lime or treacle. The process termed vulcanizing was discovered in 1843. A sheet of caoutchouc immersed in melted sulphur absorbs a portion of it, and, at the same time, it undergoes some important changes in many of its characteristic properties. It is no longer affected by climatic temperature; it is neither hardened by cold nor softened by any heat which would not destroy it. It ceases to be soluble in the common solvents of caoutchouc, while its elasticity becomes greatly augmented and permanent. The same effect may be produced by kneading sulphur into caoutchouc, by means of powerful rollers; or the common solvents, naphtha and spirits of turpentine, may be charged with a sufficient amount of sulphur in solution to become a compound solvent. A vulcanized solid sphere, of two and a half

inches in diameter, when forced between two rollers a quarter of an inch apart, was found to maintain its form uninjured; in fact, it is the exclusive property of vulcanized caoutchouc to be able to retain any form impressed upon it, and to return to that form on the removal of any disturbing force which has been brought to bear upon it. Caoutchouc slightly expands and contracts in different temperatures; it is also capable of being condensed under pressure. A tube of two and a quarter inches, impactly secured, was subjected to a force of 200 tons; the result was a compression amounting to one-tenth. Great heat appeared to have been evolved; and the excessive elasticity of the substance caused a fly-wheel, weighing five tons, to recoil with an alarming violence. The evolution of heat from caoutchouc, under condensation, is a property possessed by it in common with air and the metals; it differs from the latter, however, in being able to exhibit cold by reaction. Mr. Brockedon stated, that he had raised the temperature of an ounce of water two degrees in about 15 minutes, by collecting the heat evolved by the extension of caoutchouc thread; he refers the heat to the change in specific gravity. He contends that this heat thus produced is not due to friction, because the same amount of friction is occasioned in the contraction as in the extension of the substance, and the result of this contraction is to reduce the caoutchouc thus acted upon to its original temperature.

Among the recent applications of the elastic force of caoutchouc, attention was directed to the application of tubes of vulcanized caoutchouc as *torsion springs* to roller blinds, adjusted to the heaviest external blinds of houses, or the most delicate carriage-blinds; and equally applicable to clocks and various machines as a motive power. To the *raising of weights*, (Hodges' patent application), short lengths of rubber, termed *power-purchases*, are successively drawn down from, or lifted to, a fixed bearing, and attached to any weight which it is required to raise. When a sufficient number of these power-purchases are fixed to the weight, their combined elastic force lifts it from the ground. Thus, ten purchases of the elastic force, of 50 pounds each, raise 500 pounds. Each purchase is six inches long, and contains about one and a half ounces of vulcanized caoutchouc. These ten purchases, if stretched to the limit of their elasticity, not of their cohesive strength, will lift 650 pounds. This power—the accumulation of elastic force—though it obeys the common law of mechanical powers, differs enough to be distinguished as a new mechanical power.

(To be continued.)

Preparation for Death.—When you lie down at night, compose your spirits as if you were not to awake till the heavens be no more. And when you awake in the morning, consider that new day as your last, and live accordingly. Surely that night cometh of which you will never see the morning, or that morning of which you will never see the night; but which of your mornings or nights will be such

you know not. Let the mantle of worldly enjoyment hang loose about you, that it may be easily dropped when death comes to carry you into another world. When the corn is forsaking the ground, it is ready for the sickle: when the fruit is ripe, it falls off the tree easily. So when a Christian's heart is truly weaned from the world, he is prepared for death, and it will be the more easy for him. A heart disengaged from the world is a heavenly one, and then we are ready for heaven, when our heart is there before us.—*Burton.*

For "The Friend"

HINDŪSTAN.

(Continued from page 66.)

"In Bengal the men are of a slender frame, and very effeminate in their appearance, but up the country they are more strong and masculine, and the Sikhs may be said to be an able-bodied race of men. In colour they vary from that of the darkest African to the sallow Spaniard or Italian; and it is somewhat remarkable that the Brahmins, and higher castes, are generally the fairest, so that a very dark skin is not an object of fancy even in India. * * * In addition to a large cloth fastened around the loins, the middling classes wear another long cloth which passes around the body and over the shoulder, leaving the arms quite naked and at liberty. The more respectable in society wear loose drawers of white muslin, and a garment of the same, which fits the body neatly, and is fastened around the waist by a *kanarband* or girdle of several folds. The heads of all are enveloped by a narrow cloth of white or pink colour, from five to ten or even twenty yards in length, according to the rank of individuals. Many shave the hair entirely off their heads; others leave a small tuft on the crown. In some parts of the country, the men wear their hair long, and put up behind like the females in other lands. The Hindus usually allow the hair to remain on the upper lip, and the Mohammedans permit it to grow under the chin like the Jews. In manners they are graceful and modest, with ample self-possession when in the presence of their superiors. The mistakes made by foreigners in their language, when lately arrived in the country, which are often ridiculous enough, are listened to with faces as grave as possible. But although they have their feelings so perfectly under command, they are quick observers of others, and can form a pretty accurate opinion regarding them. The fact is, they are naturally possessed of acute minds, which, from early life, are actively employed in forming plans and schemes to promote their own interests. There is probably no people under the sun, who, without any foundation, could form a story entirely their own, and which, at the same time, would bear so much of the semblance of truth as the Hindūs; and that man among them who can acquire himself in the most plausible manner in this respect, is looked up to by his fellows, if not with esteem, yet with emulation, and a strong desire to excel him in this particular if possible. Hence the great difficulty of understanding the people by those

who have not mingled much among them, and of administering justice aright by those who are placed in authority. For the veriest trifle, men may be found who, in a court of law, will swear just any thing at all to further the object of their employers; and then the story they will tell will have such a connection in all its parts, and such an air of truth about it, as to leave the judge on the bench, at times, perfectly in doubt as to where the truth lies, since the evidence on the other side may be equally clear and satisfactory! But why should we expect a better state of things among those who are not influenced at all by Bible principles; who have but little idea of moral responsibility or of a future judgment, and whose very religious books set before them numerous examples of deceit, falsehood, and impurity in the lives of their Avatars or incarnate gods.

"The females in Hindústán, as in most heathen countries, are in a most degraded and deplorable condition. The only period when those, born in respectable society, seem to enjoy life, or are permitted to breathe the pure air of heaven, is during infancy or childhood. At the early age of four or five years, arrangements are made for their espousals, and afterward they are taken in special charge by the women of the *zenana*, and confined within its walls as prisoners for life. At the age of ten or eleven, the marriage ceremonies are concluded, and then the bride is taken home by the bridegroom, and placed in the female apartments of his father's household. From that day, it may be said, her free agency ends, and a state of absolute slavery commences. Henceforth, during the life of the man, whom to that day she never saw, she is to consider herself as his servant and inferior. Her time, if in respectable circumstances, and to such only we now refer, is spent in gossip and idleness. Unlike the virtuous woman described by Solomon, her hands neither take hold of the needle, the spindle, or the distaff. According to the absurd ideas of modesty that prevail, she must never look upon the face of any man but her own husband, not even upon the face of one of his own brothers unless he be younger than her husband, so that should she have occasion to go abroad, she has to cover her head with a sheet, or is conveyed in a carriage surrounded by curtains to avoid the public gaze. Her religion, as well as public opinion, forbid her to learn to read, or to cultivate her mind by the acquisition of knowledge. After the death of her husband, as the government will not allow her to burn herself, she can by no means think of a second marriage; and as she is then, in many cases, left dependent on others, it but too often happens that her situation is miserable, and she is driven to lead a dissolute life to obtain a livelihood. It is probable there never was a case known of a woman in India being married a second time. This system of perpetual widowhood, however, and its attendant evils, is beginning to receive the attention of some of the educated native gentlemen in Calcutta; and one of them, who has attentively marked the evils connected with such a system, and whose mind has been liberalized by

education, offered a large reward, some years ago, to any man who would marry a widow, but to this day the offer has not been accepted by any one! Women of the poorer classes, who are compelled to work hard for the support of their families, and who, of course, have to mingle in public society, seem to be much more cheerful and happy. They are more on an equality with their husbands, and they can go abroad without covering their faces, or concealing themselves from the eyes of strangers. Still their situation is far from being comfortable. Their occupation as *quills*, in carrying burdens upon their heads, and labouring in the fields, is laborious, their fare is exceedingly scanty, and their wages, (not more than three cents a day, on which they support themselves and their families,) are so low, as scarcely to afford a bare subsistence."

"The ignorant as well as the degraded condition of females in India, might here be dwelt upon, and the influence which such mothers exert in society, and the obstacles that are thus presented to the spread of the gospel, might be shown, but these subjects will come up more naturally when we come to notice the difficulties of the missionary work.

"Families in India are peculiarly constituted, and society is in general antisocial, as it regards the conduct of tribes and castes toward each other. It would seem as if but little alteration had taken place in Eastern countries in regard to the form of the domestic institution for thousands of years past. The patriarchal system of uniting all under the venerable head from which they sprung, as one family, prevails in Hindústán at the present time, just as in the days of Abraham; and that head sways complete authority over all his children and children's children, however numerous they may be. No man in India usually becomes the head of his own family if his immediate ancestor be still alive. He and his wife remain under the roof of his parent, and in connection with all the branches of the family, and all their earnings are placed in a common stock, until it may, in turn, become his lot to assume the guardianship over his own posterity. It will easily be perceived, that this system must often be productive of great evils and discontent especially among a people but partially civilized, and where polygamy is so common. Of this the female apartment of Indian households particularly could bear witness. Yet so strong is the power of custom, this state of family thralldom goes on; and, whatever quarrelling and domestic broils it may produce, all must live together, or incur lasting disgrace by a separation. Another serious evil which arises from this state of things, and which greatly retards the progress of the gospel, is this, that living in masses, and having common interests, men, in a great degree, lose their independence of thought and action, so that for any man to profess a different faith, or to practice another code of morals from that of his relations, with whom he is so closely associated and identified, is almost impossible. To do so, he must come out and be separate from his nearest and dearest friends, lose any share he may have had in the patrimonial

inheritance, and, as a follower of Christ, take up a cross, at which, we fear, many professors in Christian lands, would stumble and turn aside to what might be more agreeable to flesh and blood."

(To be continued.)

For "The Friend."

THE YOUTH.

"Thou shalt cause them that love Thee to inherit substance."

Blissome maiden tripping gaily
Through the dappled fields of youth,
Though thou seem'st so light and airy,
Come and list the voice of Truth;
I have trod life's garden pathway,
Know its hidden pitfalls well,
And I fain would have thee listen
To the earnest truth I tell—
'Tis not substance thou art pursuing—
'Twill not prove worth thy weeping—

Youth with front and eye so fearless,
Plom'd with science, skilled in lore—
Stop thee in thy course so careless—
Open thy heart to something more;
These will not outlive the changes
Evanescence creatures know,
And my spirit longs to draw thee
From thy vain pursuits below!
All the things that thus amuse thee,
Will not make thy Saviour choose thee.

For He opens not His treasures
To the gay, the vain, the wild,
Yet He opens fountains of pleasure
To the humble, seeking child.
Early youth will quickly vanish—
Manhood cannot tarry long,
If thy Saviour is thy portion,
He will be thy evening song;
Oh, give Him all thy spirit's love,
And reign with Him joint-heir above.

For "The Friend."

Penn's Preface to Barclay.

(Continued from page 61.)

"I am now come to his elaborate Apology for the true Christian Divinity, as the same is held forth and preached by the people called in scorn Quakers, &c. It was the most comprehensive of all his pieces, published in Latin, Dutch and English, and at least twice printed in our own tongue. It came out in 1675, at the close of a long and sharp engagement between us of this kingdom, and a confederacy of adversaries of almost all persuasions. It was his happiness both to live in a more retired corner, and to enjoy at that time, a space of quiet above his brethren; which with a consideration of their three or four years toil, and sense of service in himself, put him upon undertaking this discourse, as an essay towards the prevention of future controversy. It first lays down our avowed principles of belief and practice, distinguished from what our enemies are pleased to say in our name, who by making us erroneous, give themselves the easier task to confute us, and then triumph. After he has stated our principles, he has put the objections, which he had collected out of our adversaries' books, or that he apprehended might be made to those principles, and answers them. Lastly, cites divers authors, both ancient and modern, especially some of the

primitive ages, for further illustration and confirmation of our said belief and practice.

"The method and style of the book may be somewhat singular, and like a scholar; for we make that sort of learning no part of our divine science. That was not to show himself, but out of his tenderness to scholars; and as far as the simplicity and purity of the Truth would permit, in condescension to their education and way of treating those points herein handled; observing the apostle's example of becoming all unto all, where there was nothing in himself to forbid it, that he might win some. In fine the book says so much for us and itself too, that I need say the less, but recommend it to thy serious perusal, reader, as that which may be instrumental, with God's blessing, to inform thy understanding, confirm thy belief, and comfort thy mind about the excellent things of God's kingdom. To be sure, thou wilt meet with the *abused and disguised* 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 forever."

We have no need of the testimony of any one to convince us, that the religious principles held by all true Friends from the beginning, and set forth in the excellent Apology, are consistent with those preached by our blessed Lord and his apostles. They are founded in the plain testimony of the Holy Scriptures, and accord with the experience and openings of the Holy Spirit in the hearts of the living members of the Church of Christ among us. It is however a satisfaction to have the judgment of such a man as William Penn, declaring that in that work, the abused Quaker is met with in his own shape, complexion and proper dress; and commending it as instrumental to inform, confirm and comfort the mind about the excellent things of God's kingdom; and we think there is more confidence to be placed in his decision, than in any one who has attempted to weaken the authority and value of the Apology. We have heard of many who have taken up opinions which they advocated in time of health, but when death presented, they found too superficial for that awful hour; and desired to partake of the inward work of the Lord's Holy Spirit, kindling in their hearts that fire by which the chaff is consumed, and the soul is prepared for the opening of a door of hope, that being washed, and sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God, an entrance in unmerited mercy through the blood of Jesus, might be granted into the everlasting kingdom among the blessed. This is the religion maintained by the Apology, a work which has convinced many of the Truth it advocates; and we have not yet heard of any one on the prospect of death, who has found it unsafe to adhere to its principles.

Though there are superficial Quakers, if they are at all worthy of the name, whose religion is of the lip and tongue, and consists

mainly in avowing a profession of belief, and who would enlarge their numbers by a compliance with the spirit and opinions of other worldly professors, for whom the standard held up by Barclay is too spiritual and heart-searching, and requiring the bearing of the cross and the washing of regeneration, which they do not find it consistent with their pride and love of ease to submit to, yet we believe there is an increasing inquiry among others, as well as among Friends, in some places, for the Apology, and that it is more read than in some former years. We would recommend to all young Friends to become possessed of it, and at an early period to make themselves acquainted with its clear Christian doctrines, and the scripture authority on which the arguments rest.

The next tract is an account of a dispute that Robert Barclay and George Keith held with some students at Aberdeen, which ended in the conviction of several, that the principles of Friends were sound.

The result of their debate created no little resentment in some of those students, as is evident from a book which they wrote, and to which those Friends made reply in the next year, being 1676, and is the tenth treatise in R. Barclay's works. After some comments on the temper manifested by them, William Penn says: "O ye students and professors of divinity, seek God, where he may be found, in Christ, and Christ in you by his light and Spirit. Look not out, for the kingdom is there, within you; read plain scripture; Luke xvii, 20. In that seed, talent, and leaven, it lies virtually, though as yet not actively. Your obedience to the holy manifestations of it in yourselves, will open its power to you; and if you follow on to know, through obeying you shall have the end of that blessed prayer, 'Thy kingdom come, thy will be done in earth, as it is in heaven.' Spend not your time in vain, your precious, your most precious time. Let me a stranger, but a well-wishing one, beseech you not to strain your brains, break your rest, and wander far, and gather nothing but empty notions, husks indeed. Alas, what do you overcome? what do you enjoy by them? One day in the courts of God, is more worth than it all, which obedience to the light of Christ in your hearts brings you to. There you will hear, see, and taste of divine things, to which your studies are but as bread in a picture, to read bread. Then will your souls live, and you will have the key of holy scripture, and know the meaning of the holy men, and the Spirit by which they spake and wrote, which are enigmas to the world, and that without the help of your costly and tedious commentators, who for the most part write but by guess themselves. Then will you possess the treasures of the holy ancients, and know what the blessings of the everlasting hills mean. This is nectar and ambrosia indeed, the river of God! and here is the Olympus of the sons of light, the mount Zion of David's seed, the true Jews, where the morning stars are seen, and heard to sing together for joy!"

(To be continued.)

Richard Shackleton's Letters.

TO ABRAHAM DARBV.

Baltimore, 30th of First month, 1757.

Dear and honoured Friend,—

Thy very kind favour of 11th instant came to hand, and was and is truly acceptable; it was almost more than I expected; for though I had no reason to doubt of thy continued friendship, I knew that the increase of years and debility render the expression of it, sometimes, a kind of heavy task and burden. I am, therefore, the more obliged by thy condescension and kindness. I had heard of thy having been indisposed, thy letter therefore was particularly welcome; for though it made no mention of health, its appearance indicated that thou wast of thy better fashion in that respect, and the contents afforded comfortable hope of thy continuing to be favoured with a lively, feeling mind. May we happily experience this blessing of preservation, as the natural strength decays; for surely we have more and more occasion to wait for and feel after inward consolation, as outward helps fail, and to seek for fresh vigour and refreshment to our minds as our bodies wax old and decay. Natural things, indeed, wax old and wear away, because they have only a temporary supply, but the spirits of the just being invigorated and replenished from a Source which is eternal, puts on daily fresh strength and ability to walk and act acceptably, although the flesh decline and hasten to its original dust. Moses and Joshua, being leaders of the people, are instructive emblems in this case, and the garments of the true Israelites not wearing out, is a lively type of the newness of life, which is absolutely necessary to be the covering of the spirits of the Lord's people and children. I saw our friends, Mary Ridgway and Jane Watson, lately, and had opportunity of conveying thy salutation to them; be pleased to accept of their kind greetings in return. They were both tolerably well, are often going about, doing good, and communicating of such as they have; indeed, in the present poor estate of the church, it seems the likeliest way for certain individuals to get sustenance for themselves; for it is said, 'He that hath pity on the poor, lendeth unto the Lord; and that which he hath given, will He pay him again.'

I remain with true esteem,

Thy affectionate friend,

R. S.

TO JAMES ABELL,

Caron, 15th of Fourth moo, 1757.

My dear James,—

O! to have a little pure gold in one's own treasury, though it be ever so little; a little morsel of living bread in one's own house, though it be ever so small a pittance! Those who are so favoured are not like people amazed and at their wit's end, when trouble, the lot of human condition, comes upon them; they have something substantial to have recourse to; they receive all dispensations allotted them as from a paternal Hand, which they are submissively assured does all things right and well.

I love to see our dear youth lively and sanguine, and feeling in their affections to faithful Friends, not cool, distant, and indiscriminate in their regards; I hate hardness and impetuableness, I never see any good come of it. And now, my dear friend, what shall I say? Thou hast engaged in the active warfare; learn to be a good soldier, and obey the word of command. Don't be shrinking and skulking behind other people's backs, so exceedingly delicate and saving of thy own self, but be willing, like David, the Lord's anointed, to become yet more vile, and like him to assume the appearance, form, and manners of one called to officiate about holy things. Let the sword of the great Prophet hew in pieces every species of false delicacy before the Lord.

R. S.

Flax Cotton or British Cotton.

Two weeks ago we inserted a letter from a friend, now travelling in Europe, respecting the progress made in the manufacture of flax cotton goods, or, in other words, of goods manufactured from flax resembling cotton, from the newly discovered process of preparing the raw material. At the same time samples of this flax cotton, ready for the mill, were sent to us, which we have now on hand for exhibition to persons desirous of examining them. With these samples came also an elaborate argument in favour of the new cloths, and a general statement describing the process of preparing the raw material, the latter of which we publish below, as possessing high claims to consideration for the farmers and manufacturers of this country.—*Telegraph.*

The flax plant is composed of three distinct parts, the wood, the fibre, and the gum resin, which causes the fibres to adhere together. To remove the wood is the first object; and this, under the old system, was performed by a machine little better than a flail. Here commences the first improvement. At Stepney factory we saw a small apparatus at work, which, costing a mere trifle, removed the wood from the fibre with astonishing rapidity and cleanliness. It is proposed that growers should employ this machine on their farms; by which means they reduce the bulk by one-half, and at the same time retain the portion most useful for manure. In this state it will be brought to market for sale to the manufacturers, who will then have to free it, in the first instance, from the gum resin. Under the old system, this was effected by steeping the flax in cold water, a process which occupied from four to six weeks, and frequently caused much discolouration of the fibres. The Chevalier's mode consists in boiling the material in a weak alkaline solution for about four hours, after which it is washed first in a slightly acidified liquor, and then in plain water. It is then dried and in a fit state for the various processes of scutching, heckling, &c., necessary to render it fit for the linen manufacture. In order to "cottonize" the flax, according to M. Clausson's patent, the fibres are taken from the washing vats direct to a series of other vats, ranged side by side; and it is in these that the magic of che-

mistry is so brought to bear as to transmute a heavy mass of dark, harsh straw, in the course of some minutes, to a light, silky, snow white wool.

In the first of these vats is a weak solution of carbonate of soda; here the previously boiled and washed fibres are steeped for about fifteen minutes, during which time they become completely saturated with the soda liquid. To explain the chemical action which follows, it is necessary to point out the structure of the flax fibre. These fibres, minute though they be, are cellular, composed of a number of smaller cylinders, united closely at their side. It is the separation of these finer fibres, and the consequent addition to the length and surface of the whole mass, that has now to be accomplished; a process that may well be likened to hair splitting. These cellular fibres being thoroughly saturated with the soda in most minute quantities, are removed from the first vat, and placed in vat number two, containing water slightly acidulated with one part in five hundred of sulphuric acid. The change which now takes place is instantaneous. A rapid frothing and ebullition of the liquor may be observed, and the heavy mass of flax which, in the first liquor, sank far below the surface, is now seen floating lightly on the surface of the water. It is no longer flax—it is British cotton. And how has this happened? The acid in this liquid, finding its way into the liquid cylinders already saturated with the soda, immediately effects a chemical change; the sulphuric acid combines with the alkali, and forms sulphate of soda, giving out the carbonic acid gas from the carbonate of soda, which seeking liberation, expands and bursts open the cellular tubes. The cottonized flax is next placed in a weak solution of soda, in order to free it from any remaining acid; and thence transferred to the bleaching vat, which contains a mixture of solution of chloride of lime and sulphate of magnesia. Here it remains during two hours, at the end of which time it wears a perfectly snow white appearance. The process is then completed by washing, first in a weak acid liquor, and afterwards in pure water. It then only remains to dry the flax cotton, in order to fit it for the after processes, preparatory to spinning. The same method as has been here described can be made available for converting the refuse tow from the flax establishments into a fine white article, admirably adapted for paper making, and at a less price than is paid for linen rags. The value of this latter preparation may be estimated, when it is known that one manufacturer of linen in the north of Ireland throws aside "refuse tow," to the yearly value of five thousand pounds sterling; all of which, at present, is utterly useless.

From what has been stated, it is evident that the objection held against this process, of its converting a dear article into a cheap one, does not hold. Not only is the value of the British cotton greatly enhanced by being rendered capable of spinning at the low cost of ordinary cotton goods, but the yield of marketable fibre is much increased, and at a much less cost of time and labour than was needed

under the old method. The new fibre is so completely assimilated in character to cotton, that it readily receives the rich dyes imparted to the latter, and is, in short, capable of being printed or dyed in a precisely similar manner.

At the Stepney model factory we examined specimens of flannel, felt, and woollen cloth, manufactured of equal parts of British cotton and wool; also, a felt that was composed entirely of the former material. All of those goods had a remarkable stout feel, and appeared to be strong in their body.

Combined with silk, British cotton may be worked with great ease on the existing silk machinery, and when so wrought, is capable of receiving the same colours in dyeing, and materially adding to the strength of the fabric manufactured.

We saw two other substances, which, it appears, are quite as susceptible of being "cottonized" as flax; one was a coarse species of China silk, at present, of little value; the other was "Jute" or Indian Hemp. Both of these fibres were materially improved in appearance and feel, and are no doubt, in their new form, adapted to the purposes for which they were not all available previously.

Looking at this "Flax Movement" in an agricultural point of view, we shall find as many advantages likely to arise from it in that direction as any other. Hitherto it has been a most prevalent opinion that flax crops were exhaustive in their effect upon the soil. Experiments fairly carried out have shown this to be a fallacy. Chemical analysis of the plant and a series of flax crops taken from the same land, have proved beyond a doubt, that not only does this cultivation not weaken the soil, but tends to keep it in a state of great productiveness.

An examination of the structure of the plant demonstrates that those portions of it which absorb the alkalis and the nutritive properties of the soil, are those which are not required for the purpose of manufacture; namely, the wooden part, the resinous matter, and the seed. The fibres derive their elements almost entirely from the atmosphere, one hundred parts containing not more than two parts of mineral matters. Under the old process of steeping, the nutritive portions contained in the wood and the gum, as well as the whole of the seed, were lost in the fermentation during steeping; so that nothing whatever was restored to the land. By the new method, these properties are capable of being returned whence they were taken. The seed may be either employed in feeding cattle, or crushed for oil; the oil cake being in that case returned for the cattle yard.

Estimates based upon several years of actual experience, go to show that, by this cultivation, the farmer may realize a yearly profit of from fifteen to eighteen pounds the acre, and that, too, upon land which has been just previously heavily cropped in cereals. Many thousands of acres which hitherto have yielded but indifferent and uncertain crops, or which have scarcely been worth cultivation, may be brought under flax without any fear of the result. Hitherto, the absence of linen manufactures, and the consequent want of

markets, in so many parts of England and Scotland, have proved a serious obstacle to any attempts at extending flax culture. But now that every grower may, by the purchase of an inexpensive and simply constructed machine, convert the flax-straw into a fit condition for economical and convenient transport to a market, and now that conveyance is so much lessened in cost, and that the patent process will, before long, be in active operation in every agricultural county of Great Britain and Ireland, it is to be hoped that a widely extended cultivation of this article may take place, affording active employment to a vast number of persons in all ages.

Already the patent has been taken in hand in Scotland; arrangements are in progress for a similar undertaking in Ireland; and, should the like activity be manifested in England, there can be little doubt that two most important results will have been attained—the providing of a great portion of our poorer population with good employment, and rendering our manufacturers less dependent upon the United States for the supply of flax and cotton.—*Late Paper.*

Selected.

Advice to Parents.

"Sow in the morn thy seed,
At eve withhold not thine hand."

Never scold your children, nor tell them to do a thing (no not the merest trifle) unless you intend them to do it, and do it *now*.

Threaten seldom, and be careful *how* you threaten, *never lie*.

Never allow your children to be wasteful; this evil will follow them to the grave; bread, pie and cake, and other fragments of food, are often thrown away, partially eaten—shameful.

Never suffer your children to cry at mere trifles; some acquire this habit very young, and will cry, fret and snivel continually! their little faces actually become wrinkled from crying. Stop this thing, stop it *now*, stop it forever—your own happiness and those around you demand it.

Govern the appetites of your children; let their meals be regular, their diet plain, and simple. Self-denial is the first, and most important thing, the very essence of well-being. Lay your hand *here* firmly. Let self-denial be first, last, *always*.

Do you punish sometimes for wilful disobedience? Chasten corporally? Very well, be calm as a clock, yet decisive; keep down passion. Do not kick, beat or slap, take the rod, so Solomon says, so say we, take the rod; let it tingle, do up the work, do it *thoroughly*, work well done is done forever.

Ask the Lord to bless it. Is the stubborn will subdued? keep it subdued *always*—seeest thou a spark of the "old man" rising, put it out! keep it out, as you value the soul *keep it out*.

Parents train your little ones *for the Lord*; with His help lay out your strength *here*; stretch every nerve, you will never regret it. Polish these jewels, polish them highly, God commands it.—*Christian Citizen.*

"The longer the saw of contention is drawn, the hotter it grows; and the beginning of this sort of strife is as the letting out of water."

THE FRIEND.

ELEVENTH MONTH 13, 1852.

We have on more than one occasion introduced into the columns of "The Friend," some account of the Piteian Islanders. Our readers may remember the singular circumstance that led to the settlement upon that island, which is situated in the South Pacific Ocean. A company of mutineers took possession of the British Ship *Bounty*, and turned the officers and such of the crew as remained faithful to them, adrift in an open boat in the midst of the great Southern Ocean. After suffering many losses and privations, a portion of their number finally took up their abode for life on Piteian Island, and agreeing upon certain laws for their government, founded a little community which has been gradually augmenting ever since. The island has been described as romantic and beautiful, with a very productive soil, yielding not only the usual fruits of the tropics, but ample harvests of the vegetables introduced there by the navigators who have touched at it since its settlement by the English sailors. Under the careful direction and training of one of the original crew of the *Bounty*, named John Adams, who attained to a patriarchal age, the little community has been represented by those who visited them, as living in Arcadian simplicity, and remarkably free from vice. They have kept up the English dress and manners, adopted a regular system of education, and by their industry, their harmony and contentment, have exhibited a striking picture of a simple-minded, happy people, that has not failed to interest deeply all who have been made acquainted with them and their history. Accounts of their welfare have from time to time reached us, we believe almost uniformly of the same tenor, though coming from different sources. The last information respecting them is the following, by which we regret to find there is reason to fear that the comfort they have heretofore enjoyed, is likely to be, if it is not already, seriously impaired.

Piteian's Island.—Rear Admiral Moresby, of H. B. M. Pacific fleet, communicates to the Admiralty an interesting account of a visit made to Piteian's Island, in August of the present year, from which it would appear, that the population of this island is beginning to exceed its capacity for supplying sustenance. He says:

"It is impossible to do justice to the spirit of order and decency that animates the whole community, whose number amounts to 170, strictly brought up in the Protestant faith, according to the Established Church of England, by Mr. Nobbs, their pastor and surgeon, who has for twenty-four years zealously and successfully, by precept and example, raised them to a state of the highest moral conduct and feeling.

"Of fruits and edible roots, they have at present abundance, which they exchange with the whalers for clothing, oil, medicine, and other necessaries; but the crops on the tillage ground begin to deteriorate, land slips occur with each succeeding storm, and the declivities of the hills, when denuded, are laid bare by

the periodical rains. Their diet consists of yams sweet potatoes, and bread fruit; a small quantity of fish is occasionally caught; their pigs supply annually upon an average about 50 lbs. of meat to each individual; and they have a few goats and fowls. Their want of clothing and other absolute necessities is very pressing, and I am satisfied that the time has arrived when preparations, at least, must be made for the future, seven or eight years being the utmost that can be looked forward to for a continuance of their present means of support. The summary of the year 1851 gives—births 12; deaths 2; marriages 3. On their return from Tahiti, they numbered about 60, of whom there were married 12 couple; the rest from the age of 16 to infancy."

GEORGE FOX'S JOURNAL.

It will be seen from the subjoined Circular, recently received from a Friend in England, that a large edition of the Journal of George Fox is in course of publication, and that subscriptions to the work are solicited from Friends in the United States.

We understand that the book is printed after the style of the "Leeds edition," published in the year 1836, with the new and very valuable indexes which distinguish that edition; also with numerous biographical and historical notes now added; and is in two volumes of a convenient size for use, and containing nearly 900 pages.

When we reflect how often this remarkable book has been instrumental to the conviction of serious inquirers after the Truth as it is in Jesus, and how interesting, as well as instructive, is the fund of incident and information contained in its pages, we cannot but feel a lively hope that the effort to circulate a very large edition (consisting of many thousand copies) may be assisted by those who have the means to purchase, either for themselves and families, or for the information of their sober neighbours, and may be attended with a good result.

The price, (considering the large amount of matter in the two volumes,) is quite low—being one dollar for the bound copies, or seventy-five cents for the work in sheets, including the premium of exchange on England. This does not include the expenses of freight and duty, which however, will not add greatly to the cost. It will be remembered also, that any individual becoming responsible for one hundred copies, will receive twenty additional copies, without any further charge than the expenses of duty, freight, &c., paid upon them. The work is probably by this time nearly ready for sale in England.

Friends desirous of subscribing for it, will please send word as early as practicable, stating the number of copies, and whether bound or unbound, to

WILLIAM HODGSON, JR.
S. E. corner of Arch and Tenth streets,
Philadelphia.

(CIRCULAR.)

"To Friends in America."

"The sum of 700 Pounds sterling having been left by two Friends in England lately deceased, for the purpose of Printing and Stereotyping a large Edition of the JOURNAL OF GEORGE FOX, Friends of the various Yearly, Quarterly, Monthly, and Particular Meetings

in America, are hereby informed that they will be supplied with copies at the English Subscription Price, as stated [below].

"And in further fulfilment of the concern of the said Testators, who desired the extensive circulation of this valuable Work in Foreign Parts, Friends in America are advised that they will receive for every 100 copies ordered, an additional 20 free of charge, either for the supplying of Mechanics' Institutes, Libraries, and other Public Institutions; or for distribution among Friends or other honest inquiring persons, whose circumstances preclude them from purchasing the work themselves; or to be disposed of in any other manner as Friends may think best.

"Many individual Friends in England have taken 100 copies each for the above purpose, and the Meeting for Sufferings in London have ordered 500. It is hoped that Friends in America will also liberally assist in promoting the circulation of this valuable testimony to the Truth; and that by appointments in their Particular Meetings, or by taking such other steps as they may deem necessary, they will ascertain the number of copies required, and forward early intimation thereof to

WILSON ARMISTEAD,
Leeds,
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"The work is better printed than any former Edition, divided into Chapters, and supplied with numerous interesting Notes, Biographical and Historical, in two Volumes (upwards of 800 pages), cloth, lettered. Price to Subscribers, 4 shillings per copy, (or if unbound, 3 shillings), delivered free on board at Liverpool or Glasgow."

We are always glad to see, and as far as may be in our power, to encourage every effort made for the improvement of our coloured population, and we cheerfully comply with the request to insert the following.

INSTITUTE FOR COLOURED YOUTH.

The New Building and arrangements for opening the Male Department of this Institution being now complete, the Managers, through their Committee, will be prepared to receive applications for admission on Saturday next, 10th inst., at 10 o'clock, at the School House on Lombard St. above Seventh.

The course of study, according to the plan, will be full; comprising in addition to the usual elementary studies, Composition, History, Algebra, Geometry, Mensuration, Plane and Spherical Trigonometry, Surveying and Navigation, Natural Philosophy, Chemistry, Mechanical Drawing and Drafting, Anatomy and Physiology. Provision will be made (if necessary) for teaching other advanced studies, and some of the languages.

The Year will be divided into two Terms: the first dating from the opening on Second-day next, 13th inst.; the second commencing with the first Second-day in Second month. The Vacation will be six weeks, from the middle of Seventh month.

Examinations of classes will take place within the closing week of each term, in the

presence of the Managers or their Committee, and of such other persons as may be by them invited.

Students who shall have finished satisfactorily the course of study, may have certificates given by the Managers to that effect, recommending them to the apprenticing Committee for assistance, to learn some useful trade or business.

Those obtaining such certificates of approval shall have the preference, if desired by them, for further aid in acquiring a knowledge of some useful trade, profession or business.

Applicants for admission must be able to pass an examination in Reading, Writing, Spelling, Arithmetic as far as Fractions, and in the Geography of the United States.

Expenses.—\$10 per term, including books and stationery. A limited number of those unable to pay will be admitted without charge.

It is contemplated to open a Female Department, as soon as the present one shall have become prosperously established.

PROF. CHARLES L. REASON,
of N. Y. Central College,
Principal.

Institute, Lombard street above Seventh.

Committee.—Thomas Wistar, Abington, Pa.; Alfred Cope, Walnut street Wharf, Philad.; Jeremiah Hacker, No. 144 S. Fourth street, Philad.; Israel H. Johnson, No. 35 Market street, Philad.

The Committee will attend on each Sixth-day morning, at 10 o'clock, during the month, to receive applicants.

Philada., Ninth mo. 7th, 1852.

INDIAN COMMITTEE.

The Committee for the gradual Civilization and Improvement of the Indian Natives, are desired to meet on Second-day next, the 15th instant, at 12 o'clock, M.

Philada., Eleventh mo. 9th, 1852.

A meeting of "The Female Society of Philadelphia for the Relief and Employment of the Poor," will be held at the House of Industry, No. 70 North Seventh street, on Seventh-day, the 13th instant.

Philada., Eleventh mo. 8th, 1852.

RECEIPTS.

Received from Jacob Haines, ag't, for Jesse Haines, \$2, vol. 26; from J. D. Wright, O., for Dr. J. Hucsis, \$3, vol. 25; from G. Michener, for Thomas Penrose, \$2, vol. 25; from H. Robinson, N. Y., for A. V. Smith, \$2, vol. 26; from Jehu Fawcett, O., for D. Test, \$3, to \$2, vol. 25, for A. Stewart, and M. J. Fawcett, \$2 each, vol. 25; from P. P. Dana, N. J., and L. Bennett, \$2 each, vol. 25; from Henry Knowles, agent, S. N. Y., for Ben. Boss, \$2, vol. 25, for Isaac Feckham, \$2, vol. 26.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bellis, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; William Bethe, No. 244 North Sixth street, and No. 14 South Third street;

John C. Allen, No. 179 South Fifth street, and No. 227 North Front street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 49 South Wharves; Townsend Sharpless, No. 187 Arch street, and No. 32 South Second street; John M. Whittall, No. 161 Filbert street, and No. 138 Race street.

Visiting Managers for the Month.—William Kinsey, Frankford. John M. Whittall, No. 161 Filbert street. Townsend Sharpless, No. 187 Arch street.

Physician and Superintendent.—Joshua H. Worthington, M. D.

Steward.—John Wistar.

Matron.—Margaret N. Wistar.

WANTED

A Teacher for Friends' School, at Haddonfield, N. J.; a person with suitable qualifications will be allowed a liberal salary. Apply to Blakey Sharpless, Samuel Nicholson, or Josiah B. Evans, Trustees.
Haddonfield, Tenth mo, 1852.

WANTED

A teacher for Friends' School, at Crosswicks, New Jersey. To a qualified Friend, a liberal compensation will be allowed.

Application may be made to Robert Parry, Recklesstown, Burlington county, N. J., or to Samuel Allinson, Jr., Yardville, Mercer county, N. J.

MARRIED, on the 27th ultimo, at Friends' meeting, Muncy, Pa., JESSE HAINES, JR., to MARY W., daughter of Henry and Catharine Ecroyd, all of Muncy, Lycoming county, Pa.

DIED, in Stephenson county, Illinois, on the 23d of Ninth month, 1852, of cholera, in the 46th year of his age, JOSEPH BRANTINGHAM, an esteemed member of New Garden Monthly Meeting of Friends, Columbiana county, Ohio. This dear Friend was concerned for the faithful maintenance of the ancient principles and testimonies of our religious Society, and we reverently hope, prepared for his sudden removal from works to rewards.

—, on the 29th of Ninth month, MARY PAXSON, in the 80th year of her age, a member and elder of Plymouth particular and Gwynedd Monthly Meeting.

—, on the 3rd inst., in the 24th year of his age, at the residence of his father, near Tuckerton, N. J., EZRA PARKER, a member of Little Egg Harbour Monthly Meeting.

—, on the 3rd inst., in the 87th year of her age, at her residence, near Haddonfield, N. J., MARY WILKINS, widow of the late Jeremiah Willets. This dear Friend was appointed early in life to the station of an elder in the church, which she acceptably filled for many years in the compass of Little Egg Harbour Monthly Meeting. Since her removal within the compass of Haddonfield Monthly Meeting, now nearly twelve years, her bodily infirmities have prevented her assembling with her friends in their meetings for Divine worship, but her lively interest for the prosperity of the church was manifested to the last. Her mental faculties were preserved clear, and we reverently believe, that it may truly be said of her, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

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From Sharpe's Magazine.

The Mysteries of a Flower.

BY PROFESSOR R. HUNT.

Flowers have been called the stars of the earth; and certainly, when we examine those beautiful creations, and discover them, analyzing the sunbeam, and sending back to the eye the full luxury of coloured light, we must confess there is more real appropriateness in the term than even the poet who conceived the delicate thought imagined. Lavoisier beautifully said—"The fable of Prometheus is but the outshadowing of a philosophic truth—where there is light there is organization and life; where light cannot penetrate, death forever holds his silent court." The flowers, and, indeed, those far inferior forms of organic vegetable life which never flower, are direct dependencies on the solar rays. Through every stage of existence they are excited by those subtle agencies which are gathered together in the sunbeam; and to these influences we may trace all that beauty of development which prevails throughout the vegetable world. How few there are, of even those refined minds to whom flowers are more than a symmetric arrangement of petals harmoniously coloured, who think of the secret agencies forever exciting the life which is within their cells, to produce the organized structure—who reflect on the deep, yet divine philosophy, which may be read in every leaf;—those tongues in trees, which tell us of eternal goodness and order.

The hurry of the present age is not well suited to the contemplative mind; yet, with all, there must be hours in which to fall back into the repose of quiet thought becomes a luxury. The nervous system is strung to endure only a given amount of excitement; if its vibrations are quickened beyond this measure, the delicate harp-strings are broken, or they undulate in throbs. To every one the contemplation of natural phenomena will be found to induce that repose which gives vigour to the mind—as sleep restores the energies of a toil-exhausted body. And to show the advantages of such a study, and the interesting les-

sons which are to be learned in the fields of nature, is the purpose of the present essay.

The flower is regarded as the full development of vegetable growth; and the consideration of its mysteries naturally involves a careful examination of the life of a plant, from the seed placed in the soil to its full maturity, whether it be as herb or tree.

For the perfect understanding of the physical conditions under which vegetable life is carried on, it is necessary to appreciate, in its fulness, the value of the term *growth*. It has been said that stones grow—that the formation of crystals was an analogous process to the formation of a leaf; and this impression has appeared to be somewhat confirmed, by witnessing the variety of arborescent forms into which solidifying waters pass, when the external cold spreads it as ice over our window-panes. This is, however, a great error; stones do not *grow*—there is no analogy even between the formation of a crystal and the growth of a leaf. All inorganic masses increase in size only by the accretion of particles, layer upon layer, without any chemical change taking place as an essentiality. The sun may shine for ages upon a stone without quickening it into life, changing its constitution, or adding to its mass. Organic matter consists of arrangements of cells or sacs, and the increase in size is due to the absorption of gaseous matter, through the fine tissue of which they are composed. The gas—a compound of carbon and oxygen—is decomposed by the excitement induced by light; and the solid matter thus obtained is employed in building a new cell—or producing actual growth, a true function of *life*, in all the processes of which matter is constantly undergoing chemical change.

The simplest developments of vegetable life are the formation of coelævæ upon water, and of lichens upon the surface of the rock. In chemical constitution, these present no very remarkable differences from the cultivated flowers which adorn our garden, or the tree which has risen in its pride amidst the changing seasons of many centuries. Each alike have derived their solid constituents from the atmosphere, and the chemical changes in all are equally dependent upon the powers which have their mysterious origin in the great centre of our planetary system.

Without dwelling upon the processes which take place in the lower forms of vegetable life, the purposes of this essay will be fully answered by taking an example from amongst the higher class of plants, and examining its conditions, from the germination of the seed to the full development of the flower—rich in form, colour, and odour.

In the seed-cell we find, by minute exami-

nation, the embryo of the future plant carefully preserved in its envelope of starch and gluten. The investigations which have been carried on upon the vitality of seeds appear to prove that, under favourable conditions, this life-germ may be maintained for centuries. Grains of wheat, which had been found in the hands of an Egyptian mummy, germinated and grew; these grains were produced, in all probability, more than three thousand years since; they had been placed, at her burial, in the hands of a priestess of Isis, and in the deep repose of the Egyptian catacomb were preserved to tell us, in the eighteenth century, the story of that wheat which Joseph sold to his brethren.

The process of germination is essentially a chemical one. The seed is placed in the soil, excluded from the light, supplied with a due quantity of moisture, and maintained at a certain temperature, which must be above that at which water freezes; air must have free access to the seed, which, if placed so deep in the soil as to prevent the permeation of the atmosphere, never germinates. Under favourable circumstances, the life-quickening processes begin; the starch, which is a compound of carbon and oxygen, is converted into sugar by the absorption of another equivalent of oxygen from the air; and we have an evident proof of this change in the sweetness which most seeds acquire in the process, the most familiar example of which we have in the conversion of barley into malt. The sugar thus formed furnishes the food to the new living creation, which in a short period, shoots its first leaves above the soil; and these, which rising from their dark chamber are white, quickly become green under the operations of light.

In the process of germination, a species of slow combustion takes place, and—as in the chemical processes of animal life and in those of active ignition—carbonic acid gas, composed of oxygen and charcoal, or carbon, is evolved. Thus, by a mystery which our science does not enable us to reach, the spark of life is kindled—life commences its work—the plant grows. The first conditions of vegetable growth are, therefore, singularly similar to those which are found to prevail in the animal economy. The leaf-bud is no sooner above the soil than a new set of conditions begin; the plant takes carbonic acid from the atmosphere, and having, in virtue of its vitality, by the agency of luminous power, decomposed this gas, it retains the carbon, and pours forth the oxygen to the air. This process is stated to be a function of vitality; but as this has been variously described by different authors, it is important to state with some minuteness what does really take place.

The plant absorbs carbonic acid from the atmosphere through the under surfaces of the leaves, and the whole of the bark; it at the same time derives an additional portion from the moisture which is taken up by the roots, and conveyed "to the topmost twig" by the force of capillary attraction, and another power, called *endosmosis*, which is exerted in a most striking manner, by living organic tissues. This mysterious force is shown in a pleasing way by covering some spirits of wine and water in a wine-glass with a piece of bladder; the water will escape, leaving the strong spirit behind.

(Conclusion next week.)

The Perils of the Desert.

By the time we were approaching the most elevated point of Central Asia, a terrible wind had set in from the north, which lasted fifteen days, and increased the rigour of the cold to a degree that threatened us with great misfortunes. The sky was still clear, but the cold was so terrible, that even at mid-day the influence of the sun was scarcely perceptible. Even during the day, and of course still more during the night, we were under the continual apprehension of being frozen to death.

I may mention one circumstance that will give an idea of the extremity of the cold. Every morning before setting off, the caravan used to take a meal, and then not again till they encamped; but as the *tamba* was a kind of food so little agreeable, that it was difficult to take enough of it at once to support us during the day, we used to soak in tea two or three balls of it to keep in reserve for the day's journey. We wrapped up this boiling paste in very warm linen, and placed it on our breasts; and over this we had our clothing, namely, a garment of sheep-skin, then a waistcoat of lamb's skin, then a short garment of fox's skin, and over all a great woollen coat. Now during this fortnight we constantly found the balls of *tamba* frozen, and when we drew them from our bosoms they were so hard that we almost broke our teeth in attempting to eat them.

The cattle suffered terribly, especially the mules and horses, which are not so strong as the oxen. We had to dress them in felt carpets, and the camel's skin round their heads; and in any other circumstances, their appearance would certainly have excited our hilarity, but now we were in no humour for laughing, for, notwithstanding all precautions, the cattle of the caravan were decimated by death. The numerous frozen rivers that we had to pass occasioned us much trouble, especially the camels, which are so awkward that we were obliged to trace a path for them, by strewing sand on the ice, and breaking the top of it with our hatchets; even then we had to lead them very carefully, one after the other; and if one of them chanced to make a false step and fell, it was scarcely possible to get it up again. First we had to relieve them of their baggage, and then to drag them on their sides to the river bank, or spread carpets for them, and tug at them with all our might, but very often to no purpose; they would not make the

slightest effort to rise, and they had at last to be abandoned; for it was impossible, in this frightful country, to stay waiting on the whims of a camel. All these hardships threw many of the travellers into deep dejection.

To the mortality of the animals was now added that of men, whom the cold seized, and who were left to perish on the road. One day, when the exhaustion of our beasts of burden had compelled us to slacken our march, we perceived a traveller seated by the way-side, on a large stone. His head was bent down, his arms pressed against his sides, and he remained motionless as a statue. We called him several times, but he made no answer, and we thought he had not heard us. "What madness," we said, "to stop on the road in this way in such weather. This unfortunate man will certainly die of cold." We called him again; but as he still did not answer, we alighted and went toward him. His face had the appearance of wax, his eyes were half open and glassy, and he had icicles suspended to his nostrils and the corners of his mouth. He just turned his eyes toward us with a terribly vacant expression; but he was quite frozen, and had been forsaken by his companions. It appeared so cruel to leave him thus, without an effort to save him, that we determined to take him with us; and we lifted him up from the ground, and, after wrapping him up, we placed him on *Sandachiemba's* mule. As soon as we had pitched the tent, we went to seek out the companions of the unfortunate man; and they prostrated themselves before us, saying we had excellent hearts, but we had given ourselves trouble in vain; their comrade, they said, was lost, for the cold had reached his heart. We returned to our tent to see what we could do for him, but he was already dead. More than forty men perished thus in the desert. When they could no longer eat or speak, or support themselves on their horses, they were left on the road, though still alive, a small bag of oatmeal and a little wooden bowl being placed beside them as a last mark of interest in their fate. When every one else had passed by, the crows and vultures were seen to wheel round them in the air, and probably they began to tear the unfortunate men before they were fairly dead.—*Huc's Travels through Tartary, Thibet, &c.*

From the Plough, the Loom and the Anvil.

How the Water Boiled away from the Potatoes.

BY J. B. NEWMAN, M. D.

I am residing for the summer with my family in a retired and very romantic place in Connecticut, seven miles from a railroad depot, and some thirty in all from New York city. The distance from the depot makes the weather an object of some consideration in visiting the city. Yesterday was a very fine clear day, pleasant for either walking or riding, there being sufficient breeze to moderate the heat of the sun. Quite exhilarated by these circumstances, I declared at dinner my determination to go early the next morning to New York, as it was just the weather for travelling.

"You cannot go to-morrow," said my aunt gravely; "it is going to rain."

"I see no signs of it," said my wife; "wind like this often continues for days together without any storm."

"I do not judge from the wind, but from a sign that never fails, and that is, the boiling entirely away of the water from the potatoes this morning."

"Did you put in as much water as usual?"

"About the same. You laugh, I see; but it will rain to-morrow in spite of your laughing."

Incredulity did make us merry, and each one began to recount tales of country superstitions generally. In the course of the conversation, some one told a story of an English gentleman, well known in the scientific world, who, while on a visit to a friend, started one morning on a hunting expedition, but missed his way, and inquired of a lad tending sheep to direct him. The boy showed the desired path, but told him it would rain shortly, and he had better return home as soon as possible. The gentleman, observing no signs of the predicted storm, ridiculed the boy's notions, and proceeded. In the course of two hours, however, he was retracing his steps completely drenched, and found the boy eating his dinner in a little hut near where he had left him. Curiosity as to the source of the knowledge which he had found thus verified prevailed over his desire for speedy shelter, and he stopped his horse, and offered the boy a guinea to enlighten him on this point. The boy took the guinea, and pointed to the closed flowers of the Scarlet Pimpernel, some plants of which happened to be growing near the hut. The gentleman himself had written about this very fact, mentioning that its open buds betokened fair weather, and its closed flowers abundance of rain, and hence its title to its common name of *Shepherd's Weather-Glass*. Fully satisfied he rode on.

He all allowed that there was some sense in this sign, and that it could be ascribed to the instinct with which nature endowed her children, to guard them from injury.

"But are there not," said my aunt, "some contrivances made to foretell rain? I have seen a long glass tube filled with quicksilver, to which there was a dial-plate attached, and the rise and fall of the quicksilver regulated the hand on the dial, so that changes of weather could be told. I do not see why the boiling away of the water from the potatoes may not be as good a sign as the rise and fall of the quicksilver."

Again there was a laugh at the comparison of the water around the potatoes with the handsomely finished and expensive philosophical instrument termed a barometer.

The weather continued as pleasant as before, so last evening I packed up my carpet-bag, and made the necessary preparations, requesting them to wake me at five o'clock, and have the carriage ready in time to convey me to the depot.

I awoke this morning, and all was still in the house. Quite pleased to be beforehand with them, I looked at my watch, and with some difficulty on account of the dim light, found it

to be fifteen minutes after six. Much surprised at not having been called, I jumped up, and threw open one of the blinds of the window, but directly closed it again, as a driving rain poured in. The reason why I had been permitted to sleep on was evident enough. I dressed, and went down to the breakfast-table, where sat Aunt H. enjoying her triump.

On my return to my study, foregone as it were by circumstances to do so, I began to reflect on the boiling away of the water from the potatoes, and tried to discover whether the ensuing rain was mere coincidence, or due in some way to cause and effect; whether in reality connected with it or not. The result of my deliberations and subsequent conviction of the connection of the phenomenon with rain, I will now proceed to give.

The pressure of the atmosphere, which is about fifteen pounds to the square inch, forces many substances to retain the liquid condition that would, were that pressure removed, assume the form of gases. Of this, ether is an example.

Chemistry assumes that all matter is made up of exceedingly small particles called atoms, and that around every atom there are two atmospheres, the inner one of attraction and the outer one of repulsion. Bodies exist in three forms, as solids, liquids, and gases. When the attractive force predominates, the form is a solid; when the attractive and repulsive forces are balanced, the form is a liquid; and when the repulsive force predominates, the form is a gas. Caloric, or the principle of heat, is considered by many, and perhaps rightly so, as synonymous with the repulsive force. Hence an increase of heat will make the solid become fluid, and the fluid become gaseous. Thus ice changes to water, and water to steam.

The atmosphere, by its pressure, assists the attractive force in the same manner that heat assists the repulsive, the pressure and heat, of course, acting in opposite ways. Whatever, then, would lessen the amount of pressure, would enable the heat to act more powerfully. A certain amount of heat, under the ordinary pressure of the atmosphere, is required to convert water into steam. The less the pressure, the less the heat required; but if the same amount of heat is applied to the same quantity of water, under such circumstances, the more rapidly will it be evaporated, or in other words, boiled away. It is evident enough, then, that if the atmospheric pressure is less at times preceding rain, the water will boil away more rapidly than usual from the potatoes.

I was frequently puzzled in my boyish days by the assertion, in scientific books, that the air is lighter in rainy than it is in dry weather. It seemed to me as if the air at such times should be heavier, as, in addition to its own substance, it holds suspended abundance of heavy clouds, which must surely increase its weight. For many years the problem remained unsolved in my own mind, as it is yet unsolved, perhaps, in the minds of many who read this. At last the thought occurred to me, that as the weight of the air *per se* must remain the same at all time, taking it as a whole, did it not really contain more moisture in

solution in clear than in rainy weather? And such is really the fact. As water, by the addition of salt can be made dense enough to float an egg, and as the more the brine is diluted with fresh water, the deeper will the egg sink in it; so is the air, by holding water in solution, rendered dense enough to float clouds at a great height, and the greater the amount of water it loses, the lower do the clouds fall. This very dryness of the air is, in fact, one of the many circumstances that cause rain.

The air then is lighter, the pressure consequently less, and the unusually rapid evaporation of water from the potato-pot is as good and trustworthy a sign of approaching rain as the falling of the mercury in the barometer; and thus the cook in the kitchen may foretell as confidently as the natural philosopher in his cabinet. And yet more, for nature is bountiful: even where the apparatus of the kitchen and the cabinet are denied, she furnishes, without expense to her faithful observers, means even more certain; for the shepherd boy has an unerring guide in the Scarlet Pimpernel.

Stanwich, Ct., August 3d, 1852.

For "The Friend."

JOHN KITTO,

OR THE MAN WHO LOST ONE OF HIS SENSES.

(Continued from page 65.)

"When I first went to the Mediterranean, the companions of my outward voyage were Dr. Korek, a German physician, who had lately taken orders in the Anglican church, and Mr. Jadownicky, a converted Polish Jew, lately arrived from America, where he had been completing his Christian education. These well-informed and kind-hearted men, being always with me, soon perceived how the matter stood; and after much reasoning with me on the matter, they entered into a conspiracy, in which the captain of the ship joined, not to understand a word I said, otherwise than orally, throughout the voyage. In this they persevered to a marvel; and as I had much to ask, since I had not before been at sea, I made very great progress with my tongue during the six weeks' voyage, and by the time we reached our destination, had almost overcome the habit of clutching a pen or pencil to answer every question that was asked me. From this time I usually expressed myself orally to those whom I knew, in the ordinary intercourse of life; but when my communication required many words, it was usually conveyed in writing. This also I at length dropped, and strangers only were addressed in writing. Finally, I ventured to accost even strangers with the tongue; and it was only when not understood that I resorted to the pen. At first strangers could rarely understand me without much difficulty; but under the improvement which practice gave, my voice was so much bettered, that the instances in which it was not readily understood gradually diminished; and at the present day I rarely find even a foreigner to whom my language is not clear."

"It is a remarkable fact, that when I thus again commenced the use of speech, my language was forced not so much upon the recovery of my former habits, as upon the language of books, and the vocabulary on which I proceeded was very different, more copious, and contained more choice words than those which I had been in the habit of using before my affliction. I have often calculated that above two-thirds of my vocabulary consist of words which I never heard pronounced. From this result some peculiarities not unworthy of notice. Many of the words of my old vocabulary continue to be pronounced in the provincial dialect in which they were learned, such as *ray* for *ten*, even though I know the right pronunciation, and generally recollect the error after it has been committed. I know not that I should regret this, as it seems to give to my language a *living* character, which it would necessarily want, if all framed upon unheard models. Many such words do not occur, as I have exchanged many of my provincialisms for book words, which I am not in the same way liable to mispronounce. But even book words, though said to be generally pronounced with much precision, are liable to erroneous utterance through my disposition to give all such words as they are written; and it is well known that the letters of which many of our words are composed, do not adequately represent the sounds with which they are pronounced."

"In the new, or rather mixed language with which recommenced my vocal operations, there was a marked absence of all colloquial idioms and contractions. I knew them and had used them, but I became as morally unable to pronounce them as I had been to speak at all. I no longer said, *can't you, won't you, don't you*, &c., but, *can you not, will you not, do you not*. I was even shy of *cannot*, and always, when I used it at all, made two very distinct words of it, *can not*. This extended to all words or phrases capable of the same colloquial abbreviation; and it must have been of great aid to a foreigner to have every word and syllable thus distinctly pronounced. This necessarily gave a kind of stiffness and preciseness to my language."

Before introducing the anecdote which he relates in connection with this part of his subject, it may be well to state, that John Kitto after spending some time in foreign travel, returned to England and married. He had at the time of the writing of the "Lost Senses," a flock of little children around him. We will now return to his narrative.

"Indeed, I seem to have had a singular reluctance to use any but the substantial words of the language, and my practical vocabulary was and is singularly void of all epithets and adjuncts, of all complimentary phrases, and even terms of endearment. I was touchingly reminded of the last characteristic a short time since, when one of my little boys suddenly quitted my study, and hastened to tell his mother that I had for the first time in his life called him "Dear." This disposition to confine myself to words essentially necessary to convey my meaning—the dry, hard words, without the flowers and derivative ad-

juncts which custom had made to represent the amenities of social intercourse, must give an air of rigidity and harshness to my spoken language, which prevents it from being, I trust, a faithful representative of my feelings and character. The conventional talk, which stands in the place of intercourse with those to whom one has nothing to say, I never could manage, and have preferred to be altogether silent than to resort to it. I could never by the utmost stretch of violence upon my acquired disposition, bring myself to express much solicitude about the health of those whom I saw to be perfectly well; or to exchange or make remarks upon the weather, and say—'It is very warm,'—'It is a foggy morning,'—'It is very cold,'—'It threatens to rain,'—to those who must be as fully aware of the facts as myself. In like manner I have abstained from the common salutations of casual intercourse. 'Good bye,' 'Good morning,' &c., I could never get out. A silent shake of the head, a nod, a bow, or a movement of the lips, intended to represent all these things, is all I have been able to manage. Such phrases as 'Thank you,' 'If you please,' &c., have also been absent from my vocabulary."

(To be continued.)

For "The Friend."

Penn's Preface to Barelay.—Love.

(Continued from page 69.)

The next essay, written in 1677, is upon UNIVERSAL LOVE. Some of William Penn's observations appear to have reference to the spirit of persecution, that clothed itself with the pretext of acting from love to the cause of religion, which probably many thought was in danger, from the firm stand that Friends then made, against a hiring ministry and a formal ceremonial worship. He says, "There are two great extremes this discourse observes, and moderates in the spirit of love and wisdom. First, those who suffer their zeal to flame so inordinately, as to burn up all appearance of love and tenderness to those, that are not of the same judgment and interest; which is a most pernicious work of Satan, that turns the zeal of man upon his fellow creature, that ought to be turned against him only, the father of wickedness. Nor is this done without great subtilty; for he transforms himself into an angelic appearance to compass it. It must be called a zeal for the house of God, which if it only ate up those that had it, would be less mischievous to the world; but it eats up other folks. It breaks up society, violates relation, invades property, robs God, and destroys man—a fire of hell, not of heaven; for truly that is love. This spirit destroys instead of informing; Christ's Spirit entreats, informs, and finally saves body and soul. People tainted with this religious, or rather irreligious venom, are the worse for their religion; their natures are more soured, their dispositions more testy; less bold, less humility, a worse neighbour; the good Samaritan is of more worth than a whole synagogue of them. Reader, beware of this leaven of the circumcision that vexed Paul everywhere,

and were the greatest enemies and sticklers against the Truth in power and life. But know that great is the Truth, and it shall prevail; the Lamb shall have the victory, who is the Light; and in the despised light of the Lamb, must the nations of them that are saved, walk.

"The other extreme is not so hurtful as to the concerns of this life, though perhaps not less pernicious to the inward man, by which Satan craftily deceives and ensnares some who are simple-hearted and commendable livers—viz., loving all equally without due distinction, whatever their persuasions be, and standing loose of all as to a formal communion. Our author is weighty upon this head. He shows what love is, its excellency in its root and fruits—what distinctions and limitations true love observes, and what people and principles have the most rightful claim to it, from their universality and gentleness. To which I refer the reader, taking this along with him, that true love from man springs from God's love to man. They that have tasted of God's goodness, and have had their own hearts softened by it, have an extraordinary tenderness to mankind. It is a most engaging virtue; it covers, forgives, excuses, conquers all; nothing can stand before it. They that have known the power of it, feel all people's infirmities, and sympathize with every one's condition—they hate nothing but sin; they love all, can help and serve all, but especially the household of faith.

"But it is speculating too far to love all alike, as these universalists tell us; for in nature people do love their parents, brethren, husbands, wives and children better than others; and we cannot but love the religious family we are of more, because we feel them nearer to us, than another. But this is somewhat equivocated. I find, says one, the family of God everywhere in every form and sect, and that is my church, which I love; and for that reason I love every society, and can communicate, as I see cause with every one of them. It is certain, we ought to see and love the good in all; and so far as virtue shines in any person, whatever is their persuasion, so far there is a loveliness; it is comely and of good report; and though of a very differing apprehension, as to revealed and traditional points of religion, yet they are to be loved—nay enemies, such as are injurious to us in the highest degree; but all this is with a grain of salt, under restriction, and with due bounds. For I am not obliged to turn Jew, Turk or Indian, because I honour their virtue, and love their persons as fellow creatures—nor am I bound to love an enemy with the same degree of love I have for one, that is my friend, benefactor or relation.

"To worship God with those, that though sober and upright among men, worship him in ways my conscience tells me are below, if not contrary to the nature of God, his revealed will and my own sense of duty and worship, is an extreme that makes all ways of worship indifferent, and in consequence impeaches the dispensations of God, that have been to carry me farther, and to leave and forget those things that are behind. Yea, it

causes the offence of the cross of God's day and dispensation to cease, especially in trying and suffering times, and opens a door to a dangerous temporizing. Paul according to this doctrine, was much in the wrong, that he reproved Peter for his complacency with the Jews. And indeed our Saviour and his apostles will not escape blameless for changing that constitution, if it were lawful for them to continue to worship God in the Jewish manner. Nor did the primitive Christians well to be devoured by wild beasts, if they might have been permitted to symbolize with the heathen. For there were many extraordinary gentiles, the followers of Plato, Zeno, Seneca, Epicurus, Plutarch, &c., in those times, that have left the just fame of virtue to their names, by their sober lives and rare writings. I may converse kindly, but I cannot worship with one I differ from, even about that very way of worship; and if this be a fault, we must impeach our protestant ancestors too. But on the other hand, I must be careful, I suffer not myself to be carried beyond bounds in dissent neither: the difference must never run so far as to beget a dislike, and much less an aversion of spirit to his person or conversation, that I differ from; this were sinful, yet alas! too common, and it may be an hard task to conquer, and a true mark of discipleship in all that overcome it.

"God Almighty root out, and expel that make-bait-spirit among men; that where there is not an unity, for that comes up to faith and worship, we may exercise true charity and forbearance, especially where there is any sincere appearance of the common faith, and the fruits of a fear towards God in general. But as God has appeared at sundry times and in divers manners, since the world began, so it was the way of his Spirit and method of his providence, to gather up the sincere-minded into one, as so many grains do form one lump."

"So that to conclude, universal love is a blessed truth, but with the degrees, limitations and distinctions that the Spirit of God sets and gives us, whose fruit it is, and unto which we shall do well to take heed, that we at all times love truly and rightly, *not too little nor too much*, but consider the *object and motive* of our love, and we cannot fail in that *great duty of love to all.*"

(To be continued.)

For "The Friend."

CONSISTENCY.

"Throughout mankind, the Christian king at least, There dwells a consciousness in every breast, That fifty ends there genuine hope begins, And he that finds his heaven must lose his sins."

The harmony of profession and practice, is what has ever given to the Christian character its lustre and force; but how often has the want of this been found to cast a shade over the fairest pretensions, bringing the Truth under the reproach of its enemies. And while it may truly be said, that there is no higher profession made among men, than the one we as people are making to the world around us, how sad is the reflection, that there should

be found amongst us, any whose conduct and conversation, so far contradict their profession, as to render them unworthy of the Christian name. But thus it will be, while we continue to mix ourselves with the people, like Ephraim of old, of whom it was declared, "Strangers have devoured his strength, and he knoweth it not." By familiar intercourse with those whose hearts the testimonies which we are called to bear, have not found a place, we are in danger of becoming, little by little, indifferent to them, until they lose their value in our estimation, and the earthly nature is permitted to rise into dominion, destroying the precious life and power of Truth in our hearts. Thus the cross of Christ becomes of none effect, however much we may profess of its power and influence, for, being given up to follow the vain fashions and customs of those around us, we lose sight of all but the outside profession, which we desire to keep as a mark of respectable distinction. But what in the hour of trial will it avail us, to have been called Israel, if we are not of it! for it is declared that many shall come unto Him in that day, making great professions, unto whom it will be said, "I never knew you."

It is a mournful consideration, that the current of evil is opposed by so few who profess to have a testimony against it, but who nevertheless are countenancing, and concurring in it, in the various relations of life. Husbands and wives, fathers and mothers, who should be one another's helpers in resisting the progress of error, are, in too many instances, like the weak fish, and the dead fish, who go with the current, while the living and the strong swim against it; and "if the parents go into the world, it is no wonder that the children should go into the air."

The disposition to keep pace with the times, seems rather to be gaining ground amongst us, so that we see the manners and customs of the world extending their encroachments, farther and farther within our borders. If this is not arrested by the good Hand who raised us up to be a peculiar people, who can tell where it will land us! How great were the judgments of the Lord upon Israel of old, whom he had called to lift up the standard of Truth before the nations of the earth, but they rebelled again and again! and what may we expect, if, instead of raising it higher and higher, we are letting it fall lower and lower! while at the same time we are professing the name of Him who endured the cross, despising the shame, and though tempted in all points as we are, yet knew no sin. He sought not, he gained not, the world's applause, but was content to suffer poverty, hatred and shame, and finally, the ignominious death of the cross, in order that we might have life, and that more abundantly.

And now that we are called upon to forsake the honours and pleasures of the world, to promote the end of his coming, how can we refuse? How can we continue in those things which are binding our affections to the earth, and preventing the advancement of his holy cause therein, to his honour and our eternal peace? Let these things be seriously considered before it is too late—before the final

sentence shall be pronounced, "Let him that is filthy be filthy still, and him that is holy be holy still;" for it is declared, "My Spirit shall not always strive with man."

For "The Friend."

PUBLIC FAIRS.

"Mind your calling brethren," is an apostolic exhortation which appears peculiarly applicable at the present time, there being many things which abound that are calculated to draw away the mind from that exercised, seeking state, in which alone there is safety, and wherein the humble Christian is enabled to walk worthy of his high and holy calling. It therefore behoves all to watch and consider, that if we are really living up to our profession, we are the followers of Christ. Hence, we occupy a very responsible position, and the language of our blessed Lord to his disciples formerly, "Ye are not of the world, even as I am not of the world," is applicable unto us. How important then that in all our conduct and deportment among men, we should walk conscientiously in the sight of God, following that, and that only, which makes for peace, contributes to our present and everlasting welfare, and is in accordance with the character of a follower of the Lamb.

So long as we live in the world, we have to mingle in it to a certain extent; but it is very evident that it is the Divine will that the humble Christian should at all times be carried above its spirit, in that liberty wherewith Christ doth make free, as is declared in his pathetic language, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Many of the objects of the different associations around us are very plausible, as are some of those of public Fairs, that of stimulating to improvement in agriculture, horticulture, and the mechanic arts, &c. These are objects not only allowable in themselves, but praiseworthy to a proper extent, could they be unconnected with the spirit, the maxims and customs of the world.

We believe that our religious Society is called upon at the present day, as it was at its first rise, to bear a faithful testimony against those things around us, in a world that lieth in wickedness, that are inconsistent with the purity of the Gospel, and beneath the dignity of our high and holy calling, and also to uphold in life and conversation, the beauty and value of an uncompromising adherence to the law of Christ revealed in the heart, whereby we are led out of all error into all Truth.

There is, it must be acknowledged, at those places of public resort to which allusion has been made, and in connection therewith, many things which are improper for the members of our Society to participate in; and we fear it may prove a snare not only to the young and inexperienced, but also to those more advanced in life, by leaving their minds into the spirit of the world, and to an assimilation with its customs and its policy, until their situation may become like that of a people formerly,—“Ephraim he hath mixed

himself among the people, strangers have devoured his strength, and he knoweth it not."

"Ye are the light of the world, a city that is set upon an hill cannot be hid," is the language of our holy Redeemer to his immediate followers, which was not only applicable to them, but will continue to the latest period of time, clearly to show the responsible station which the Christian occupies. We have abundant cause to believe that if the members of our religious Society were more generally, spiritually-minded, practical followers of a crucified and arisen Lord, a far greater portion of light and influence would be shed forth among us. There are many in the different religious denominations and classes in the world, who are weary of forms and ceremonies, and are seeking after the living and eternal substance; and it would have a salutary effect upon the minds of these, could they behold a chaste conversation coupled with fear, bearing evidence that we are in very deed carrying out in our daily walks the doctrines and precepts of our holy Redeemer. No doubt some of them would be brought to adopt the language of the prophet, "We will go with you, for we perceive that God is with you;" and thus the saying of our holy Head would be verified, "Other sheep I have which are not of this fold, then also I must bring that there may be one fold and one shepherd."

O that a consistent care might rest upon the minds of our members of every age and class, to uphold on all occasions, and under all circumstances, the Christian testimonies which it is our duty to maintain, ever bearing in mind, that it is only as we are faithful that we are as lights in the world, or as a city set upon a hill, and extend a beneficial influence to those around, who beholding our good works, may through the working of the same Divine Grace, be brought to glorify God in the day of visitation. But if, on the contrary, we yield to a temporizing, modifying spirit, deviating at one time under some particular circumstance, and again at another, from our self-denying profession, we shall become weaker and weaker, stumble upon the dark mountains, and instead of being useful in the Divine hand in gathering others to walk in that new and living way which leads to everlasting life, we shall be stumbling-blocks in the way of serious souls, panting after vital religion, and even give cause for reproach in the mouths of gainsayers.

Therefore, all should remember that we are not our own, but are bought with a price, even the price of the most precious blood of Christ, as of a Lamb without blemish; hence, it is our duty to glorify God with our bodies and our spirits which are his. Did considerations of this kind duly impress the minds of all, we should experience everything removed from our borders that mars the beauty of Zion, and walking in the light of the Lord, should experience the comfort of the Holy Ghost, and unitedly be enabled to go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us of his ways; and with fresh vigour, renew solemn covenant with Him, to walk in his paths. Then might

it again be said under the animating influence of his Holy Spirit, out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

Belmont county, Oh'n,
Eleventh month 6th, 1852.

For "The Friend."

HINDÚSTÁN.

(Continued from page 68.)

"The inhabitants of India are all collected into cities and villages. There is scarcely any such thing as a farmer residing in a separate dwelling on the centre of his own estate. The reason of this is, that under former governments, predatory bands, who lived by plundering the weak and defenceless, were very common in the country, and the inhabitants were compelled to unite in sufficient numbers to repel any attack that might be made upon them from such quarters. Another reason of this would arise from the castes into which society is divided, and which render the proximity of men of one employment or profession, so essential to the comfort of others, who on no account may meddle with that profession. And a third reason may be, that as a good well, from which pure water may be obtained, cannot be built in that country at a small expense, it was necessary for a number of people to unite in the undertaking, and, of course, in sharing its advantages. These villages are generally a few miles apart, and each is governed by a head man, called the *Jamaatdar*, who is often the *Zamindar*, or owner of the ground on which it is built. Scarcely any attention whatever is paid to order in the erection of the dwellings, and hence the streets usually are merely narrow winding passages, to admit of a single person to find his way to what appears to be the abodes of poverty and wretchedness. The walls of these low huts are made of mud, and the roof is covered with grass; and sometimes the whole dwelling consists of grass and bambú alone. In the suburbs of large towns, the houses of the poor are of the same description, but those belonging to the more respectable classes are usually of brick, with flat roofs, often covered with clay, and of large dimensions, surrounding a court-yard in the centre. In these, as we have already mentioned, there are apartments for the males and females separate, and sufficient to contain all the branches of a numerous posterity. Some of these buildings have been erected at a great expense, but with no reference whatever to what we should call comfort. They seldom have glazed windows, and but little arrangement for the admission of air or light. In many respects they are more like the common jails of a former age, than the abodes of men of wealth and respectability. But the dark walls and gloomy cells of the building are not more comfortable than the internal appearance and arrangements. The entrance to such mansions is often a dirty passage amidst the stalls of cows and buffaloes. The apartments are not furnished, as with us, with chairs and tables, and all that contributes to comfort and elegance. In general, little is to be seen but

empty walls, except a piece of cotton carpet or a rug or rude bedstead. The reason of this neglect is, that the interior of the dwelling is but little used. There is no such thing as the enjoyment of a social meal with the assembled family, as in other lands, nor the still greater luxury of rational and improving conversation in the evenings or during leisure hours. As we have before stated, the females live by themselves, in confined apartments, or in some corner on the top of the building, when they wish to breathe a little air freely. The males sit and eat in the open verandahs facing on the inner court, and to them only there is access by strangers, after permission to enter has been obtained."

"The time spent by the Hindús in the observance of their holidays and festivals is almost incredible, and far beyond the seventh part appropriated by the Creator as the Christian Sabbath. This day of sacred rest is not, of course, recognized by the people, and hence all kinds of business, such as buying and selling, and farming, &c., are carried on as on any other day of the week. From seven to ten days and upward are occupied in succession by several of these festivals, and at some of them, as the Holi and the Durgapuja, the dissipation and conduct of the community become perfectly ridiculous and absurd. During the period of the Holi, there is an attempt made to imitate the freaks and follies of Krishna, one of their incarnate gods. Near the commencement of these holidays, the people cast upon each other large quantities of pink and yellow dyes, so as sometimes completely to saturate the clothes and skin, and, in this manner, they go about till the end of the festival, presenting appearances both frightful and disgusting. . . . The impressions made upon our mind by witnessing the festivals of the Carak Puja and Jagatnath, shortly after our arrival in Calcutta, can never be effaced. At the former, or swinging worship, as the word means, we stood by during the greater part of an afternoon, in company with other missionary brethren, that we might see for ourselves some of the 'horrors of heathenism,' as they are publicly exhibited in the metropolis of British India. On the morning of the day on which these bloody and cruel rites are to be performed, large poles are placed in the ground, at the corners of the streets and public thoroughfares, not unlike the liberty poles in the United States. These poles are about thirty feet in height, and on the top of each there is another, about the same in length, placed horizontally, and on which it moves round on a pivot at the centre. From each arm of the movable pole, ropes hang to the ground, to one of which a pair of large iron hooks are fastened. The devotee to be tortured, and to be tortured too at his own special request, with the design of regaining caste he may have lost, or of raising himself to a higher rank among his fellow mortals, after having gone through the usual ceremonies, comes forward and prostrates himself at the feet of the officiating Brahmin. The spectators, in approbation of his devotion, shower down flowers upon his head. The Brahmin then seizes him between the shoulder blades, and taking

up as much of the sinews and muscles of the back as possible, he drives the hooks behind and close to the spine. When he is properly fastened, the spectators, by pulling the rope at the other end, draw the wretched being, writhing in agony, high up into the air, and then by running at full speed near to the post, he is carried round and round with fearful velocity. While in this situation, he tries to evade to the people that he is insensible to pain,—a real stoic,—by performing a number of tricks for their amusement, and by casting down fruit and sweetmeats on the excited multitudes, who witness the exhibition with infinite delight, and who eagerly struggle to obtain the smallest particle that may fall from the hand of a being so holy, and who, by such sufferings of body, has acquired so much merit and distinction! When the miserable sufferer is quite exhausted from pain and loss of blood, he is lowered down, and immediately another, eager to obtain like praise from the multitude, is taken up in the same way, and thus the work of torture goes on, in thousands of places at the same time throughout Bengal. It sometimes happens that when the devotee is being whirled round with such great rapidity, the hooks break through the flesh and sinews of the back, and he is dashed to pieces on the earth. But instead of this exciting sympathy for the martyr of delusion, the spectators look upon it as a just reward of his sins committed in some former state of being, and therefore he is detested and abhorred by all! How true is it that 'the tender mercies of the wicked are cruel!'

"At this same festival, many other horrible modes of self-torture are practised by the infatuated multitudes. Some toss themselves from an eminence upon places thickly set with knives and sharp-pointed instruments. Some stick numbers of thick needles into their bodies. Others pass large iron rods through the flesh of their sides, holding the ends in their a pan of burning coals, on which pitch is occasionally thrown, to make the fire burn more fiercely, so as to heat the rods and produce pain and inflammation. Some pierce their tongues, and pass through them a split of a bambú, or a living snake, and go about in this way, with the member greatly swollen and extended from the mouth, exhibiting themselves to the public. Others roll their naked bodies over thorns and coals of fire! In short, their imaginations seem fully occupied in contriving ways and means of self-torture, and all to propitiate a deity whom they dread but cannot love; all in honour of *Káli*, the wife of *Shév*, the destroyer. This goddess, when manufactured according to the description given of her in the sacred books, is an image of a horrible appearance."

"In the opinion of Hindús, there is a constant transmigration of souls taking place, so that the death of a man or an animal is only the change of a soul into some other form of animated being, which soul does not then begin to exist for the first time, but which has existed since the creation. When a soul passes from the form of a man to that of some ravenous animal, or disgusting crawling insect, this is looked upon as the punishment

awarded for sins committed in a former birth. But in the mind of a Hindu, sin is a thing of small importance. He looks upon it as a part of his fate more than as his fault, as merely the development of what the Creator wrote on his forehead. Every Hindu considers himself to be in reality a part of deity; a shadow, and not substance; to be just what God made him to be; and where then is there any ground to charge himself with blame? Entertaining these views, and with feelings seared and moulded under their influence, the thief usually submits to the degradation of a prison, and the murderer to the ignominy of the scaffold, with a hardened indifference, as enduring what it was impossible for them to avoid, and as in that very way exactly fulfilling the end of their existence! To men in such a condition, how true it is that the gospel of Christ is foolishness! How hard to convince such of the exceeding sinfulness of sin, and their need of that great salvation which the Bible reveals. How often, when reasoning with them on these subjects, have we felt, that 'with men it is impossible to convince and persuade them,' but with God all things are possible."

(To be continued.)

The Armies of Europe.—A late London letter says:—"We have very good authority for stating that in 1851 there were no fewer than 2,773,833 men under arms in Europe as regular soldiers, and if to this number be added the various corps of volunteers, national guards, &c., the aggregate would swell up to 3,000,000—the population of Europe was then estimated at 271,403,000. According to the usual ratio of calculation, one person out of every twenty of the adult and able male population of Europe was at that time a soldier. Besides this immense army, there was an aggregate fleet of 2763 vessels, carrying 41,105 guns, and manned by at least 150,000 seamen. We cannot compare these figures with any previous statements, but we feel warranted in asserting, that never, since the commencement of the peace movement, did the face of Europe present so belligerent an appearance."

The Art of Thinking.

One of the best modes of improving the art of thinking is to think over some subject before you read upon it, and then observe after what manner it has occurred to the mind of some great master; you will then observe whether you have been too-rash or too timid; what you have omitted and what you have exceeded; and by this process you will insensibly catch the manner in which a great mind views a great question. It is right to study; not only to think when any extraordinary incident provokes you to think, but from time to time to review what has passed, to dwell upon it, and to see what trains of thought voluntarily present themselves to your mind. It is a most superior habit in some minds to refer to all the particular truths which strike them to other truths more general, so that their

knowledge is beautifully methodized, and the particular truth at once leads to the general truth. This kind of understanding has an immense and decided superiority over those confused heads in which one fact is piled upon another without any attempt at classification or arrangement. Some men always read with a pen in their hand, and commit to paper any new thought which strikes them; others trust to chance for its appearance. Which of these is the best method in the conduct of the understanding? The answer must, I suppose, depend a good deal upon the understanding in question. Some men can do nothing without preparation,—others little with it; some are fountains, others reservoirs.—*Sydney Smith.*

A Ship and Crew Destroyed by Lightning.
—On Saturday, Sept. 25th, intelligence was received at Lloyd's, of the total destruction of the ship *Maise*, of Queenstown, Pearson, master, by lightning, on the 3rd of August last, when off the Island of Malta. The ship, being on her passage from Lhrail to Queenstown, was overtaken by a violent thunder-storm. At half-past ten, P. M., the vessel was struck by lightning, which passed down her main-mast, and striking the hull, separated it into two pieces, fore and aft. The ship instantly went down with the crew, fourteen in number, and two passengers. Capt. Pearson, on rising, caught a floating spar from the wreck, on which he continued to buoy himself up, and for seventeen hours afterward he kept himself above water, when he was happily descried by a Maltese coasting vessel, and landed at Queenstown, Ireland, the whole of the crew and passengers having perished.

THE FRIEND.

ELEVENTH MONTH 20, 1852.

INDIANA YEARLY MEETING.

We have received a printed copy of the minutes of Indiana Yearly Meeting, from which we gather the following information relative to its proceedings.

"At Indiana Yearly Meeting of Friends, held at Whitewater, in Wayne county, Indiana, on Fifth-day, the 30th of the Ninth month, 1852.

"Reports are received from all the Quarterly Meetings."

"The printed General Epistle from the Yearly Meeting of Friends in London, and a special one in writing from that meeting to this, have been received and read at this time. The salutary and instructive matter therein contained, has been edifying and satisfactory.

"We have also received and read an Epistle from each of the following named Yearly Meetings of Friends, viz.: that held in Dublin, New England and New York, to our refreshment and edification.

"In order to supply our subordinate meetings, and the families of Friends with the Lon-

don General Epistle, it is directed that 8,000 copies be procured for that purpose, and for circulation otherwise."

"Sixth-day morning, Tenth month 1st.—The meeting assembled according to adjournment."

"Epistles from the Yearly Meetings of Friends in Philadelphia, Baltimore, North Carolina and Ohio, having come seasonably to hand, have been read. The receiving and reading of the epistolary correspondence from the several Yearly Meetings of Friends, have afforded us comfort at our present Yearly Meeting; such correspondence, we believe, having a tendency, when conducted in the love of Truth, to continue and cement more closely the fellowship of the brethren in the bonds of the gospel.

"The meeting proceeded to the consideration of the state of Society, by the reading of the Queries and the Answers thereto, received from the several Quarterly Meetings."

"Having progressed through the seventh query and the answers to it, the consideration of the remaining queries is referred until next sitting."

"Seventh-day morning, Tenth month 2d.—The meeting assembled according to adjournment.

"The eighth and ninth queries and the answers to them from the several Quarterly Meetings, have been read, and have received the solemn consideration of the meeting.

"An exercise has been spread in this meeting in regard to the pernicious effect of certain publications which have been sent within the limits of our Yearly Meeting, mostly anonymous, the tendency of which, if read and circulated, would be to sow the seeds of discord, and engender the spirit of disunity and division. The meeting is concerned to discourage all such, as far as may be; and desires to encourage the subordinate meetings and faithful members, to exercise due care to the same end—desiring as we do, to cultivate a feeling of thankfulness to our heavenly Father, for his great mercy in so happily preserving Christian Fellowship among the members of our body, and that our members may all look to the same good source for help to keep them united in future."

"The Central Book and Tract Committee now make Report as below, which has been read, and is satisfactory, and the Monthly Meetings are desired to attend to the opening of subscriptions and forwarding what may be raised accordingly."

"The Friends appointed at last Yearly Meeting to attend the opening of Concord Quarterly Meeting, report:

"We, the Committee appointed to attend the opening of Concord Quarterly Meeting, have attended thereto. The meeting was opened to satisfaction at the time and place appointed."

"The General Committee on Education now make the following Report, which having been read, is satisfactory. The Committee is continued, and desired to continue their labours in that concern, according as ability may be afforded them. The Quarterly and Monthly Meetings are directed to continue their atten-

tion in the concern, as heretofore; and the Monthly Meetings' Committees are directed to make full reports to the Branch Committees on the several subjects as set out in the Yearly Meeting's Minutes for 1850."

Children between 5 and 15 years of age,	6156
" " 15 " 20 " "	2668
Total,	8824

Number taught under care of Monthly Meetings' Committee,	3639
Do. not taught, do. do.	3658
Do. taught, under care of Friends, but not of Committees,	136
Children growing up without literary education,	3
Number of schools in Yearly Meeting,	113
Do. meetings without Friends' schools,	56

"On hearing the reports, a concern has been felt that Friends may become increasingly faithful in labouring for the education of our youth, not only in schools, but in private families, endeavouring to keep the minds of our children under our care and protection, that they may be kept sufficiently guarded from the evil effects of improper associates, and that we should on all occasions, endeavour ever to keep in mind the necessity of impressing upon them in early life, the importance of our religious profession."

"The following proposition is received from the General Boarding School Committee, which has been read, and is united with by the meeting."

PROPOSITION.

"The Committee having the subject of a permanently arranged Board of Managers, or Committee, charged with the care of the Yearly Meeting's Boarding School, under consideration, unite in proposing to the General Committee that it suggest to the Yearly Meeting the propriety of releasing the present Committee, and of appointing to the care and superintendence of the School, a Committee, to be called 'The Boarding School Committee,' to be composed of about twelve men and twelve women Friends; four of each sex to be appointed for one year only, four for two years, and the other four for three years each; so that the term of service of four men and four women Friends will expire each year, and their places be filled by new appointments."

"Such a Committee was subsequently appointed, to whom was committed the entire charge and direction of the Boarding School, and the Farm and the property belonging thereto." They are also authorized to employ Superintendent, Teachers, &c.; to prescribe the books to be used, and to fix the terms of admission for scholars.

"By the Reports from the Quarterly Meetings, it appears that the amount subscribed for the finishing of the Boarding School buildings, is not nearly sufficient to accomplish the object as proposed at our last Yearly Meeting; whereupon, after considerable consideration, the following Friends are appointed to consider the subject in its different bearings,

and report thereon, as way may open, to a future sitting." * * *

The sum of \$3970.74 is reported as having been raised by the respective Quarters. At a subsequent sitting, the Committee to whom the subject was referred, made a report that the Yearly Meeting earnestly recommend to open subscriptions, and endeavour to raise the remainder of the \$16,000, as agreed upon last year, which was adopted.

"*Second-day morning, Tenth month 4th.*—The meeting convened at the time adjourned to."

"The Friends appointed at last Yearly Meeting, to visit in the love of Truth, the Quarterly Meetings, and as way might open, Monthly Meetings, now make the following satisfactory Report."

The service is said to have been performed to a good degree of satisfaction, and they propose a new appointment for the same service, which being united with, a new committee was appointed.

The Committee on the Conference reported and was continued.

"By the Reports from Salem Quarterly Meeting, it appears that the Monthly Meetings of Pleasant-plain, Richland, Spring-creek and Three-river, request the privilege of holding a Quarterly Meeting, on the fourth Seventh-day in the Second, Fifth, Eighth and Eleventh months, alternately at Pleasant-plain and Spring-creek; to be held at Pleasant-plain the first Quarter, and be known by the name of PLEASANT-PLAIN QUARTERLY MEETING."

A Committee was appointed on the proposition, to report next year.

"Salem Quarterly Meeting in its Report, brings to the view of this meeting, the prospect of making a settlement of a family of Friends among the Kansas Indians, west of the Missouri, to instruct them according as ability may be offered, in the Christian religion, in education, and in the arts of civilized life; whereupon, after some explanation, we appoint the following named Friends to take the subject under consideration, and report their judgment thereon to a future sitting."

The Committee recommended that the subject be referred to the care and attention of the General Committee on Indian Affairs, which was done.

"The Minutes of our Meeting for Sufferings for the past year have been read, and their proceedings are approved."

"*Third-day morning, Tenth month 5th.*—The meeting assembled according to adjournment.

"The following Report has been made by our Committee on Indian Concerns, which has been read, and is satisfactory to the meeting."

"The substance of this report has been given as it was printed in the minutes of Baltimore Yearly Meeting."

"The following Report from our Committee on the concerns of the People of Colour, has been read and is satisfactory to the meeting. The Committee is continued, and desired to extend further care and labour towards this people, as way may open and ability be afforded, and report as usual, next year. The

Branch Committees are also desired to report as directed last year."

We shall give this Report in our next number.

Essays of epistles to other Yearly Meetings were read and approved, and directed to be forwarded.

The meeting concluded, to meet at the usual time and place next year.

RECEIPTS.

Received from Samuel B. Smith, agent, \$1, to 52, vol. 26, and for Samuel Smith, Sen. \$2, vol. 26, John M. Smith, \$3, vol. 26; from W. Fouke, agent, for W. Harner, \$2, vol. 25, for John Fatten, \$3, to 26, vol. 26, for Thomas Plummer, \$2, vol. 25; from George Foster, N. Y., \$2, vol. 25; from Ed. R. Sheffield, \$2, vol. 26; from Dr. G. Thomas, \$5, to 26, vol. 26; from Ed. Priedhard, Ill, \$2, vol. 25; from J. Peckham, R. I., \$2, vol. 25.

WANTED?

A Teacher for Friends' School, at Haddonfield, N. J.; a person with suitable qualifications will be allowed a liberal salary. Apply to Blakey Sharpless, Samuel Nicholson, or Josiah B. Evans, Trustees.
Haddonfield, Tenth mo., 1852.

Situation Wanted.

A young man wishes a situation in a dry goods or grocery store. Apply at Friends' bookstore, No. 84 Arch street, or at S. E. corner of Arch and Tenth streets. Please make early application.

MARRIED, on Fourth-day, the 23rd of Ninth month, 1852, at Friends' meeting, Tecumseh, Lenawee Co., Michigan, ELWOOD CONROY, to ELIZABETH R., daughter of Samuel and Hannah Satterthwaite, all of that place.

DIED, on the 19th of Ninth month, 1852, ANNA MENDENHALL, wife of Thomas Mendenhall, in the 4th year of her age.

—, at her residence, Haddonfield, N. J., on the 24th ult., in the 68th year of her age, ELIZABETH L. REDMAN, a beloved minister in our religious Society. Enlisting in early life under the banner of the Prince of Peace, through a variety of circumstances—through heights and depths, she manifested her allegiance to the King immortal, and was instrumental in her day in promoting the cause of her blessed Redeemer, a cause which is "dignified with immortality and crowned with eternal life." Her last illness was of short duration, and unattended with much suffering. She expressed that, though unaware of the issue, she had nothing to fear; and frequently remarked, "How calm how peaceful she felt!" declaring that "the everlasting Aron was underneath!" She had nothing to fear from the future; for "her day's work had been done in the day time;" she had finished her course, "and like a shock of corn fully ripe, was gathered into the garner of everlasting rest." Deeply as we deplore the loss which the church has sustained in the removal of this faithful laborer in the Truth, we are comfortably assured, that the same powerful Hand which fashioned her by his grace, to be what she was, is still able and willing to bestow gifts upon others, for the edification and comfort of the Church, and the spread of the knowledge of the glory of the Lord, which is declared, "shall cover the earth as the waters cover the sea."

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From Sharpe's Magazine.

The Mysteries of a Flower.

BY PROFESSOR R. HUNT.

(Continued from page 74.)

Independently of the action of light the plant may be regarded as a mere machine; the fluids and gases which it absorbs pass off in a condition but very little changed—just as water would strain through a sponge or a porous stone. The consequence of this is the blanching or *etiolation* of the plant, which we produce by our artificial treatment of celery and sea-kale—the formation of the carbonaceous compound called *chlorophyle*, which is the green colouring-matter of the leaves, being entirely checked in darkness. If such a plant is brought into the light, its dormant powers are awakened, and, instead of being little other than a sponge through which fluids circulate, it exerts most remarkable chemical powers; the carbonic acid of the air and water is decomposed; its charcoal is retained to add to the wood of the plant, and the oxygen is set free again to the atmosphere. In this process is exhibited one of the most beautiful illustrations of the harmony which prevails through all the great phenomena of nature with which we are acquainted—the mutual dependence of the vegetable and animal kingdoms.

In the animal economy there is a constant production of carbonic acid, and the beautiful vegetable kingdom, spread over the earth in such infinite variety, requires this carbonic acid for its support. Constantly removing from the air the pernicious agent produced by the animal world, and giving back that oxygen which is required as the life-quickening element by the animal races, the balance of affinities is constantly maintained by the phenomena of vegetable growth. This interesting inquiry will form the subject of another essay.

The decomposition of carbonic acid is directly dependent upon luminous agency; from the impact of the earliest morning ray to the period when the sun reaches the zenith, the excitation of that vegetable vitality by which the chemical change is effected regularly in-

creases. As the solar orb sinks towards the horizon the chemical activity diminishes—the sun sets—the action is reduced to its minimum—the plant, in the repose of darkness, passes to that state of rest which is as necessary to the vegetating races as sleep is to the wretched animal.

These are two well-marked stages in the life of a plant; germination and vegetation are exerted under different conditions; the time of flowering arrives, and another change occurs, the processes of forming the alkaline and acid juices, of producing the oil, wax, and resin, and of secreting those nitrogenous compounds which are found in the seed, are in full activity. Carbonic acid is now evolved and oxygen is retained; hydrogen and nitrogen are also forced, as it were, into combination with the oxygen and carbon, and altogether new and more complicated operations are in activity.

Such are the phenomena of vegetable life which the researches of our philosophers have developed. This curious order—this regular progression—showing itself at well-marked epochs, is now known to be dependent upon solar influences; the

Bright effluence of bright essence increate

works its mysterious wonders on every organic form. Much is still involved in mystery; but to the call of science some strange truths have been made manifest to man, and of some of these the phenomena must now be explained.

Germination is a chemical change which takes place most readily in darkness; *vegetable growth* is due to the secretion of carbon under the agency of light; and the processes of *floration* are shown to involve some new and compound operations; these three states must be distinctly appreciated.

The sunbeam comes to us as a flood of pellucid light, usually colourless; if we disturb this white beam, as by compelling it to pass through a triangular piece of glass, we break it up into coloured bands, which we call the *spectrum*, in which we have such an order of chromatic rays as are seen in the rainbow of a summer shower. These coloured rays are now known to be the sources of all the tints by which nature adorns the surface of the earth, or art imitates, in its desire to create the beautiful. These coloured bands have not the same illuminating power, nor do they possess the same heat-giving property. The yellow rays give the most *light*; the red rays have the function of *heat* in the highest degree. Beyond these properties the sunbeam possesses another, which is the power of producing *chemical change*—of effecting those magical results which we witness in the photographic

processes, by which the beams illuminating any object are made to delineate it upon the prepared tablet of the artist.

It has been suspected that these three phenomena are not due to the same agency, but that, associated in the sunbeam, we have *light*, producing all the blessings of vision, and throwing the veil of colour over all things—*heat*, maintaining that temperature over our globe which is necessary to the perfection of living organisms—and a third principle, *actinism*, by which the chemical changes alluded to are effected. We possess the power, by the use of coloured media, of separating these principles from each other, and of analyzing their effects. A yellow glass allows *light* to pass through it most freely, but it obstructs *actinism* almost entirely; a deep-blue glass, on the contrary, prevents the permeation of *light*, but it offers no interruption to the *actinic*, or chemical rays; a red glass again cuts off most of the rays, except those which have peculiarly a *calorific*, or heat-giving power.

With this knowledge we proceed in our experiments, and learn some of the mysteries of nature's chemistry. If, above the soil in which the seed is placed, we fix a deep, pure yellow glass, the chemical change which marks germination is prevented; if, on the contrary, we employ a blue one, it is greatly accelerated; seeds, indeed, placed beneath the soil, covered with a cobalt blue finger-glass, will germinate many days sooner than such as may be exposed to the ordinary influences of sunshine;—this proves the necessity of the principle actinism to this first stage of vegetable life. Plants, however, made to grow under the influences of such blue media present much the same conditions as those which are reared in the dark; they are succulent instead of woody, and have yellow leaves and white stalks—indeed, the formation of leaves is prevented, and all the vital energy of the plant is exerted in the production of the stalk. The chemical principle of the sun's rays, alone, is not therefore sufficient; remove the plant to the influence of light, as separated from actinism, by the action of yellow media, and wood is formed abundantly—the plant grows most healthfully, and the leaves assume that dark green which belongs to tropical climes or to our most brilliant summers. Light is thus proved to be the exciting agent in effecting those chemical decompositions which have already been described; but under the influence of isolated light it is found that plants will not flower. When, however, the subject of our experiment is brought under the influence of a red glass, particularly of that variety in which a beautifully pure red is produced by oxide of gold, the whole process of floration and the perfection of the seed is accomplished.

Careful and long-continued observations have proved that in the spring, when the process of germination is most active, the chemical rays are the most abundant in the sunbeam. As the summer advances, light, relatively to the other forces, is largely increased; at this season the trees of the forest, the herb of the valley, and the cultivated plants which adorn our dwellings, are all alike adding to the wood. Autumn comes on, and then heat, so necessary for ripening grain, is found to exist in considerable excess. It is curious, too, that the autumnal heat has properties peculiarly its own—so decidedly distinguished from the ordinary heat, that Sir John Herschel and Mrs. Somerville have adopted a term to distinguish it. The peculiar brown or scorching rays of autumn are called *parathermic* rays; they possess a remarkable chemical action added to their calorific one; and to this is due those complicated phenomena already briefly described.

In these experiments, carefully tried, we are enabled to imitate the conditions of nature, and supply at any time those states of solar radiation which belong to the varying seasons of the year.

Such is a rapid sketch of the mysteries of a flower; "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, Solomon in all his glory was not arrayed like one of these."

Under the influence of the sunbeam, vegetable life is awakened, continued, and completed; a wondrous alchemy is effected; the change in the condition of the solar radiations determines the varying conditions of vegetable vitality; and in its progress those transmutations occur, which at once give beauty to the exterior world, and provide for the animal races the necessary food by which their existence is maintained. The contemplation of influences such as these realizes in the human soul that sweet feeling which, with Keats, finds that

A thing of beauty is a joy forever;
Its loveliness increasing, it will never
Pass into nothingness, but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing.

Such the sun and moon,
Trees old and young, sprouting a shady boon
For simple sleep; and such are daffodils,
With the green world they live in.

From the Plough, the Loom and the Avril.

TOADS USEFUL.

A writer in the *Pennsylvania Farm Journal* gives us an anecdote showing the truth of the statement so often published, and we suppose now generally understood, that the toad is a useful animal *about house*. He says:

I have ever been the friend of toads, and greatly regret the cruelty frequently manifested towards them by unthinking persons. My garden abounds with them, and a more sociable set of fellows I have rarely met with. Whenever I commence spading, the newly spaded bed is sure to be surrounded with them, watching quietly but eagerly for any grub or worm that may chance to be thrown up.

Last summer, whilst spading some ground which abounded in the large white grubs usually found in the vicinity of clover stalks, I observed a middling-sized toad sitting near, quietly watching my operations. Presently one of the grubs was turned up, and in order to test his fondness for such food, I threw it before him. In an instant it was swallowed. As he appeared to relish the morsel, I gave him another and another, until finally he made away with seven of them, when he retired. Next day he returned, and despatched six more of the grubs which I gave him. I mention these little facts merely for the purpose of showing how large a number of troublesome worms and insects a single toad will destroy.

As some of your readers may have a cucumber bed which the striped bug is destroying, permit me to suggest a remedy for these pests, which I have found most effectual. Between the hills, lay pieces of board sufficiently raised from the ground to enable toads to conceal themselves under them during the day, and my word for it the bugs will speedily disappear. Whether they are eaten by the toads, or whether their presence is so unpleasant as to drive them away, I cannot say, but presume the toads destroy them.

From The Annual of Scientific Discovery.

Progress of Science in 1851.

(Continued from page 67.)

SUPPLY OF WATER TO BLACKWELL'S ISLAND BY MEANS OF A GUTTA PERCHA PIPE.

Among the engineering achievements of the past year, the supplying of Blackwell's Island with water, by means of a gutta percha pipe, is worthy of notice. In December, 1850, the proper preliminary examination having been made, it was determined to supply Blackwell's Island with Croton water to the amount necessary for 5000 inhabitants. The island is situated just below Hell Gate, the upper or northern end of it reaching the southern limit of that far-famed pass. The water thus divided by the island rushes past it in two deep channels, with a tide little inferior in power to that of the most dangerous parts of "the Gate" itself. For the entire length of the island, the centre-depth of the channel next to the New York shore is from 70 to 75 feet with a rock bottom. The range of the ledges of rock is in a line with the flow of the tide, while, the rift being nearly perpendicular, the wearing away of the rock has caused the bed of the stream to be exceedingly irregular; the transverse soundings showing profiles singularly uneven and abrupt in their rise and fall. It was on such a bottom and in such a tide that the pipe was to be laid. At the point selected the channel is about 900 feet wide, and the depth of water in the line of crossing varies from 55 to 75 feet, the bed of the stream falling off boldly and attaining the former depth within a short distance from either shore. The difficulty and expense attending the laying a leaden pipe in such a location induced the trial of gutta percha pipe. By all that could be yet ascertained in reference to this comparatively new material, the experiment was warranted, and a contract was accordingly

made for the manufacture of the pipe. A pipe was accordingly manufactured, of a strength sufficient to sustain a pressure of 180 lbs. to the square inch. Owing to the great strength of the tide, the operation of laying down the pipe was one of considerable difficulty. It could only be done during the few minutes of comparatively slack water, when a partial cessation of the current ceases from five to twenty minutes. During this time the pipe was to be run across the river from shore to shore; anchors for sinking and holding it in its bed put on at every joint, lowering lines attached from the several boats, and the pipe lowered to its place by movements so graduated that the whole line of it conforming to the profile of the bottom should reach its bed at the same moment. This was considered necessary in order to obviate all risk of the high projecting points of rock chafing the pipe by the vibrating action of the tide, in case it should hang suspended between two rocks. The arrangements and mode of operation were as follows: A line of 12 large boats was stretched across the river and held by stem and stern anchors. Thirteen other boats were stationed near the shore, the men ready to pull to their respective posts as soon as the order was given. Each of these 25 boats was provided with an anchor to attach to the pipe, with a strap to hold the pipe during the operation, and a lowering line. The pipe in one continuous length of 1100 feet was ready on the shore, and a coil of rope, one end of which was attached to it, placed in a well-manned and swift boat. As soon as the tide would permit the crossing, this boat started for the opposite shore, across the stems of the anchored boats. As the boat struck the opposite shore, the rope she carried was immediately manned by a sufficient number of men stationed there, and, aided by those who manned it on the island, the pipe was rapidly drawn across the river. At the moment the pipe was stretched on the surface, from shore to shore, straps were passed around it from the boats in line, the anchors attached, and the pipe lowered to its bed by two separate movements,—the first to bring it in a line of suspension conforming to the bottom of the river; the second, to lay it upon every point of its bed at the same time. From the moment when the first boat started from the island until the work was finished there elapsed 17 minutes. During this time, besides the other necessary work, about one hundred anchors were attached to the pipe. Apparently the work was thoroughly performed, and had it not been for an untoward accident it would have been. A large vessel, disregarding the signals and sentinels which had been placed to prevent all craft from taking this channel, bore directly across the line at the moment when the men were engaged in attaching the anchors—greatly endangering the lives of those in its course. The result was some confusion, and the consequent failure of one of the men to put on all the anchors at his station. This was not known at the time—the tide was now making rapidly, and the order was given to lower. This was at the end of December, 1850. The pipe performed its

work very well until the beginning of June following, when, failing to supply the island with water, it was taken up to ascertain the cause of failure. It was found that at the point above mentioned, several anchors had been omitted, leaving nearly fifty feet of the pipe subject to the vibratory action of the tide. The constant abrasion against the sharp rocks at the bottom, consequent upon this, had of course chafed the pipe through at one or two points in the space thus unprotected. Except in these points it was comparatively uninjured by abrasion. The rest of the pipe was now subjected to tests, and found to have undergone no perceptible chemical change whatever. Being again proved by the hydraulic press, it stood as much pressure as it did before it was put down. Being convinced, by the winter's experience, of the durability of the material and the advantages it presented in a location like this, and being satisfied that by another method of putting it down all chance of the recurrence of such an accident as the one above described could be obviated, it was determined to use this same kind of pipe again. The second line of pipe was furnished about the 20th of September, and put in its place on the 26th of the same month. To avoid accidents like the one which had rendered imperfect the work of last December, the mode of operation now adopted was different. The pipe being all put together in a continuous length, as before, was attached to a line of large boats, which was stretched down the stream, and along the shore of Blackwell's Island, in the eddy, but in water of sufficient depth to make the proper arrangements for subsequent operations. These boats were stationed at such intervals that the slack of the pipe between them, properly graduated, would conform to the inequalities of the bottom in the line of the destined position of the pipe, the boats themselves being kept in place by being made fast to a hawser 1150 feet long, drawn taut between heavy anchors at the ends of it. The anchors at the upper end were at the point at which the pipe was intended to connect with the Island. The anchors to hold the pipe down were now put on thoroughly, the workmen not being subject to the strength of the tide or danger from sailing craft. As a further precaution against abrasion, both the number and weight of the anchors was increased. Those now put on were but five feet apart instead of nine feet; and the weight of each one was 34 instead of 28 lbs. The line being thus prepared, a steam tow-boat, properly fitted with bits in the stern, was made fast to the hawser, at a distance from its upper end equivalent to the width of the river. Just before the slack of the flood-tide, the lower end of the hawser was cut loose from the anchor which had kept it stretched, the end taken on board the steamboat and made fast to the bits, and the movement across the river commenced. The hawser, notwithstanding the weight of anchors upon the pipe, was still kept extended by the power of the steamboat, and the whole line swung round on its centre, until it stretched across the river to the New York shore; when the steamboat was sufficiently near the proper

point of that shore, the bite of the hawser was run ashore by a heaving-line, slipped into a large snatch-block, (which had been previously attached to the solid rock just above high-water mark,) the rest of the bite cast loose from the steamboat, and she getting again under headway, the hawser was drawn taut through the snatch-block, and every boat was brought up in a perfectly straight line. From the bows of this line of boats the pipe now hung immediately over its destined bed. The line which suspended it to each boat passed over a chopping-block—a man stood by with a hatchet, and when the word was given, a single blow from each man let the pipe drop to its place. There is but little doubt that it is properly placed, and but little fear that it will fail. It perhaps may be as well to mention here, that the first attempt to put down the pipe in this manner failed. The power of the steamboat was, of necessity, applied in a direction tangent to the arc which she would describe while performing her work. The difficulty of doing this, while so great a weight at her stern was counteracting the power of the rudder, was found to be much greater than was anticipated, and the ebb-tide making when the steamboat had reached about half way across the river, she, together with the entire line of boats, was swept back to the shore whence she had started. The operations at the slack of the flood-tide next day were successful, and the time occupied was twenty minutes.

From this experiment, partly induced by a desire to obtain professional knowledge of a new material, partly forced by the difficulties of the locality, such results as have been determined may be considered satisfactory. Its flexibility and lightness, and the consequent ease and economy in handling it, certainly proved great advantages in the work here detailed. Its specific gravity is about 98, and its flexibility sufficient for its close adaptation to a very uneven and irregular bed. Under the hydraulic press, also, the pipe was found to be slightly elastic, and to this may be attributed the success with which the line bore the pressure to which it was subjected during the winter. The pressure of the Croton at this point is (in a state of rest) about 45 lbs. to the square inch; but in view of the sudden strain often occasioned by the too rapid shutting down of a stop-cock, the iron pipes are always subjected to a test-pressure of 300 lbs. During the winter, a stop-cock, on the lower end of the island, was broken from this cause, although it had previously borne the test-pressure; while the gutta percha pipe, which under the test had not been able to sustain a *continued* strain of more than 150 lbs., bore without rupture the same shock. This is owing directly to its elasticity; the shock was but momentary, and the material yielded sufficiently for its protection. Its toughness and cohesiveness, when properly worked, proved, under various tests, to which it was subjected, to be wonderful. Of its great durability while used in this manner, chemists who have examined the pipe which has been taken up, speak most favourably and confidently.

The gutta percha pipe used was three inches

in diameter—the material being three-eighths of an inch thick, and made in lengths of nine feet. The joints were made as follows: the end of one length was pointed off and partially roughened on its surface with a hot rasp; the end of another piece was made flexible by being heated in hot water, then opened by the hand sufficiently, and carefully dried. The pointed end being inserted, and the other closed around it by the pressure of the hand merely, and being suffered to get cool, the junction became perfect, and the whole pipe essentially one piece.—*Appleton's Mechanic's Mag.*

(To be continued.)

For "The Friend."

JOHN KITTO,

OR THE MAN WHO LOST ONE OF HIS SENSES.

(Continued from page 76.)

When John Kitto speaks, he always appears to himself to speak in a *low whisper*. His voice is loud, and can be heard at a considerable distance, but to understand him the listener must be near by. The distinctness of the articulation seems lost if there is any noise, such as the rattling of a carriage in an adjoining street, when he speaks. Of the soporific influence of its tones, when reading to his wife he thus writes, "I have of late years become disposed to read aloud, of an evening, anything which I have met with in the course of the day, that seems likely to interest my sole auditor. Yet I cannot venture upon too large a dose of this at one time, as the practice has brought to light new and previously unknown talents in me as a scter to sleep; and I am much flattered by the suggestion, that were I again in Persia, it would be in my power to realize a handsome income by the exercise of a gift which is there only well appreciated. It throws into the shade all the boasted wonders of the mesmeric trance, to behold the gradual subsidence of my victim under the sleep-compelling influences of my voice, in spite of all her struggles to avert the inevitable doom."

"It will surprise many readers to know that few persons speak in my presence concerning whose voice I do not receive a very distinct impression. That is, I form an idea of the sound of that person's voice, by which it becomes to my mind as distinct from the voices of others, as, I suppose, one voice is distinct from another to those who can hear. The impression thus conveyed is produced from a cursory, but probably accurate observation of the person's general physical constitution, compared with the action of his mouth, and the play of his muscles in the act of speaking. I form a similar idea concerning the laugh of one person as distinguished from that of another; and when I have seen a person laugh, the idea concerning his voice becomes in my mind a completed and unalterable fact. The impression thus realized would seem to be generally correct. I have sometimes tested it, by describing to another the voices of persons with whom we were both acquainted, and I have not known an instance in which the impression described by me has

not been declared to be remarkably accurate. This fact must be based upon experiences acquired during my days of hearing."

But although entirely deaf, John Kitto is very sensitive to percussions. He does not hear the loudest thunder, and is unconscious of it, save what evidence he may obtain by his eyes from the lightning flashing around him. Yet let the clap be sufficiently powerful to shake the house, and he realizes the percussion. Of the sound of bells he writes, "After I became deaf, I ascertained by experiment, that even close under the church tower, I was altogether insensible to the full peal of a magnificent set of bells, which I had in former times been wont to hear afar off. When I placed myself in direct contact with the tower, I became conscious of a dull percussion over my head like that of blows struck on the wall above me."

"Great things become small, and small things great, under the operation of this sensation. Guns—even powerful cannon, make no impression upon it, unless I happen to be very near when they are fired. In that case, I can compare the effect to nothing better than to the sensation produced by a heavy blow of the head from a fist covered with a boxing-glove. This effect could only be produced by the *tangible* percussion of the air, and by the percussion upon the ground transmitted by the feet. Under this view, it will be easily understood, that the discharge of a very small piece of ordnance on board of ship will make a much stronger impression upon this sense, than the report of all the artillery in St. James Park. I have been in a besieged city, at which and from which many cannon were fired, and into which many shells were thrown, some of which exploded quite near to the house in which I dwelt. But from the first to the last, I was utterly unable to distinguish any of the reports which such discharges occasioned. And this, certainly, was then no loss to me.

"The drawing of furniture, as tables or sofas, over the floor above or below me, the shutting of doors, and the feet of children at play, distress me far more than the same causes would do if I were in actual possession of my hearing. By being to me unattended by any circumstances or preliminaries, they startle dreadfully; and by the vibration being diffused over the whole body, they shake the whole nervous system in a way which even long use has not enabled me to bear. The moving of a table, is to me more than to the reader would be the combined noise and vibration of a mail-coach drawn over a wooden floor; the feet of children, like the tramp of horses upon the same floor, and the shutting of a door like a thunder-clap, shaking the very house."

"When such percussions take place, I am unable to determine, from the information of the sensation itself, whether it has occurred upon the floor above, or that below me, or in the passage, or room adjoining that in which I may be at the time." "Often have I looked into the next room under the impression that it was undergoing the noisy operation of cleaning at an unusual time, or that the children

were there at play; but have found all quiet there, and that the cause of my distress was on the floor above or below.

"If a book or other object falls in any part of the room, the sensation is painfully distinct, the percussion being upon the boards on which I stand; but even in this case, I am at a loss for the quarter in which the circumstance has occurred, and generally look for it in a wrong direction, and have to scan the whole room with the eye before I can make it out. I once had my study in the back parlour of the house I occupied; but the frequent shuttings of the street door, every one of which gave a nervous shock to the whole body, and the stamping of many heavy feet through the passage, gave me so much pain, and caused so much distraction of mind, that I was driven for refuge to the first floor." "If any small article, such as a thimble, a pencil, or penknife, or even a more minute object, falls from the table to the floor, I am often aware of it, even when other persons sitting at the same table have not been apprised of it by the ear.

"I am subject to a painful infliction, during the hour in which my little ones are admitted to my study. It often happens that the smallest of them, in making their way behind my chair, strike their heads against it; and the concussion is, to my sensation, so severe, that I invariably wheel hastily round in great trepidation, expecting to see the little creature seriously injured by the blow; and am as often relieved and delighted to see it moving merrily on, as if nothing in the world had happened."

(To be continued.)

For "The Friend."

SAMUEL HEATON.

Samuel Heaton "was born at Moyallon, in the county of Down, on the 25th of the Sixth month, 1814." He was the child of parents, he informs us in a brief memoir left behind him, "whose care it was to preserve me from the evil effects of bad company; but from whom I do not remember to have received any early lessons of piety, except through the medium of their example." The pious example of parents, where they walk in the Truth, has a powerful effect upon children, and we doubt not but that their inward exercise and travail of spirit for the well being of their offspring, are often blessed to them, when the tongue has not given utterance to the feeling of the heart. Nevertheless, where parents dwell under a religious concern for their children, that concern has generally an outward manifestation, the fruit of the inward travail. They feel the obligation resting on them to rear the babes committed to their charge, "in the nurture and admonition of the Lord." Whilst it is their duty to endeavour to foster the good, they are no less bound to repress as much as may be in their power, the evil.

Some early impressions of good appear to have been made on Samuel Heaton's mind, but, he says, "these feelings soon wore off; and I began to show symptoms of a strong, obstinate, and self-willed temper. Fruit and flowers must be cultivated; but weeds seem to

grow spontaneously, even from our childhood." "When I was about ten years of age, I was sent to the Provincial School, near Lisburn. Here, being under an exact master, and naturally dull of memory, and having none who seemed to care for me, I have at times felt very solitary. It was in these times of outward desertion of all I held near or dear to me, especially when my bodily health began to decline, that the Lord commenced to discover the beauty of his everlasting Truth to my youthful mind, drawing me near unto him by the cords of his love, bringing me into covenant with him almost before I knew anything of what it was to serve him to whom I was drawn to make it. I remember it was in the words of Jacob,—If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on; then shall the Lord be my God."

"When I [had been] about two years [at school], it pleased the Lord to afflict me with an enlargement of my liver, which caused considerable pain in my side, and almost constant sick stomach; and being unable, for the last twelve months I was there, to play much with the boys, I generally sat either getting my lessons, or reading some religious books, especially my Bible; which when reading, the tears would sometimes come into my eyes, so forcibly did the Lord at times impress my mind with a sense of his loving-kindness.

"How am I led to wonder when I look back on the paths through which [the Lord] led me, taking me by the hand, and, I have good reason to believe, in the way I should go! Though I often deviated therefrom, yet he would, in his mercy, draw me to him again. Oh! what conflicts have I had at times to endure from the assaults of Satan! Especially in meetings, when I would desire to fix my mind on the Lord, Satan would intrude, and insensibly draw me away from him. He would at first begin with little things, which would appear innocent, and then involve me by degrees into wicked thoughts, when the Lord would again bring back my recollection of him, and how he hated such thoughts, which he would at times as a flash of fire, or, methinks, as lightning; then I would retreat to him for shelter, and pray earnestly for strength to resist the enemy, which—blessed be his holy name!—I have found him ready to give. Though he has left me at times to be tried, yet when they would be over, I have found him to be a God near at hand, though unseen by me at these times of trial. Hold fast thy confidence in the Lord; wait patiently on him until he is pleased to appear; and thou wilt find, when he appears, his reward will be with him. Oh! I entreat thee not to spend the youth in pleasure and vanity; remember that youth is the spring-time of life, and according to what we sow, we shall reap: 'If it to the flesh, we shall reap corruption; but if to the Spirit, life everlasting.'

"[After] I had been four years at school, I came home very poorly in health. It was thought I was in consumption; but the doctor said it proceeded from my liver. When [the time] drew near for me to leave school, I was greatly humbled under a sense of the many

For "The Friend"

temptations to which I expected soon to be exposed, to which I had been a stranger while at school." "Many [were] my prayers to the Lord for preservation therefrom, which he has [been] pleased signally to answer. I never remember to have asked counsel or assistance of him in anything, that he did not grant it; and so it will be with all those that wait upon him; for he is more ready to assist us in counsel, than we are to seek it of him. It has been my experience, that whenever I have acted in conformity to what has been shown [to be] my duty, how small soever the opening might be, I have always felt true peace of mind; and, on the contrary, when I have been disobedient, it has brought sorrow and vexation of spirit. Then I would desire to return, and would come before the Lord in humble prostration of soul. I have found him to be a kind and faithful Father, who hath said, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;' and who hath never said to the wrestling seed of Jacob, 'Seek ye my face in vain.'"

Samuel Heaton bears an affectionate testimony in favour of the "Provincial Schools" in Ireland, in one of which he had been favoured, as we have seen, with the blessed visitations of the Lord's Holy Spirit, whilst acquiring a literary education. Great cause have many of the dear youth in our day, to rejoice that they have had the guardian care of religiously-concerned teachers, whilst obtaining school learning. Religion does not come by outward education, nor by restraint, nevertheless it pleases the Lord in the riches of his mercy oftentimes to visit with his saving power the souls of those who have been instructed in the things pertaining to the kingdom, and who have been restrained by a guarded education from indulging to the full the natural propensities to evil.

It would appear that the exercise of mind which Samuel Heaton went through, that he might not fall from his steadfastness on his return home, was answered by the protecting care of the Lord's supporting and preserving Spirit. Relaxation from school studies, with the Lord's blessing, soon produced a beneficial change in his bodily health, and he now began to look forward to a suitable situation wherein he might be instructed in providing a living for himself, whilst at the same time he might be protected from much of the contaminating associations with the world. His earnest, inward solicitude, and fervent prayer on this subject before the Lord, was answered in due time.

(To be continued.)

Influence of Associates.—"It has been quaintly but wisely said, that mankind is divided into but two classes, those that lead, and those that are led.

"The first are few in number, but they give a tone to society, a character to the world around them, and are frequently accountable for the follies, the vices, and the crimes of a whole community.

"The same fact takes place among the young. Human society is the same in all

ages; and among those just entering life, there may be found the leader and the follower, for either good or evil.

"To the leaders, we can only say, at present, beware of the example you set. The destinies of immortal souls may depend upon you, for you have more influence in the formation of the character of your companions, than even their parents themselves. The time is coming when all the evils of a wrong influence, all the consequences of a corrupting example, every unholy or impure precept, every character contaminated, and every prospect of usefulness blasted through your agency, will cry trumpet-tongued, for your condemnation. To those who are led, whose future character depends upon the influence of others we can say, "beware of your associates." Your minds are pliant, your opinions unformed; you are ready to pursue any road pointed out to you by your amusing companions around you. *Beware then of whom you choose for companions.* If they are vicious, your own docile dispositions will be easily led into the same dangerous courses they pursue. If the moral principles of honesty and purity are wanting in them, the contact with their stronger powers of decision will soon undermine those principles in your hearts. Your whole character, not only during youth, but forever, may depend upon the choice of the first companion."

For "The Friend."

FAITH.

Oh the things of time, the things of time, how they steal the heart away
From the lowly walk, and the humble trust, and the spirit's steadfast stay;
We strive and seek, and we long to keep, the door of the inner part,
But the tempter waits, and offers his baits, and betrays the yielding heart;
Then what will keep—oh what will keep in temptation's latter hour,
When the willing soul would fain resist, but the flesh hath not the power?
Say, what will keep from the downward path, and the error the Spirit hates—
From the things we would not, and yet we do—from the sorrow that sin creates?
Oh, there is a faith (the gift of God) which can enter the stoutest will—
Which can break the tempter's might, and the rising tumult still;
It is not in pomp, it is not in words, it is not in sounding deeds,
But it consists in secret power to aid the soul in its greatest need;
It is when apart from all human trust, we sink into contrite prayer,
And ask of the Father of spirits His help—our staff of support is *Thy*—
And it anchors the soul when its strength is small, and it feels no might of its own,
For it shows us indeed, that our safety and light, must come from heaven alone.
Then the things of time, the things of time, will not lead the heart away
From its steadfast love, and its humble hope, and its trust in God its stay,
But its idol gifts, and its dearest joys, will be laid in meekness down,
And the incense shall rise from the altar of Faith before the heavenly throne.

Profanity and politeness never associate together.

Discharge of Eight Slaves in New York.

The following case is one of much interest and importance; it is sufficiently explained in the extract which we give. An appeal to the Supreme Court has been taken by the representative of the alleged owner of the eight persons; and a subscription raised in New York to indemnify her for her loss: the slaves were valued at \$8000, which sum it is said, has already been raised. We fear it would be much more difficult to raise a like amount in the same place, to purchase the freedom of eight poor blacks.

"Judge Paine, says the N. Y. Evening Post, has decided the *habeas corpus* case which has occupied the attention of the Superior Court for some days past. It is one of the most important cases, both as to legal principle and personal rights, that has lately come under the determination of any of our judges.

"The facts of the case were simply these: Mrs. Lemmon, of Virginia, wishing to send eight of her slaves to Texas, brought them to this port, to have them conveyed by sea, that being the cheapest and most expeditious route. But while here, some friends of the negroes procured the issue of a writ of *habeas corpus*, directed to the husband of Mrs. Lemmon, and requiring him to show why the eight slaves were imprisoned and detained in a certain house in this city. The respondent replied, that they were the property of his wife, not brought here with any intention to remain, but while *in transitu* from one slave State to another, and consequently, that he was entitled to their custody. Mr. Louis Napoleon, a coloured man of this city, who appeared on the part of the slaves, demurred to this return, as insufficient and illegal.

"A case precisely similar to this has never before, we believe, come up for adjudication in our courts. Several precedents having some bearing upon it were cited, but none were explicit or unequivocal. In the Indiana case, the slave *in transitu* were discharged on the ground that they were going to a free State; in the Illinois case, the decision turned upon a special clause of the criminal code; and in a Massachusetts case, the slave was discharged because voluntarily brought into a free State; but it will be seen that none of these precedents touch the instance of slaves on their way to slave States, coming incidentally into free territory.

"Judge Paine is therefore forced to consider the subject under the light of the law of nations, and of the general principles of the common law. But these, he says, do not admit of a right of property in man, and therefore, a stranger, though he may unquestionably pass through the territory of a neighbour with inanimate things as property, cannot carry persons with him as such. Slavery is a condition established by the law of the State, or by municipal law, and does not exist under the law of nature or of nations. The same laws, consequently, which guaranty a stranger's right of transit, also declares and guaranties the slave's right to freedom.

"The judge, after arguing the several provisions of the Federal Constitution, cited as applicable, and showing that they were not, then passed to the laws of this State, which declare that no property in man can exist within its limits, except in the single instance of fugitives from labour, under the Federal Constitution. Our Revised Statutes are clear, positive, and explicit on this subject, forbidding slaves to be brought into the State 'on any pretence whatever,' or if they are brought, that they 'shall be free.'"

For "The Friend."

HINDUSTÁN.

(Continued from page 73.)

"Every one has heard of the *castes* of India, but few, who have not witnessed the practical workings of the system, are at all aware of the evils which it inflicts on society and individuals, or the immense barriers which it so effectually raises up against the spread of truth, and the exercise of all the finest and best feelings of human nature. This antiscocial system, divides the whole Hindú people into distinct races and tribes, and effectually separates them from intercourse with each other, and from people of every other nation under heaven. Claiming to be of Divine appointment, it throws, as it were, a wall of partition around every division and sub-division of the Hindú family, so as to close, and seal up forever, all the avenues of social intercourse, and to prevent the interchange of all the kind offices of humanity and benevolence. And what is most to be lamented, it more probably than all things else, prevents the missionary of the gospel from carrying out as he would wish, his benevolent plans for their temporal and spiritual welfare. It keeps him at such a distance from the people for whose good he labours, that his influence is comparatively but little felt. To them he seems like a barbarian, and they remain like barbarians to him. They regard him as of an unclean race, with whom they must on no account, either eat or drink, or form any intimate relation. All the influence which a minister of the gospel gains in Christian lands for the promotion of religion among his people, by living among them as a friend, by the interchange of kind offices, by private conversation and social intercourse—and we all know that such an influence is not small—is all, or nearly all lost to the missionary labouring in Hindústán. There is a distinct line of demarcation between the people and him, which he can not pass, and which, in a great measure, prevents him from reaching their hearts, or of making that impression on their minds in favour of Christianity which he ardently desires. To the mind of a Hindú there is no idea more preposterous, or more opposed to all the habits and feelings he has imbibed from childhood, or more utterly subversive of all he was ever taught to do or believe, as in accordance with the system of laws and ceremonies that was handed down to him from time immemorial by his ancestors, than that he should for a moment think of changing his religion, and of embracing one which explicitly

declares that 'God made of one blood, all nations of men to dwell on the face of the earth,' and proposes to destroy all distinctions of race, and 'to unite all together in one body in Christ;' and of associating himself with those of another nation, whom he views almost as beings of another species. When viewed in this light, and in all the other aspects in which this subject might be presented, it will be seen at once, that caste throws innumerable and almost insurmountable difficulties in the way of all those, whose minds having become enlightened, might wish to get rid of the grievous bondage it entails, and join themselves to the Christian church; it rivets the chains and shackles under which former generations have sighed and groaned; and it imperiously enjoins, that no change, no improvement on past usages, no inquiry after truth, shall ever be made by the Hindú! Is any one bold enough to disregard public opinion, and to break through all these restraints; and, in following his own convictions of duty, to make a good confession before many witnesses? Then the tameness of Hindúism is roused into fury. The man's greatest enemies will be those of his own household. If he be a minor, the parental authority is exercised in the most rigid manner. He is beaten and imprisoned in some dark corner of the family dwelling, or sent to some distant place to reside with friends, where all kinds of amusement will be afforded so as to remove serious thoughts. Should he still profess himself a Christian, and refuse to bow before the idols, then drugs have been given to make him insane for life. This is a light infliction to the family, compared with what they would have suffered had he broken his caste, and *disgraced* all his relations by a public profession of Christianity. But if a convert to the gospel be of age, and force by his friends be not permitted, he is tried by all kinds of allurements, promises, and threatenings. If these succeed not, he is at once and forever disinherited of any worldly property that might fall to his share. If he be a married man, his wife and children are taken from him, though by a late law passed by government, he may now claim an interview with his wife in the presence of witnesses to ascertain if she be forcibly detained, and she is left to choose her own course for the future. If he be in business of any kind, all his former friends and customers forsake him, and henceforth, he is considered as a miserable outcast from all society, and a just object of scorn and reproach. Should such a person, in due time, be thought qualified by the missionaries to preach the gospel to his benighted countrymen, not only the same, but in some respects, much greater difficulties will lie in the way of his influence and usefulness than those we have mentioned in regard to the foreign missionary. Hence, the difficulties that from this subject of caste alone, meet us on all hands. They are indeed, so formidable, that were it not for the promises and power of God that are engaged in behalf of the cause which missionaries are labouring to promote, they might well despair of success. But we think that this mighty obstacle is being gradually removed. The

overt departures from the *strict* rules of caste, are now so common and notorious, that most men of common sense and reflection are becoming more and more convinced, that no *true* caste, such as the Shasters enjoy, exists in the present age; and that the whole system, cutting them off as it does from mutual intercourse with other parts of the world, stands directly in the way of their national improvement. Yet, strange as it may seem, those who make all these acknowledgments, are still so much under the influence of caste and the fear of man, that, externally, and in the presence of others, they will cling to it almost with as much pertinacity as ever.

"The power possessed by the Bráhmíns over the multitude, and so assiduously employed to confirm them in caste, and to strengthen their prejudices against Christianity, is very great. This influence is exerted over every Hindú before he is born; it follows him through every period, and in every transaction of life; and it is supposed to have a most direct effect upon his future destinies. In infancy, childhood, youth, manhood, old age; in sickness, health, poverty, or prosperity; in short, from the time the Hindú [is born], until his body is consumed on the funeral pile, and his ashes are committed to the Ganges, and all the funeral rites are performed, the Bráhmín or Gúru has him and his spiritual concerns, under his special direction and control; and from this situation it is impossible for him to escape without becoming an outcast from the community, and an object of hatred and disgust to all his former acquaintances and connections. We rejoice however, to say, that these blind guides have much less sway in the community now than in former times; that in many cases the people respect them in appearance only, not in heart; and that from this bigoted class of the Hindús, apparently so far removed from the reach of the gospel, it has heretofore had its full proportion of success in their conversion to God."

(To be continued.)

Orange Syrup.—Orange syrup is so easily made, and can be used so constantly with advantage, that no housekeeper should be without it. Select ripe and thin-skinned fruit,—squeeze the juice through a sieve; to every pint, add a pound and a half of powdered sugar, boil it slowly, and skim as long as any scum rises; you may then take it off, let it grow cold, and bottle it off. Be sure to secure the corks well. Two tablespoons of this syrup, mixed in melted butter, make an admirable sauce for a plum or batter pudding; and it imparts a fine flavour to custards.—*Inquirer.*

A Yankee ship master, in St. Petersburg, Russia, recently got upon the statue of the Colossal Horse, in the square, and seated himself behind Peter the Great. The fun cost him \$6000, the amount of the fine. When the captain remonstrated with the judge at the largeness of the fine, saying that it was rather an expensive ride, the judge good-naturedly replied, that the captain never before rode so expensive a horse.—*Id.*

Dromedary Driving.—General Yusuf arrived ten days ago at Algiers, from Blidah, in an elegant carriage drawn by two dromedaries. These animals had a few days before made a journey from Midah to Boghar of 280 kilometres—nearly 180 miles English—in 24 hours. The General drove them from Blidah at the rate of about 16 kilometres—about 10 miles—the hour, although they were not well accustomed to driving, and the harness was inconvenient to them. They are very docile. It is believed that in the course of a short time it will be possible so to train dromedaries, as to make them of great utility to the colonists. —*Inquirer.*

In England, customs and excises are levied on more than four hundred articles of daily use and consumption.

THE FRIEND.

ELEVENTH MONTH 27, 1852.

Within the last few weeks has occurred the death of Daniel Webster, in this country, and that of Arthur Wellesley, Duke of Wellington, in England, and not many months have passed away, since the grave closed over the mortal remains of Henry Clay. If to these we add the name of Robert Peel, who died about a year ago, we may safely say, that of all those who have toiled and striven in the political arena of the world, since the advent of the present century, no four could be mentioned, or attained more wide-spread celebrity, than these four statesmen. In the respective nations to whose government and welfare their talents and energies have been devoted, they have each been deservedly conspicuous, leading in their councils, and shaping their policy; while the world has resounded with their fame. The effects produced by the manner in which their extraordinary talents were employed, may be said to have impressed and marked the age in which they have lived, and will most probably continue to exercise an influence for long years to come. Their names will be handed down in history as being men of extraordinary intellectual power, each possessing originality of character, and forcing himself upon public observation and regard, by the peculiar course, which, in the part he took in the great political events of their day, that originality dictated, and that intellectual power enabled him to crown with success. As regards mental force, and far-reaching sagacity, the three civilians were confessedly greatly superior to the "iron duke," as he was called, who reached the zenith of his fame through fields of blood, and scenes of carnage—fitting work for the enemy of all good—but which were enacted under his command, and received his applause.

Of the private life of Peel, but little has been published to the world, and we cannot therefore say much respecting his religious character; but that of our own countrymen, and of Wellington, is so notorious, that we think none

will charge us with want of charity in asserting, they gave but little evidence by their daily walk, of being the self-denying followers of a crucified Saviour. It is not necessary, nor have we the wish to blaze abroad their faults; for where death has closed the career of any, unless some positive good require it, to obtrude their failings upon public notice, is generally indicative of resentment or malignity; but at the same time, it is well for us to guard against being influenced by the popular feeling, (easily awakened at the death of any one who has occupied a commanding position in the world,) which marks the proneness of the multitude to man-worship, and leads them impulsively to bestow upon those who have attained to high stations, the praise that should redound only to virtue.

All situations in life are attended with hopes and fears which unless closely watched and regulated, will betray into evil; but with those whom ambition has successfully stimulated to contend for pre-eminence among the great of the earth, and whom nations have delighted to honour, the difficulty of disentangling the mind from the ambitious hopes and schemes attending such elevation, and of turning the back upon the allurements of the world, must be greatly increased.

It is however, necessary for our individual comfort, and for the peace and progress of society, that government should be maintained and administered, and this must be done through the instrumentality of those who are willing to devote themselves to its duties: it is therefore well when men of truly great endowments are called to take part in it. But while we admit that such are peculiarly exposed to temptation, we must not forget they have no better excuse than others for a departure from the narrow path of rectitude, nor are such departures less sinful in them than in the humblest of those whom they govern. Nay, the obligation on such to act up to the requirements of the Gospel, is, if possible, of more force than on others; for he whose extraordinary reputation has lifted him above the multitude, and drawn upon him the observation of mankind, knows that his conduct will be observed by all, and that his example will be powerful either to recommend and promote virtue, or to screen and encourage vice.

Since death has closed the labours of the four statesmen we have named, all parties in the communities in which they lived, unite in portraying the evidences they gave of the superior talents with which they were endowed, and for the occupancy of which they have now gone to give an account, and they seem to vie with each other in magnifying their achievements, and lauding their career; but it is a striking circumstance, exhibited in each case, whenever alluding to their descent to the grave, how much pains is taken in connection therewith, to publish to the world every act or expression that can be gleaned from amid the busy scenes of their lives, by which it is supposed the individual evinced, at least superior, if not an interest in religion or religious things; thus indirectly acknowledging the superior importance in the hour of death, beyond all the triumphs of intellect and the splendours

of place, of having the mind occupied with that which relates to salvation.

The true Christian knows that these transient tokens of serious thought are of but little worth; but it is an easy matter for those who have known little or nothing of a change of heart themselves, and to confound the praise of virtue with its practice, and to lose sight of how much more easy is it, to show admiration of religion by our talk, than possession of it by our daily walk.

The opinion almost universally expressed in the public papers, conveys the impression, that these renowned statesmen who have so long occupied a large space in the public eye, and who, according to the standard of the world, have long been acknowledged as great men, have of course laid down their heads in peace, and been taken from a full participation in the glories of earth, to be ushered into the joys of eternity. Far be it from us to sit in judgment upon their final condition, or to presume to limit the mercy of the Almighty; but let it not be forgotten, that the wealth or honours of this world avail nothing with Him, and that if salvation has been attained by them, it has been only on the same terms upon which it is offered to the humblest and the meanest, being washed, being sanctified, being justified in the name of the Lord Jesus, and by the Spirit of our God. "Except ye be converted and become as little children, ye can in no wise enter the kingdom of heaven." We fear that much of the panegyric bestowed upon them as being *good* men, may be attributed to a willingness on the part of their eulogists to practice a deception on themselves, if not a wish to lead others into the same delusion, and by striving to create the belief, that such persons, notwithstanding the well-known tenor of their lives, were nevertheless to be classed among the virtuous, persuade themselves and others to indulge a favourable estimate of their own virtues, and to believe that the faults which are too obvious to be concealed from observation, are to be considered as casual and unavoidable lapses, and not as indicative of innate corruption. Thus a standard is set up which falls far below the requisitions of the Gospel, and men strive to appease their wounded feelings by comparing themselves with their fallen fellows.

But the Christian religion, which is plain, practical, and spiritual, is adapted to man in his every condition of life, and demands of all the same unreserved compliance with its unchangeable terms. The axe must be laid to the root of the corrupt tree, the cross be taken up daily, and the inside cleansed by the washing of regeneration, and the renewing of the Holy Ghost. Thus the heart is made pure, and the sanctified soul, perfected forever by the one offering, is prepared to stand in the presence of Infinite Purity.

In contemplating the death of the four great statesmen mentioned, we have thought it well calculated to bring home a lesson of wisdom. If at any time the heart may be betrayed into feelings akin to envy, when contemplating the elevation and power of those on whom the eyes of nations is fixed, very different feelings are awakened when we catch a view of them

on the near approach of death, when wealth has lost its power, when flattery can no longer soothe, and the glories and honours of earth are felt to be a vain thing. Then the glitter that dazzles is gone, and we see the folly and absurdity of wearing out life in the pursuit of that which cannot be carried away with us—which affords no solace, and yields no support amid the pain and conflicts that attend approaching dissolution.

The homage paid by the multitude to those who fill the world's high places, is no evidence of their possessing real dignity or intrinsic worth. The vulgar eye is easily caught, and the vulgar imagination readily charmed with the show and outward accompaniments of exalted rank, without thought as to how that rank may have been attained, or with how little true merit it may be accompanied. But if in the hearts of those who are thus exalted, religion does not take rank before all other objects, if the soul is not actuated by the love of God prompting to a life of righteousness,—all the achievements of intellect, or the triumphs of genius, so far as salvation is concerned, are no better than an idle dream.

True greatness consists in living in conformity with the will of God, and being thereby admitted to fellowship with the Father, and with his Son Jesus Christ, an honour infinitely superior to any the world can bestow. Those who cherish this high aim, and humbly rely on their Almighty Redeemer for wisdom and strength to perform their part in the great scheme of his providence, though they may never be ranked by the world as the benefactors of mankind, nor occupy the conspicuous stations before which the multitude pour out their adulation, yet when the hour of death arrives, if their faith and allegiance continue, they can join with the apostle in saying, "I have fought a good fight, I have kept the faith, I have finished my course, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge shall give me in that day."

NORTH CAROLINA YEARLY MEETING.

From a Friend of this meeting we learn, that the Yearly Meeting of Ministers and Elders convened at Deep River, on Seventh-day, the 6th instant, and on the Second-day following, the Yearly Meeting for discipline met at New Garden.

After the opening minute on Second-day, the certificates of Cordelia Bayes, of Great Britain, and the credentials of several members of different meetings on this continent, were read; and a Committee appointed to draft suitable returning minutes, if way should open.

After the reading of the epistles, a Committee to essay suitable replies was appointed.

The usual Committee on the affairs of the Treasury was made, 1500 copies of the London General Epistle were ordered to be printed. The reports of the Quarterly Meetings on the subject of the use of spirituous liquors were read, and the Clerks requested to furnish a summary thereof to a future sitting. They were also directed to produce on Third-day morning, a summary of the Answers to

the Queries. The representatives were desired to confer together, and propose suitable Friends to serve the meeting this year as Clerk and Assistants.

On Third-day, the representatives proposed Aaron Stalker for Clerk, and Allen W. Tomlinson and Alfred H. Lindley, for Assistants, who were approved and appointed. The Queries and Answers occupied most of this sitting; and the Clerks were directed to produce to a future meeting a minute embracing the exercises which the consideration of its state had introduced the body into. Then adjourned to Fifth-day morning.

Fifth-day.—The Clerks produced the summary of the reports on spirituous liquors. Afterwards the Report of the Trustees of the Boarding School was read and approved. The Report of the Standing Committee appointed some years since, to confer with the trustees, was read and approved, and the Committee released.

The Report of the Conference Committee was read, and they continued.

Sixth-day, 12th.—The Clerk read the minute that had been prepared, on the state of Society, which was approved and adopted.

The minutes of the Meeting for Sufferings were read and united with. The Educational Committee reported, as did that to settle with the Treasurer, and their respective reports were adopted. Returning minutes for Friends in attendance were adopted. Epistles to other Yearly Meetings were read and sanctioned; and the clerks were directed to have them severally forwarded to their address.

INDIANA YEARLY MEETING.

REPORT ON THE CONCERNS OF THE PEOPLE OF COLOUR.

To the Yearly Meeting.—Reports have been received from all the Branches of this Committee, from which it appears, that they have, to some considerable extent, laboured to promote the welfare of the People of Colour within their respective limits. A summary of their proceedings shows: that during the past year, there have been thirty-one schools amongst them, in most instances taught by persons of colour. One of the schools is reported as having been in session most of the year, the others for lengths of time, varying from six to three months each. Six hundred and thirty-two children have attended them, and the branches taught have been, Spelling, Reading, Writing, Arithmetic, and in some of them, English Grammar, Geography, and Natural Philosophy. The Holy Scriptures have been read in most of the schools, and the general demeanor of the children, and their progress in learning, has been satisfactory. It is also reported, that eighty-two coloured children have been attending Friends' schools.

The amount paid by the Branches for Educational purposes, is about two hundred dollars, besides some Books. They have also paid near one hundred dollars for the relief of the indigent and afflicted.

There has been nine First-day Schools for scriptural instruction noticed in the Reports, in most of which Friends have rendered some

assistance. One of them is reported to have been in operation the greater part of the year, and regularly attended by about one hundred pupils, some of them adults.

One of the Branches states, that the Library referred to by them last year, is in successful operation; and that it is, for the most part, managed by the coloured people themselves. Another Branch states, that there has been a Library procured amongst the coloured people under their care, of fifty-four volumes and some Tracts.

Although there are obstacles in the way of the progress of the elevation of this people, and the sympathizing heart is brought into deep sorrow in contemplating their situation, and the many disabilities under which they labour, yet we would earnestly encourage Friends to embrace every right opening for their advancement, religiously, morally, and socially; and that they continue to plead for the liberation of those yet in bondage, as way may open.

Signed on behalf of the Committee,

GEORGE EVANS, Clerk.

WEST-TOWN SCHOOL.

The general Committee to Superintend the Boarding School at West-town, will meet *there*, on Fourth-day, the 8th of next month, at 10 o'clock, A. M.;—the Committee on Instruction, on the preceding evening, at 7½ o'clock; and the Visiting Committee, on Seventh-day afternoon, the 4th of the month.

THOMAS KIMBER, Clerk.

Philada., Eleventh mo. 27th, 1852.

RECEIPTS.

Received from M. D. House, \$2, vol. 26, A. W. House, \$4, vols. 25 and 26, S. T. House, \$2, vol. 26, and S. Baily, \$1, vols. 25 and 26; by John F. Hull, agent, Stand, N. Y., \$10, viz. for A. M. Underhill, Thos. Bedell, L. Bedell, W. P. Bedell, \$2 each, vol. 26, and G. Robinson, \$2, vol. 25; by G. Michener, agent, O., for P. W. Leake, \$2, vol. 25.

DIED, on the 2nd inst., HENRIETTA HOSKINS, in the 63d year of her age, a member of Philadelphia Monthly Meeting.

—, at his residence, near Salem, Columbiana county, Ohio, on the 10th inst., CHARLES STRATTON, in the 62d year of his age.—He was one of the early settlers in the part of the country where he resided, and had to endure many of the privations and labours incident to a home in a new country. He was of a retiring disposition, with a contented and cheerful habit of mind, punctually performing his duties as a neighbour, and as a member of the church. During his sickness he suffered much pain, which he bore with great patience and cheerful resignation, rendering it pleasant to administer to his wants. He was prepared for death; and his children and friends who they feel the loss they have sustained by his removal, do not sorrow as those without hope.

—, on the 14th inst., in the 51st year of her age, JULIANA J., wife of WATSON JENKS; a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

—, on the 19th inst., in the 76th year of her age, SARAH B., wife of Israel Cope, a member of the Monthly Meeting of Friends of Philadelphia.

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For "The Friend."

"To Walk Humbly with thy God."

It is interesting to observe in the lives of religious persons, the influence of the conscientious concern of those by whom they had been brought up, in guarding them against the evils to which they were exposed, and instructing them in things pertaining to salvation. Lucy Chopping, whose maiden name was Wait, was born in Worcestershire, England, in the early part of the seventeenth century. She was soberly and religiously educated by her grandmother, who lived to a great age, being in her one hundred and fourteenth year when she died, and who often related to her the hard sufferings many of the family had gone through, in Queen Mary's reign, on account of their religious profession.

The godly care of this aged grand parent, reminds us of the observations of the apostle Paul, in reference to the circumstances under which Timothy had his education: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also;" and he further alludes to the advantages of having such parents; "from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." We may readily believe that the venerable guardian of L. Chopping, who dwelt upon the relentless persecution of her near connections, on account of their religion, knew the value of true faith and its fruits, and was thereby constrained to labour for the preservation of her grandchild. After her death, Lucy was left in charge of an uncle, who was a Puritan, who also showed a tender care over her, in giving her suitable counsel, and advising her to shun idle company, and never to learn to dance, nor to wear lace or ribbons on her clothes, so that she acknowledged it was good for her she had been warned against those practices. He encouraged her to attend places of worship where the best men preached.

During the civil war she went to London,

and there resided for a time in a religious family. They wanted her to learn to sing psalms, most probably from the belief it was her duty, and would contribute to her growth in Grace, but she was not easy to comply with their wishes, and she returned to Worcestershire. About this period many embarked for New England, and thinking that all who went there to enjoy the liberty of their consciences, were good people, and that it must be pleasant living in a land where the inhabitants were all of this description, she also inclined to go thither. But in communicating her thoughts to Vavasor Povel, an eminent preacher among the Puritans, he told her that the Word was nigh in her heart and mouth, that she might hear it and obey it, and consequently need not go beyond the seas on that account. This was wise counsel, and it appeared afterwards that there was a providential hand in deterring her from pursuing her inclination. She took his advice in not leaving her native country, but still earnestly sought to hear those preachers who were accounted gifted men, which was then very common with serious inquiring persons. Among this character was Humphrey Smith, who was esteemed as having an excellent gift, and did not think it lawful to receive money for preaching. She went to his meetings; but on one occasion he sat a long time in silence; at which the congregation wondering, he stood up and told them, that he had formerly spoken what was opened to him, "but now," said he "my mouth is stopped, and I believe, whenever it may please the Lord to open it again, it will be more to his glory than ever it hath been." This made her very desirous to know where he went; but it was evident he was preparing for a more clear disclosure to his mind of the nature of true gospel ministry and worship, and that the time was at hand when she was to have her trust withdrawn from instrumental means.

Soon after this it pleased the Lord to send one of his servants called a Quaker, by whom H. Smith was more fully convinced of the Truth, as also was Lucy herself. In a little time the Lord qualified and sent him forth in the work of the ministry; and travelling in that service into the west of England, he with many others were imprisoned there. During the persecution of Friends, Lucy Chopping found it her concern to visit them in prison, and accordingly she went from jail to jail, doing for them such service in mending and making their clothes, as they needed; and many parents being shut up far from their homes, she would also go and visit their families and children. The short account we have of this useful Friend, shows that when persons are faithful to the measure of light and grace

bestowed upon them, the Lord will find a service for them in his household, and make them honourable among men. She spent many years in this line of service, which was very acceptable to those who could not obtain liberty to visit their families themselves. Great was her labour of love, in that she did it freely, although she travelled on foot; besides which she frequently attended the Yearly Meeting when it was established.

At the request of her friend H. Smith, she accompanied his son into Essex, where he was bound an apprentice, and she frequently visited him there.

She was married to John Chopping, of Stebbing, probably after reaching the meridian of life, with whom she lived but two years, and survived him about twenty-eight years. Through obedience and faithfulness to her Lord and Master, she grew in the Truth, and was a mother in Israel, of a good understanding, a visitor of those who were afflicted in body or mind, to whom she often administered a word of comfort or advice. Young convinced Friends, she exhorted earnestly to be faithful; and when any grew careless, her tender solicitude for their recovery led her to labour with them, and often to so good effect, as to reach the witness of Truth in their hearts. About two weeks before her death, she walked six miles to a meeting, in order to visit a woman, who being overcome with the cares of the world, neglected meetings; whom she warned of her danger, and who became more careful afterwards in performing her duty.

The next day she was taken ill, and expressed herself thus: "I cannot say that what I feared is come upon me; but that which I have long desired; for I am very ill, and do think it will be my end. But it will be well with me; I shall go to my mansion which is prepared for me, and all the faithful followers of the Lamb; and I have nothing to do but to die. The Lord has been with me even as with Jacob, and [when] I knew it not; and blessed be his name, he has been with me and made known the way of life and salvation to me, and preserved me through many hard exercises, and deep afflictions, and sorrowful travails in spirit. He has been with me through my pilgrimage, and kept me safe through many long journeys, in which I have walked many hundred miles, to serve my friends in the Truth, and for the Truth's sake, and mostly alone; and the Lord has preserved me, so that none were suffered to do me any harm; for which I have often been humbly thankful; and now I feel peace, and shall in a little time rest with Him in everlasting joy and peace." At another time she said, "It is good to have nothing to do but to die, for I now feel it hard to bear the pain and sickness

of this body." She often expressed her concern for the churches, that good order might be kept up; and for the poor, for whom she always had a great care.

A woman in high station visiting her, she advised her to prepare for such a time; telling her she had peace, and that was of more worth than all the pleasures of the world, and advised her to mind the gift or manifestation of the Spirit in her, which would lead her also into the way of life and peace. The woman, filled with admiration, said she never heard the like—that any person could have such a satisfaction and victory over death; for that there was no terror nor fear of death in her. To whom Lucy Chopping answered, "Perfect love casteth out fear. I have loved the Lord with all my heart, and served him with all my strength, and I have peace; the Lord is with me, and it will be a glorious change." Again, "The Lord has been with me in many hard afflictions, and given me hope, which hath been as an anchor to my soul; he hath, I can say with David, plucked my feet out of the miry clay, and set them upon a rock, and I shall not be moved."

Growing weak, and having many sick fainting fits the day before she died, her niece offered her something to take; she answered, "I want nothing; the Lord is with me, and his Spirit comforts me. I have bread to eat, which the world knows nothing of; and the wine of his kingdom refreshes me, and I desire no more of this. Do not endeavour to keep me here, for to die will be my gain; and though my body grows weak, my inward man grows strong." Speaking to her niece to whom she gave suitable advice, she added, "The Lord is with me, and I have an earnest of that, which I shall in a little time, launch into the full enjoyment of." She departed this life, being sensible to the last, the 6th of the Sixth month, 1705, and was buried in Friends' burying-ground in Stebbing.

"And I heard a voice from heaven saying unto me, 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."—Rev. xiv. 13.

Selected.

MY FIRST LIE.

I shall never forget my first lie, although it happened when I was a very little girl. My younger sister had a farthing, with which she wished to buy a fig, and being too ill to go down to the shop herself, she engaged me to go. Accordingly I went. As I was returning with the fig nicely done up in a small paper, suddenly the thought occurred to me, that I should like to look at the fig. So I very carefully opened the paper, when the fig looked so very tempting, I thought I could not help tasting it a little at one end. I had scarcely despatched that bit, before I ate it all, and without much more thought I went up the whole fig! Then, when the fig was all gone, and I had nothing to do but to think, I began to feel very uncomfortable—I stood disgraced before myself. I thought of run-

ning away off somewhere, I did not know exactly where, but from whence I should never come back. It was long before I reached home, and I went as quickly as I could, and told my sister that I had lost the farthing. I remember she cried sadly, but I went directly into the garden, and tried to think of something else, but in vain; my own guilt stared me steadily in the face, and I was wretched.

Although it wanted but a few minutes to our dinner hour, yet it seemed very long to me. I was anxious some event might intervene between me and the lie I had told. I wandered about the garden with a very heavy spirit. I thought I would give worlds if it had not happened. When the dinner hour came, I was seated in my high chair at my father's side, when my sister made her appearance, crying and looking very much grieved. My father immediately inquired what the matter was. Then my mother stated the story, the conclusion of which was, that I had "lost the farthing." I can never forget the look of kind, perfectly unsuspecting confidence with which my father turned to me, and with his large blue eyes full in my face, said, "Whereabouts did you lose the farthing? perhaps we can find it again." Not for a single instant could I brave that tone and that look, but bursting into tears I screamed out, "Oh, I did not lose the farthing; I ate up the fig." A silence as of the grave ensued. No one spoke. In an instant I seemed to be separated at an immense distance from all the rest of the family. A great gulf yawned between us. A sense of loneliness and desolation came over me, the impression of which I presume will go with me forever. I left the table, and all that afternoon, the next day, and during the week, my feelings were melancholy in the extreme. But as time wore away, and my father and mother, brothers and sisters, received me back to their love and favour, my spirits recovered their wonted tone. The whole event left an indelible impression on my mind and heart. It convinced me that the way of the transgressor is hard.

From The Annual of Scientific Discovery.
Progress of Science in 1851.

(Continued from page 83.)

SUBMARINE TELEGRAPH BETWEEN ENGLAND AND FRANCE.

The project of constructing a submarine telegraph between England and France, across the Strait of Dover, unsuccessfully attempted in 1850, has been again undertaken during the past year; and, aided by experience, has been fully accomplished. The line or cable at present in use is much more substantial than that formerly employed; and was constructed in the following manner—Four copper wires, known as the 16 wire gauge, each encased in a covering of gutta percha, of a quarter of an inch in diameter, constituted the first layer. These several lines are twisted and plaited about each other, in spiral convolutions, in the manner of an ordinary cable or rope. The next superincumbent coil to this consisted of hempen yarn, previously saturated in a reservoir of prepared pitch and tal-

low, and, in its turn, is tightly twisted and compressed, impermeably and by steam-power, over the gutta percha, with its enclosed copper wires. This is overlaid again with a series of hempen yarns, five or six in number, and about an inch in diameter, saturated in the pitch and tallow, with a view of what the workmen call "worming" the gutta percha. The gutta percha thus protects the wire, and the hempen yarn in addition acts as a cementitious material to the gutta percha, which, ultimately, has thrown over it a coat of galvanized wire. This completes the first process, and the manufacture of the rope in the spiral form is for the purpose of giving flexibility. The second process consists in hauling off the cable, so far completed, and passing it on to another wire rope machine, where the cord is completely covered over with ten galvanized iron wires, each wire being about the thickness of a lead pencil, and known as "No. 1 galvanized wire gauge." This galvanized iron sheathing is to protect and preserve the interior layers from the action of the sea, and the weight is considered to be sufficient to sink the cable *ex necessitate gravitatis*. The appearance of the cable, thus completely encased in a shining coat of galvanized iron, and divested of tar and dirt, is quite lustrous and silvery. The entire weight of the cable thus completed was about 200 tons. The actual submersion of the great cable took place on the 25th of October. The huge coils were arranged on board her majesty's ship *Blazer*, towed by the steamship *Fearless*. One end of the cable being secured to the beach, on the South Foreland coast, the *Fearless* then steamed ahead—having made fast her towing tackle to the hull of the *Blazer*—at the rate of two miles an hour out to sea, the men on board the latter vessel paying out continuously the cable over her stern, from whence, by the action of its own weight, it sank into the submarine sand and valley. The track between South Foreland and Sandgate—the corresponding point on the French coast, and which was selected as presenting, from soundings and surveys, the fewest obstacles and probable disturbances—was marked out by pilot buoys as the best site for the submerging of the wire that could be adopted by those having the best knowledge of naval and marine dynamics. The depth of the sea line at starting point was from 20 to 30 feet, and its maximum depth 180 feet, or 30 fathoms. At intervals during the progress, fuses were fired, and messages sent along the wires, in order to test the perfectness of the connection and insulation. The distance from coast to coast was 21 miles, and the length of wire provided for, 24 miles; yet, notwithstanding the surplus wire, the line was found, on nearing the French coast, to be wanting in length for a distance of more than a mile. This mishap of the cable running short arose from the fact that, while the *Blazer* was being towed by the *Fearless* at only two miles an hour, the cable, at certain intervals, was run out at the rate of four and five miles an hour, which necessarily caused it, from want of regularity in the delivery motion, to take the sea bottom in a series of loops or "kinks;" thus accounting

for each mile of cable not covering its allotted mile of sea. The vessels were, therefore, compelled to remain anchored at the end of the submerged wire until the deficit could be manufactured and forwarded. This was, however, soon effected, and the connection between the two coasts rendered firm and complete. The connections with the inland telegraphs of England and France were soon afterwards made; and the line is now in practical working order, messages having been transmitted and returned from London to Paris in less than three minutes.

The whole cost of the cable was about £15,000, and it is confidently hoped that it will remain permanent and unaffacted by the agitation of the sea. A patent to obviate that difficulty has been secured in England, by Mr. Dick, of Ayr. His process is to enclose the wire, previously encased in gutta serena, in a cast-iron envelope. This envelope is made of perforated balls and perforated cylinders, threaded on the cable in succession; first a ball, next a cylinder, another ball, another cylinder, and so on. Of course, the ends of these cylinders are so formed as to fit the balls exactly, and the structure is a succession of knee-joints, or rather a shark's back-bone. This arrangement claims to produce an effective protection of the rope, with flexibility and cheapness.

The success of the telegraph between England and France has, to some extent, revived the project of a trans-atlantic one between Europe and the United States. The London Morning Post, in discussing the subject, says that the only difficulty of the undertaking is to provide the requisite funds. Making an estimate for a wire rope, one inch in diameter, covered as usual, the cost would be £50 per mile, and the nearest points of Europe and America being 2,000 miles apart, the whole expense would not exceed \$2,500,000. The importance of such a work is not to be estimated by thousands of millions.

(To be continued.)

Far "The Friend."

JOHN KITTO,

OR THE MAN WHO LOST ONE OF HIS SENSES.

(Continued from page 84.)

John Kitto furnishes a few illustrations of the difficulties and dangers attending deafness. He says, "I once went up St. Paul's, so high as the gallery at the top of the dome. As I was then accompanied by a friend, the adventure was accomplished without much inconvenience, and I was so much interested in the view over the great city from the high point which had been reached, that I ventured to promise myself many more such excursions from which air, exercise, and eye pleasure might at once be realized. One attempt of the kind by myself was quite sufficient for me. Those who have ascended to that mysterious height, know that it is accomplished in utter darkness, with sundry flights of wooden steps or stairs, with numerous turnings, and protected at the sides only by a hand-rail. Over what depths these stairs are laid I know not; but the impression to one who could not

hear, and where the darkness prevented from seeing, was, that they hang in the air over some faithless vacuum, so that if one took a false step, or slipped over the stairs, down he would go—down, down, down to the very crypts of the cathedral. The only correction of this impression which would be gained was near the top and bottom of the ascent, where a faint glimmering of light disclosed certain mighty beams crossing the abyss in various directions, suggesting the pleasant alternative, that one's brains might be knocked out a good while before reaching the bottom. As I went up and descended this apt symbol of 'Ambition's ladder,' many persons passed me from above, and from below, of whose approach I had no intimation by voice or footsteps. These were my real or imagined dangers; for while on the one hand, it was only by feeling along the hand-rail that I could direct my own course, during the devious turnings of the stairs; on the other, I was in the utmost trepidation lest in my ascent I should be trodden down and hurried over by parties hurrying down from above, and of whose approach I could not know till they were close upon me; or lest that in my own descent I should myself deal out the same doom upon those who were toiling their upward course." "In fact, I actually came breast to breast with several persons who would certainly have been toppled over by the concussion, if I had descended with any of the impetus with which many others came down." "This to me seemed a greater danger—at least it affected me more strongly than any, and they are not few—that I ever incurred in all my adventures by flood or field: and when I landed safely at the bottom, I vowed never again to tempt so great danger for so inadequate a recompense. My old experience in falling, may have had some effect in producing this trepidation: for that experience was certainly not calculated to recommend this kind of operation to me; although if there seemed any chance that my hearing might be knocked in again by such another concussion as that which knocked it out, it might appear worth my while to try it once more."

One instance he narrates of walking after night from a railroad station to his residence, something over a mile. There were no side-walks nor lights, and much nervous fear he experienced lest one of the carriages should be driven over him. The night was too dark for the driver to see him, and he had no hearing to give notice when danger was approaching.

A dangerous adventure in Asia he thus describes: "I was staying at the village of Orta Khoi on the Bosphorus, about six miles above Constantinople, of which it is one of the suburbs, and was in the frequent habit of going down to the city and returning by water. One morning on which I had determined to go, it threatened to rain; but I took my umbrella and departed. On arriving at the beach, it appeared that all the boats were gone, and there was no alternative but to abandon my intention, or to proceed on foot along a road which manifestly led in the right direction at the back of the buildings and yards which

line the Bosphorus. I had not proceeded far before it began to rain, and I put up my umbrella and trudged on, followed at some distance behind, by an old Turk in the same predicament with myself; for, it should be observed, that at and about Constantinople, the people are so much in the habit of relying upon water conveyance, that there is less use of horses than in any Eastern town with which I am acquainted. Nothing occurred till I arrived at the back of the handsome country palace of Dolma Bakche, the front of which had often engaged my attention in passing up and down by water. Here the sentinel at the gate motioned to me in a very peculiar manner, which I could not comprehend. He had probably called previously, and in vain. Finding that I heeded him not, he was hastening towards me in a very violent manner, with his fixed bayonet pointed direct at my body, when the good-natured Turk behind me, who had by this time come up, assailed me very unceremoniously from behind, by pulling down my umbrella. After some words to the sentinel, I was suffered to pass on under his protection, till we had passed the precincts of the imperial residence, where he put up his own umbrella, and motioned me to do the same. By this act, and by the signs which he had used in explanation of this strange affair, I clearly understood that it was all on account of the umbrella. This article, so useful and common in rainy climates, is an ensign of royalty in the East; and although the use of it for common purposes has crept in at Constantinople, the sovereign is supposed to be ignorant of the fact, and it may not on any account be displayed in his presence, or in passing any of the royal residences.

"That day I was detained in Pera longer than I expected; and darkness had set in by the time the wherry on which I returned reached Orta Khoi. After I had paid the fare, and was walking up the beach, the boatman followed and endeavoured to impress something upon me, with much emphasis of manner, but without disrespect. My impression was that they wanted to exact more than their fare; and as I knew that I had given the right sum, I, with John Bullish hated at imposition, buckled up my mind against giving one para more. Presently the contest between us brought over some Nizam soldiers from the guard-house, who took the same side with the boatman; for when I attempted to make my way on, they refused to allow me to proceed. Here I was in a regular dilemma, and was beginning to suspect that there was something more than the fare in question; when a Turk, of apparently high authority, came up, and after a few words had been exchanged between him and the soldiers, I was suffered to proceed.

"As I went on, up the principal street of the village, I was greatly started to perceive a heavy earthen vessel, which had fallen with great force from above, dashed in pieces on the pavement at my feet. Presently, such vessels descended, thick as hail, as I passed along, and were broken to shreds on every side of me. It is a marvel how I escaped having my brains knocked out; but I got off

Herschel, Rosse, and the Telescope.

with only a smart blow between the shoulders. A rain of cats and dogs, is a thing of which we have some knowledge; but a rain of potter's vessels was very much beyond my limits of European experience. On reaching the hospitable roof which was my shelter, I learned that this was the night which the Armenians, by whom the place was chiefly inhabited, devoted to the expurgation of their houses from evil spirits, which act they accompanied or testified by throwing earthen vessels out of their windows, with certain cries which served as warnings to the passengers; but that the streets were notwithstanding still so dangerous that scarcely any one ventured out while the operation was in progress. From not hearing these cries my danger was of course twofold, and my escape seemed something more than remarkable; and I must confess that I was of the same opinion, when the next morning disclosed the vast quantities of broken pottery with which the streets were strewn.

"It seems probable that the adventure on the beach had originated in the kind wish of the boatman and soldiers to prevent me from exposing myself to this danger. But there was also a regulation preventing any one from being in the streets at night without a lantern; and the intention may possibly have been to enforce this observance, especially as a lantern would this night have been a safeguard to me, by apprising the pot-breakers of my presence in the street. The adventures of this one day will serve for a specimen of numberless incidents, showing the sort of difficulties which a deaf man has to contend with in distant travel."

(Conclusion next week.)

For "The Friend."

Having felt an anxious concern for some years, and the concern increasing of late with unusual weight upon my mind, I venture to lay it before Friends. The writer was brought up in England, amongst the Episcopalians, but by attention to the Light of Christ, felt it his duty to dissent, and united for several years with the Congregationalists, from whom also he felt it his duty to withdraw; and by the insinuating of Divine light, was brought to adopt the principles of Friends, at about the time of the rise of what was afterwards termed Beaconism. After perusing the journals and writings of the early Friends, for whom I felt a kindred affection, I was much grieved by the preaching and writing of many amongst Friends who were evidently going back to that which the Lord in mercy had raised me from, and the declension gaining ground, after much conflict I felt to desire a "lodging place in the wilderness." And whilst here I have had to mourn as the "darkness covers the earth, and gross darkness the minds of the people;" and a fear attends my mind from day to day, that judgment alone will bring back a backsliding people; yea, I fear the calamities and woes denounced by the early Friends, are nigh, very nigh at hand; for the Lord by the mouth of his holy prophet of old hath said, that he would bring forth judgment unto righteousness; and again, Isaiah saith, "Lord, when

thy hand is lifted up they will not see, yet they shall see," &c. The departure is in heart, and when the heart is not right with the Lord, then they "err in vision, and stumble in judgment;" then they refuse the waters of Shiloah that run softly, and prefer the muddy waters of Babylon. The doctrine of imputative righteousness—justification without sanctification by the outward blood, in an outward belief—theories—ordinances—the many languages of Habel, for the one pure language of Canaan. This too frequently is the result of an heart "exercised with covetous practices;" and being led thereby into a way of living the pure Truth leads not into, "buying, selling, and getting gain," quite away from innocence, and simplicity; an endeavour to avoid the cross of Christ. Alas! that men should refuse the washing of the water of life; there is nothing short of a full surrender of the whole heart, a being baptized in the fiery furnace of Jerusalem, that will avail us and bring us as chaste virgins without guile to stand before the throne of the Lamb.

Alas! this dominant spirit that has got up in the church, even to refuse that the Truth should be testified—yea, the Truth against error—not knowing that the real body must be subject to Christ, the alone Head and the Truth.

The eminent Robert Barclay in his "Anarchy of the Ranters," declares, that there is no authority by virtue of office or place, man, men, or meeting as such; all authority is from Christ, who is the emphatic Truth. And as the apostle, the great apostle of the Gentiles, could "do nothing against the Truth, but for the Truth," so it must be to the end, with all who walk in the same Spirit.

But oh! my dear brethren and sisters, who love the Truth, and hate every false way, my heart's desire for you and for myself is, that we may mind the anointing, and move only as Truth opens the way. May all be tender of the life in all, and not follow the crooked, subtle ways of the serpent; and that we be not ignorant of his devices; but may we be strong in the Lord, and in the power of his might. May we ever remember who said, "Judgment is mine, I will repay saith the Lord;" and that he will execute his vengeance upon the treacherous dealers; and that above and beyond their expectation, He will pluck out from them and preserve a holy seed, and Truth shall be in dominion.

As there is but one Head, so there is but one body; one is your Master ever Christ, and all ye are brethren. Let us ever remember how our Lord rebuked his disciples, when they sought who should be greatest, viz.:—"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you; but whosoever will be great among you, let him be your minister, and whosoever will be chief among you let him be your servant," even to the washing of the saints' feet.

In love intended,

S. C.

Niagara District, Canada West,
Tenth month 30th, 1832.

Without underrating any other branch of science, it may safely be affirmed that astronomy opens up to the human mind one of the richest and sublimest fields of contemplation. We are no longer confined within the narrow limits of our own system, with its sun and his attendant plants. The telescope has carried us far into the depths of space, and revealed to us thousands of stars kindling into suns, and these suns giving light and motion, and beauty as to many systems, and these systems stretching out into mighty firmaments, and these firmaments rising like so many encircling heavens, revolving the one above the other, till we are lost in the magnitude and the glory of the scene. Our views are contracted. Our knowledge is imperfect. If Newton—whose almost superhuman genius elevates our common humanity—felt himself constrained to say, in the very fire and flash of his immortal discovery, "I am but as a child standing on the shore of the vast undiscovered ocean, and playing with a little pebble which the waters have washed to my feet;" and if Laplace—who knew more than his peers, of the celestial mechanism—could assert in the very article of death, and with all the future bursting upon his view, "That which we know, is little; that which we know not, is immense;" we may fairly conclude that all which is now known, is scarcely to be named with that which remains to be revealed.

This sublime science owes much to Herschel. We might speak of the labours of his predecessors from Copernicus down to Ferguson, or we might allude to his cotemporaries and his successors; but we prefer to make him the centre of the entire group, and look at the past and the present in the light of his great discoveries. Just as Ferguson was sinking beneath the infirmities of age, Herschel began to challenge the attention of the men of science. Like Ferguson, he rose from the humbler walks of life. He was born at Hanover, on the 15th day of November, 1738. His father, who was a poor musician, placed him in the band of the Hanoverian regiment of guards, a detachment of which, both parent and child accompanied to England about 1758. After the lapse of a few months, the father returned to Hanover, and young Herschel was left to push his fortune in England. After struggling with manifold difficulties, he was taken up by the Earl of Darlington, who sent him to Durham to superintend and instruct a military band in a company of militia which his lordship was then raising. He then became a teacher of music; was employed as a church-organist, first at Halifax, and then at Bath, and was in great demand for musical performances. Great as were his taste and attainments in music, from a child he had manifested his love of intellectual pursuits; and while engaged in earning an honest and an honourable livelihood, he devoted every leisure hour to the study of languages, mathematics, and the various branches of physical science; and though he was approaching the age of forty, he did not consider himself

too old to commence a pursuit, in the prosecution of which he won for his name a scientific renown as distinguished as that acquired by any of the illustrious men who had gone before him. He rapidly rose in the world of letters, became the object of princely favour, was pensioned by the king and knighted by the regent, and lived long enough to see his fame established throughout the civilized world.

Some contemporary discoveries in astronomy fixed his mind on that one department of inquiry. Being anxious to observe these celestial phenomena, he borrowed a two-foot Gregorian telescope; and such was the pleasure and delight which this instrument afforded him, that he immediately ordered one of larger dimensions from London. To his deep regret, he found that the price of such an instrument far exceeded his calculation and his means; and, therefore, he resolved to construct one for himself. This, after frequent experiments and failures, he accomplished; and truly marvellous were its achievements. In his hands, the telescope wrought more than magic. Its wonder-working power resolves itself into a simple fact. It is well known that the power of vision is in proportion to the degree of light which falls on the retina, as emitted from any bright or luminous body. The larger the pupil of the eye, the greater the number of rays which it can receive; and in proportion to these rays, is its capacity to discern objects which otherwise must continue in the deep profundity of space, unseen and unknown. Such an enlargement of the pupil of the eye virtually takes place when a lens is employed. In the lens, all the lines of light are made to converge into a single point, and that point sufficiently minute to enter the eye. The eye thus receives as much light as if the pupil had been enlarged to the dimensions of the lens, and consequently its power of vision is in the same proportion increased. The diameter of the lens is, in fact, the size and capacity of the eye. An object-glass of some fifteen inches diameter, is found at Munich; but large refractors are very rare. Happily, a concave mirror of polished metal answers the same purpose, by the power of reflection. These reflecting mirrors, which admit of almost any dimensions, were employed with singular effect by Herschel. After intense application and labour, he succeeded in constructing one of four feet diameter. Had this mirror continued to be used, the results would have been beyond all calculation. But the light which it collected, and the lustre with which it invested the nearer bodies, were so dazzling and overpowering as to injure the vision of the great philosopher, and force him to withdraw his eye from the field of burning splendour. He worked with instruments of inferior power. His telescopes were of various lengths, and their adjusting power ranged from the lower point of two up to the greatly increased point of twenty-eight. With his ten-feet telescope, he could command a penetrating power which brought into his view stars nearly thirty times farther off than could be seen by the naked eye.

Taking the milky way for the field of his

observations, he soon discovered by his more powerful instrument, that this encircling belt consisted entirely of stars, scattered by millions like glittering dust on the black ground of the general heavens. Here "the infinitely distant crowds of stars are collected in such masses, that their light flows together into a whitish cloud, and no longer permits us to isolate one star from another. Beyond this, Herschel and the most recent astronomers imagined that the spots of clouds which appear like oval flakes in the sky, are other entirely distinct and independent systems, which float at such an immeasurable distance from us, that the light has to wander millions of years in reaching to us." In fact, what we term the firmament is but a single cluster of stars. Such clusters are scattered with immense profusion through the field of space, and are of the most gorgeous and brilliant appearance. Take the cluster which is found in the constellation Hercules, and no force or compass of words can express its magnificence. Perhaps no one ever saw it for the first time through a telescope without being filled with rapture, and uttering a shout of wonder. Yet this is but one out of myriads. The number of such masses is infinite. Nor are they confined to any one portion of the heavens. In both hemispheres, what were hitherto regarded as mere specks, making their mysterious appearance in the great pathway across the heavens, now come out as so many firmaments or systems of firmaments, glorious as our own, each divided from the other by unmeasured intervals of space, yet all bound together by laws and relationships fixed and immutable.

[Remainder next week.]

For "The Friend."

SAMUEL HEATON.

(Continued from page 85.)

Samuel Heaton in his exercise of spirit in looking forward to a situation for himself, had felt constrained to pray that the Lord would provide such a place for him, as should be best for his eternal welfare. Soon after this, an aunt who was a shopkeeper in Wexford, came on a visit to his father's house, and whilst there offered to take Samuel as an apprentice. The youth gladly accepted the offer, which he believed to be for his best interest. He says of this step: "Oh! how doth my soul bow before the Lord in thankfulness, for his watchful care over me in providing such a situation! As I have been led to contemplate the extendings of his Divine love to me, day after day during my life, and my own unworthiness to receive the least of all his mercies, I have cried out in the secret of my soul, 'Lord! what shall I render unto thee for all thy gifts?' or, in the language of the psalmist, 'What is man, that thou art mindful of him; or the son of man, that thou regardest him?'

"When I went to my aunt's, there were no young men in her establishment, and but few females; so that I was not exposed to the temptations which those are who have the company of young men; for oh! how many tender youths have been ruined both here and hereafter, by associating with those of a light

and profligate character! I have been led to consider it a great mercy, having been placed in such a situation, where I was not exposed to temptations of this sort; for I had little company, except females and religious Friends; so that, though I had my daily trials to encounter,—from which I believe, none are exempt,—yet I was not exposed to the temptations which are most apt to draw away the young from the path of 'Truth, into the follies and vanities of a wicked world, and is as deadly poison poured into their bosoms, out of which, alas! it seems almost impossible to extract it."

"I never contracted any acquaintance with young men in the town, knowing that company is excessively pernicious; for what union can there be between 'light and darkness,' or between 'Christ and Belief?' Keep to thyself, O thou tender mind! Make no acquaintance with those called town fashionables, such as are generally to be met with: avoid them as thou wouldst the roaring lion, though they may be called by smooth names, such as gay, civil, or decent young men. These are fair names, generally used, by such as themselves, as a covering for their own badness, or because they are under some obligation to them. Though it might be supposed that I judge hardly of my neighbours, yet I know from experience, that the less young Friends mix with such as I have mentioned, the less they will be in danger of losing their chief good: for such, in general, are found to make a mock of true religion, either by their words or actions; and by these, too often the great name of God is profaned. Fly, therefore, thou who hast any regard to the well-being of thy immortal soul! the company of such as these, as thou wouldst from the raging pestilence, or the devouring flame; for what can be more pernicious than bad company?"

"When I was about two years and a half in Wexford, a Friend coming from America settled there, with whom in a short time I contracted an acquaintance of that sort, which I hope, was of benefit to us both, but especially to me; who, as I was young, required such help as he from time to time gave me, both by example and precept. I think I may in truth say, he was to me a nursing father. Oh! how much does such a friend strengthen the young in years and experience! I am led to look upon some of the elders and overseers as a hedge around the youth of our Society: may the Lord increase the number of such! is the earnest prayer of my soul. Amen.

"I contracted delicate almost all the time I was in Wexford; but in the beginning of my fifth year there, my illness increasing, the doctor advised me to try my native air, which I accordingly did. In this I was not without my fears, lest I should be moving from a situation which I always considered as provided for me by the Lord." "However, as I looked to the Lord, he was pleased to grant me peace of mind in leaving it, which I esteemed a great favour. Yet, had I been told I should never return, I think I could hardly have left it, being sorry to leave Friends from whom I had received such kindness, and to whom I felt united as unto brethren and sisters in that love which thinketh no evil. I

was pleased that many testified their regret at parting with me, having always found it conducive to my happiness to preserve the esteem and respect of sober Friends, especially those farther advanced in age and experience than myself."

The humble-hearted Christian knowing that he is never safe, except in that place and station which his heavenly Father wills him to occupy, will always pass through close exercise of mind, in the prospect of any change of residence or occupation. Yet if closely watchful, he will find in the midst of inward conflict, a sufficient evidence of Divine direction to warrant him in accepting or refusing the offered change. Such was it with Samuel Heaton. He returned to his father's house, where under the Divine blessing, his native air, and relaxation from business, had a beneficial effect upon his health. In the following Sixth month, being at the Quarterly Meeting at Moyallen, a female minister of the Gospel of Jesus Christ was led in a remarkable manner to speak to his state. From her communication she derived encouragement and strength to hold on his tribulated, cross-bearing way, to the kingdom of heaven. In her communication she said, he had not despised the day of small things. In commenting on this, Samuel makes these remarks: "Oh! then, thou art young and beginning thy pilgrimage I despise not the day of small things; for if thou art faithful therein, I believe the Lord will preserve thee in those things which are greater. If our lives are to be made up of small things, let us remember for our encouragement what the dear Master hath said, 'He that is faithful in that which is least, is faithful also in much.'"

The Friend was also led in a prophetic manner to declare, that he would have one day openly to declare the Lord's praise in the congregation of his people. A concern on this head had for many years rested on Samuel's mind; yet he says he had never to the best of his remembrance, mentioned the subject save to one person. So he could not attribute her words to any outward information. He says, "At what time I should be called to the work, it was not given me to know,—my earnest desire being that I might be made willing in the day the Lord would be pleased to call me thereto." The minister at the conclusion was led solemnly to supplicate the Lord, that he would be graciously pleased to preserve the young Friend in his holy fear, and give him strength to do the work where-with he would call him.

(To be concluded.)

The Slave Trade.—We learn from the *Exeter News Letter*, that Judge Curtis, in his charge to the Grand Jury at the session of the U. S. Circuit Court, held in that town, in referring to the laws which prohibit the slave trade, making it piracy to engage in it, remarked on the authority of a gentleman who had spent some years in Africa, that the stringent measures taken by the British and United States governments, in the execution of which the colonies upon the African coast are co-operating, are rapidly bringing to an end this

unholy trade—the inhabitants fast becoming convinced of the superior advantages of an honourable business in the natural legitimate articles of traffic.—*Inquirer.*

For "The Friend."

Be not Troubled about Many Things.

There is danger of having the mind completely arrested by a multitude of matters, and almost entirely absorbed by things apparently necessary, as well as by those which a mere fancy has riveted upon us. Self-gratification induces us to press after a variety of objects, in quest of happiness, for which mankind are incessantly seeking, but invariably find it not to be entirely of terrestrial growth. The centre of our desires should be that we may be found answering the object of our creation, and that our existence here, should not be revelled in as being the height of happiness, but passed as a preparatory state, for a far greater, and more perfect degree of felicity, than ever falls to the lot of frail man in this probationary scene.

We should bear in mind the uncertainty of all earthly objects and gratifications, and that while we admire them, they may irrevocably disappear; that all events are controlled by an over-ruling Hand; and that if we bestow so much thought upon the gifts as to forget the Giver, they may be quickly taken from us, to show us their insufficiency, and our own weakness and entire dependence upon the Author of all our sure mercies.

He who has brought us into this life, and furnished means for our happiness, both temporal and eternal, holds every blessing in His hand, and He can and will, as we are faithful unto Him, dispense all in a wise and marvellous manner for our good. So that our greatest concern should be to live in true nearness and obedience to him, and not suffer ourselves to be lost in forgetfulness, or unnecessarily troubled about many things; but endeavour to employ our time well, and industriously apply ourselves in profitable pursuits, and above all things mind our proper calling, so that we may live lives of usefulness and of devotion to the omniscient Disposer of all events; who can if He sees proper, beautify and dignify with His Spirit, perfect our natural endowments, and strengthen, protect and sustain us in every right way; and then and only can man flourish as the luxuriant tree, and be found answering the beneficent design and object of his creation.

But if we lose the sense of our dependence upon, and withdraw attention from the Source of all good, permit our affections and thoughts to wander solely after sublunary things, and become forgetful of the Author of our existence, we shall be dry and barren of that virtue which alone gives a satisfying zest to every enjoyment; and in this state bear the same resemblance to those whose faculties and requisitions are sanctified by the holy and enlivening touches of Divine love and regard, as a dry, barren and leafless tree, would bear to one in its full vigour, freshness and beauty.

Then how forcibly does the language apply

to many that was addressed by our blessed Lord to Martha,—“Martha, Martha, thou art careful and troubled about many things;” but He said, of one who was primarily attentive to His word, “Mary hath chosen that good part, which shall not be taken away from her.” (Luke x. 41, 42.)

State of New York.

Selected.

PASSING AWAY.

“I am wearing away like the land of the leal.”

I am passing away—I am passing away—
I see it—I see it in Nature's decay;
The leaves fall around,—the grass fades on the ground—

The flowers of the summer can nowhere be found;
The morning beams bright, but will not remain;
Soon cometh night o'er the landscape again;
And I turn to myself, and in sadness I see
That the shadows begin, too, to steal upon me.
I remember the time when I joyed in the dawn,
But the freshness and strength of my boyhood are gone;

The fire burneth low which I cannot re-illumine;
Youth has vanished, I know, and has taken its bloom;

My eye it is dimmed, and my hair it is gray—
I am passing away—I am passing away.

I am passing away—I am passing away—
I hear it—I hear it in all that they say;
They tell me of changes that come o'er the scene
Where my childhood, my boyhood, my manhood have been;

They tell me of some who have wandered afar,
To the regions where love lights her love-beaming star;

They tell me of others whose wanderings are o'er,
The sound of whose footsteps will greet me no more;
And the breeze of winter, as round me they swirl,
Seem to break on my ear like a funeral bell,
They sweep o'er the hearth with a moan and a sigh,
As if to remind me that I ton must die.
Yes, I hear it—I hear it in all that they say—
I am passing away—I am passing away.

I am passing away—I am passing away—
I feel it—I feel it each swift-rolling day;
I am not what I was in the days of my prime,
When my heart and my foot were both ready to climb;
When, with health in my bosom, and pride on my brow,

I pressed in a race which I cannot run now,
Ambition is cold, and the hopes that once led
The morn of my being, are vanished and dead;
For my pulse does not bound with the high, hearty tread;

That found pleasure in waking the bar-staring alone;
Now, I gather the laurel no more for my wreath,
But the scar leaves of Autumn, that fade on the heath;

They are fitter, far fitter for him who must stay,
I am passing away—I am passing away.

I am passing away—I am passing away:
Then let me the monitor's warning obey.
Not here, oh not here is the place of my rest;
Deep, deep, be this thought on my spirit impress:
The time, it is short, and the moments, they fly,
And soon, ah! full soon, they will all have gone by
And where shall I stand, at the end of the day,
When from earth and its scenes passed forever away;
Oh Thou who ne'er changest, whose years have no end—

On whose mercy the sinner alone can depend—
So guide me, so guard me, so wash out my stain,
In the blood of the Victim on Calvary slain,
That my soul may not tremble, with Him for its stay,
When I'm passing away—when I'm passing away.

“A holy life has a voice: it speaks when the tongue is silent, and is either a constant attraction, or a perpetual reproof.”

From Chambers' Journal.

Why Does the Clock Keep Time?

A pendulous body vibrates when it is suspended so that the centre of its mass is not placed directly under the point of suspension, because then the alternating influences of weight and velocity are constantly impressing it with motion. Weight carries it down as far as it can go towards the earth's attraction; acquired velocity then carries it onwards; but as the onward movement is constrained to be upward against the direction of the earth's attraction, that force antagonizes, and at last arrests it, for velocity flags when it has to drag its load up-hill, and soon gives over the effort. The body swings down-hill with increasing rapidity because weight and velocity are then both driving it; it swings up-hill with diminishing rapidity, because then weight is pulling it back in opposition to the force of velocity. Weight pulls first this way, then that way; velocity carries first this way, then that way; but the two powers do not act evenly and steadily together; they now combine with, and now oppose each other; now increase their influence together, and now augment and diminish it inversely and alternately; and so the suspended body is tossed backwards and forwards between them, and made to perform its endless dance.

It is related of Galileo, that he once stood watching a swinging lamp, hung from the roof of the cathedral at Pisa, until he convinced himself that it performed its vibratory movement in the same time, whether the vibration was one of wide or of narrow span. This traditional tale is most probably correct in its main features, for the Newtons and Galileos of all ages do perceive great truths in occurrences that are as commonplace as the fall of an apple, or the disturbance of a hanging lamp. Trifles are full of meaning to them, because their minds are already prepared to arrive at certain conclusions by means of antecedent reflections. Simple and familiar incidents, thus accidentally associated with the history of grand discoveries, are the channels through which the accumulating waters at length descend, rather than the rills which feed the swellings of their floods. The orchard at Woolsthorpe, and the cathedral at Pisa, were outlets of this kind, through which the pent-up tides of gathering knowledge burst. If they had never offered themselves, the laws of universal gravitation and isochronous vibration would still have reached the world.

If the reader will hang up two equal weights upon nearly the same point of suspension, and by means of two strings of exactly the same length, he will have an apparatus at his command that will enable him to see, under even more favourable conditions, what Galileo saw in the cathedral at Pisa. Upon drawing one of them aside one foot from the position of rest, and the other one yard, and then starting them off both together to vibrate backwards and forwards, he will observe, that although the second has a journey of two yards to accomplish, while the first has but a journey of two feet, the two will, nevertheless, come to the end at precisely the same instant.

As the weights swing from side to side in successive oscillations, they will always present themselves together at the point which is the middle of their respective arcs. This is what is called isochronous vibration—the passing through unequal arcs in equal periods of time.

At the first glance, this seems a very singular result. The careless observer naturally expects that a weight hung upon a string ought to take longer to move through a long arc than through a short one, if impelled by the same force; but the subject appears in a different light upon more mature reflection, for it is then seen, that the weight which performs the longer journey starts down the steeper declivity, and therefore acquires a greater velocity. A ball does not run down a steep hill and a more gently inclined one at the same pace; neither, therefore, will the suspended weight move down the steeper curve, and the less raised one, at equal rates. The weight which moves the fastest, of necessity gets through more space in a given period than its more leisurely companion does. The equality of the periods in which two weights vibrate, is perfect so long as both the unequal arcs of motion are short ones, when compared with the length of the suspended strings; but even when one of the arcs is five times longer than the other, ten thousand vibrations will be completed before one weight is an entire stride in advance of the other; and even this small amount of difference is destroyed when the arc in which the weights swing is a little flattened from the circular curve.

But there is yet another surprise to be encountered. Hang a weight of a pound upon one of the strings, and a weight of two pounds upon the other, and set them vibrating in arcs of unequal length as before, and still their motions will be found to be isochronous. Unequal weights, as well as equal ones, when hung on equal strings, will swing through arcs of unequal length in equal periods of time. This seeming inconsistency also admits of a satisfactory explanation. It has been stated, that the motion of swinging bodies is caused by the earth's attraction. But what are the facts that are more particularly implied in this statement? What discoveries does the philosophic inquirer make when he looks more narrowly into it? For the sake of the familiar illustration, let it be imagined that a man stands at the top of the Monument of London, with two leaden bullets in his hand, each weighing an ounce, and that he drops these together. They go to the earth, because the earth's mass draws them thither; and since the two bodies exactly resemble each other, and start at the same instant upon their descent, they must of course both strike the pavement beneath simultaneously. There can be no reason why one should get down before the other, for the same influence causes the fall of each. The entire mass of the huge earth attracts each bullet alike, and the bullets, therefore, yield like obedience to the influence, and fall together to the ground.

But now, suppose that the two bullets were to be all at once fused into one, and that this combined mass were then dropped from the top of the Monument as a single bullet, would

there then be any reason why the two ounces of lead should make a more rapid descent than they would have made while in separate halves? Clearly not. There is but the same earth to attract, and the same number of particles to be drawn in each case, and therefore the same result must ensue. Each particle still renders its own individual obedience, and makes its own independent fall, although joined cohesively to its neighbours. It is the mass of the attracting body, and not the mass of the attracted body, that determines the velocity with which the latter moves. The greater mass of an attracted body expends its superior power, not in increasing its own rate of motion, but in pulling more energetically against the attracting mass. Every particle of matter when at rest resists any attempt to impress it with motion. The amount of this resistance is called its inertia. When many particles are united together into one body, they not only, therefore, take to that body many points upon which the earth's attraction can tell, but they also carry to it a like quantity of resistance or inertia, which must be overcome before any given extent of motion can be produced. If the earth's force be but just able to make particle 1 of any body go through 200 inches in a second, it will also be but just able to make particles 2, 3, and 4 do the same; consequently, whether those particles be separate or combined together, their rate of travelling will be the same. Hence all bodies descend to the earth with exactly the same velocities, however different their natures may be in the matter of weight, always provided there be no retarding influence to act unequally upon their different bulks and surfaces. It is well known that even a guinea and feather will fall together when the atmospheric resistance is removed from their path.

(To be continued.)

“O Holy Spirit, a Spirit of love! let me ever be subjected to thy will; and as a leaf is moved before the wind, so let my soul be influenced and moved by the breath of thy wisdom. And as the impetuous wind breaks down all that resists it, even the towering cedars which stand in opposition; so may the Holy Ghost, operating within me, smite and break down everything which opposes him.”
—*Malame Guyon.*

THE FRIEND.

TWELFTH MONTH 4, 1852.

☞ In consequence of the illness of the carrier, some of our city subscribers may not have received our paper for the last week. Such will oblige the Agent, by giving information thereof at the office of publication.

SPREADING OF FRIENDS' WRITINGS.

The circulation of Friends' writings by loan or gift, has been considered an important ob-

ject from the rise of the Society, by which many have been more fully instructed in the principles and the duties of the Christian religion. It is a part of the business of the Meetings for Sufferings in this country, to print, purchase, and distribute those works, and to furnish libraries with them. Since the opening of the store on Arch street, for the sale and spread of Friends' books, where some of them which have been stereotyped can be procured at very low prices, country storekeepers have purchased and keep them on sale. Libraries in different parts of the Union have been gratuitously supplied with The Friends' Library, comprising fourteen bound volumes, large octavo, 480 pages each, and others of a doctrinal character, which have been gratefully received, and have created much interest in persons who had no previous knowledge that there were such journals.

We, believe that by this means, and the valuable labours and products of our Tract Association, many Christian people have been enlightened, and have adopted clearer views of the doctrines of the Gospel, than they had entertained; and prejudices against our religious Society at large have been removed.

A few years ago our Meeting for Sufferings made some efforts to increase the stock of books belonging to each Preparative meeting within our Yearly Meeting, by supplying every one with a set of the Friends' Library, and urging upon the members of those meetings, to provide themselves with copies of all the books that we keep for distribution, both for the use of their members, and to loan through their neighbourhoods, to persons not professing with us. We have had no mode of ascertaining how far the concern of that meeting has been carried out; and while we hope that it continues to receive some attention, and efforts are made to spread our books, we fear that too few give this important subject that share of their time and labour which it demands. How little do we individually contribute by our own exertions to promote the cause of Truth in this unexceptionable way, or indeed by any other. Our worldly concerns must be attended to in their proper time and place; and yet did they not too much absorb us, we should always find there was room to discharge every duty to our heavenly Father, and to our fellow men.

In looking over the Eleventh month number of the British Friend, we observe by a "Report to York Quarterly Meeting," the subject of libraries, and the circulation of books, has claimed its care. That report states, "the libraries of York, Leeds, and Hull, contain upwards of 300 volumes each; two other libraries, upwards of 200 volumes—sixteen upwards of 100 volumes—seventeen under 100 volumes; and in three meetings, there is no library." "At the village of Hovingham, a library was formed many years ago, by a Friend in that isolated district, and it still continues under his care. From this library an average of more than 1000 issues yearly is reported; and it is stated that the books have been taken round and exchanged in seventeen of the neighbouring villages, by an energetic female, connected with the primi-

tive Methodists, on the plan adopted by *Tract-reading associations*." "Several reports state, that *no publicity* is given respecting the existence of a library; and the issues are in such cases either very small, or are confined to Friends and attenders of our meetings; whilst in several instances, in which the libraries had previously been little used, by the public at large, a greatly increased number of applications for books immediately resulted from the posting of public notices, the general distribution of catalogues, and the adoption by private individuals of other means of publicity. As an instance of the success of private exertion, it is reported that in Dewsbury, eighty volumes were lent in *one month*, to persons unconnected with Friends, against *three* in the previous *twelve months*."

"A notice of the following import is placed in conspicuous situations at the meeting-house and place of deposit, viz., 'A library of books, illustrative of the history, biography and principles of the religious Society of Friends, is kept here, or at _____, for the use of the public, free of charge.' Much benefit is considered to have accrued in some of our meetings from the occasional reprint and free circulation of catalogues."

"The Committee unite in the regret expressed in one of the reports, that our younger members do not more extensively avail themselves, than is at present the case, of the use of the libraries, to make themselves acquainted with the writings of Friends. Apart from the interest and instruction they would derive from such reading, it is scarcely creditable for any of our members to be ignorant of the history, biography, and doctrines of the Society to which they belong, and which are set forth in these works. Reflecting on the important instrumentality which the reading of the approved writings of Friends affords for the dissemination of our principles, amongst those unconnected with the Society, an object no less important now, than at the time of the early rise of Friends; and that much ignorance and misconception of our principles prevail in the community at large, the Committee venture to recommend the subject to the increased attention of Friends."

We shall be glad if this notice of the dissemination of Friends' writings, will awaken our members to greater diligence in the good work, than they have of latter time bestowed upon it.

ITEMS OF NEWS.

By an article in the London Times of the 4th ult, it appears that owing to the emigration from Great Britain, the population was decreasing. From the evidence furnished, it would appear that there "were at least 60,000 fewer people in the British Isles" on the 24th of the Ninth month, than on the 24th of the Sixth month.

The British Parliament commenced its session on the 11th ult. The Queen attended in person, and read her own speech. That document declares relative to the Fishery Question, that while the rights of her subjects shall be firmly maintained, the friendly spirit with which the question has been treated, induces the hope that it will result in a beneficial extension and improvement of common intercourse with the great American Republic. The speech also says, that through the recent English and French mission

to the Argentine confederation, the greatest rivers of the world are opened to commerce.

FRANCE.—In France an Empire has been established by a vote of the Senate, which is however to be submitted to a vote of the people. The empire is to be hereditary in Louis Napoleon, and he is to bear the title of Napoleon III. The succession is to be confined to the male issue. The vote submitting it to the people, passed the Senate 86 yeas out of 87 senators in attendance. The President, Louis Napoleon, has notified the Senate that he accepts the proffer of the Empire.

The latest intelligence from France says, "that the judges and prefects who wish to ingratiate themselves with the forthcoming emperor, are filling the jails with those supposed to be adverse to his attaining that dignity."

ITALY.—A letter from Milan, confirms the report that twenty-four prisoners had been shot by order of the Pope. They had previously been imprisoned four years.

AUSTRIA.—The Ex-emperor of Austria, who recently abdicated the throne, has been struck with apoplexy.

SPAIN.—A severe shock of an earthquake has been experienced at Malaga.

RECEIPTS.

Received from H. G. Cooper, Pa., \$2, vol. 25; from Jos. W. Satterthwaite, O., \$2, vol. 26; from D. Stanton, agent, O., for R. H. Smith, K. Doudna, J. S. Stanton, E. Bundy, and W. Green, \$2 each, vol. 26; from P. L. Smith, N. Y., \$3, to \$2, vol. 25; from A. Eves, Pa., \$2, vol. 25; from J. W. Hibbs, Pa., \$2, vol. 26; from R. T. Osborn, N. Y., \$5, to \$2, vol. 26; and from J. H. Haviland, \$1.

Con. Co. No. 214, —from J. King, agent, for N. D. Tripp, \$2, vol. 25.

WEST-TOWN SCHOOL.

The general Committee to Superintend the Boarding School at West-town, will meet *there*, on Fourth-day, the 8th of next month, at 10 o'clock, A. M. —The Committee on Instruction, on the preceding evening, at 7½ o'clock; and the Visiting Committee, on Seventh-day afternoon, the 4th of the month.

THOMAS KIMBER, Clerk.

Philada., Eleventh mo. 27th, 1852.

MARRIED, at Friends' meeting-house, in Westchester, Pa., on Fifth-day, Eleventh month 4th, 1852, JOSEPH HOWELL, Jr., of Philadelphia, to ANNE, daughter of James Emken, of the former place.

DIED, at Batavia, Genesee county, N. Y., on the 6th of Tenth month last, ANNE, wife of Joseph Heston, in the 67th year of her age, a member of Eliza Monthly Meeting.

—, at Ledyard, Cayuga county, N. Y., after a short illness, on the 21st of Tenth month, FINE S., daughter of Joseph and Ann E. Heston, and wife of Abraham M. Underhill, in the 45th year of her age; a member of Scipio Monthly Meeting, N. Y.

—, in this city, on the 14th of the Tenth month, 1852, in the 29th year of her age, CHARLOTTE B., wife of Caleb Wood, a member of the Southern District Monthly Meeting.

—, of paralysis, the 6th of Eleventh month, 1852, MARY SATTERTHWAITHE, daughter of the late Joseph and Elizabeth Satterthwaite, aged 56 years. She was a useful member of Mansfield particular and Upper Springfield Monthly Meeting, N. J., and by her consistent deportment, manifested that she had chosen that good part that never was to be taken from her.

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From Chambers' Journal.

Why Does the Clock Keep Time?

(Concluded from page 95.)

The reader will now, of course, see that what is true of the motion of free bodies, must also be true of the motion of suspended ones, since the same terrestrial attraction causes both. There is no reason why the two-pound weight in the experiment should vibrate quicker than the one-pound weight, just as there is no reason why a two-ounce bullet should fall quicker than a one-ounce bullet. Here, also, there are only the same number of terrestrial particles to act upon each separate particle of the two unequal weights. Hence it is that the vibrations of unequal weights are isochronous when hung on strings of equal lengths.

Thus far our dealings have been with what has seemed to be a very single-purposed and determined agent. We have hung a weight upon a piece of string and set it swinging, and have then seen it persisting in making the same number of beats in the same period of time, whether we have given it a long journey or a short one to perform; and also whether we have added to or taken from its mass. But now we enter upon altogether new relations with our little neophyte, and find that we have reached the limits of its patience.

Take three pieces of string of unequal lengths—one being one foot long; the second, four feet; and the third, nine feet. Hang them up by one extremity, and attach to each of the other ends a weight. Then start the three weights all off together vibrating, and observe what happens. The several bodies do not now all vibrate in the same times, as in the previous experiments. By making the lengths of the strings unequal, we have introduced elements of discord into the company. The weight on the shortest string makes three journeys, and the weight on the next longest string makes two journeys, while the other is loitering through one.

This discrepancy, again, is only what the behaviour of the vibrating masses in the previous experiments should have taught the observer to anticipate. Each of the weights in

this new arrangement of the strings, has to swing in the portion of a circle, which, if completed, would have a different dimension from the circles in which the other weights swing. The one on the shortest string swings in the segment of a circle that would be two feet across; the one on the longest string swings in the segment of a circle that would be eighteen feet across. Now, if these two weights be made to vibrate in arcs that shall measure exactly the twelfth part of the entire circumference of their respective circles, then one will go backwards and forwards in a curved line only half a foot long, while the other will move in a line four feet and a half long.

But both these weights, the one going upon the short journey, and the other upon the long, will start down exactly the same inclination or declivity. The reader will see that this must be the case, if he will draw two circles on paper round a common centre, the one at the distance of one inch, and the other at the distance of nine inches. Having done this, let him cut a notch out of the paper, extending through both the circles to the centre, and including a twelfth part, or thirty degrees, of each between its converging sides. He will then observe, that the two arcs cut out by the notch are everywhere concentric with each other; therefore, their beginnings and endings are concentric or inclined in exactly the same degree to a perpendicular crossing their centres. These concentric beginnings and endings represent correctly the concentric directions in which the swinging weights commence their downward movements.

Now, since it has been shown that bodies begin to run down equal descents with equal velocities, it follows that the weight on the short string and that on the long string must commence to move down the concentric curves of their respective arcs at an equal rate. But it has also been shown that the one of these weights has a nine times longer journey to perform than the other; it is clear, therefore, that both cannot accomplish their respective distances in the same time. The weight on the shortest string in reality makes three vibrations, and the weight on the string that is next to this in length makes two vibrations, while the weight on the longest string is occupied about one; and the differences would be as 9, 4, and 1, instead of as 3, 2, 1, but that the weights moving in the longer arcs benefit most from acceleration of velocity. Although all the vibrating bodies begin to move at equal rates, they pass the central positions directly beneath their points of suspension at unequal ones. Those that have been the longest in getting down to these positions, have of necessity increased their paces the most while upon their route.

Suspended weights, then, only vibrate in equal times when hung upon equal strings; but they continue to make vibrations in equal times notwithstanding the diminution of the arcs in which they swing. This was the fact that caught the attention of Galileo; he observed that the vibrations of the lamp slowly died away as the effect of the disturbing force was destroyed bit by bit, but that, nevertheless, the last faint vibration that caught his eye, took the same apparent time for its performance as the fullest and longest one in the series.

The instrument that has been designated by the learned name of pendulum, is simply a weight of this description placed on the end of a metallic or wooden rod, and hung up in such a way that free sideways motion is permitted. This freedom of motion is generally attained by fixing the top of the rod to a piece of thin, highly elastic steel. A pendulum fitted up after this fashion, will continue in motion, if once started, for many hours. It only stops at last, because the air opposes a slight resistance to its passage, and because the suspending spring is imperfectly elastic. The effects of these two causes combined arrest the vibration at last, but not until they have long accumulated. The weight does not stand still at once, but its arc of vibration grows imperceptibly less and less, until at last there comes a time when the eye cannot tell whether the body is still moving or in absolute repose.

Now, suppose that a careful and patient observer, aware of the exact length of the suspending-rod of a vibrating pendulum, were to set himself down to count how many beats it would make in a given period, he would thereforeward be able to assign a fixed value to each beat, and would consequently have acquired an invariable standard whereby he might estimate short intervals. If he found that his instrument had made exactly 86,400 beats at the end of a mean solar day, and knew that the length of its rod was a trifle more than 39 inches, he would be aware that each beat of such a pendulum might always be taken as the measure of a second. The length of the rod of a pendulum which beats exact seconds in London is 39.13 inches.

But there are few persons who would be willing to go through the tedious operation of counting 86,400 successive vibrations. The invention of a mechanical contrivance that was able to break the monotony of such a task, would be hailed by any one who had to perform it as an invaluable boon. Even a piece of brass with sixty notches upon it, which he might slip through his finger while noting the swinging body, would enable him to keep his reckoning by sixties instead of units, and so far would afford him considerable relief. But

if the notched brass could be turned into a ring, and the pendulum be made to count the notches off for itself, round and round again continuously, registering each revolution as it was completed for future reference, the observer would attain the same result without expending any personal trouble about it. It is this magical conversion of brass and iron into almost intelligent counters of the pendulum's vibrations, that the clock-maker effects by his beautiful mechanism.

In the pendulum clock, the top of the swinging-rod is connected with a curved piece of steel, which dips its teeth-like ends on either hand into notches deeply cut in the edges of a brass wheel. The notched wheel is connected with a train of wheel-work kept moving by the descent of a heavy weight; but it can only move onward in its revolution under the influence of the weight, as the two ends of the piece of steel are alternately lifted out of the notches by the swaying of the pendulum. The other wheels and pinions of the movement are so arranged that they indicate the number of turns the wheel at the top of the pendulum completes, by means of hands traversing round a dial-plate inscribed with figures and dots.

It is found convenient in practice to make the direct descent of a weight the moving power of the wheel-work, instead of the swinging of the pendulum, for the simple reason, that the excess of its power beyond what is required to overcome the friction of the wheel-work, is then employed in giving a slight push to the pendulum; this push just neutralizes the retarding effects before named as inseparable from the presence of air and imperfect means of suspension. The train of wheel-work in a clock, therefore, serves two purposes—it records the number of beats which the pendulum makes, and it keeps that body moving when once started. As far as the activity of the pendulum is concerned, the wheel-work is a recording power, and a preserving power, but *not* an originating power. If there were no air, and no friction in the apparatus of suspension, the pendulum would continue to go as well without the wheel-work as with it. With the wheel-work it beats as permanently and steadily upon material supports and plunged in a dense atmosphere, as it would if it were hung upon nothing, and were swinging in nothing; and also performs its backward and forward business in solitude and darkness, to the same practical purpose that it would if the eyes of watchful and observant guardians were turned incessantly towards it.

Galileo published his discovery of the isochronous property of the pendulum in 1639. Richard Harris, of London, took the hint, and connected the pendulum with clock-work movement in 1641. Huyghens subsequently improved the connection, and succeeded in constructing very trustworthy time-keepers certainly before 1658.

But notwithstanding all that the knowledge and skill of Huyghens could do, his most perfect instruments were still at the mercy of atmospheric changes. It has been said, that the time of a pendulum's vibration depends upon the length of its suspending-rod. This

length is measured, not down to the bottom of the weight, but to the centre of its mass. For the weight itself is necessarily a body of considerable dimensions, and in this body some particles must be nearer to, and others further from the point of suspension. Those which are nearest will, of course, in accordance with the principles already explained, have a tendency to make their vibrations in shorter periods; and those which are furthest, in longer periods. But all these particles are bound together firmly by the power of cohesion, and must move connectedly. They, therefore, come to an agreement to move at a mean rate—that is, between the two extremes. The top particles hurry on the middle ones; the bottom particles retard them in a like degree. Consequently, the whole of the weight moves as if its entire mass were concentrated in the position of those middle particles; and the exact place of this central position in relation to the point of suspension, becomes the important condition which determines the time in which the instrument swings.

In pendulums of ordinary construction this relation is by no means an unvarying one—changes of temperature alter the bulk of all kinds of bodies. A metal rod runs up and down under increase and diminution of heat, as certainly as the thread of mercury in the tube of the thermometer does. A hot day, therefore, lengthens the metallic suspending-rod of a pendulum, and carries the centre of its weight to a greater distance from the point of suspension. By this means, the period of each vibration is of necessity lengthened. An increase of temperature to the extent of ten Fahrenheit's degrees, will make a second's pendulum with a brass rod lose five vibrations in a day. All substances do not, however, suffer the same amount of expansion under like increments of heat. If the rod of the pendulum be made of varnished or black-leaded wood, an addition of ten degrees of heat will not cause it to lose more than one vibration in a day. But even this small irregularity is too vast for the purpose of precise science, and accordingly ingenuity has been taxed to the utmost to find some means of removing the source of inaccuracy, to invent some plan whereby the pendulum may be made sensitive enough to discover and correct its own varying dimensions as different temperatures are brought to bear upon its material.

The first successful attempt to accomplish this useful purpose, was made by George Graham in 1715. He replaced the solid weight at the bottom of the rod by a glass jar containing mercury. The rod he formed of steel of the usual length; and because mercury expands five times more than steel, he fixed the height of the column of mercury in the jar at only $6\frac{1}{2}$ inches. In this arrangement he found that additional heat carried up the mercury in the jar, as much as it carried down the jar by the elongation of the rod. Consequently, the motion of the one perfectly compensated the motion of the other, and the effective centre of the weight always remained at the same precise distance from the top of the rod. By the application of this compensating pendulum,

clocks are now constructed that do not vary to the extent of a tenth of a second in a day.

Soon after the invention of Graham's mercurial pendulum, John Harrison—the same clever mechanic who received £20,000 from government for making a chronometer that went to Jamaica in one year and returned in another with an accumulated error of only 1 minute and 54 seconds—hit upon another means of gaining the same end. He brought a steel rod down from the point of suspension, turned it up into a copper rod of less length; and from the top of this hung the weight. He fixed the lengths of the steel and copper rods, which expand unequally, in such a way that the steel carried the copper down exactly as much as the copper carried the weight up; and thus the centre of the weight was still kept at the same distance from the real point of suspension. Harrison's pendulum is generally seen in somewhat the form of a grid-iron, because many parallel bars of copper and steel are used in its construction, for the sake of rendering it firm and unyielding in all its parts.

For "The Friend."

Review of the Weather for Eleventh Month, 1852.

By referring to the record kept last year, we find that the medium temperature of the month just ended, corresponded very nearly with that of the Eleventh month then, which was noticed as the coldest for many years; the difference between the two was only three-fourths of a degree—the month just closed being that much warmer. On seventeen different mornings, the mercury was at or below the freezing point at sunrise, and at no time did it rise above 57° at 2 p. m., which is generally considered to be the warmest part of the twenty-four hours. The morning of the 21st was the coldest, the mercury then indicated a temperature of 23° . The range of the thermometer for the month was 34° , and the medium temperature $40\frac{1}{2}^{\circ}$.

The commencement of the month was dull and rainy, and a large number of days are set down as either rainy or snowy—twelve in all. Snow fell on three successive days, and the amount would probably have measured 4 or 5 inches, had it not melted almost immediately after falling. Three days are noticed as dull and cloudy throughout; eight were partially clear, and seven were entirely so.

5th. Rained heavily most of the day, and continued wet and drizzling a greater part of the day following. 12th. Heavy rain in the morning with strong breeze from S. S. E.; towards noon it cleared off with high wind from N. W. 18th. Some snow fell during the night and morning, but ceased towards noon; late in the evening it re-commenced snowing, and continued during the night; and although it melted rapidly as it fell, by the morning of the 19th every object exposed was clothed in a beautiful mantle of white. Towards noon the snow ceased to fall, and by 3 p. m. scarcely any was to be seen here, though a few miles to the E. it lasted longer. 20th. Snow squall from N. W. in the morning. 22d.

Commenced snowing about noon; in the evening changed to rain,—1½ inches of rain during the night. 25th. Commenced raining in the evening, and continued without much intermission for thirty hours, in which time about 2½ inches of water fell.

6.222 inches; for the Eleventh month last year it was 3.88 inches. For the three autumn months it was 10.35 inches. The medium temperature of the autumn was 52½°,—for the previous autumn it was 53°.

West-town E. S., Twelfth mo. 1st, 1853.

A.

The total amount of rain for the month was

Days of month.	TEMPERATURE.				Direction and force of the wind.	Circumstances of the weather for Eleventh month, 1853.	
	State.	9 P. M.	Mean from sunrise to 2 P. M.	Mean height of barometer from sunrise to 1 P. M.			
1	57	55	56	29.25	N. W. to N. E.	3	Dull and rainy.
2	52	53	54½	28.97	S. E. to N. W.	3	Showery—high wind.
3	48	56	52	29.38	N. W.	4	Clear
4	47	57	52	29.57	S. E. to S.	1	Cloudy.
5	44	44	44	29.43	E.	1	Rain most of the day.
6	40	41	40½	29.35	E. to N. E.	1	Rain and drizzling.
7	48	54	51	29.05	N. W.	3	Rain—nearly clear.
8	31	59	40½	29.49	N. W.	2	Hard frost—clear.
9	32	43	37½	29.51	E. N. E.	1	Cloudy—a little rain.
10	31	46	39	29.61	N. W.	3	Clear and fine.
11	25	59	38	29.72	N. W. to S. W.	1	Do. some clouds.
12	49	56	52½	29.27	S. E. to N. W.	3	Rain—clear r. s.
13	32	40	36	29.40	N. W.	2	Nearly clear—cloudy.
14	32	37	34½	29.29	N. W.	3	Blasty—squits of snow.
15	34	38	36	29.29	N. W.	3	Do. cloudy.
16	39	38	34	29.35	N. W.	3	Mostly clear—some clouds.
17	39	40	35	29.14	N. W.	1	Do. do.
18	32	35	33	29.37	N. N. E.	1	Snow—cloudy.
19	32	37	34	29.50	N. E.	1	Do. partly clear.
20	28	37	32½	29.63	N. W.	2	Snow squall—cloudy.
21	23	42	32½	29.82	N. W.	1	Clear and fine.
22	25	33	29	29.74	S. E.	1	Cloudy—snow—rain 7 P. M.
23	37	42	39½	29.32	N. W.	2	Some clouds.
24	26	38	32	29.62	N. W.	1	Clear—some clouds.
25	29	32	35½	29.48	S. E.	1	Cloudy and dull—rain 8 P. M.
26	42	54	48	29.09	E. to S. E.	1	Rain—foggy with rain.
27	42	48	45	29.15	N. W.	4	Cloudy—clear and blasty.
28	39	40	35	29.78	N. W.	2	Clear and fine.
29	39	51	40½	29.76	S. S. W.	1	Do. do.
30	36	46	41	29.85	N. N. W.	2	Do. do.

From the Public Ledger.

Population of the British Empire—Emigration to Australia and the United States.

The London Times in an article on the 4th ult., on the population of Great Britain, says, for the first time within the memory of man, the population of that country is decreasing, and the social philosophers who have been legislating on the supposition that Great Britain must suffer from the excess of population, must now turn their attention to the opposite danger. There were at least sixty thousand fewer people in the British Isles on the 29th of September, than there had been on the 24th of June. It says:

"In the quarter under consideration, the births were 151,193, and the deaths 100,497, leaving a balance in favour of the population of 50,696; but in the same period there sailed from these shores at those ports where Government emigration officers are established, no fewer than 109,236 persons, so that the gain above specified becomes at once a loss of 58,540. Making allowance for those departures which escaped registration, we may very safely set the total loss at not less than 60,000 persons—a fact which implies not

only that our population is decreasing, but that it is decreasing more rapidly than it has ever increased. A total of some 200,000 or 225,000 a year represented the greatest ordinary amount of gain in this particular, but the loss on the other side is now upward of 100,000 in a single quarter, and that quarter, we may be pretty sure, will be left considerably behind by the quarter next to come. We shall probably be within the mark in saying that our population will, for a certain period, diminish in the same ratio as it has heretofore increased, and that, instead of 200,000 a year being added, the same amount will be subtracted.

"The great question is, how long this drain will be continued? We can only say, that there appears, as yet, no sign whatever of cessation or abatement. There is no doubt but that more people left the country in October than left it in September, and as little that more are departing in this present month than departed in October. Only the other day we published a notification that the Government Emigration Commissioners, having fixed on Southampton as a depot, had stipulated for the construction of a species of barracon at each terminus of the South-western Railway,

capable of containing 2000 emigrants, who were to be loaded off with extraordinary facility and quickness, and replaced by fresh claimants for a passage. The opening of the new year, according to the announcement, was expected to communicate a strong additional impulse to the traffic, and, as Australia will at least take all we can send, it is hard to fix any limit to the displacement. The effects, indeed, are already felt in almost every branch of everyday business, and the experience of another year, under these strange conditions, will go far to teach us how soon what is now relief may assume the character of exhaustion. As many men are not employed in the army, navy and militia, all taken together, as are now leaving England every six months.

"A remarkable feature of the event is the diversion of the emigrating stream from the westward to the southward. The population of the American Union is likely to suffer in proportion as what may be some day a New Union is likely to gain. As yet, the attractions, principally, no doubt, through family ties, of the United States still preponderate, and they received 62,579 emigrants out of the 109,236. These, however, were mainly from the port of Liverpool, and the expatriates from this quarter consist chiefly of Irish. When we turn to London, which sent forth 21,788, it appears that Australia was the destination of no fewer than 14,956 of the number, and we may reckon, perhaps, on at least a corresponding proportion of the 3125 who sailed from Plymouth. The effect of the diversion will tell also upon ourselves in the difference of the classes which will be allured by the difference of attraction. The rush to Australia is not constituted by the impulses of famine, wretchedness, or despair. It arises from a deliberate preference of one field to another, and we should probably not be wrong in concluding that at least one-half of the 15,000 persons who last quarter left London for the gold-fields had already a position more or less settled of their own. Many large establishments are now, in fact, like regiments after a battle, with young hands unexpectedly promoted to the duties of seniors, and vacancies in abundance still. No man can pretend to conjecture where this will end. At every turn, and in every departure of life, we shall encounter the results of a revolution which is almost converting an old country into a young one, which tends to depress capital and to elevate labour, which will put prizes at a discount and candidates at a premium, which will abolish the burden of pauperism, extinguish the springs of Socialism, and open fair avenues of advancement to all the middle classes of society. Even if the stream should continue running but for two years longer, it will probably deprive Great Britain of at least a million grown up men, and will create a chasm in the population which ten years of subsequent progress would not fill."

Fanaticisms are the sudden blazing-up of loose-textured minds.

They who have true light in themselves seldom become satellites.

From the Leisure Hour.

Herschel, Rosse, and the Telescope.

(Concluded from page 92.)

In the study of these celestial phenomena, we might speak of their apparent brightness or magnitude, their distances, their relation and harmony, the laws by which they are governed, their ultimate purposes, their probable duration or possible dissolution; but we deem it preferable to give a summary of those facts and results which the telescope has disclosed to us. Those mighty intervals which separate the celestial bodies were supposed to be filled with nebulous matter in a state of gradual condensation, and ever tending towards some central point; but a ripener science has proved that these nebulae are open beds of stars, lying farther down in space; that the planets are all connected with great central orbs; that each fixed star is the centre of a system; that suns revolve around suns in definite orbits, and in some of their revolutions fill up a million of our years, or even more; that these bodies are found in larger or smaller groups, from the double stars up to thousands and thousands beautifully adjusted and harmonized; that these clusters go to make up the firmaments in all their ascending magnitude and glory; that these firmaments, and systems, and suns, are separated the one from the other by intervals of space unmeasured and incalculable; that the nearest fixed star, Sirius, is more than two hundred thousand times further removed from us than the sun, that is, nineteen billions, two hundred thousand millions of miles; that there are clusters eighteen thousand times more distant than this; that the light from these bodies, travelling at the rate of a hundred and ninety-two thousand miles every second, would take a million of years to reach our earth; that these bodies are of different magnitudes, according to their apparent brightness; that some of them are equal in size to many hundreds of our globe; that they divide themselves into two classes—the fixed stars, among which no change of situation can be detected, and those which are erratic or wandering, such as the sun, moon, and planets, as well as that singular class of bodies termed comets; that these stars are scattered by myriads over the heavens; that there are infinitely distant crowds of stars, collected in such masses that their light flows together into a whitish cloud, and no longer permits us by the aid of the most powerful instrument to isolate one star from another; that there are heavens, and heavens of heavens encircling the one the other, till we are lost in the vastness and glory of the scene; that these heavens with all their uncounted millions of ever-burning suns and attendant planets are moving round one great common centre; and that the whole scheme of worlds is maintained by the one universal and ever-active law of attraction, in its sublime order and unbroken harmony. What a scene this, for contemplation and for study! How we are lifted up from the darkness and the din of this lower world, into the ever-deepening light and calm of those higher and truly serene regions! What apocalyptic visions have we of the ever-

widening and ever-unfolding glory of the great Creator! What revelations do we receive of his eternal power and unconfined beneficence! What an ascent do we make, and how near do we get to that inner temple in which his Godhead shines out with burning and insufferable brightness! How unspokeably important appears his favour! How awful to contemplate his displeasure!

The telescope, which wrought such wonders in the hands and under the guiding genius of Herschel, has, by the efforts of Lord Rosse, heightened and embellished the discoveries of the great philosopher. When, in 1839, his lordship constructed a reflector, with a speculum three feet in diameter, and of twenty-seven feet focal distance, it was considered one of the most accurate and powerful instruments that had ever been made. And when he spoke of the possibility of producing a speculum six feet in diameter, it was deemed something chimerical; but nothing daunted by the magnitude and difficulty of the undertaking, he put it to the test. The speculum of his great telescope is *above* six feet in diameter, five inches and a half thick at the edges, and five inches at the centre, and weighs above three tons; while the whole apparatus and expense of erection cost no less a sum than £12,000. Now, as the power of a telescope to penetrate into space depends on the quantity of light which it can receive, the light reflected from this speculum is more than double that from Herschel's largest and most powerful reflector. This has a reflecting surface of five thousand and seventy-one square inches, while that of Herschel's forty-foot instrument had only eighteen hundred and eleven square inches on its surface. By his lordship's reflector we are being carried into the deepest profundities of space, and still find ourselves but on the margin of that universe which stretches away into the immense and the infinite. "It is when one goes into regions so new and remote that the character of the universe in its majesty and infinite variety appears in its most striking attributes. In search of magnificence, it is true, we need not wander far—witness the fields which encircle our homes—the blade of the modest grass which adorns them; but those heavens are fresh, and familiarity has not left its footprint on their untrodden floor. In the silence of midnight, that noble curtain stretched out above us, and the idea, present and impressive, of its great orbs obediently pursuing their stupendous paths, there is a solemnity which sometimes falls upon the spirit, not unlike the feeling of the Prophet when he heard that still small voice and knew it to be the token of the presence of God!"

It is a question of intense interest to some astronomers—is this great system of suns and firmaments formed for perpetuity? Are the foundations of this mighty and gorgeous temple laid forever? In the eloquent words of Professor Nichol:—"Although no mark of age has yet been recognized in the planetary paths, as sure as that filmy comet is drawing in its orbit, must they too approach the sun, and at the desined term of separate existence, be resumed into his mass. . . . Absolute

permanence is visible nowhere around us; and the fact of change merely intimates that in the exhaustless womb of the future, unevolved wonders are in store. The phenomenon referred to, would simply point to the close of one mighty cycle in the history of the solar orb—the passing away of arrangements which have fulfilled their objects, that they might be transformed into new. Thus is the periodic death of a plant, perhaps, essential to its prolonged life; and when the individual dies and disappears, fresh and vigorous forms spring from the elements which composed it. Mark the chrysalis! It is the grave of the worm, but the cradle of the sun-born insect. The broken bowl shall yet be healed and beautified by the potter, and a voice of joyful note shall awaken one day even the silence of the urn!"

From "The Friend."

JOHN KITTO,

OR THE MAN WHO LOST ONE OF HIS SENSES.

(Concluded from page 92.)

John Kitto thus speaks of the effect of darkness upon him. "Most people like to sit in the twilight, and are seldom in a hurry to ring for candles. But this is far from being the case with the deaf, if I may form a judgment from my own experience. I dislike not twilight, or even darkness, so that it be not 'pitch dark,' when in the open air, and in-doors there cannot be a sorer grievance to me. So soon as it becomes too dark to read, I am impatient and restless until the lights are introduced. The reason is plain; the eye ceases to be a means of any enjoyment or information. No book can be read, no communication can be carried on. As the darkness deepens, any conversation in which I may have been engaged, comes to a dead pause; and, on my side, not a word is uttered until light is obtained. This is because, that unless the face of the person addressed is visible to me, I cannot know that anything said to him has been heard or understood, nor perceive any gesture of assent or dissent; and on the other hand, no communication can be made to me when I become unable to distinguish the play of the fingers in the use of the finger alphabet. This is a deplorable situation; in which the eagerness to continue the remarks, or to see what the interlocutor has to say, gives a more painful consciousness of the privation under which one labours, than can any other circumstance of ordinary occurrence in the life he leads. If several persons are in company, the idea that they are all sitting in silence, waiting for the lights, is distressingly present to the mind; for as the movements of the lips are not perceived, it requires an effort of recollection to be aware, that others can speak to one another freely in the darkness by which you are silenced."

In some general remarks on the peculiarities of his condition, John Kitto says: "There will be no difficulty in conceiving that one in my circumstances must needs sometimes experience an intense craving to hear again the human voice." After referring to the desire as particularly felt "in regard to the voices of the domestic circle, and the intercourse of

friends," he adds, "I cannot pretend to any permanent regret in connection with the absence of vocal or other sounds. There are, indeed, times when I felicitate myself on the quiet which I am able to enjoy in my study, in the midst of all the noises which, as I am told, the voices of my children and knockings at the door produce. This is, however, but an incidental benefit; even as a man is secure from a surfeit, who never dines; and is therefore of little weight in an estimate of the general condition. And now I have touched on this point, I will not hesitate to denounce with indignation the cold and miserable comfort of those, who seem to think it a kind of compensation for the loss or absence of a sense, that one is no longer exposed to some matters of annoyance, which the wide range of the organ must now and then embrace. What is this but to comfort a man with a wooden leg by the assurance that corns will no more afflict his toes; that his feet can be no more cold; and that he saves much shoe leather? It is surely spare comfort to the deaf man, that the same calamity which shuts out to him the world of unuttered thoughts, and from the sweet concords of the universe, also excludes an occasional noise or discordance; and to the blind that the same lost sense which might enable him to look

* Abroad through nature, to the range
Of planets, suns, and adamantine spheres;

might also light upon the annoyance of a dughill or of a dead carcass."

In relation to the depressing effect of deafness upon his mind, he says of his own experience, "In early boyhood, the enjoyments which hearing afforded were necessarily too limited and too indistinctly appreciated, to occasion much, if any, regret at the loss I had sustained. But afterwards, when I became more truly aware of my real position, coupled as deafness was with other down-casting influences, my mind gradually became

* Sicklied o'er with the pale cast of thought;

and habitually rested in most sombre views of life, and of my own position and prospects in it. When, however, I was enabled to realize the pleasant consciousness that my solitary studies had not been altogether in vain, and that I might come as an invited guest, and not a beggar, to the feast of life, my views and feelings underwent a rapid change, and my average temper has become by far more cheerful than melancholy, and much more sanguine than despondent. It remains, however, that, from my course having lain so much alone and apart, I am less than most men able to endure the frets and annoyances from the outer world to which life is incident, and from which my own career has been by no means exempt. Under the nervous sensitiveness which is thus produced, many things oppress, grieve, and overpower me, which probably a man moving about among the activities of life, would heed but little.

"The regrets arising directly from the sense of privation are by no means so common as might be supposed, and are seldom experienced with any intensity, save in the

presence of some strongly exciting cause. Some twenty years ago, just before I went abroad, I took a strange pleasure in attending the anniversary meetings then held in Freemasons' Hall. My sources of enjoyment in this were various. It gave me an opportunity of becoming acquainted with the persons, and witnessing the manner of many who were at that time eminent for their eloquence in speech and writing." "I felt much interest in comparing the persons and manners of such men, with the idea which I had previously formed of them from their writings or character. Apart from this, the most animated speakers pleased me most; but I found that after I had seen enough of one speaker to be in possession of his manner, I soon tired of him, however animated, and longed for him to sit down and another to rise. As my interest was divided between watching the speaker and observing the effect which he produced in the auditors, I had seldom much craving to be able to hear the whole of a speech. But when the audience broke into 'loud cheers,' or when the speaker came to his most vehement points of action, I became keenly alive to my privation, and was most anxious to know the great words which had been so impressively delivered, or by which such effects had been produced." "A friend was generally at hand to gratify my curiosity in this respect; and after having frequently marvelled at the very small causes of the great effects by which my curiosity had been excited, I would resume with the greater equanimity my silent observations upon the scene before me."

Kitto's interest in such scenes abated as soon as he became acquainted with the manner of speaking of the different persons who figured there. After his travels and return to England, he on one occasion went to Exeter Hall to attend a public meeting. It was held in reference to the Niger Expedition, and Prince Albert presided over it. Many members of Parliament, and others noted for their activity in promoting objects of a charitable and philanthropic character, were present. He was, he says, "exceedingly desirous to hear the words of men of such great eminence in the world, as many of those who then spoke, and to ascertain the precise causes of the great interest with which some of them were heard by the vast audience, and of the applauses which were showered lavishly upon them. This, therefore, was one of those occasions in which a privation such as that under which I suffer, is the most strongly felt; yet the animation of the scene, and the zest with which the sources of enjoyment which remained open, were entered into, prevented that regret from becoming too acute. I was, besides, acquainted with the usual style and manner of most of the speakers from the political and religious papers; and it was not difficult for my imagination to ascribe to them words correspondent to the feeling which their action manifested. Moreover, I knew that I should the next morning see in print all the speeches which had been uttered, and expected that I should be able to recognize in them the points by which enthusiasm was so strongly excited. On this I reckoned with too much

confidence; for in reading the speeches, I was far from being always able to find points of statement or eloquence, which appeared to me adequate to the applause which had been excited; and many of the addresses were by no means so rich or so eloquent as the extent of that applause had led me to expect." "However, the comparison of my own coolness in reading the very speeches, which had been delivered with earnestness, and heard with enthusiasm, supplied a measure for, and made me painfully aware of, the extent of my privation. It enabled me to realize an idea of the power possessed by the human voice, of rendering the communications of man to man more engaging and persuasive, and of investing the intercourse of life and intellect with a grace and energy, in comparison with which the dry, hard forms of words, as exhibited in print and writing, are poor indeed."

Many more striking passages might be selected from the "Lost Senses," but those given may be sufficient to show the character of the man, and of the book. We doubt not but the development of the feelings and the practical difficulties and trials of one suffering under the privation of hearing, has been interesting to all readers, and has had a tendency to awaken feelings of gratitude in the breasts of many for the blessings they enjoy, in having the full use of all the senses. We propose to offer hereafter a few pieces of his poetry.

For "The Friend."

SAMUEL HEATON.

(Continued from page 94.)

Being now measurably restored to health, it seemed proper for Samuel once more to engage in worldly avocations. His aunt soon wrote to his parents to know whether he was looking towards returning to her employ. She did not urge it, indeed her letter seemed rather to discourage his returning. He says that a short time before her letter was received, he had been desirous of knowing if it was the Lord's will that he should return to her; and the language ran through his mind,—"Go if she sends for thee." He felt willing to obey, but as his first letter did not contain such encouragement to come as he could construe into sending for him, he looked around to find another situation. He says, "In a short time there was one offered, which appeared to have many worldly advantages, and which I plainly saw was not my place to accept. This brought a great weight of exercise on my mind, as none of my friends seemed to think my reason sufficient to make me refuse such a situation. I was entreated, but to no purpose: I still refused; for the Lord had shown me that I should not go. I remember the language ran very encouragingly through my mind: 'He that wrought the wonders in Egypt, and brought the children of Israel through the wilderness, and led them—is He not able to feed thee?' This strengthened me so much, that I thought I would never consent."

Soon after this the persons who had made the offer which he was not easy to accept, needed from an unforeseen occurrence tempo-

rary assistance, and Samuel was applied to, to yield it. Willing to oblige—and not sufficiently living under that which had withheld him from going—he went. The affair for which his assistance was required, was soon settled, and then he was importuned to remain. He had ventured there against his sense of right, and he was now left spiritually weak, and unable to resist the influences exerted to keep him out of his proper place. In writing of this he says, “I was easily prevailed on to remain. I hope this may be a caution to others to beware of the first step to evil or disobedience. Had not the eye of the Lord been towards me for good, and had he not extended his hand to me in great mercy, I doubt not but this one false step would have proved my ruin forever. I had not now the presence of the Lord with me as at former times, though I still endeavoured to hold to plainness of speech and apparel, and that innocence of conversation which I had always been used to; but, oh! I had miserably to experience that, when we act in disobedience to the Lord’s will, and his presence is departed from us; that vain are all our endeavours to do good in our own way. I attended meetings regularly, but found not that comfort I had formerly experienced. When I would endeavour to do good, evil would be present with me; for oh! the adversary is stronger than we are, and therefore seldom failed of overcoming me. Such was his subtlety, that he drew me off so imperceptibly from the path of Truth, that my feet had wandered far before I suspected I had changed my place.” “Had I kept close to what I at first plainly saw to be my duty, I should have been preserved from falling into this snare.”

After a time Samuel was again favoured with a powerful visitation from the Lord through one of his ministers. He was attending a Quarterly Meeting, and the ministering Friend seemed led so plainly to set forth his state, that the poor wanderer was brought to feel how evil had been his departure from the Truth through disobeying the word of the Lord. He was now brought into a condition of great mental agony. The heavens seemed to him as brass, and for a time no way of escape appeared. At last he was shown that through obedience to the commandment of the Lord, the path of peace and safety would be again opened before him. He bowed in submission, and as the first step, left his situation and returned to his father’s house.

Soon after his return home, his mouth was opened in the ministry. He had learned experience by the things he had suffered, and in meekness and dedication of heart he was earnestly concerned to fulfil his heavenly Father’s will. His Friends in a testimony which they gave forth concerning him, say that his public communications in meetings, were “much to the comfort and satisfaction of many Friends.” But his day’s work was nearly accomplished. Having been brought out of his dangerous condition, through obedience to the Lord’s requirements, and having given proof of dedication of heart as a follower of the Lord Jesus, in exercising the gift committed to him in the ministry of the Gospel, he was prepared for

an abstinence into the kingdom of everlasting peace. Prepared through that *one great offering*, whereby the Lord hath forever perfected them that are sanctified, and through submission to the purifying baptisms of the Holy Ghost and of fire.

A hemorrhage of the lungs rapidly reduced his strength, and warned him that his stay on earth would be brief. A few days previous to his decease, he told one who was with him, that all seemed peaceful within, and that he was quite resigned to his heavenly Father’s will; feeling that, whatever way his sickness might terminate, it would be well. This feeling, he awaited the close in quietude and hope. On the 19th day of the Sixth month, 1834, it pleased the Lord in love and wisdom to take him to himself. He was at the time of his death not quite 20 years old.

For “The Friend.”

FEAR.

“And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him.” (Luke xii, 4, 5.) From this passage it seems infinitely important that we dwell in a continual fear of offending One who is all-powerful; remembering that if we walk in the path prescribed by Divine direction, it will be cleared for the feet, strength given to surmount every obstacle, and preservation realized amid the most trying difficulties and afflicting occurrences. When a fear of going counter to what we have seen to be right, is foremost in the consideration, there is less danger of an illicit and bewildering compliance with the will of man, or of bowing to an image that he may have set up. It is not the spirit of violence which frequently actuates the natural man, or the influence which he is capable of wielding towards a deprivation of comfort or outward advantage, that possesses the only dread to that mind not sufficiently fortified by the power of Divine Grace. A fear of unpopularity frequently bears sufficient sway to induce a halting in that undeviating and direct course which vital Christianity positively enjoins. A fear that others will consider us deuded, despised, set us at naught, or esteem us less as men; and that our notoriety in society or in the world will be eclipsed, if there is an adherence to a despised few, may so prevail, as to work a secret and almost imperceptible bias on the feelings and judgment, and more and more have a tendency to turn the feet from the straight and narrow way of holiness, which in times past, we have clearly seen can only lead to licit.

The measure of grace or seed of life in the heart, though small in its appearance in comparison with many counteracting things, is the all-important principle of salvation, clearly teaching us, as we attend to its motions, what to do, and what to leave undone; what things are profitable and right for us to embrace, and what are to be entirely abandoned and shunned, in consequence of their danger-

ous and hurtful tendencies. And as we follow the teachings of this blessed seed, our religion is not outward and speculative, but inward and real; there is a change of heart experienced as there is a dwelling under the holy influence of the converting Spirit of Christ, operating immediately upon the inner man, comparable to the little leaven which a woman hid in three measures of meal, till all was leavened. Again, the kingdom of heaven is compared by our blessed Lord, to a grain of mustard seed, “which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air lodge in the branches thereof.” (Matt. xiii, 32.) A fear of retarding or suppressing the growth of this precious seed, should ever be present with us, and more intimately concern us than anything else. This seed though so small in its first appearance, and in the early stage of its growth, is compared to the kingdom of heaven, and which when grown, is said so much to exceed the other herbs—all other things that can compare or compete with it—as to become a tree. As this seed is attended to, it grows with our growth, and increases with our strength, and there is a branching forth in the kingdom of righteousness and peace, so that things of a high and heavenly character lodge in the branches: amongst these are constancy, patience, straightforwardness, a continual fear of the Lord above all the powers of the earth, faithfulness to his requirements, humility, tenderness and love, at the same time, that this pure seed becomes as a sharp instrument, against all that rises up to the injury or suppression of this heavenly kingdom either in ourselves or others.

And as a fear has especially obtained in our own minds, lest we suppress the growth of the precious seed of the kingdom in ourselves, great caution will prevail not to injure the growth of it in others. The truth of the testimony that “the fear of man, is a snare,” perhaps is seldom more clearly exemplified, than when it is permitted so to operate upon the mind, as to induce us to reject individuals, that we have known to be the Lord’s messengers, and their testimony, in consequence of a natural repugnance to being numbered with persons, who are despised by the world. A state of mind afraid to acknowledge those who possess the Truth, is peculiarly dangerous, and one calculated to lower persons who are governed by it, in religious experience, and from that Christian humility which gives ability to prefer others to ourselves, and to become in feeling, as the least of the flock. The awful consequences of not receiving the true disciples of the Lord, were shown by the dear Redeemer himself, when He commanded them to go in simplicity to preach the Gospel, and to shake the dust from their feet as a testimony against that house or city which would not receive them, testifying, that it should “be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.” It is much to be feared, that even in this day, many are not enough concerned relative to the great loss they will assuredly sustain by despising and neglecting those who are labouring

under peculiar trials for the sake of the law and the testimony, and whose sufferings are much increased by the lukewarmness and indifference of their fellow professors, not enough taking to heart this solemn declaration of the Great Master concerning his devoted servants, "He that receiveth them, receiveth me, and he that receiveth me, receiveth him that sent me." (Matt. x. 40.)

State of New York.

Shall we not be able to bear our sufferings patiently, when we consider from whence they come, and whither they are conducting us? They come from God. What can come from our Father in heaven which may not be advantageous? Their design is to conduct us to heaven. Can we regard that as an evil which tends to obtain for us so great a good?

THE SOLITARY WORSHIPPER.

A single member of the Society of Friends in Boston, is said to have gone to their place of worship for some years after all his fellow-worshippers were dead.

Alone and silent there he sat,
Within the house of prayer;
Where once with him his brethren met,
In silent worship there.

They all had gone; the young and old
Were gathered to the dead;
He saw no more their friendly looks,
He heard no more their tread.

Yet still he loved, as came the day,
When they were wont to meet,
To tread the old familiar way,
And take his "customed seat."

Plain was the place, an humble hall,
In which he sat alone;
The show of forms, the pride of art,
To him were all unknown.

No organ pealed its solemn notes,
No choir the stillness broke,
No prescher read the sacred page,
Or to his hearer spoke;

He needed not these outward things
To wake the reverent mind,
For other ends than such as this,
They seemed to him designed.

In silence, gathered to himself,
The Spirit he implored,
And without speech, or outward sign,
The Father he adored.

And to his mind was opened then
The meaning of the word,
"Ask and receive," "seek ye and find,"
The Spirit of the Lord.

That Spirit strengthened and consoled,
And gave him inward sight;
And on his lonely, darkened path
It threw a heavenly light.

No more alone! For he had come
To Zion's holy hill,
The city of the Living God,
That saints and angels fill.

The elders there, with silver locks,
The sisters' modest grace,
The young in all their innocence,
With glory filled the place;

Their looks of peace, and love unchanged
Assured his trembling soul;
And bade him banish every fear,
And every doubt control.

With them again as when on earth
He held communion sweet;
And, by their sympathy was made
For heaven's own worship meet. J. V.

"When words of applause blow fresh and strong, then steer with a steady hand."

From the Plough, the Loom and the Anvil.

HONEY BEES.

The *Albany Cultivator* has an interesting article on honey bees, from the pen of a distinguished professor, from which we quote the following paragraph: "Many—nearly everybody—suppose that the bee culls honey from the nectar of the flowers, and simply carries it to its cell in the hive. This is not correct. The nectar it collects from the flower is a portion of its food or drink; the honey it deposits in its cell is a secretion from its melific or milk-secreting glands, (analogous to the milk-secreting gland of the cow and other animals.) If they were the mere collectors and transporters of honey from the flowers to the honey-comb, then we would have the comb frequently filled with molasses whenever the bees have fed at the molasses hogstead. The honey bag in the bee performs the same functions as the cow's bag or udder, merely receiving the honey from the secreting glands, and retaining it until a proper opportunity presents for its being deposited in its appropriate storehouse, the honey-comb. Another error is, that the bee collects pollen from the flowers accidentally, while it is in search of honey. Quite the contrary is the fact. The bee, while in search of nectar, or honey, as it is improperly called, does not collect pollen. It goes in search of pollen specially, and also for nectar. When the pollen of the flower is ripe, and fit for the use of the bee, there is no nectar; when there is nectar, there is no pollen fit for its use in the flower. It is generally supposed, also, that the bee collects the wax from which it constructs its comb, from some vegetable substance. This is also an error. The wax is a secretion from its body, as the honey is; and it makes its appearance in small scales or flakes, or under the rings of the belly, and is taken thence by other bees, rendered plastic by mixture with the saliva of the bees' mouths, and laid on the walls of the cell with the tongue, very much in the way a plasterer uses his trowel."

Cleopatra's Obelisk.—The obelisk, near Alexandria, called Cleopatra's Needle, is to be removed from Egypt to the Crystal Palace at Sydenham, at the expense of that company, the English Government having presented it to them on condition that the nation resume possession of it in the event of the Crystal Palace ceasing to be used for the purposes intended, without any charge; or the government may take possession of the obelisk at

any time, on repaying the company the cost of transit. The Pacha of Egypt is to give every facility for the removal of this unique monument.—*Eng. Paper.*

In what manner did the first disciples of Jesus endure the cruel pains inflicted upon them? How did they receive martyrdom? Did anything escape from them, in the midst of their torments, that was unbecoming their faith? Ought we to manifest less constancy because we have less to suffer?

THE FRIEND.

TWELFTH MONTH 11, 1852.

It will probably be recollected by our readers, that in 1851 the Meeting for Sufferings in Philadelphia, published an Exposition of the African Slave Trade, as carried on in the years from 1840 to 1850 inclusive; more particularly for the purpose of exposing the large participation of American citizens therein, as well as the enormity of the crime and suffering continuing to accompany it. In that publication it is conclusively shown, from official reports, not only of the British commissioners stationed in different parts of the world, for the purpose of obtaining correct information respecting the Trade, and to use whatever power they may possess for its suppression, but also from our own Minister at Rio de Janeiro, and the officers of the United States squadron cruising on the coast of Africa, that the slave trade is mainly dependent upon citizens of the United States, engaged as shippers, ship builders, and ship owners, for its existence. Although this is well known at Washington, and the information of it, together with the data by which it is shown, has been communicated to Congress by the President, in three several messages, yet no action has been taken in the case, and the flag of our country continues to be disgraced by covering this nefarious traffic. The apathy of our Government on so important and deeply interesting a subject, conclusively demonstrates the strong pro-slavery feeling that prevails among all the leading politicians of the country, and leaves but little ground to hope that any effective step will be taken to break up the course of those lawless and abandoned men, who under the protection of the stars and stripes of the United States, are traversing the ocean with their helpless and suffering cargoes of human beings. In 1846, the Parliament of Great Britain by opening the markets of that country to foreign sugars, gave a great impulse to the slave trade, as was shown by the sudden influx of Africans into Brazil, amounting in that year to 60,000. Up to 1850, nearly that number of hapless victims was annually torn from their native country, and landed either in Brazil or in Cuba, but in 1850, through the unwearied exertions of the British Government, the authorities in Brazil were induced to put in force the laws long since passed there, against the trade, and the number of

slaves decreased to about 23,000. But as this atrocious traffic declines in Brazil, it appears to be increasing in Cuba, and it is greatly to be feared that not a few of our own people who have become planters in that island, are greatly instrumental in the smuggling of kidnapped Africans on to their plantations. The London Times, in an article upon the African Slave Trade, after speaking of its increase from 1846 to 1850, and its decline in that year, says:—

"The decrease noticed in 1850, while the sugar trade retained all its freedom, was owing to the repressive measures adopted by the Brazilian Government, which resolved to extinguish the nefarious trade, and the seriousness of the intentions of the government was exemplified during the succeeding year, 1851, when the importation, according to the report, was but 3287, less than one-fifth of the smallest previous importation. While the trade has been growing less in Brazil, as these figures show, Cuba has extended the traffic. The amount of importation during the past ten years, is set down as follows:—3630, 5000, 10,000, 1300, 419, 1450, 1500, 8700, 3500, 5000. This statement is guaranteed by reports received from Cuba during the past few months. Slaves are imported, it is assumed, without the knowledge or sanction of government, which is probable enough, although it is not very creditable to its police system, or satisfactory as regards the sincerity of the expressed wish to suppress not only importation, but the institution of slavery itself in the island."

Humiliating as it is to be obliged to believe, that in a country where so much boast of freedom and of the love of liberty is made, there are very many who are willing to continue the horrors of the African slave trade, for the sake of the gold they may reap from it, yet we cannot but admit that the fact is rendered highly probable, if it is not fully proved, by the great efforts making throughout the Atlantic States, to get possession of Cuba, by force or by fraud, in order that its rich soil may be made to yield a golden harvest under the sweat and toil of wretched slaves obtained at the least possible cost.

ITEMS OF NEWS.

By the steamship Europa, from Liverpool, at New York, on the evening of the 3rd inst., we have the following items of news.

ENGLAND.—Sir J. Parkington stated in the House of Commons, that the Califfe war was about to be brought to a termination.

The burial of the Duke of Wellington on the 18th ult., was conducted with great pomp.

The steamer La Plata, from the West Indies, was in Quarantine at Southampton, the captain and eight of the crew having died of a fever on the voyage.

The treaty of alliance entered into last Fifth month between Great Britain and the Sandwich Islands, has been made public.

FRANCE.—The French army is to be reduced on the 1st of the coming year, by the disbanding thirty thousand men.

Notwithstanding the opposition of the Rothschilds and other capitalists, the President is resolved to establish a new Bank.

The literary works of Napoleon the First are to be published in thirty-five volumes, folio.

TURKEY.—The finance of Turkey has been re-

lieved from its embarrassments, by the reception of £300,000 sterling from the Pacha of Egypt.

ITALY.—A grand eruption of Mount Etna took place on the 20th of Eighth month. It was the most brilliant display witnessed for many years.

BELGIUM.—The Belgian authorities seem inclined to prevent the press from publishing anything against Louis Napoleon.

AUSTRIA.—The ministerial journals indicate that Austria will recognize Napoleon as Emperor of France.

CHINA.—The insurrection in the north of China appears to be progressing. There were rumours in Hong Kong at the time of our last intelligence, of great slaughter having been committed by the rebels, who had spared neither women nor children.

UNITED STATES.—The late rains have caused a general overflow of the mountain streams in Pennsylvania and New York. The Schuylkill, the Susquehanna, the Leligh, and the North rivers, have each been visited by a freshet. The Susquehanna has been in fine rafting order, and a considerable amount of lumber has been brought down. Much damage has been done by the recent floods in the southern States.

The amount of rain that fell in the Eleventh month, as indicated by the rain gauge at the Pennsylvania Hospital, was 6.05 inches. The average temperature, 43.15 deg. At Paoli, Chester county, the amount of rain was 5.70 inches, and average temperature 41.22 degrees.

By advices to the 13th ult. from Lake Superior, we learn that winter had set in with great severity, the snow being at that time three feet deep. The mining had been prosperous, and the shipping on the lake was altogether inadequate to the business.

This year's cotton crop is estimated at about 3,000,000 bales. A few days since 1000 bushels of dried apples arrived at St. Louis, from the Missouri river. Kentucky sends annually to market 30,000 mules, worth from \$3,000,000 to \$4,000,000. One town in Massachusetts raised 14,000 barrels of apples this year, which sold at an average of \$2, making the snug little sum of \$28,000 to a few persons who have learned that such a small business as raising apples, will produce a sure income. Captain Montgomery, of Virginia, sowed a half bushel of Poland rye which produced thirty bushels.

The North Pacific fleet of American whalers contains, it is ascertained at this time, 286 ships.

Died, near Narketa, in de Kalb county, Mississippi, Hopiah Sketeena (Little Leader), a Choctaw chief, one hundred years old.

Congress.—President's Message.—Congress met on the 6th inst., and received the President's Message. The message intimates that the dispute with Great Britain on the Fishery Question, will be satisfactorily settled, the British Government being willing to place the question upon a more liberal footing of reciprocal privilege. The refusal of the Captain-General of Cuba to allow passengers and the mails in certain cases to land at Havana, has been made the subject of a serious remonstrance to Madrid, and the President doubts not that due respect will be paid to it. The conduct of the Captain-General towards the steamers carrying the United States mails, with this exception, is stated to have been marked with kindness and liberality. England and France having invited the United States government to become a party with them in a convention to disclaim all intention to possess Cuba, and to prevent any seizure by the President declined, on the ground of such a step being of doubtful constitutionality, and impolitic. He had however, directed "the ministers of France and England to be assured that the United States entertain no design against Cuba; but that on the contrary, it should regard it incumbent on its Government to take the present time, as fraught with imminent peril." He hopes for an amicable settlement of the Hebranteque and the Nicaragua difficulties. Venezuela has acknowledged the justice of the claims made on her by some American citizens, but the Congress of that Republic has not yet provided the means for paying them. The recent revolution in Buenos Ayres gives a prospect of a free navigation of the La Plata; and a treaty of commerce concluded with Uruguay "opens to the commercial enterprise of our citizens a country of great extent, and unsurpassed in natural resources, from which foreign nations have hitherto been almost

wholly excluded." The President acknowledges the sovereignty of Peru over the Lobos Islands, and praises the liberal conduct of that government. Of the Expedition to Japan, he says, the officer in command is to endeavor to obtain some relaxation of the inhumane and anti-social system pursued by that government for the past two centuries, and to remonstrate in the strongest language against the cruel treatment to which our shipwrecked mariners have been subjected, and to insist that they shall be treated with humanity. The cash receipts of the Treasury for the year ending with the Sixth month last, were, exclusive of Trust funds, \$49,738,386 92; and the expenditures, \$46,007,996 20. The balance on hand is \$4,632,376 07. The expenditures embrace the interest on the public debt, part of the principal, and the last instalment of the indemnity to Mexico.

The President urges his views in favour of discriminating protective duties, and draws the attention of Congress to the imperfections of the present tariff. He urges the condition of the Indians in Oregon and California, as calling for attention, for whilst the Indians in all other parts of our territory have the exclusive right to certain portions of land acknowledged by the Government, these have not. They are therefore, he says, "mere tenants at sufferance, and liable to be driven from their place to place at the pleasure of the whites." The amendments to the Senate to the treaties with the Sioux Indians of Minnesota, have been assented to by the tribes, and a large body of land has thus been peaceably opened to the white settlers. Several of the chiefs of the Seminole Indians have agreed to the removal of the rest of that tribe from Florida, and it is confidently expected the emigration will take place at an early day. Of the Public Lands 13,151,175 acres have been sold or apporioned for internal improvements, &c. The work of classifying and arranging the census returns is nearly completed. The President recommends a periodical publication of a Digest of the Laws for the use of the States. He informs that measures have been taken towards making a survey of the China Sea and Behring's Strait, a reconnaissance of the continent of Africa east of Liberia, and an examination of the river La Plata. The reduction of Postage has caused a diminution of revenue from that source of \$1,431,676; but the President does not recommend a return to the high rates of postage. The message closes with some judicious remarks against interfering with the rights of other nations.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; William Bettle, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 179 South Fifth street, and No. 227 North Front street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 49 South Wharves; Townsend Sharpless, No. 187 Arch street, and No. 32 South Second street; John M. Whital, No. 161 Filbert street, and No. 138 Race street.

Visiting Managers for the Month.—Townsend Sharpless, No. 187 Arch street, William Hilles, Frankford. James Thorp, Frankford.

Physician and Superintendent.—Joshua H. Worthington, M. D.

Steward.—John Wistar.

Matron.—Margaret N. Wistar.

MARRIED, on Third-day, the 7th inst. at Friends' meeting-house, North Sixth street, THOMAS F. MIDDELOFF, and MARY H., daughter of the late Benjamin Harper, all of Philadelphia.

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From the Bombay Telegraph and Courier, May 17, 1852.

THE OPIUM TRADE.

We remember to have been told, when expressing admiration at the immensely lofty warehouses of Liverpool, that the bricks were cemented by the blood of the African slave.

In examining the colossal institutions of British India, we may in like manner be told that they are partly maintained by the life-blood of the Chinese. In other words, we sell them opium, whereby sooner or later they destroy themselves, and, by the profits of the trade, we support the political, juridical and educational institutions of this vast country.

Whether we consider the few lacs of rupees annually appropriated to native colleges and schools, or the crores expended on the maintenance of governors and councils, magistrates and collectors, judges and police, generals and armies, it is an indisputable fact, in Indian finance, that a very considerable portion of these sums is received from the Chinese as an equivalent for a pernicious drug. This fact is fraught with much interest. As an article of commerce opium stands out without a parallel. From the skilful management and cultivation of about 100,000 acres of land, the East India Company produces an article which, sold at a profit of several hundred per cent., yields to them a net revenue, annually, of nearly three millions sterling. We do not here include the Malwa opium—a seventh of the whole revenue of the country, raised from an extent of *more than a million of square miles*.

From the transport of this drug by a few vessels named opium clippers, a few mercantile houses are also realizing magnificent profits, while the Chinese themselves, the grand consumers of the drug, part with five or six millions pounds sterling per annum.

The most astounding fact of the opium trade needs yet to be specified, viz., that Christian sensibilities have not yet been adequately roused in relation to its iniquities and horrors. That a professedly Christian government should, by its sole authority and on its sole responsibility, produce a drug which is not

only contraband, but essentially detrimental to the best interests of humanity; that it should annually receive into its treasury crores of rupees, which, if they cannot, save by a too licentious figure, be termed "the price of blood," yet be demonstrably the price of the physical waste, the social wretchedness and moral destruction of the Chinese; and yet that no sustained remonstrances from the press, secular or spiritual, nor from society, should issue forth against the unrighteous system, is surely an astonishing fact in the history of our Christian ethics. This fact can, however, be easily explained.

There is a prestige about this great trade which serves to hide its intrinsic repulsiveness.

On the principle whereby the slayer of an individual is execrated as a murderer, and the slayer of "ten thousand" is treated as a hero and half deity, we can understand how a trade, which, if carried on by one or two of "the baser sort," would be denounced as smuggling and piracy, is divested of its illegal and immoral characteristics by the patronage which emblazons it, the numbers connected with it, the immense capital embarked in its prosecution, the glittering private fortunes realized by it, and, more than all, the immense addition to government finances.

We find it very difficult to entertain the idea that a traffic whose mainspring is in government regulations, whose affairs are conducted by government officials, whose sales are in the flush of day, at public auctions in a city of palaces, whose dealers are princely merchants; which employs as its transports splendid clippers, whose commanders are "educated men," and, still more, whose return-freights are *solid, weighty silver*; and, to crown the whole, whose operations from beginning to end are sanctioned by the explicit enactments of the Imperial Parliament, can be—as we dare venture to say it may be demonstrated to be—*commercially suicidal, politically inexpedient, nationally dangerous, juridically contrary to the law of nations, ethically unjust, and, in relation to that God who desires "mercy and not sacrifice," wholly iniquitous and abominable*. And yet, however difficult it may be to entertain the idea, "God is true, though every man a liar;" moral principles are unswerving, and moral statistics are unvarying.

Right and truth depend not on time, or place, or people. No prestige can make falsehood truth, or evil good. Although it were true that none but "honourable men"—from the official who measures the land, to the collector who receives the proceeds of the sales—from the porter who carries the chests, to the merchant who realizes a fortune—are engaged

in this trade, yet would the trade itself be just as iniquitous. All the "pomp, pride, and circumstance," which one jot less corrupt than it would be, and would be seen to be, if divested of all its present adventitious attractions. We remember, when within two days' sail of Bombay on our outward voyage, we were all summoned on deck to see that interesting sight at sea, "a sail." It was indeed "a sail"—a vessel with all its snowy canvas set before the wind, and with a speed that seemed to defy the resistance of the waves, as well as an elegance of motion that attracted all eyes. We wondered who the stranger was; its whole appearance distinguished it from all the previous vessels we had seen. In a short time, from the strange "sail" came a boat, well manned. The crew pulled the oars with wonderful dexterity, and with remarkable speed they reached our ship, and delivered us letters for Bombay. They then rejoined their own ship. Our captain said to us, "Gentlemen, every man on board that vessel is furnished with arms to the very teeth." Why? Was it a time of war? Did pirates infest the seas, and molest our trade? No. Reader, this strange sail was an "opium clipper," bound to China. Not one of us said, "God speed!" We felt that it was a smuggler's craft, going with sword and pistol to furnish a drug—enslaved people with what their own government has prohibited by every sanction that lay in its power.

These remarks are introductory to our notice of "An Essay on the Opium Trade," by an American Physician—condensed in matter, perspicuous in style, forcible in argument, strong in indignant feeling, but withal impartial.

An American, accustomed to receive from us impassioned arguments against his own nation, on account of slavery, might well be pardoned were he to say to us, with somewhat of temperate feeling, "Physician, heal thyself," and to expose with bitterness the awful inconsistency of Britain's vehement denunciation of American slavery, while, by most deadly measures, furthering Chinese demoralization. While he writes with the indignation of a man, and the faithfulness of a Christian, he shows nothing of the partiality of an American citizen. He has been at great pains to collect facts from Calcutta and Bombay, as well as China, to illustrate his subject, and has altogether produced a pamphlet which certainly ought to be circulated extensively

* An Essay on the Opium Trade, including a Sketch of its History, Extent, Effects, &c., as carried on in India and China. By Nathan Allen, M. D., Boston, 1850.

among the European residents of this country. To its contents we now apply ourselves.

We are constrained to say, that the opium question, as one of right or wrong, expedient or inexpedient, is beset with no difficulty.

It not only seems impossible to defend it, but it is also extremely difficult even to *obscure* the subject by any specious reasoning. It stands out so thoroughly defined that no mist can involve it. Slavery, which is the only monster evil that can be compared with it, had many specious arguments at its command. The present advocate of American slavery can in a moment propound questions which will make a sober man pause and hesitate, although he may not yield an inch of ground in arguing as to the intrinsic evil. The advocate of the opium trade can, it seems to us, advance *nothing*. His best argument is silence. His greatest safety is *retreat*. He must have the genius of one of Milton's fallen spirits, whose tongue

Dropt manna, and could make the worse appear
The better reason,

before he can "perplex and dash" the simplicity of this question.

We feel it therefore almost gratuitous to argue against it. Its facts are its most condemning arguments. Let us, however, present a summary of the whole case.

The opium trade is undoubted smuggling. Who can contend with the author, when he says (page 58),

"All enlightened and even civilized nations have ever regarded it as a fundamental principle, that a nation may enact whatever laws of commerce its interests may be supposed to require. It has a right to permit or restrict, to encourage or prohibit, any articles of merchandise it may deem necessary. Any known or intended infringement or violation of this right by another nation is and should be considered one of the greatest national crimes.

"And to take advantage of the peculiar circumstances of a nation, and force it to yield partially, or wholly, this right, to its great detriment, is, to say the least, highly dishonourable."

The Chinese government has, in the exercise of an undoubted right, prohibited the introduction of opium. The statute contained in the XI. vol. of its penal code, has never been repealed. We quote it from the pamphlet as follows:—

"Dealers in opium shall be exposed with the wooden collar about their necks one month, and then sent to the army on the frontier. Accomplices shall be punished with a hundred blows and transported three years. Masters of boats, constables, and neighbours, shall be punished with a hundred blows, and three years transportation. Officers of government at court who buy and smoke opium, shall be dismissed from the service, receive a hundred blows, and be exposed with the collar about their necks two months. Soldiers and common people who buy and smoke opium, shall be punished with a hundred blows, and exposed with the collar one month."

This was never designed to be a dead letter;

On the contrary, the government has endeavoured with wonderful consistency to carry out the enactment, and maintain its principle. They involved themselves in the miseries of war, because they would not sanction the trade. They evinced their principled consistency in *burning* the opium which they had rightfully confiscated, and from the sale of which they might have realized *twelve millions of dollars*. They endeavoured, but in vain, after the conclusion of the war, to secure a measure whereby the drug should be formally recognized by the English as illegal, and as such prohibited. They have, up to the present day, prohibited the cultivation of the poppy in the empire. They have systematically refused to make the trade legal, and have thus deprived themselves of an immense and easily collected revenue, which a tax on so popular an article would certainly furnish.

(To be continued.)

Interesting Discoveries in Persia.

We have had the pleasure of listening to a letter written in Persia, to a gentleman in this city, which gives an account of some recent and most interesting discoveries in that country. The writer is a scientific gentleman of the highest standing, an American, and one whose position in Persia is a pledge of the correctness of his details.

The line between Persia and Turkey has not been defined with that exactness which peace and security demand, and soldiers have, by both Governments, been placed upon the disputed territory, to defend the rights of Turkey and Persia. And for many years the soldiers have been in the practice of coming into collision. To avoid this bloodshed, and settle definitely the boundary line between the nations, England and Russia have induced Persia to consent to a mixed commission, which should embrace England, Russia and Persia. That commission is now engaged in establishing the line between Persia and Turkey. Col. Williams, well known to many Americans, and a man of character and talent, is the English Commissioner.

In the prosecution of this work the commissioners have come upon the remains of the ancient palace Shushan, mentioned in the sacred books of Esther and Daniel, together with the tomb of Daniel, the prophet. The locality answers to the received tradition of its position; and the internal evidence, arising from its correspondence with the description of the palace recorded in the sacred history, amount almost to demonstration. The reader can turn to Esther, chap. i. v. 6; there he will read of a "pavement of red, and blue, and white, and black marble in that palace." *That pavement still exists*, and, as described by Col. Williams, corresponds to the description given thus in the sacred history. And in the marble columns, dilapidated ruins, the sculpture and the remaining marks of greatness and glory that are scattered around, the commissioners read the exact truth of the record made by the sacred penman.

Not far from the palace stands a tomb; on it is sculptured the figure of a man bound

hand and foot, with a huge lion in the act of springing upon him to devour him. No history could speak more graphically the story of Daniel in the Lion's Den. The commissioners have with them an able corps of engineers and scientific men, and most interesting discoveries may be expected. The Persian arrow-heads are found upon the palace and the tomb. Glass bottles, elegant as those placed upon the toilet table of the Ladies of our day, have been discovered, with other indications of art and refinement, which bear out the statements of the Bible. Thus, twenty-five hundred years after the historians of Esther and Daniel made their records, their histories are verified by the peaceful movements of the nations of our day.—*Boston Chronicle*.

From The Annual of Scientific Discovery.
Progress of Science in 1851.

(Continued from page 91.)

COOKED AND UNCOOKED FOOD.

In a communication from the society of Snakers, at Lebanon, N. Y., in the Patent Office Report, we find the following upon the relative value of ground and unground, cooked and uncooked, corn for feeding cattle, &c. "The experience of more than thirty years leads us to estimate *ground corn* at one third higher than *unground*, as food for cattle, and especially for fattening pork; hence, it has been the practice of our society for more than a quarter of a century to grind all our provender. The same experience induces us to put a higher value on cooked than upon raw meal, and for fattening animals, swine particularly, we consider three of cooked equal to four bushels of raw meal. Until within the last three or four years, our society fattened annually, for thirty years, from 40,000 to 50,000 pounds of pork, exclusive of lard and offal fat, and it is the constant practice to cook the meal, for which purpose six or seven potash kettles are used."

ILLUSTRATIONS OF LOCOMOTIVE SPEED.

DR. LARDNER, in his lately published *Economy of Railways*, thus endeavors to convey to the unpractised reader the enormous speed of a locomotive going at the rate of seventy miles an hour:—"Seventy mile an hour is, in round numbers, 105 feet per second; that is, a motion in virtue of which a passenger is carried over thirty-five yards between two beats of a common clock. Two objects near him, a yard asunder, pass by his eye in the 35th part of a second; and if thirty-five stakes were erected by the side of the road, one yard asunder, the whole would pass his eye between two beats of a clock; if they had any strong colour, such as red, they would appear a continuous flash of red. At such a speed, therefore, the objects on the side of the road are not distinguishable. When two trains, having this speed, pass each other, the relative velocity will be double this, or seventy yards per second, and if one of the trains were seventy yards long, it would flash by in a single second. To accomplish this, supposing the driving-wheels seven feet in diameter,

the piston must change its direction in the cylinder ten times in a second. But there are two cylinders, and the mechanism is so regulated that the discharges of steam are alternate. There are, therefore, twenty discharges of steam per second, at equal intervals; and thus these twenty puffs divide a second into twenty equal parts, each puff having the twentieth of a second between it and that which precedes and follows it. The ear, like the eye, is limited in the rapidity of its sensations; and, sensitive as that organ is, it is not capable of distinguishing sounds which succeed each other at intervals of the twentieth part of a second. According to the experiments of Dr. Hutton, the flight of a cannon ball was 6700 feet in one quarter of a minute, equal to five miles per minute, or 300 miles per hour. It follows, therefore, that a railway train, going at the rate of 75 miles per hour, has a velocity of one-fourth that of a cannon ball; and the momentum of such a mass, moving at such a speed, is equivalent to the aggregate force of a number of cannon balls equal to one-fourth of its own weight.*

FERTILITY OF NILE MUD.

Ehrenberg, as the result of a careful microscopic examination of the alluvial deposits of the Nile, has determined that the great fertility of these depositions is not so much owing to any peculiar mineral constitution, or to the presence of any great abundance of vegetable matter, as it is to the vast accumulation of extremely minute forms of microscopic animals, which, by their decomposition, enriched and fertilized the soil.—*London Athenæum*.

DEEP-SEA SOUNDINGS.

The system of deep-sea soundings, instituted some years since, by Lieut. Maury, and since carried out to some extent by our national vessels, has been prosecuted with success during the past year.* Capt. Platt, in the sloop-of-war "Albany," has run a line of deep-sea soundings across the Gulf of Mexico, from Tampico to the Straits of Florida. The basin which holds the waters of this gulf has thus been ascertained to be a mile deep, and the Gulf Stream in the Florida Pass about 3,000 feet deep. In like manner the "John Adams," Capt. Barron, has made a step in giving us the shape of the great Atlantic basin between the Capes of Virginia and the Island of Madeira, showing it to be at least five miles and a half deep. The method of measurement now pursued is the suggestion of Prof. Guyot, and consists of ordinary packing-twine attached to a thirty-two-pound shot, which is allowed to run out until the shot strikes bottom, when the uncoiling is of course suspended. The length of the twine is previously ascertained, and the depth attained is known by measurement of the quantity remaining upon the reel. Improvements have been made upon this system by waxing the twine and timing its rate of descent.

In order to promote the schemes of Lieut. Maury, the Navy Department has ordered the commanders of all national vessels to make

deep sea soundings whenever it is practicable, in whatever part of the ocean they may happen to be cruising. The following is a specimen of the soundings made by the "John Adams" in the North Atlantic, as reported to the department:—

"May 3, 1851. Latitude 33° 50' North; longitude 52° 34' West; temperature of the air 64°, water 65°. Had a fair "up and down" sound with (2,600) twenty-six hundred fathoms of line. Time of running out, 1 hour 23 minutes 10 seconds—one 32-pound shot on the line.

"May 9. Latitude 32° 06', longitude 44° 47' West; temperature of the air 66°, water 68°. Got bottom with (5,500) five thousand five hundred fathoms of line out. Time of running out, 2 hours 44 minutes 25 seconds. Drift of ship, 3 miles. Lost two 32-pound shot and 5,500 fathoms of line.

"May 10. Latitude 31° 01' North; longitude 44° 31' West; temperature of the air 68°, water 68°. Got bottom with (2,300) twenty-three hundred fathoms of line out. Time of running out, 1 hour 04 minutes 35 seconds."

What are the Trees made of?

If we were to take up a handful of soil and examine it under the microscope, we should probably find it to contain a number of fragments of wood; small, broken pieces of branches or leaves, or other parts of the tree. If we could examine it chemically, we should find yet more strikingly that it was nearly the same wood in its composition. Perhaps, then, it may be said, the young plant obtains its wood from the earth in which it grows. The following experiment will show whether this conjecture is likely to be correct or not.—Two hundred pounds of earth were dried in an oven, and afterwards put into a large earthen vessel; the earth was then moistened with rain water, and a willow tree, weighing five pounds, was planted therein. During the space of five years, the earth was carefully watered with rain water. The willow grew and flourished, and to prevent the earth being mixed with fresh earth, being blown upon it by winds, it was covered with a metal plate, full of very minute holes, which would exclude every thing but air from getting access to the earth below it. After growing in the earth for five years, the tree was removed, and on being weighed, was found to have gained one hundred and sixty-four pounds. And this estimate did not include the weight of the leaves or dead branches which in five years fell from the tree.

Now came the application of the test. Was all this obtained from the earth? It had not sensibly diminished; but in order to make the experiment conclusive, it was again dried in an oven and put in the balance. Astonishing was the result! The earth weighed only two ounces less than it did when the willow was first planted in it—yet the tree had gained one hundred and sixty-four pounds! Manifestly, then, the wood thus gained in the space of time was not obtained from the earth; we are, therefore, obliged to repeat our question,

"Where does the wood come from?" We are left with only two alternatives—the water with which it was refreshed, or the air in which it lived. It can be clearly shown that it was not due to the water—we are consequently unable to resist the perplexing and wonderful conclusion—it was derived from the air.

Can it be? Were those great ocean spaces of wood, which are so old as man's introduction into Eden, and wave in their vast and solitary luxuriance over the fertile hills and plains of South America, were all these obtained from the thin air? Were the particles which unite to form our battle ships, ever borne the world about, not only on wings of air themselves? Was the firm table on which I write, the chair on which I rest, the solid floor on which I dwell, once in a form which I could not as much as lay my finger on or grasp in my hand? Wonderful truth! all this is air.

Race Between a Locomotive and a Flock of Geese.—The Rochester American has the following incident: "Coming up on the express train the other day, it so happened that on leaving Fonda, a flock of some thirty wild geese swept over into the valley of the Mohawk, just as the cars were under way. These geese being evidently bewildered, kept on steadily up the river, but well over on the opposite side of the valley, hence a good chance to compare their speed with the "lightning train" was afforded. At first it seemed to be about an "even thing," but after a few moments it was readily perceivable that the geese were drawing ahead of the locomotive. After a few minutes, the flock seemed half inclined to drop down into the Mohawk, and abated much of their speed—the engine recovering the lost ground. The geese thought better of it, changed front, sought a greater elevation, and pushed ahead again in the same direction of the train. By this time the race became quite exciting, and one could hardly refrain from exclaiming, 'go it, engine, pair in, goose,' but there was no need of exhortation, as both seemed letting out all they knew—the geese gradually dropping ahead till within a short distance of Little Falls, when the bey hauled up in the wind's eye, shivered a moment, and stood down the river again, having gained in the race about two miles. The geese must have been going, when last seen, at the rate of sixty or seventy miles an hour. This is the first race we have seen between a locomotive and the feathered race, and though the latter had the best of it, the former did well, considering that it was compelled to carry weight."

"Prayers and tears are the weapons with which the saints have obtained the most glorious victories."

"Truth is in morals, what steam is in mechanics; hard to resist."

An excellent method of rectifying our judgments, would be always to put ourselves in the place of our neighbour, and our neighbour in our own. Have you received an injury?

* See Annual of Scientific Discovery, for 1851, p. 264.

Imagine that it is you who have done it. How will you abate your complaints! Have you grieved your brother? Enter into his feelings whom you have offended, and you will understand what reparation is due to him.

For "The Friend."

Penn's Preface to Barelay.—War.

(Continued from page 76.)

His treatise of universal love was followed by another, which he called "An epistle of love," written and sent by him, as a friendly advice to the ambassadors of the several princes of Europe, met at Nimuegen, to consult of the peace of Christendom, showing the true cause of war, and proposing the best means of peace. To each of them was also given a copy of his Apology, which were all received with respect. The epistle has edification in it to our present time. On the subject of war, William Penn says: "The original cause of war is not hard to assign; the apostle James asks and answers the question thus, 'From whence come wars and fightings among you? Come they not hence, even from your lusts that war in your members?' It is, what every one feels in himself, that has not overcome these lusts, or whose consciences are not seared with a hot iron; though it is also what very few make their due reflections upon, else we should hear of less blood and misery. But if lust be the ground of war, what is become of the doctrine of Christianity among those supposed Christians; and what are they, that show a pleasure in the accounts of the bloodiest battles? Can a Christian of Christ's making, look upon the blood of men, or hear of it without horror or distress of spirit? Less surely can they shed it, or encourage those, that have a delight or part in that man-slaying work. But how low and grossly are some professed Christians fallen from the nature of true religion, and the purity and power of the faith, that was once delivered to the saints, and through suffering, by them to us, that hang their religion and gospel upon their swords and guns, and pin it upon an arm of flesh; as if the gospel could be overcome by that which cannot touch it.

"But how did the primitive Christians maintain their ground, yea, grew upon their adversaries, poor naked men, and not of the greatest quality or capacity, and finally vanquish cruelty itself, but by faith and patience? Thus they converted executioners, overcame emperors and armies, and by a successive course of meek and suffering integrity, turned the edge of the sword, quenched the flames of fire with their own blood, not the blood of their enemies. Our author has a passage in his book to this effect, 'That there is nothing a greater tarnish and withering to the protestant cause, than the professors of it, betaking themselves and that early, to earthly powers and weapons to preserve and promote it; which are not the weapons of the apostolical warfare, and are inconsistent with the nature, power and glory of Christ's kingdom.' For the preservation of the protestant religion stands in a spirit of true reformation, as well

in life as doctrine, as plainly decayed, if not lost. If we would be zealous to purpose for the protestant cause, let us look to God, and not man; examine ourselves, try ourselves, see what is wanting in us, both to God and man. Let us return home, light our own candle, and sweep our own house, and we shall find the silver we have lost; the zeal, power, and purity of soul, that make our worship acceptable, our prayers prevalent, our lives blameless, and an ornament to religion. This faith, this holiness, this reformation is the cause of God, and the rest is our own; though we gild the pill, flatter ourselves, and deceive others. This spirit of reformation knows no man, no people, no church after the flesh. This goes on overturning all will-worshippings, man-made faiths, human inventions, and traditions of men about religion, till He reigns in the soul, whose right it is to rule. It is a holy heaven, O reader, that leavens the whole lump into its own nature, and makes fallen, degenerate, earthly-minded man, that receives it, a partaker of the divine nature. This the earliest and purest protestants aimed at, that had their eye to an eternal country, the city whose builder and maker is God, free of human considerations, and the mixture of worldly interests and advantages. And to evidence the truth of what I say, read the accounts that the faithful writers of those times have obliged us with, and you shall taste the same thing even among the martyrs themselves, where the country and mechanic people, *those of least account*, out-do those of title, learning and preferment, among churchmen themselves, *as to the life and purity of reformation and zeal and courage for it*, as occasion offered to show both.

"Wherefore, O ye protestants of all sorts, return, return, return to your first love and works, before it be too late. Rend your hearts and not your garments, and turn to the Lord your God; you have but a little time, and a great account to give. Think not to be long safe from your enemies without, while you entertain your greatest enemy *within*, in despite of God, his Spirit and scripture, and your own pretensions to reformation. God Almighty make you sensible with true and godly sorrow, a repentance never to be repented of, that you may overcome your enemies by your faith, prayers and love, and by the power of your example, recommend your religion, and lead them out of error and blindness. Do not charge them, and do worse, for verily that will undo you in the end. O that God would rend the heavens, and come down in showers of love, and quench the flames that everywhere devour his creation—that it would please him to still the furious winds, and calm the raging seas, and remove that enmity, which is the ground of all; and bring the nations under his own heavenly government, where there is no need to learn war against one another any more, that they who have erred in spirit may come to understanding, and those that have murmured, may learn doctrine, even the doctrine of our Lord Jesus Christ, which is a *doctrine of love, meekness, mercy, forbearance; a doctrine of self-denial, humility and holiness; a doctrine that*

reconciles us to God, and one to another; and no man can have the benefit of the first, that hates his brother, and less, that kills him for the love of this world.

"O it is a crying sin with God, a strong judgment upon us, and a sure token both of more and nearer calamities, that we are so hard hearted, and insensible of it. Nay, it looks as if we were not to be moved, unless God himself would appear in the air, and send fire down to consume all before our eyes, and ourselves in the conclusion of the tragedy. Is not the wrath of God, do we think, revealed sufficiently against us in the faction, strife, war, blood and poverty, that we see almost all over Europe this day? God Almighty make people sensible and weary of it, and the cause of it, their sins—sins against light, against conscience and knowledge—their unfaithfulness to God and man; their scandalous immorality, and most inordinate love of the world, the ground of all contention and mischief—that so the peace of God that passeth worldly men's understanding, may fill all our hearts through repentance and conversion. Amen."

The above observations were not only applicable to Europe at that day, but instruction may be drawn from them in reference to the worldly-mindedness, the wide-spread immorality and wickedness, the robberies, house-burnings, and murders, in this land of peculiar advantages and blessings, were the people to profit by their privileges, as in gratitude to our Almighty Benefactor we are bound to do. Surely those who are slighting and despising the obligations they are under, to reverence his Divine law, and to serve him with all their soul and strength, will have a fearful account to render, and an awful sentence to meet, if they persist in their rebellion against him, and are permitted to die in their sins. How little vital religion, that which regenerates the heart, is to be seen in multitudes, not only those who occupy no very prominent place in the world, but also among the educated, the learned, and those who are elevated to the stations of legislators, and to the administration of the different branches of government in the States, and in the Union. Personal aggrandizement and pecuniary emoluments are the great moving powers that kindle the struggles of men seeking offices, while the true happiness and welfare of the country, and the spread of the Redeemer's kingdom, seem hardly to enter the thoughts of a very large proportion. The will of the people, however depraved they may be, and however opposed to the law of God, seems to be the polar star by which the rulers must steer their course, if they look to continue in office. An independent judgment, founded upon conscientious conviction of what is right, and what will contribute to the peace, order, and true happiness of the country, is, we may fear, getting much out of sight, and losing its influence. We are growing a proud and supercilious nation, trusting in our own wisdom and strength; but sooner than many may anticipate, the language of the prophet may be applied to us: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; and 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 God of hosts."

(To be continued.)

For "The Friend."

ZEAL.

There is a zeal arising from maturely feeling, which though employed in a good cause, is neither productive of success, nor is it of that character to bring peace and satisfaction to its possessor. It is a desire of success in what is undertaken without sufficient concern in reference to the means used, or the spirit in which they are applied. It may be only a desire of prosperity, in the cause espoused for the sake of personal emolument, which is capable of nothing more than driving a matter forward in that spirit which must necessarily be slain, before the efforts employed can be blessed, or the cause itself substantially promoted. This doubtless is the kind of zeal which the apostle referred to when speaking of Israel, in his epistle to the Romans: "I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness have not submitted themselves unto the righteousness of God." (Chap. 10, v. 23.) A zeal of this kind is not according to the heavenly knowledge derived from the light of Christ in the heart; which knowledge is increased only in those, who are rightly and zealously affected in the good cause, with a concern to move in a meek and quiet spirit. But in our endeavours to avoid danger from an improper zeal, it is necessary to be careful that we do not unconsciously permit our hands to hang down in listlessness, and lapse into a state of almost total indifference in regard to the prosperity of truth and righteousness in the earth: for in this state, the pleasing but hurtful things of our nature, from which in days of greater diligence and watchfulness, we might have been somewhat severed, may be almost unwarily laying firmer hold upon the affections than before.

The apostle told the Galatians, that it was "good to be zealously affected always in a good thing." Under the influence of the right zeal, the mind feels in need of Divine sustenance and direction, and is afraid to go forward without realizing that stay and support in every movement, which immediately emanates from above. As there is a moving forward in this zeal, faithfully testifying against error in every form, patience and long-suffering increase; but these being of the true kind do not imply a tame submission to things offensive in the Divine sight. They are to be exercised while suffering under the scoffs, or opposition of the ungodly, thus making way for deliberate, judicious and matured action, which is quite essential in every important movement in Society. But these excellent Christian virtues can never have fellowship with the unfruitful works of darkness, for they owe their existence to a Divine origin, and are only brightened and increased as faithfulness and zeal according to knowledge are maintained; but

for want of heavenly countenance and support, must decline with all the other virtues, when a creaturely zeal, one actuated by the evil or carnal propensities of man, continues to prevail and flourish.

State of New York.

REALITY—SHADOW.

For "The Friend"

There is a custom amongst some, of annually celebrating the last eve of the Tenth month, which I suppose originated amongst the Catholics, they professing to keep it holy in honour of "all saints," calling it "All Saints Day." But though it thus had professedly a religious origin, and amongst them is considered a necessary observance, yet many make it an occasion for taking pleasure, while others only observe it in practising mischief.

And so also the celebration of the time called Christmas, has, amongst the majority of the observers of it, become changed from the professed serious object of commemorating the coming of our Saviour, into a day of amusement, indulgence in pleasure, frivolity, and a prodigal waste of time and money. It is curious to observe the gradual changes of such customs from their first purpose, into something else, sometimes almost or altogether contrary to the original, as well as instructive in showing the weakness and depravity of our nature.

Friends having come to that which is beyond mere forms and ceremonies, were led to see the futility and danger of such observances of days and times, being convinced that they were to keep all days holy, and that the fast which the Lord had chosen, was not the "bowing of the head like a bulrush for a day," but to "loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and to break every yoke."

If, therefore, we cannot join in the observance of days and times, when kept according to their original intentions, (seeing its uselessness to such as see beyond,) much less ought any amongst us to join in therewith, in the present ways of observing them, degenerated as they are from their former object. Hence, it seems to me to be very inconsistent for any professing to be Friends, to ask or give what are called "Christmas gifts," "holiday presents," &c. It is not only lowering the standard of Truth, and the dignity and purity of our profession, but also giving our assent to, and our example in favour of, a vulgar observance of what was once professedly a serious thing. Some may plead that this is but a small matter. But how do we thus hide our light from those who may see us doing such things, instead of bearing our testimony against them. It is a day wherein there are many of what are called little things, to draw us off from our watch, and make us ready to be captivated, and shorn of our strength, whilst we are, as it were, asleep, not thinking of harm. O that we as a people were more alive to the influence of little things! Is it not by these that the enemy is making inroads upon us, till many are going further and further into bond-

age? It is not gross evils which the enemy is now employing as baits for us, but in a more refined way he insinuates himself, substituting for the reality a shadow, and thus robbing us of the power, and also of the reward.

As it is possible for individuals to apostatize, so may the body. George Fox declared that the "authority of all our meetings is the power of God;" therefore where any go from this power they lose the authority, and wrong things prevail. And in our meetings sometimes, instead of the power of God prevailing, death seems to reign, and the living ones go mourning on their way. But though "the dead cannot praise Thee," the "living, the living he shall praise thee."

Would we believe that any meeting could be so changed, as to be a place for transacting outward business, instead of worshipping Almighty God? And yet individuals do go to these assemblies, whose minds, if we may judge from outward appearance and conduct, are fixed upon nothing but outward things; talking before and after meeting about their farms or merchandise, or on topics altogether unbecoming the occasion. The temple of the Jews of old was made a house of merchandise; but our Saviour "when he had made a scourge of small cords, drove them all out of the temple, and the sheep and the oxen, and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, take these things hence; make not my Father's house a house of merchandise." We profess to worship only in spirit and in truth; much more therefore, it becomes us to endeavour to keep inward, lest we be unable to come at the true place where prayer is wont to be made; lest if we allow the mind to be engrossed with outward things just before going into meeting, we be unable while there to come at the life. Or lest, if when assembled, we are favoured to feel something of the spirit of true devotion, we lose the Divine savour by hastily entering again into worldly conversation. Oh! it is time for us to see to these things, lest our candlestick be removed out of its place, and we become a reproach, and our meetings a dry form without life or virtue. But it is cause for thankfulness where there are living members preserved, who "are as the salt of the earth;" and though these suffer, yet let them remember that He suffered before us. And it becomes us to fill up our measure of suffering for the body's sake; and the promise is, "if we suffer with him, we shall also reign with him." Therefore there is encouragement to "lift up the hands that hang down," knowing that in "due season we shall reap if we faint not."

Twelfth month, 1852.

Resuscitation of Frozen Fish.

BY PROF. O. P. HUBBARD.

Since my first notice of this subject in the *American Journal of Science*, and subsequently in the *Granite Furner*, and also requesting information of any cases observed by their correspondents, numerous examples have been brought to light; and the statement that

"fish frozen in the extreme cold of our winters were resuscitated when thrown into cold water," and which was generally received with incredulity, seems in a way to be as thoroughly authenticated as any other in Natural History.

Some time ago, the *Scientific American* requested its readers to send it notices of the same; and I have great satisfaction in sending you the following extract from the *Scientific American*, Vol. VII., No. 22: "Quarterman & Son, of New York, inform us that the fish in the streams of Westchester county, N. Y., are frequently caught, thrown out, left to freeze, and are resuscitated when thawed."

Cummings Martin, of Tattsville, Vermont, caught suckers out of White River, Vt., flung them on the ice, allowed them to be there for hours, until they were apparently frozen through, and would rattle in the basket like pine knots. When thawed out in cold water they would wiggle and move about, as good as new.

J. H. Bacon, of Westchester, Mass., says he has taken tom-cod out of the river, allowed them to freeze, carried them to Boston, and has seen them come to life when thawed.

William Rummel, of Jersey City, N. J., caught some perch in Hackensack river, in 1836, which froze quickly; he carried them to market, which was very dull; he then packed them in snow for three weeks, and after this, when applying pump-water to them, every twenty-five in thirty swam about in the tub. He says, if fish be frozen in moderate weather, and take a long time to do so, they will not return to life.

Robert Pike, of Wakefield, N. H., says he has caught brook trout in January, which froze through in a few minutes, and which, after five hours, when he took them home and put them in a tub of cold water, swam around quite lively.

Thomas Power, of Hudson, N. Y., says he has seen fish which were frozen as hard as rock, come to life when thawed in cold water. The fish were yellow perch, found in the Hudson river.

D. H. Quail, of Philadelphia, says he has caught fish in New Jersey, near Fortescue's Beach, in Delaware Bay, in winter, in the following manner, which is very interesting. He says: "Having procured a small boat, we dragged it into the ponds, that were frozen over nearly hard enough to bear the boat; then commenced the sport: one would stand in the front to break the way, another push the boat along; the third, with a small crab net, would scoop up the fish, which could be seen upon the bottom, frozen as stiff as bones; they were all large perch. I caught half a bushel, which, when taken home and put into a tub of cold water from the well, in a short time were swimming about quite lively."

Mr. B. M. Douglass, of East Springfield, Conn., says he has caught perch, pickerel, trout, and carp, in winter, allowed them to freeze, carried them for miles, and, when thawed in well water, not one in six but would come to life. He adds, they can be carried to any distance, if kept frozen; but, if not frozen quickly after being caught, "they will not come to," this he has always noticed.

By this it appears, that if a considerable time elapses between the period when the fish is taken out of the river and thawed, they cannot be resuscitated.

Ransom Cook, of Saratoga, N. Y., a very observing man, adds a new fact to this store of information on this subject. He says that all fish which have been frozen, and resuscitated, have their sense of sight destroyed—they all become blind.

Mr. Bartlett, your correspondent from Warner, cites Dr. Burnett, of Boston, as saying, "that if the brain is frozen, resuscitation is impossible." This opinion can be sustained by facts, if true; and one who has seen these frozen fish resuscitated, will hardly believe that the extreme cold of winter would *solidify the brain* if it were many times larger than the whole fish. Here, then, is the point at issue, (as there is no longer any dispute concerning the main point of resuscitation): "Is the brain frozen or not?" If it is not, then what protects it from freezing in a temperature that would solidify a quarter of beef or a living man, if exposed? If it is frozen, then we have a very interesting fact in physiology.

Whether frozen or not, and the possibility of resuscitation if the brain is frozen, can be determined by many of your readers next winter by dissection of the heads of fish, and throwing others of the same catch, and size, and kind, into cold water.—*Granite Farmer.*

For "The Friend."

HINDUSTÁN.

(Concluded from page 86.)

"The reason that is *now* given for continuing the practice, is one of the strongest proofs of the evils of the system, that is, that the female sex in India, being so ignorant and inexperienced, would not know how to conduct themselves in the society of men, with any degree of prudence and discretion, and that they would thus most certainly disgrace their husbands. Thus the cure continues to propagate the disease. It is impossible for a Hindu woman to become intelligent or polished, so long as she is kept in confinement; and, according to Hindu reasoning, she must be kept in seclusion because she does not possess those qualifications which it was impossible for her to acquire! The real state of the case however is, that the whole system of female degradation has its origin in the Shasters. There men are taught to look upon woman, not only as 'the weaker vessel,' but as of an inferior grade among human beings, as the slaves of their husbands or lords, as they are called, and as totally unfitted for anything except the merest drudgery. Hence in many cases they seem to be ashamed of them. No man in India would, on any account, mention the name of his wife. This would be highly disgraceful, and repugnant to the feelings he has imbibed and cultivated! When he has occasion to refer to her in conversation, (a thing, however, which he will always avoid,) he calls her the daughter of such a person, or the mother of such a child! Her business is to prepare his food, to wait

upon him at meals, to eat after him, to walk at a respectful distance behind him, and in every possible way to minister to his wants. Intellectual culture they do not, and cannot possess, and therefore the pleasure and improvement arising from rational conversation in society, they do not enjoy. Now it will be perceived at once that society, constructed on such principles, contains within itself the most powerful obstacles to its own improvement. Every one knows the incalculable influence for good or for ill which the female mind exerts over every successive generation as it rises into manhood, and until all the principles of action, and all the controlling habits of life are formed. What then must this influence be in India, when it originates in minds as dark as midnight, and flows from hearts so carnal and depraved! It is to counteract and remove this influence, or rather to turn it to some good account, that we are at a loss to know the remedy or the way of applying it to the best advantage. Whatever way the subject may be viewed, we consider female ignorance in India to be an evil of the most enormous magnitude, an evil which is the source of many others; and until it be removed, we must anticipate serious and almost insurmountable difficulties to lie in the way of India's improvement and evangelization. But, at present, the laws of society are such, that however anxious we may be to educate the female sex, and thus purify the streams of society at the very fountain head, we are unable to accomplish our object, except to a very limited extent. Hence this large class, almost the half of the population, are, in a great measure, entirely removed beyond the sphere of missionary influence. They cannot read our books, and they are not permitted to hear us preach, and doubtless the second-hand information they obtain respecting us and our message, is most unfavourable. Poor, ignorant, and degraded immortals! We pity them exceedingly; we sigh over the forlorn hopes that are at present entertained in their behalf; and we pray that in some way, we scarcely know how, they may be released from their mental disabilities and bondage, and be permitted to come to the light of the gospel,* or its light be permitted to reach them, so that they may at last occupy the place which Providence has assigned them. Surely those who exclude them from the dearest privileges of immortal beings on earth, and which so peculiarly belong to their sex, have the greater sin. The only door of hope that we can discover for the education and mental elevation of the Hindu females, is to endeavour to change public opinion in their behalf, to educate the males, and by creating in them a sense of the pleasures and advantages of true knowledge, to excite in them at the same time a desire to cultivate the minds of the other sex. This effect we are happy to say, has been produced to some extent in the educated circles in Calcutta and other places, where the benefits of sound knowledge are

* Christ Jesus the true Light, by his Spirit in the heart enlighteneth, more or less, every man and woman that cometh into the world.—*Ed. of "The Friend."*

beginning to be appreciated. Female education is also on the increase at all the mission stations, and the plan now so generally adopted of giving girls a pretty liberal education in boarding-schools, where they are brought under the entire control and influence of Christianity, seems much more likely to produce good to them personally, and to qualify them to become instructors to others, than the common bazaar, or day-school system which was formerly pursued by the friends of female education. Many of those who are now being educated in our female orphan boarding-schools, will soon be prepared to aid in the instruction of their own sex, and thus gradually the work of female education, and consequently their elevation from ignorance and degradation to the rank which they were designed to occupy in society, will be effected. But it will be a work of time, and much patience and perseverance will be necessary in its accomplishment."

For "The Friend."

THOUGHTS IN A BURIAL GROUND.

"Leonard.—Yet your churchyard seems . . . to say that you are heedless of the past; here's neither head nor foot stone, plate of brass, cross bones or skull, type of our earthly state, nor emblems of our hopes; the dead man's home is but a fellow to that pasture field. "Prest.—Why there is a thought that's new to me, the stone-curtains if it is true might beg their bread if every English churchyard were like ours. Yet your conclusion wanders from the truth;—we have no need of names and epitaphs; we talk about the dead by our firesides, and then for the immortal part we want no symbols to tell us the plain tale. . . ."

WARRENTHORP.

Lowly they rest, beneath these hillocks green

The cherished forms of those we held so dear,
The reverend locks of age, you h'v' perished bloom,
And childhood's golden curls, lie mingling here.

There needs no marble's cold and senseless glare
To mark the spot where their dear relics lie,
For their loved memories our souls will bear,
Deeply enshrined, through weal or woe for aye.

Here waves the long grass in the sighing breeze,
And pale field-flowers are springing round our feet,
These, passing with the summer's breath, O these
Of our frail being are memorials meet.

Heaven-inspired types, of man's brief estate,
Their pure gold staines the sentimental pride
Engraved in mottoes and device ornate,
That death's stern lineaments essays to hide.

Oft as I've wandered 'mid a great array
Of tombs, they seemed, thus gorgeously adorned,
To mock the dreary remnants of decay
Mouldering beneath, of those so proudly mourned.

Far better than I deemed, the lowly grave
Where'er my bones repose, unknown should be,
No monument, e'en simplest mark, to save
The memory of this mortal part, for aye.

And those, the blessing of whose love on us
Did fall, whose lot was sweetly blent with ours;
We fondly dream, their spirit's ministry
Of love, is with us still in lonely hours.

We would not throw the shadow of the tomb
O'er visions blest as those, that call away
Our earthward thoughts to that pure heavenly home,
Where they behold their Saviour's face alive.

So, from the green quiet earth, I raise my eyes,
With trembling bow, toward the immortal throne,
That I may read my record in the skies,
When falls in dust the perishable stone.

And as I gaze, inebriably I long,
My spirit chased from every earthly stain,
Fervent to join that white-robed throng,
In praise to the Lamb who once was slain.

A Montreal journal gives the following account of the cost of the Roman Catholic Church in Lower Canada :

"The amount of tithes paid to the Catholic clergy by the Catholic population, is at least £100,000 per year, which would be for the last twenty-five years alone, the sum of £2,500,000. Upper Canada is free from such a tax. The loss of time caused to the Catholic population of Lower Canada by the number of obligatory holidays, novena, retreats, &c., is at least fifty days per year for each person, beside the Sabbaths. The Catholic population of Lower Canada between the ages of fifteen to sixteen years, is at least 300,000 persons; each losing fifty days per year, which is 15,000,000 days lost; at a shilling per day, is an annual loss of £750,000. The loss for the last twenty-five years would be £18,750,000. The money paid by the Catholic population of Lower Canada for low masses, high masses, funeral services, funeral anniversaries, marriage expenses, celebration of marriages, ceremonies, &c., becomes also a considerable sum, and cannot be less than £300,000 per year, which would be for the last twenty-five years £7,500,000."

We are all advancing towards eternity; but there is one of happiness and of ravishing joys; the other of torment and despair; to which of these are we going? I do not inquire to which we desire to go; but to which are we in reality tending? Let us consider the way that we take, and judge of the end to which it will lead. If Divine grace inspires us with solemn reflections on this subject, can we dare to stifle them! What ruinous regret on this account shall we one day feel!

THE FRIEND.

TWELFTH MONTH 18, 1852.

We are informed that the school at West-ton the present session, consists of 118 boys and 100 girls, who have commenced their studies with good spirit, on their part and on that of the teachers. The harmonious feeling among them is very observable, and contributes greatly to the happiness of the children, thus separated from home, and some of them at great distances. Where there is a proper freedom and intercourse between the teachers and the pupils, the shyness and hesitation which diffident ones feel are removed, and the way is open for inquiries on the part of the pupil, that facilitate his acquisition of knowledge, and lessen that anxiety and fear which are natural to some, and which distress and hinder them from the pursuit of their studies. It should always be the aim of a teacher to relieve his scholars from these embarrass-

ing situations, and to give him confidence in the hope of success, provided he is diligent in studying his lessons. The demeanor of the children since the opening of the session, induces the hope that a judicious home discipline is gaining ground, the effects of which must have an influence upon the order of the school, and upon the labour of its governors and teachers. It is a cheering consideration that the religious concern which Friends in this and in other Yearly Meetings, have felt and endeavoured to promote, for the general education of the young people, is producing these happy effects. It should induce parents steadily to keep in view the importance of watching over and rightly training their offspring for this world, and the world to come, and to apply in the wisdom and authority of Truth, those salutary restraints and instructions which tend to their preservation. If we wish the children to become true Friends, they must receive at the hands of parents and guardians, an education in principle and by example, that will enforce the character of the real Friend.

We alluded in the last notice of this school to the improvements which had been latterly introduced in the house; during the late vacation, others have been effected which will contribute greatly to the comfort and accommodation of the children. The mathematical and philosophical instruments then spoken of have been procured, and are now in use at the lectures delivered to the scholars. A more interesting subject for contemplation can hardly be found, than a well organized and rightly conducted boarding-school of two hundred children, where most of the branches of a good English and classical education are taught, and the principles and testimonies of our religious Society are inculcated. The benefits of this institution have been extended to thousands at a very reduced price, and below the cost; and to very many gratuitously, by a fund provided for that purpose. It is very desirable that the price should not be increased, and to keep it as low as it now is, or to reduce it still more, we hope that Friends who have it in their power, will not forget this valuable charge of our Yearly Meeting, but out of their abundance contribute to the enlargement of its permanent funds, by donations and bequests. We understand there are scholars at the present session, out of nearly all the Yearly Meetings in this country, some of them for the purpose of more fully qualifying themselves for the business of school teaching in their home neighbourhoods. In this way, the school diffuses advantages to individuals who get their education under preceptors taught in it, with whom its many facilities for learning under competent teachers, and the low price of boarding, tuition, &c., are important considerations.

One of the communications published in the present number of our journal, alludes to the custom which has become so prevalent even amongst Friends, of making what are called Christmas gifts, and we fully unite with the views of the author in relation to its incon-

sistency with the purity of the Christian religion as professed by our religious Society. The observance of holy-days as they are called, are altogether of popish origin, having no sanction whatever from scripture. It has become a common custom in our country for the Governors of the respective States to designate certain days to be observed as fast-days, or thanksgiving days, as they are called, and it must be a source of deep concern and regret to all consistent Friends, to observe how, in this city, the testimony of Truth, and the dignity of our religious profession are compromised, by not a few in membership among us, so far complying with the popular custom, as to close their stores or places of business, either altogether or in part, during those days; thus not only violating the obligation resting on them to conform to the principles which they profess, but also by their example, giving sanction and encouragement to the assumption by men in authority, of fixing by their own will, days and times for acts of formal worship, and which days are generally occupied by great part of the community in self-indulgence, and by many in abominable wickedness. Upon this subject our Discipline says:

"Ever since we were a people we have had a testimony against formal worship; being convinced by the precepts of our Lord Jesus Christ, the testimonies of his Apostles, and our own experience, that the worship and prayers which God accepts, are such only as are produced by the influence and assistance of his Holy Spirit; we cannot, therefore, consistently unite with any in the observation of public fasts, feasts, and what they term holy days; or such injunctions and forms as are devised in man's will for divine worship. The dispensation to which outward observations were peculiar, having long since given place to the spiritual dispensation of the Gospel, we believe the fast we are now called to, is not the bowing of the head like a bull-rush for a day, but an universal and continual fasting and refraining from every thing which has a tendency to defile the soul, and unfit it for becoming the temple of the Holy Ghost, according to the injunctions of Christ to his primitive disciples, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me.' Luke xi. 23. 'Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' Luke xxi. 36. That the primitive believers saw an end to these shadows of good things, by coming to Him in whom all figures and shadows end, is evident by the words of the Apostle Paul: 'For Christ,' said he, 'is the end of the law for righteousness to every one that believeth.' Rom. x. 4. 'But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises.' Heb. viii. 6. And the same Apostle thus expostulated with some, who it appears had fallen from the true faith in these respects: 'But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly ele-

ments, wherunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.' Gal. iv. 9, 10, 11.—1759."

ITEMS OF NEWS.

ENGLAND.—During the week the Niagara has arrived from England.

Cotton has declined, and breadstuffs were advancing. Parliament has confirmed the free trade policy, and the protectionist ministry intend to support it.

FRANCE.—The people have by a large majority of votes approved of the new Empire, and of Louis Napoleon as emperor.

MEXICO is still unsettled. Revolutionary movements prevail throughout its territories.

CUBA.—The authorities at Havana now permit unrestricted communication from the American steamships to the shore.

By advices from California, we learn that Sacramento city has been nearly destroyed by fire. The loss estimated at five millions of dollars. Destructive fires had also recently occurred in San Francisco and New York. The people here by a large majority of votes approved of the new Empire, and of Louis Napoleon as emperor.

Census Statistics.—Of the white population of the United States in 1850, 2,310,928, or about 11 per cent. were natives of foreign countries. Of Ireland, 561,719; of Germany 573,325; of England 275,675; of British America 147,700; of Scotland 70,550; of France 54,069; of Wales 29,868; of all other countries 95,023.

Of the free native inhabitants, 4,112,433 were living in other States than those in which they were born. Of Virginia, 838,000, or 30 per cent. of the whole number live without her borders. Of those born in South Carolina, 163,000 or 36 per cent. of all natives of that State living in the United States, have removed from her limits. This number is 59 per cent. of the number reported as still remaining in that State. North Carolina has lost by emigration 261,015 free inhabitants. Vermont and Connecticut, the two northern States who have furnished most emigrants to other parts of the Union, have in this way parted with about 25 per cent. of their native born population.

Of the colored there are 9021 white, and 631 colored, in the United States. Of the last, 459 are slaves. Of the white population, there is one deaf mute to 2151 persons; of free coloured, one to 3005; of slaves, one to 6582. Of blind persons, the census returns 9702; 7993 of whom are white, and 1705 colored; 1311 of the latter being slaves. Of insane persons, the census reports 15,768, divided thus, 15,156 whites, 311 free coloured persons, and 291 slaves. Of idiots, 15,708; of whom 14,230 are whites, 436 free coloured, 1040 slaves.

Of 1,000,000 youth were at the time the census was taken, receiving instruction in schools. The teachers in the United States at that time numbered over 115,000, and the colleges and schools were nearly 100,000. The paupers receiving aid from public funds the year previous to the taking of the census, amounted to 124,973. Of these 65,535 were of foreign birth, and 66,434 Americans. The real and personal estate of the inhabitants of the United States is returned as being over seven thousand millions of dollars. The number of places of public worship in the country is returned as 36,011, and the number of persons the places could accommodate, 13,849,337. The value of the property belonging to the religious societies, returned as "church property," is estimated at \$86,416,639.

Of asses and mules, there are 539,070 in the United States. Of these all but 20,000 are in the Southern States. Of milk cows, working on any other cattle, there were 18,355,367. New York takes the lead in the product of the dairy. Pennsylvania makes 400,000,000 pounds of butter annually. During the last year in which we have accounts, nearly 4,000,000 pounds of butter, and more than 13,000,000 pounds of cheese were exported, valued at \$1,194,000.

Our importation of foreign merchandise during the past year has been \$207,540,100; our exportation of domestic produce, \$149,861,911.

There are 83 telegraphs in the United States extending 16,720 miles.

In Congress but little of importance has claimed attention.

RECEIPTS.

Received of Jesse Henley, N. C. \$4, vols. 25 and 26; of Elisha Cook, Md. \$2, vol. 25; of Eliz. Reeves, N. J. \$2, vol. 26; from James Taylor, agent, C. O. \$2, vol. 26; and for Dr. J. A. Warder, A. M. Taylor, H. W. Taylor, \$3 each, vol. 25; from Thos. R. Hazard, R. I. \$4, vols. 25 and 26; from A. Garretson, agent, O. for H. Bailey, \$2, vol. 26; from C. Bracken, agent, O. for John Wright, Abner Packer, Wm. Hall, John Hoge, \$3 each, vol. 26; of W. C. Faber, Mass. \$2, vol. 26.

Ninth month 13th, of Jos. Collins, De Lansey, N. Y. \$2, vol. 26.

MARRIED, on Fourth-day, the 8th instant, at Orange street meeting-house, JAMES NEALE, of San Francisco, Cal., to HANNAH LLOYD, daughter of the late Isaac Lloyd, deceased, of this city.

At Friends' meeting-house, North Sixth st., on Third-day, the 14th inst. JOHN J. THOMPSON, and ELIZABETH H., daughter of Nathan Trotter, all of this city.

DIED, on the 17th of Tenth month, at the residence of her husband, in Birmingham, Chester county, Pa., in the 41st year of her age, MARY ANN, wife of David Garrett.

On the 30th of Tenth month last, in the 23d year of his age, BERTHOLD, son of John and Sarah Haines, of Croywell, N. J. During his sickness he was favoured to experience the strong will to be brought down, and to confess that the hand of the Lord had been stretched out over him for good all his life long; and though he expressed to those who surrounded his dying bed, that it was a hard thing to die, yet through faith in the blessed Redeemer, he was enabled to see that the work of salvation had to be done, without the help of others; and being brought to the state of a little child, with no will of his own, he acknowledged how mercifully his heavenly Father had dealt with him; that it had pleased Him to afflict him, that His might redeem him from all iniquity, and sanctify and purify him to inherit a place in his kingdom, permitting him to taste of his joy, and given him strength in weakness. He was frequently engaged in supplication, desiring that his patience might hold out to the end, that it was his portion to pass through more suffering, he might be willing to bear it without murmuring. His departure was quiet, and he reverently trust, that his spirit has been permitted to enter the pearl gates and be at peace.

In this city, on the 12th of last month, LYDIA WETHERILL, a valuable member of the Western District Meeting Monthly Meeting, in the 88th year of her age.

On the 25th of the Eleventh month, at his residence, in Goshen township, Mahoning county, Ohio, SAMUEL LANGSTAFF, in the 89th year of his age. Towards the close he seemed quite resigned to his lot, giving his surviving friends ground to hope, that he has passed from this to a happier and better home.

In this city, on the 22d ult, SARAH T. PENNOCK, about the 55th year of her age. She was the daughter of the late Isaac Penneck, of Chester county, Pa., and a member of the Monthly Meeting of Friends of Philadelphia for the Southern District.

On the 4th inst, ABRAHAM HAINS, in the 77th year of his age, a member of the Monthly Meeting of Friends of Philadelphia.

At Fallstown, Pa., on the 4th inst, ELIZABETH CLARK, a member of Philadelphia Monthly Meeting of Friends for the Northern District, aged 82 years.

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THE FRIEND.

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From the Bombay Telegraph and Courier, May 17, 1852.

THE OPIUM TRADE.

(Continued from page 106.)

A writer in the Chinese Repository for 1840, says:—

"The opposition of the Chinese government to the opium trade has been steady and strong during a period of forty years, and the measures to carry them into effect, as vigorous and constant as the combined wisdom and power of the emperor and his ministers could make them."

But alas, neither their wisdom has availed against the craft of English cupidity, nor their power against the prowess and might of English "men-of-war" on one hand, and the detestable skill of fast-sailing clippers, and the P. & O. Company's steamers on the other. The Chinese government, unable to defend its extensive line of coast, still less able to preserve its own officials from venality and corruption, and its subjects from the fascination of a deadly drug, has egregiously yet nobly failed. Its failure is the disgrace of England. And we are led by this remark to assert: *That the opium trade is not mere ordinary smuggling, but it is smuggling of the worst possible order, and under circumstances of the utmost aggravation.*

China afforded an unparalleled illustration of a heathen government, at great sacrifice, striving to uphold the morals of its people. We do not ourselves know, either in profane or sacred history, aught more admirable in principle, as emanating from a government, than is embodied in the language of the Emperor of China. "It is true," said he,

"I cannot prevent the introduction of the flowing poison; gain-seeking and corrupt men, will for profit and sensuality defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people."

What treatment has this grand effort to maintain the welfare of an empire met with from Britain? Should not this resolve of the Chinese Emperor have elicited the sympathy of a nation pledged in so many ways to the amelioration of human condition, and the civiliza-

tion, not to say the evangelization of the world? Should not the sentiment firmly but despairingly propounded by a heathen ruler, sacrificing a revenue on the altar of consistency, have been cordially responded to by a Christian nation? The law of nations alone demanded that we should not send to China a contraband article. The law of our own national consistency demands that we should not send such an article. There is a final consideration which makes this smuggling additionally base, viz., that the transport of this drug is continued notwithstanding a war which originated in this very cause; that it is only because the Chinese have been conquered and are utterly helpless, that we now dare to send it; that, had they been the conquerors, and able to dictate terms to us, the abolition of the traffic would have been the first article of peace; that, as it happened, the question was blinled by us as conquerors, and passed over by them as helpless. Whilst, therefore, it would have been no extraordinary magnanimity in us, as conquerors, in deference to their known wishes, from respect to their known principles, and sympathy with their known sacrifices, to have abolished the traffic, it is an act of supreme cowardice to continue it—the only conditions of its prosecution being our own strength and their weakness.

In this age of British supremacy, and grandest effort, we are called to witness the anomaly of a people intimately acquainted with jurisprudence, whose diplomatists are in every court, and consults in every port—a people lining the whole English coast, at an amazing expense, with an extensive apparatus to prevent smuggling, ready themselves to resent vindictively every infringement of its excise laws—sending, or allowing to be sent, in armed vessels to China, an article known by the whole world to be contraband. "What a spectacle!" says our author:—

"An enlightened nation, having interwoven into the very texture of its government the principles of Christianity, and yet, in view of all the nations of the earth, not merely trifling with, but trampling in the dust, a great national acknowledged right."

What was said by cool and dispassionate men at the time of the late war, is, alas, as applicable to the case now as then. "It is real smuggling," says W. H. Lindsay, P. M., "accompanied by all its worst features of violence, and must frequently be attended with bloodshed and loss of life." The representative of the English government, signing an official despatch, said, "I see little to choose between it and piracy, and it is rapidly staining the British character with the deepest disgrace." (Page 33.)

We plead, therefore, that things may be

resolved into their proper elements and designated by their proper names. Let the opium trade be called a national smuggling concern. Let it not bear the honourable name of commerce. *Let it not dare to advertise its smuggling vessels in a professionally religious newspaper* (see Bombay Guardian, March 7, 1851). Let its present dignity, arising from the rank and so called "respectability" of those engaged in it, be esteemed its most damning feature. Let every act of violence committed by the armed buccaneers, be reputed piracy, and every life taken murder. We can feel for the poor smuggler, who, to obtain a precarious existence for a starving family, can, amidst the cold winds and sleet of wintry nights, coast the English shore, and hide his boat in some obscure creek, from the Argus-eye of some preventive officer. We can say to him, "Poor wretch, acting in opposition to our nation's laws, in bringing a contraband article, we pity thee." But we know of no feeling, save that of indignation, with which we can view these wholesale smugglers, urged by no necessity, yet unblushingly despoiling a nation of its rights, and withal moving in their respective spheres amongst their own countrymen, without shame or compunction.

But we have still heavier charges to bring. We say that the opium trade is a systematic and organized aggression against the temporal and spiritual welfare of multitudes of our fellow-creatures. We are aware that the design of the trade is mere lucre, but were we to view it in its results, and charge them on its traffickers, we should be constrained to call it a gigantic scheme for the destruction of the health and morals of the empire, and through them of mankind;—a confederacy on the part of the Indian government and a few wealthy merchants to poison the life-blood and corrupt the hearts of millions of people. And here an interesting inquiry suggests itself. How many opium-smokers are there in China? Our author says:—

"From a careful and somewhat extended inquiry . . . it was ascertained that on an average each person consumed a little upwards of seventeen grains per day. According to these data 10,000 chests would supply one million of persons, and for the last six years there have been 45,000 chests of opium annually consumed in China."

We have thus more than four millions of opium-smokers. Imagine more than the whole population of Scotland given up to a vice like this! But here some one will be at issue with us, and be inclined to say, "Well, if there are four million of opium-smokers, what then? We doubt very much the deleterious effects of this drug, as the Chinese use it; we do not believe the impassioned statements of a few so

called philanthropists; we do not see that it is such a curse to body and soul as some are pleased to represent it." Thus, in the palmy days of slavery, the planters often tried to persuade us that slavery was not such a monster of cruelty and lust as missionaries and others represented it; that it was often merciful and mild, and that sundry blessings were in its train.

Now, for our own part, "we are not careful" to answer this question by an appeal to the statistics of China. It has been our lot to mingle very freely with opium-eaters and smokers in India. From painful experience, we are quite competent to say that if there be any vice more completely demoralizing of the soul, and more generally ruinous in all its bearings and consequences than another, it is the habitual use of opium. There can be no greater obstacle to all efforts to civilize, render moral, and Christianize a people than these pernicious habits. We have seen it only on a small scale, and our experience has been with the eaters rather than of the smokers of opium. But, from what we have seen, we are induced to draw fearful conclusions as to its effects on the Chinese.

Our author presents us with the following philosophical remarks illustrative of the relative evils of eating and smoking this drug:

"When opium is taken into the stomach, besides its local effects, its influence is communicated both by the sentient nerves of the stomach to the cerebro-spinal system, and thence to the whole animal economy, and by absorption into the blood through the veins and lymphatics. But when opium is inhaled into the lungs, it comes in direct contact with a far more extended and delicate tissue, composed in a great measure of nerves, and not only enters the circulation more or less by absorption, but at the same time, by its inherent nature, contracts the air-cells of the lungs in such a manner as to prevent the blood from receiving its due proportion of oxygen. The manner of smoking opium differs materially from that of tobacco. The process consists in taking very long whiffs, expanding the lungs to their utmost capacity, and communicating the influence of the drug to all the air-cells, and, at the same time, retaining it there as long as possible. This secret explains in part the almost instantaneous and powerful effect which it exerts on the whole system."

Our author quotes native and European testimonies respecting the actual evils inflicted by this drug. The latter comprise the statements of medical men, of government officials, and of missionaries. Witness the following. Doctor H. G. Smith, who resided some years as a surgeon at Penang, describes the effect of opium-smoking in the Medico-Chirurgical Review for April, 1842, as follows:

"The hospitals and poor-houses are chiefly filled with opium-smokers. In one that I had the charge of, the inmates averaged sixty daily; five-sixths of whom were smokers of Chandoo. The baneful effects of this habit on the human constitution are conspicuously displayed by stupor, forgetfulness, general deterioration of all the mental faculties, emaciation, debility, sallow complexion, lividness of

lips and eyelids, languor and lack-lustre eye, appetite either destroyed or depraved. In the morning, these creatures have a most wretched appearance, evincing no symptoms of being refreshed or invigorated by sleep. There is a remarkable dryness or burning in the throat, which urges them to repeat the opium-smoking. If the dose be not taken at the usual time, there is a great prostration, vertigo, torpor, and discharge of water from the eye. If the privation be complete, a still more formidable train of phenomena occurs. Coldness is felt over the whole body, with aching pains in all parts. Diarrhoea occurs; and the most horrid feelings of wretchedness come on, and, if the poison be withheld, death terminates the victim's existence.

"Mr. J. Lay, who accompanied Buckley's expedition as naturalist, states in his journal while among the Chinese, that the opium-smoker may be readily identified by his lank and shrivelled limbs, tottering gait, sallow visage, feeble voice, and the death-boding glance of his eye; these are so superlative in their degree, and so closely blended in their union, that they at once bespeak him to be the most forlorn creature that trends the earth."

(Conclusion next week.)

From the Leisure Hour.

CURIOUSITIES OF LONDON LIFE.

THE TIDE-WAITRESS.

The "Venus rising from the sea," of the ancient Greek mythology, presents a very different picture to the imagination from that afforded by her modern antithesis, the tide-waitress of London descending into the bed of the Thames to forage for the means of subsistence among the mud and filth of the river.

The tide-waitress has few charms to boast of. Who and what she was originally, it would be difficult to guess. She is not young, and in what scenes her youth was passed, it would be in vain to inquire. Her antecedents are a mystery, the key to which is secreted in her own breast; the romance of her life has passed away with her youth; and whether that were joyous or grievous—you may ask her if you like—but she will not satisfy your curiosity. On the other hand, she is not old; age would shrink aghast from her way of life. An avocation pursued in perpetual contact with the mud and moisture of the river is no calling for the woman of threescore and upwards, whom poverty has already made familiar with the cramps, and rheums, and rheumatisms, which she finds more than sufficiently plentiful without the trouble of raking them out of the mud.

No: the subject of the present brief sketch is invariably a woman in the prime of life, who has seen the world and cares little for its conventionalities or its opinions. Driven, by some cause or other—it may be by crime, it may be by want—from the acknowledged and beaten paths of industry, she has turned aside from the current of human activities, and made a property for herself out of the rubbish and the refuse which all the world besides are content to surrender as worthless. Upon this she contrives to make a living, and to keep

out of the workhouse, to remain clear of which is the utmost stretch of her ambition. Education she has none, and she never had instruction worthy the name. All her knowledge is to know the time of low water, and the value of the wrecks and wails which each recurring tide scatters all too scantily over her peculiar domain. Her garb and garniture are in appropriate keeping with her profession and accomplishments. She is bundled up in rags more plentifully than shapely, and to which the name of dress could hardly be applied. On her head is the ragged relic of an old bonnet, the crown of which is stuffed with a pad; an old hamper is suspended at her side by a leathern strap round the shoulders; and in front she wears an apron containing a capricious pocket for the reception of articles susceptible of injury in the basket. She cannot indulge in the luxury of stockings, but encases her feet in a pair of cast-off Wellington's, begged for the purpose from some charitable householder, and cut down to the ankle by her own hand for her especial use.

Thus equipped, and armed with a short stick, she goes forth to her labour so soon as the tide is half run out, and commences her miscellaneous collection amidst the ooze and skum of the river. She walks ankle deep in the mire, and occasionally, omitting to feel her way with the stick, is seen to flounder in up to her knees, when she scrambles out again, and coolly taking off her boots, will rinse them in the stream before proceeding with her work. The wealth which she rescues half digested from the maw of Father Thames, is of a various and rather equivocal description, and consists of more items than we can here specify. We can however from actual observation, testify to a portion of them; these are firewood in very small fragments, with now and then by way of a prize, a stave of an old cask; broken glass, and bottles either of glass or stone, unbroken; bones, principally of drowned animals, washed into skeletons; ropes and fragments of ropes, which will pick into tow; old iron or lead, or metal of any sort which have dropped overboard from passing vessels; and last but by no means least, coal from the coal-barges, which, as they are passing up and down all day long, and all the year round, cannot fail of dropping a pretty generous tribute to the toils of the tide-waitress. Among the coal owners, however, this nymph of the flood, or the mud, is not in very good odour; they are known to entertain a prejudice against her profession. Her detractors do not scruple to aver that she cannot be trusted in the company of a coal-barge, without being seduced by the charms of the black diamonds to fill her basket in a dishonest manner. We are loth to give credit to the accusation; at the same time, we know that it is practically received by the wharfingers, who invariably warn her off, when she is seen wandering too near a stranded barge.

Besides the materials above mentioned, there is no doubt that she occasionally comes upon a prize of more value. A bottle of wine from a pleasure-boat may come now and then; and sometimes a coin or a purse from the same source: at least we have seen such

things go overboard, and it is not impossible that the tide-waitress gets them. Some years since one of the sisterhood found one afternoon a packet of tradesman's handbills buried in the mud under Waterloo bridge. A waterman who could read, advised her to take them forthwith to the owner. She did so, much to the worthy man's astonishment, who imagined that they were then in course of distribution by his two apprentices, who had left the shop in the morning with the avowed object of circulating them to the number of 3000. The lads came home at night ostensibly waded out with their day's work. They were astounded at the sight of the packet, which they had not even urined, and the youngest immediately confessed that, tempted by the other, he had joined in making a holiday trip to Gravesend; that they had thrown the bills into the river when off Frith, feeling certain that there was no risk of discovery. It was a lesson they were not likely soon to forget—that the path of dishonesty and deceit is always a thorny one.

This river glen is rather a picturesque object when viewed from a good distance. Though her eyes are ever on the soil, and though she is constantly raking and handling it, yet she never stoops, as a stoop would swamp her skirts in the mud; she leans rather in a kind of graceful arch, supported by the stick in one hand. The tide, which proverbially waits for no man, shuts her out of her moist domain, with rigorous punctuality, and then she retires to sort her wares and to convert them, in different markets, into the few pence which they may realize.

We feel quite safe in affirming that, little as is to be got by it, the above is the most successful kind of fishing that can be carried on in the present day in the Thames between London Bridge and that of Vauxhall. The times, and the river too, are altered since fishermen cast their nets in the waters of Westminster, and Londoners ate the fish caught in the shadow of their own dwellings. It is more than a hundred and sixty years ago, that one fine summer's morning, a fisherman who was dragging the water of Lambeth Palace, found his net pinned fast to the bottom by some weighty substance, which seemed very reluctant to move. On lifting it cautiously to the surface, it appeared to be a somewhat lumpy piece of metal impressed with certain catalytic signs which the finder, who is guiltless of the arts of reading and writing, was at a loss to comprehend. He pitched it, therefore, into the stern of his little craft, and quietly pursued his avocation till his day's work was accomplished. In the evening, when he had disposed of his fish, his thoughts reverted to the lump of metal in his boat; and he carried it to the house of one of his patrons to ascertain whether or not it might be of value. To the amazement of the gentleman into whose hands it was thus strangely conveyed—and no less to that of the poor fisherman himself—it proved to be the great seal of the realm, which had been missing ever since the flight, in the preceding winter, of the craven and wrong headed monarch, James the Second. There had been a rigid search made for it in

all quarters, and from the evidence of Judge Jeffries, it came out that James, who had always a superstitious kind of veneration for the great seal, which he regarded as a kind of talisman, had been for some time unwilling to trust it out of his sight. He had compelled his chancellor—that blood-thirsty judge—to remove from his noble mansion, and to reside in a chamber in Whitehall, in order that the object of his solicitude might be always near him. On the night of his clandestine flight, he had ordered the great seal and the writs for the new parliament to be brought to his bed-chamber. The writs he threw into the fire, and the great seal he carried off in his hand, and dropped it stealthily into the river opposite Lambeth Palace, as he traversed the space from Whitehall to Vauxhall. Whether he thought by this means to deprive the acts of his successor of the validity of legal sanction we cannot say; the Prince of Orange managed to do very well without it; and if it had never been fished up to this day, but had been left to form part of the treasures of our present subject, the tide-waitress, and been sold for old metal at a marine shop, we imagine that government would have gone on much the same as it has done.

We have introduced the tide-waitress incidentally into royal company. It is no great matter. We leave our readers, if they choose, to settle the relative respectability of either party. What happened to the fugitive monarch, may happen, and we fear is likely to happen, to the poor mud-faring woman. He died a pauper, dependent on the bounty of an alien—and she has alas! the work-house, or which is perhaps more probable, the hospital in perspective, as the consummation of her career.

Chinese House Builders.

A number of Chinese mechanics and labourers are now engaged on Parrot's splendid granite building on the corner of California and Montgomery streets. They appear to be a very steady, sober, and industrious set—apparently very slow, but sure. They calculate with great exactness and nicety, and turn out their work handsomely. They are at present building a queer kind of scaffold for the masons. It is made out of small poles and bamboos, which are fastened together with small wibes. It is strong and substantial, and less liable to give way than those generally erected by our mechanics. The building on which they are engaged will, when completed, be the most magnificent structure in California. This structure is intended for Page, Bacon & Co.'s Banking House.

It is curious to see the Chinese work. Instead of hoisting by tackle the large blocks of granite, as with us in Eastern cities, they simply fasten ropes round the block, and having secured them to bamboo poles, eight big strapping Chinamen take the block upon their shoulders, and march up the staging to the second story, and place it upon the spot desired. Many of these blocks weigh 300 to 500 pounds each. There is a perfect building

mania existing here at present. *First class* fire-proof buildings continue to go up like magic, all over the city. Bricks are now cheaper than lumber, and the high rents ruling, induce multitudes to invest their surplus moneys in stores, as the surest investment to be made.—*San Francisco Correspondent of the New York Journal of Commerce.*

OUR OWN TEMPERATURE.

Dr. John Davy, Inspector-General of Army Hospitals, has read two papers before the Royal Society, one in 1845 and one last year, upon the temperature of man. His first experiments were on himself, a healthy man of fifty-five, in England. The mode of ascertaining the heat of the substance of the body was by thrusting the bulb of a delicate thermometer, constructed for the purpose, far back under the tongue, and holding it for some time in the centre of the closed mouth. The average temperature of the body in a healthy man of fifty-five, was found to be ninety-eight degrees and four-tenths of a degree. This temperature, however, is perpetually rising or falling, within the limits of about one degree on either side. On getting up in the morning in this country, the temperature of the body is above the average; because it has been, all night, under thick bed clothes, by which radiation was impeded. It cools down to the average, and before bed time—even in winter parlours, of which the heat has been augmenting every hour—the temperature of the body is as much below the average as it had been above it in the morning.

All this is the case in England; but Dr. Davy went between the tropics, and experimented on himself while he resided at Barbadoes. There the rule was reversed. He slept with only a sheet to cover him, and with his bed-room windows open. While he slept, his body cooled, and its temperature was therefore lower than the average on rising, and above the average at bed-time. The whole difference made also in the temperature of the body by transfer from an English to a West Indian climate, was to raise its average by about one degree. The difference between the heat of the substance of the body in England and the tropics may be summed up, therefore, very shortly. The body in England is coolest at bed-time, in the tropics it is coolest in the morning, and the average heat of the body in the tropics is higher by one degree than it is in England.

This difference the air makes: there are, also, differences made by our mode of taking air and by some other habits, which produce the same effects all over the world. Active exercise raises the heat of the body, but at the utmost does not raise it above one degree. The heat at the surface and about the hands and feet, together with the perspiration, do not indicate in themselves that the whole body is hotter: they occur because the increased action of the heart propels the blood more forcibly towards the surface, and urges towards the skin the heat which collects, commonly where it is most required, about the internal and deep-seated parts. After active exercise,

the whole body is indeed hotter by some tenths of a degree, or at most by a whole degree; the many degrees of increased heat felt at the surface indicate at the same time no more than a change in the balance of the circulation. Active exercise—rapid riding on horseback, or brisk walking—raises the temperature of the body; passive exercise, however, even though in hot weather it may be attended with perspiration, lowers it. A slow walk, an amble on horseback, or a ride in a carriage, invariably causes a decrease of the whole heat of the body.

What is true of bodily, is true of mental exercise. Original writing or study, or any intellectual effort, raises the temperature of the body even more decidedly than bodily exertion. Dr. Davy never found his own temperature raised beyond a hundred degrees even in Barbadoes, except after the delivery of certain chemical lectures; while the most violent bodily exertion under a tropical sun produced a result, decided, enough, indeed, but not so striking. Again, as passive bodily exercise lowers the heat of the body, so passive mental exercise does just the same. After the passive work of writing from a copy, or of reading for amusement such light works as do not exercise the powers of the mind, the heat of the body is found invariably to have fallen. Balance gained or lost in this way will be soon recovered, for the temperature of the body fluctuates with ease. We should add that, while a light meal makes no difference, a full meal, followed by drowsiness, reduces the heat, which is reduced also by the use of wine. If the use of wine at supper or after dinner be at all in excess, the reduction of heat by it is very marked; the temperature, however, before breakfast next morning, by way of compensation, rises considerably, as all repletans toperis know.

For "The Friend,"

SPIRITUAL PROGRESS.

The doctrines of the Christian religion are unchanging, and unchangeable. As they were when proclaimed in the beginning by our blessed Saviour, so they continue to be down to the present day. Had all the true-hearted followers of the Lord Jesus attained to one growth in the Truth, they would see "eye to eye," and no discrepancy in religious doctrine could exist amongst them. But there are different degrees of growth. When George Fox was led out of the customs and forms, and religious observances which distinguished the professors in his day, it was by gradual steps. The whole spirituality of the Gospel dispensation was not made known to him at once. As he was faithful to that which was unfolded, more light and knowledge were granted him,—and so it has been to thousands since. In the day of their weakness and childhood in spiritual things, they are accepted in their faithfulness to that which they do know. Many of our early Friends, tired with the cold forms of the established Church in England, found comfort and acceptance in going with the Puritans for a time, although when further

light and life was granted them, they could not tarry among that people.

Having recently met with a narrative written by a mother for her children in which is set forth her own growth in spiritual knowledge, I have deemed that the substance of it might profitably be read in this day, when the tendency of many minds seems outward into *old forms*, rather than inward into "newness of the spirit." The preface to the account states, that "M. R.," the writer, "was born in 1761, of respectable parents." Of her early days she says, "When I was only about four or five years old, the thought that I had in me a part which would never die, and that I should have to appear before Him who is of purer eyes than to behold iniquity, did very much affect my mind. At that early age, I knew well that without a preparation for heaven, I could never go there; and I found a nature in me so contrary to holiness and purity, that I was ready to wish I had never been born; for it seemed impossible that I should be so far changed as to be fit for the heavenly inheritance. I frequently retired and sought opportunities of being alone, that I might think upon, and bemoan my condition.

"I was very fond of reading the 14th and 17th chapters of John; and though I could not see that I had any share in the kindness and love of Jesus therein expressed, yet I had a secret pleasure in contemplating his love to his true followers. I thought if I had only lived when He was upon earth, I could have excited his pity, but I did not think myself worthy to lift up my eyes to the place where He dwelleth. From a sense of His holiness and my impurity, I was afraid to ask anything; neither did I make any person acquainted with what passed in my mind, but kept all to myself.

"Returning from school one day, when I was scarcely six years old, these words came to my recollection with such sweetness and power, as to cause tears of joy: 'Though thy sins be red like crimson, I will make them white as snow.' But I did not understand that they were spoken to me. I knew that they were in the Bible, but did not expect they would ever be fulfilled in myself.

"The greatest advantage the adversary gained over me, whilst in a state of childhood, was by raising up ill tempers in me, whispering lies and urging me to utter them, though I did not at that time know it was him; I thought it all came from my own heart. In this way would he come like lightning, at times when I had no evil intention, but had been very seriously reflecting upon my eternal state; so that it seemed when I would do good, evil was present with me; and I thought it always would be so.

"My sister, who was twelve years older than myself, had the greatest part of my ill-temper to bear, as she was the object presented to me for contention; though she was affectionate, kind, patient, and ready to do me all the good she could, at all times, and her gentleness often subdued that overbearing spirit which was stirred in me. I had a very great love for her, and thought the greatest

judgment that could be inflicted upon me would be too little [for my treatment of her.] But notwithstanding these convictions, I was caught in the same snare again and again. I never envied her virtues, but admired them; and considered her as much before myself, as virtue is before vice. She was a pattern of industry and gravity, yet always pleasant."

"When I was about eleven years old, the Spirit of the Almighty remarkably moved upon my mind. Divine light arose within, and dispelled the darkness which had rested upon me. Truly cheering the light is, and I felt as if I could take wing and fly away; believing, had I then gone, I should have been eternally happy."

"This visitation of Divine love and mercy to her soul was first felt by her under the ministry of one of the Methodist preachers at a place of worship. She says, "Through ignorance I attributed this Divine power to the preacher. In so doing, I erred from the way of Truth, and it was the cause of this holy influence on my mind being too much like the early dew that passeth away; for it is only by owning the Light, and duly attending to its manifestations, that it can be continued. The Lord only is everlastingly worthy of praise and renown saith my soul!

"When I was about twelve years of age, my mother departed this life. She was strictly conscientious in what she believed was her duty. The loss I sustained in her removal, however, was in a great measure made up to me in my sister, whilst she lived."

Although the visitations of Divine love to her soul had been in mercy from time to time extended, and she had in some measure received and profited by them, yet she had not obtained the control over her ill-temper. A change, however, in this respect she soon witnessed. Her father married again, about two years after her mother's death; and when the young girl learned this, she was led seriously to reflect upon the duty she owed to her new mother. She thought that she could fulfil them, except when under the influence of irritation, when her ill-temper might rise into dominion. Whilst thus seriously meditating on this subject, and fearful lest she should fail in performing her duty in this respect, she felt a sense of inward bitterness of spirit. When this struggle of mind and bitterness of feeling had been passed through, she seemed to have attained dominion over her temper. It seemed, to use her own language, "as if a bitter root had been taken out of my nature." This change, effected no doubt by the wonderful working power of Divine Grace, was so great, that every one who had previously been acquainted with her, was struck with surprise.

Her narrative continues thus: "In this my fourteenth year, I lost my sister, who was about two months in a declining state of health. I was the only person to wait on her. During the last month, she was exceedingly weak, and her disorder required unremitting attention. We were left to ourselves; and I do not remember ever having been wanting in lending my assistance through the night; and during that time was scarcely ever sleepy night or day. I have many times been thank-

ful that I was thus mercifully supported, and enabled to perform those duties to her, though only fourteen years old. I had a pleasure in attending her, and it was accompanied with peace to my own mind. There is no other way to obtain this peace of mind, than by standing in our own place, and doing what may be required. Had I been wanting in tenderness and affection, how would a sense of guilt have seized upon my mind? How bitter would have been the reflection when the spirit was gone, and there was no more to do for the poor body! My your minds, my dear children, be directed to that holy Power that can, and will supply, whatever is lacking in you; for through Jesus, all may be furnished with every good word and work. The last night of my sister's life I sat up until after one o'clock; her disorder being suddenly checked, and finding she was not disturbed as usual, I went to bed. When I awoke in the morning, my sister was lying dead beside me, with her arms folded, as she had laid herself down."

Her dear sister being thus removed from her, she was exposed to many temptations from which she had in good measure been heretofore preserved. Her step-mother, although she would appear to have been kind to her, was a person of a vain mind, and was fond of show and finery in dress, in herself, and those about her.

(To be continued.)

"The prince of darkness, in all his transformations, can never appear any other than the prince of darkness, when he is in the Light of Truth—and there is no other light, which can detect his specious appearances, and detect his wiles. When he comes in the character of a deceiver, he meets reason on its own ground; and if he only be opposed by reason, he will generally succeed. As the Lord hath ever spoken by His Spirit, His voice can only be heard by the spirit. Hence, in order that it may be known whether the mind be influenced by the Spirit, or only actuated by the natural impulses of the creature, it is required especially, that we be living conformably to those institutions, which become a chosen vessel fit for the Master's service. In order that the sheep may without hesitation know the Shepherd's voice, it is necessary that they be true sheep of His fold."—*J. Hancock.*

For "The Friend."

John Kitto us a Poet.

John Kitto offers some remarks to explain why the deaf should not have the same tendency to write verse as the blind. He says of the deaf man, "In the first place he wants words; and then he has in a painfully literal sense, *no ear* for numbers. For want of oral guidance in hearing others speak, it is next to impossible that he should have that knowledge of quantity and rhyme which is essential to harmonious verse." "I do not apprehend that I ever heard poetry read or recited by others previously to my accident, and up to that time I had so little idea of blank verse,

that when a poem in such verse fell into my hands, I marvelled on what grounds prose should be printed with the unequal lines of poetry, and was disappointed at not finding the rhymes at the end of them. At first I read it as plain prose; then as cadenced prose; and at length attempted to read it as poetry. In doing this I fell into the habit of making a sensible pause to mark the ending of a line, whether the sense required it or not. I suspect this may be wrong; but to this day I am unable to assure my mind whether it be so or not. The hearing of a single recitation or reading in blank verse would at once and long ago have set me right in this and other points, which to me still appear obscure and doubtful. With these experiences before me, I of course never attempted to write blank verse; and it is very rarely that I endeavour to read more than a few lines of it aloud. Rhymed verse I can read with less difficulty; but for my own unuttered reading I prefer blank verse upon the whole, and enjoy it most."

John Kitto early in life arrived at the conclusion that the difficulties besetting a deaf man's path, would prevent him from becoming a poet, at least so far as to produce harmonious numbers and smooth versifications. "Yet," he says, "from a strange fancy which I have always had of trying to master difficulties, and from an unwillingness to regard any apparent disqualification of my condition as insuperable, I was tempted for the very reasons which would have seemed likely to deter me, to try my hand at verse." "I was too little satisfied with anything in this line, to have any idea of its intrinsic merit; but I thought that I could so far manage the forms of verse, that, supposing a deaf man to have the true poetical spirit, those forms need not be regarded as constituting a necessarily insuperable bar to his making verse the vehicle of his thoughts and emotions. Still, I had myself always a misgiving in this matter. Although my verses, as *I read them*, would scan, although they had, from my own mouth and to my own mind, both rhythm and rhyme, I could never be sure that in the mouth of another, reading with the knowledge of an instructed ear, the rhythm would not halt, or the rhyme be truly assentant."

He has published a few pieces selected from the mass of his poetical compositions, from which we offer two.

ALTERNATIVES.

Were all the beams that ever shone
From all the stars of day and night,
Collected in one single cone,
Unutterably bright,—
I'd give them for one glance of heaven,
Which might but hint of sin forgiven.

Could all the voices and glad sounds
Which have not fallen on my sense,
Be rendered up in one hour's bounds—
A gift immense,—
I'd for one whisper to my heart
Give all the joy this might impart.

If the great deep now offered all
The treasures in her bosom stored,
And to my feet I could now call
That mighty hoard;—
I'd spare it utterly for some
Small treasure in the world to come.

If the sweet sweets of every flower—
Each one of which exceeds more than wine—
One plant could from its petals pour—
And that were mine;—
I would give up that glorious prize
For one faint breath from Paradise.

Were all the pleasures I have known,
"So few, so very far, between,"
Into one great sensation thrown—
Not them all mean;—
I'd give it freely for one smile
From Him who died for me erewhile.

PSALM LXII. 6.

Like rain on the mown grass, He shall come down—
Like soft showers sent to water the hot earth,
Making most fruitful its autumn birth,—
So mild—so gentle! Not before His word
Ned the heart water, or the blood congeal;
Not in the lightning which pale Hebe saw,
Not in the thunder of avenging law,
He cometh—for He cometh but to heal.
O that men would receive Him! O that we
Could open the lone chambers of the heart
For His dear love to dwell in them would He
To all our wants from all his wealth impart—
Strength to our weakness; healing to our sore;
Oblivion to the fears we know of yore.

From the Scientific American.

Manufacture of Gold Pens.

The gold for Pens is rolled into thin strips, about the thirty-second part of an inch in thickness; in this state it is black on the surface, and looks like brass; the first operation is cutting it into stubs—short pieces pointed and angular at one end, and cut square off at the other; this is done in a die. The stubs are then run through a machine, and each point is indented for the reception of the real pen points. The next operation is pointing the stubs; the substance used for points is rhodium, a hard, brittle metal like steel, unoxidizable. It is to this metal that we wish to direct particular attention.

There are various qualities of it, some worth 12, 20, 30 and 40 dollars per ounce, and Mr. Morton told us he had paid even \$120 for a superior quality. It is found in the ores of platinum associated with iridium, osmium and palladium. Irridium is used by some for the points of gold pens, but rhodium is the dearest and best. All of this metal used in the United States comes from the Peruvian or Russian mines, but Mr. Morton assured us that there was plenty of it in California, and he had seen some which had been brought from that gold land. It is also found there, pure, associated with sands, and requiring no chemical manipulation for its separation, as in the platina ores of the Ural. Our gold seekers in California should direct their attention to this metal, as it is far more valuable than gold; it is of a white glassy steel colour, and in minute roundish particles like sand; the round globular particles are the best for pen points; in fact, out of one ounce of this metal, perhaps not one-seventieth of the granules can be used, the rest are rejected. A fine particle of rhodium is soldered on the indented point, of each stub of gold—the solder is mostly composed of gold, for unless it is gold, ink soon corrodes it, and the rhodium point drops off; this is the case with poor pens made by indifferent makers.

After the pen is pointed, it is rolled out between rollers with indents in them to save the points, until the stub is drawn out to its proper length and correct thickness; the rolling also makes the gold elastic. Many suppose that gold pens can be re-pointed, and we actually had one re-pointed ourselves seven years ago, by getting it exchanged for a new one; we paid the full price, feeling conscious, at that time, that our old pen had really a new point put upon it. But old pens cannot be re-pointed, for the heat employed to solder on the point, renders the gold as plastic as a piece of tin; the heat changes the relative position of the crystals of the metal—throws them out, as it were, and the gold requires rolling or hammering afterwards to give it elasticity—that spring so requisite for pens; this is the reason why old pens cannot be re-pointed. Some makers do not hammer their pens after being rolled; they are never so good. After being rolled they are cut to the proper form in a finishing die, then stamped with the name of the maker, and afterwards turned up to the rounding quill form. This is done in the establishment above named in a new and ingenious machine, invented by Mr. Morton, which makes a superior pen. After this the point is slit with a thin soft copper disc revolving at a great velocity; the great speed makes the soft metal disc cut the hard metal rhodium; the gold is slit with another machine, therefore to make a slit in each pen, it has to undergo two operations. The point is next ground on a copper wheel revolving at a high velocity; this is a very delicate operation, and a good artist gets a high wage. After this the pens are "stoned out," that is, they are ground down on the inside and out by fine Water-of-Ayr stones, by hand, on a bench alongside of a tub of water; the stones are long, thin, roundish slips, and the pens have to be operated so as to make one part more thin than another, to give them the proper spring; they are then polished on swift revolving copper rollers, and afterwards finished with fine powder and soft chamois skin. Thus, to make a gold pen, it undergoes twelve operations; inferior pens can be made with less labour, but they soon develop their true characteristics.

For "The Friend."

Glimmerings of Light.

We have heard with some interest of a meeting situated in a part of the country where Hicksism spread great devastation, which has latterly increased after having much fallen off in numbers, inducing the hope that Divine visitations are raising in some a revival of zeal, for the support of that worship which is in spirit and in truth, and for the cause and testimonies we are called to maintain. In another section of our Yearly Meeting a new house was erected during the last summer, in place of an ancient building much dilapidated, where there now assemble thirty to forty men and women, the greater part not members, among whom there is no minister, and who appear to be concerned for the right holding of a meeting for worship. The circumstance,

we are told, drew from a preacher of another society in the neighbourhood, the expression of surprise, that so many persons would be willing to meet in silence in that manner, without the opportunity of hearing any ministry. This must be a mystery to those who think that no good is done in religious meetings without preaching.

However the love of the world, and the disposition to glide along under an easy outside show of religion, may have beguiled many, there are not a few of the younger and middle-aged members, distributed through our meetings, who we believe, are alive to the weightiness of that cause, and are giving themselves up to daily religious exercise, that they may be found faithful to their Lord and Master. To these it must be matter of encouragement, to hear of instances of the Truth taking root and springing up, so as to bear fruit to the praise of the great Husbandman, and to the drawing of others into his vineyard. No mere creaturely activity in running without being sent, in the uttering of words, even words of scripture, or in making many or long prayers, without being put forth by the Shepherd of Israel, can advance this cause; yet a thorough dedication to the work unto which they are called, whatever that may be, is all important to the growth of every one who has experienced the new birth.

An account of the re-establishment of a meeting in England, contained in the "Select Miscellanies," published there, was to us quite interesting, and with other evidences of Divine kindness, revived the hope, that after having endured a long fight of affliction, in struggling against different attempted innovations upon our faith, from 1822 to the present time, now more than thirty years, we may be permitted, in unmerited mercy, to see the Lord taking the work of reformation into his own hand, preparing and raising up instruments to show forth in life and power, the spiritual heart-changing religion of the cross of Christ, which multitudes from the rise of the Society, both preachers and others, have experienced and testified of.

The English account says: "There is a little meeting-house at a village called Ormorthery, near the Tontine Inn, on the road from Stockton to Thirk. It was shut up about forty years; but a Friend deceased, having by will provided the means for its being kept in repair, it was attended to in this respect; within the last seven years, some conviction has taken place in the neighbourhood, and it was again opened for meetings for worship; and there now frequently assemble for this purpose nearly forty persons. A few weeks since, a Friend, who resides in the neighbourhood, went with another Friend on a Seventh-day to attend that meeting; being at an inn he observed three men sitting drinking, whom he admonished of the evil and danger of intemperance. They, supposing he might be a preacher, went to the Friends' meeting, and a minister who had been raised up in that meeting, was engaged in testimony; they were reached, and their minds became so much contrited, that the tears flowed abundantly; having but one pocket handkerchief among

them, it had to traverse from one to another in a remarkable manner.

"The correctness of the preceding account which was furnished by a Friend in 1839, may be relied on. Such visitations of Divine love are manifestations of the power of the quickening and convicting influence of the Holy Spirit, in mercy vouchsafed to unregenerate man; and poor and stripped as our Society is, they afford an evidence that the 'glory' has not altogether departed therefrom; on the contrary, it is truly cheering to be enabled, in the midst of much of a discouraging tendency, to notice the fact of a revival having taken place, in any corner of the vineyard, especially under the circumstances above related."

For "The Friend"

SLAVERY ITEMS.

Kidnaping free men appears to be an increasing business. These outrages upon the liberty and peace of the inhabitants of a country, claiming to understand human rights a little better than most others, ought to be held up to reprobation whenever they occur. Slavery is the stimulus and the pay for this nefarious business; and a constant protest against the criminal system must tend to weaken its props, and to pave the way for its downfall.

The following are taken from our daily papers:

"Kidnaping in Lancaster County.—A coloured man, named John Anderson, was committed to prison last week, in Marietta, on a charge of kidnaping a free coloured boy from Maytown. Anderson urged the boy to go with him to Marietta. On their way down, a carriage drove up alongside, when two men jumped out, secured the boy, and hastily drove off. It has not yet been discovered who the associates of Anderson were in this high-handed outrage."

"Baltimore, Nov. 17.—Samuel Byrne was arrested here to-day, charged with kidnaping a free coloured woman, whom he brought to this city from Virginia, and sold as a slave."

"Kidnaping in Cincinnati.—The Cincinnati Gazette contains an account of an attempt at kidnaping a free coloured boy, named Isaac Williams, who had been employed at the Walnut Street House. Two fellows from Kentucky, with the aid of an officer, hurried him to the watch-house, where he was locked up. A gentleman seeing the manner in which the boy was used, reported the case to a lawyer, who immediately made application for his release. The kidnappers became alarmed, and obtained permission of the Judge to discontinue proceedings, and the boy, who is well known in that city, was released. The editor also states, that within the past three months not less than a dozen similar attempts have been made."

The sordid love of gain, connected with the depravity that hardens the hearts of men, who despise the requirements of religion, and disregard the judgments of the Almighty, often leads them to sacrifice every principle of truth and justice, and the rights of their fellow men. A being who appears to be destitute of all the feelings of humanity, and of regard for those inalienable rights, who can debase, without recoiling, his fellow being to the condition of a brute, is a most pitiable, but repulsive object. Such men are neither fit for self-government, nor the government of others. They violate in the grossest manner, the spirit and the letter of all righteous law, and its object

the defence of the weak in their just dues, and in the enjoyment of that share of peace and happiness, and freedom from molestation of their persons, which the Creator designs for them. We have, in the following statement, another proof of what slaveholding will induce men to do.

“A *New Species of Slavery*.—A Havana correspondent of the Newark Daily Advertiser says:

“There is a wicked commerce just beginning with Yucatan. Young boys are imported and hired out as slaves for a term of years, their owners being allowed to whip them in the same manner as negroes. It seems to me that the Consuls of other nations should prevent this Indian slavery, and our Government ought to insist upon the authorities of Yucatan, the discontinuance of such an arrangement as now exists between this island and their country. Indians no doubt are troublesome in Yucatan, but selling them into slavery is a very wicked way of getting rid of them.”

British surveillance may place some obstacles in the way of importing the African, and thereby supplying Cuba with foreign slaves, for which the poor Indian boys may be intended as a substitute. A late paper says:

“Seven or eight slave ships are expected on the coast, and all the British vessels of war are cruising off the Island awaiting them. This has been the object of so many English vessels collected at Havana.”

We may discover from the following, that the discussions of slavery which have been heard on the floor of Congress within the last three years, and which consequently have been reported and spread over the country by the newspapers, are felt and deprecated by the slavery men. Let those who find it their duty, not flinch from faithfully declaring against it, in a Christian spirit and manner. Christ's kingdom which was compared to a stone cut out of the mountain without hands, which is to grow and increase until it fills the whole earth, will break this golden image to pieces, and finally crumble it to atoms, and we may safely believe that the work is begun.

“Don't Wast It.—The Charleston Mercury comes out in a vigorous article, in opposition to the acquisition of Cuba, on any pretence, or under any circumstances by the United States. The Mercury argues that did we get possession of it with or without a war with Spain, it would only renew the Anti-Slavery crusade against the South, at home, and be the means moreover of making Cuba itself a free State, in which case the Editor thinks, its condition in most respects would be worse than it now is.”—*D. News*.

We take this notice of the Haytiens as we find it in one of our papers, and hope its representations are reliable.

“Capt. R. C. Dennis, lately arrived at Boston, from Port au Prince, informs the *Journal* that the Haytiens are very kind to sick Americans and other foreigners. Soule, que, the emperor, is a fine looking man, strictly temperate; and the stories told about his cruelty are wholly false.”

Great Curiosity—An Ancient Lens.—At the late meeting of the British Association for the Advancement of Science, Sir David Brewster made and confirmed a statement which, he properly declared, was “of so incredible a nature, that nothing short of the strongest evidence was necessary to render it at all proba-

ble,” which was in relation to the discovery, in the recently exhausted “treasure-house of Niuevel, of a rock-crystal lens, where it had for centuries lain entombed in the ruins of that once magnificent city. He established the statement by producing the lens itself, which was of a somewhat oval shape, 1.6-10ths inches in its greatest diameter, and of the character known as plano-convex, the plane side being one of the original faces of the crystal, while the convex side had the appearance of having been ground on a lapidary's wheel, instead of being shaped in the dish-shaped tool now used by opticians. It was in a more or less scratched or corroded condition, but could be recognized as a true optical lens, having a focal length of $4\frac{1}{2}$ inches. This is a very remarkable discovery. It has always been believed that the ancients were entirely ignorant of lenses and their properties, to say nothing of the important optical instruments, the telescope, microscope, &c., which are formed of them. The little magnifying-glass dug from the graves of buried Assyria, will give rise to new ideas and conjectures regarding the arts and sciences of the ancient world.”—*North American*.

Exploration of Africa.

Commander Lynch, of the United States Navy, whose name is familiar to the country, in consequence of his having headed the Exploring Expedition to the Dead Sea, left New York on Saturday, 13th inst. in the steamer Arctic, for Liverpool. He went out by the direction of the Secretary of the Navy, to make an exploration of the interior of Africa, particularly that portion contiguous to Liberia. This is an important movement, and one from which much good will result. Our relations with the young Republic are very interesting, and, no doubt, a better knowledge of the country will assist materially the present efforts made in the United States to colonize that region, and make Africa a desirable home for the coloured race. The back country is undoubtedly more fertile and healthy than the coast, to which the operations of the Colonization Society have as yet been confined. Settlements should now be commenced in the rich valleys of the interior, and reliable information of the character and capabilities of this part of the country will tend to promote this object. The government of the colony, as is well known, is thoroughly republican, its model being the United States. Heretofore some prejudice has existed among our coloured population, but this is rapidly passing away. At this moment, several vessels are preparing at Baltimore, Norfolk, Wilmington in North Carolina, and New Orleans, to carry over an aggregate of more than six hundred emigrants, most of them emancipated slaves. The trip between the United States and Liberia, in sailing vessels, is made in about five weeks; by steam it could be made in two. The colony is, indeed, but little more remote from us than England. J. J. Roberts, a bright mulatto, is President of the Republic, and has been for several years. He is now about thirty-eight years of age, and is a native

of Petersburg, Virginia. He is a man of undoubted character and high intelligence, and is much respected by the citizens of the young Republic. President Roberts has satisfactorily completed all the negotiations with the British Government, which constituted the object of his recent visit to that country. The subjects of complaint, with regard to the conduct of certain traders on the coast, have been adjusted, as well as the extent of the territorial jurisdiction of the Republic. President Roberts, while in Europe, visited Paris, where he had an interview with Louis Napoleon, who received him in the kindest manner, presented him with a vessel of war, and offered him any ammunition, ordnance or military clothing that he might stand in need of. The British Government also, some time since, presented him with a small vessel of war—and both Powers have formally recognized the Independence of the Republic of Liberia. This duty is yet to be discharged by the United States. The English are exploring the Niger for the purpose of opening new sources of trade, and various missionary enterprises are making valuable and interesting discoveries, which show Africa to possess greater fertility, resources, and salubrity, than is generally supposed.—*Late Paper*.

Keep Your Temper.—Few men in public or private life escape the tongue of scandal. There is a propensity in human nature to cover its own defects by prating of the misdeeds of others. And it is not easy for the Christian even, always to hold his peace when idle tongues are dealing with his fair name. If wise, however, he will do so, and let a lie die a natural death, instead of galvanizing it into life by the battery of passion.

There is much good sense and sound philosophy in the following extract from the private note of a valued correspondent:—“I like,” he writes, “the story of the blacksmith who was requested to bring a suit for slander. He said he could go into his shop and hammer out a better character in six months, than all the courts in Christendom could give him. I lately saw a piece which did me great and outrageous wrong. So I sat down and wrote six practical pieces for the press, and let the thing pass. I found this the best way of keeping my temper. I think it more likely to give me a fair name with good people, than those everlasting defences.”—*Amer. Messenger*.

“Science may raise us to eminence, but religion alone can guide us to felicity.”

“Eminent gifts or communications of Divine favour prepare for, and entitle to, great services and great conflicts.”

Abstemious Diet.—Many cases of illness, both in adults and children, may be readily cured by abstinence from all food. Headaches, disordered stomachs, and many other attacks are often caused by violating the rules of health, and, in consequence, some parts of the system are overloaded, or some of the

organs are clogged. Omitting one, two, or three meals, as the case may be, gives the system a chance to rest, and allows the clogged organs to dispose of their burdens. The practice of giving drugs to clear out the stomach, though it may afford the needed temporary relief, always weakens the system, while abstinence secures the good result without doing any injury.

Said a young gentleman to a distinguished medical practitioner, in Philadelphia, "Doctor, what do you do for yourself when you have a turn of headache, or other slight attack?"

"Go without my dinner," was the reply. "And if that does not cure you, what then?"

"Go without my supper."

"But if that does not cure you, what then?"

"Go without my breakfast. We physicians seldom take medicines ourselves, or use them in our families, for we know that abstinence is better, but we cannot make our patients believe it."

Many cases of slight indisposition are cured by a change of diet. Thus, if a person suffers from constipation, has a headache, slight attacks of fever or dyspepsia, the cause may often be removed by eating rye-mush and molasses, baked apples, and other fruits.—*Domestic Receipt Book.*

THE FRIEND.

TWELFTH MONTH 25, 1852.

Winter has stolen upon us so gently that we have hardly been roused to the full consciousness of his presence, though nearly one-third of his allotted months has passed away. The deep snow and biting frost which last year kept the feelings alive to the suffering and privation that so generally attend in his train, have so far, been almost altogether absent; the cold having been little more severe than it often is during the latter part of Autumn; and were it not for the shortness of the daylight, we might easily forget that the sun had got to his furthest Southern limit (to use the common phrase), and that this part of the earth receives only his most slanting rays. It is a great favour for all, but more especially for the poor, that the weather is so mild. Mild winters notwithstanding the popular prejudice to the contrary, are proved by reliable statistics to be much more healthful than cold ones, and they certainly afford the labouring classes more opportunities for employment, while the sufferings of this class escape the aggravation which severe cold must always produce. But while this mild weather is lengthened out, is there no danger of our forgetting that winter, even in its most genial garb, always gives rise to more or less suffering among the very poor, and materially encroaches on the available means of those who depend upon the labour of their hands during these short days for their daily bread? or is there not a possibility of our making it an excuse sufficiently plausible to satisfy ourselves

for using no exertion to seek out and relieve those who may be pining in want. Our selfishness is always sufficiently alive to keep us on the alert for securing our own personal interest and comfort; but it is not a very difficult matter for our benevolence to be so far inactive as to cease to prompt us in giving our full share of assistance to our less favoured fellows, who, though striving to succeed in the same pursuit with ourselves, have not been able to rise above the privations of poverty, or to struggle successfully with the pains and prostration of disease. With a sincere desire to perform our duty towards these we will not fail to find opportunity for affording such aid as circumstances render appropriate for us to administer, and in so doing we can hardly fail to increase the enjoyment of our own many blessings.

There is great danger that the luxury which is spreading throughout the community, and which has already made sad inroads among the members of our highly-professing Society, will greatly diminish that disposition and those efforts to seek out and relieve the suffering poor, which have heretofore in some measure distinguished us as a people. It is not only that expensive habits swallow up the means for being charitable, but luxury and avarice too generally go hand in hand. Thus, as the desires of the unregenerated heart are pampered and indulged, they mutually excite each other, and the unlawful love of money as the means for gratifying those desires is stimulated, until we can hardly bear to think of parting with it, unless it be to purchase some gratification of our own inordinate lusts. Did we but live in accordance with the spirit of the injunction of our blessed Saviour, "Take no thought saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed?" what a change would it effect in the style in which too many among us now show forth their departure from the simplicity of the Truth; how speedily would they abandon their magnificent houses, their sumptuous furniture, and their extravagant expenditure to please the palate; and then they would not lose sight of another saying of Christ's, intended to keep us in remembrance of our duty as stewards: "The poor ye have always with you;" it would be our delight to seek out those whom poverty drives into obscurity and suffering, and to do our part towards relieving their wants, and assuaging their griefs.

There are many whose time is necessarily so fully occupied in attention to their own lawful concerns, that they cannot spend it in going about to look for suitable objects on whom they may dispense the little they have to give: to such, some of the various charitable associations whose members visit among the poor and afflicted, offer a safe and valuable medium for the disposal of their alms, and liberality in subscribing to such of these, as each is most willing to encourage, is generally true charity.

As our object is merely to stimulate our readers to the performance of the duty resting upon all who are blessed with the means, to do their part towards relieving the distress that prevails more or less extensively during

the winter, we trust we have said enough, when we add the assurance given by the Most High, that "He that hath pity on the poor, lendeth to the Lord."

ITEMS OF NEWS.

By the Arctic, at New York, which arrived from Liverpool, on the 14th, and the Africa on the 17th, we have the following items of information.

ENGLAND.—Cotton and corn have advanced in price.

There have been disastrous floods in various parts of England, and much injury to the shipping on the coast of Scotland, in consequence of violent gales.

India, the astronomer, at Regent's Park, London, on the 16th of Eleventh month, discovered another planet.

A house in Birmingham, has received an order to coin 400 tons of copper for the French Empire.

The Liverpool Chamber of Commerce has issued a report in favour of a decimal currency. The surplus revenue of Great Britain for the year, is estimated at £1,400,000.

FRANCE.—The Empire has been formally announced, and the new emperor takes the name of Napoleon the Third.

ITALY.—The Pope has resolved to send a delegation to Hayti. He has received a letter from the King of Siam, promising that there shall be no further persecution of the Christians.

GERMANY.—Preparations still continue to be making for emigration to the United States.

AUSTRALIA.—In the Eighth month the *Victoria* diggings yielded about 246,000 ounces of gold.

MEXICO continues in a very unsettled state.

St. Jago de Cuba was visited on the 30th of the Eleventh month, with a desolating earthquake. On the 20th of Eighth month last, they had one which destroyed an immense amount of property; and since that time, cholera, small-pox, and fever, have prevailed so extensively, that it is said that there is scarcely a family which has not lost one or more of its members.

UNITED STATES.—The loss by fire in California during the past three years, is estimated at sixty-six millions of dollars. This is probably much beyond the truth, but the loss is doubtless heavy. The steamer *United States*, from Aspinwall, at New York, the 20th inst., brings 200 passengers, and \$350,000 in gold dust. The city of San Francisco is paying off its debt. The papers in California are calling public attention to the great increase of crime in that country.

A terrific storm prevailed on Lake Ontario on the 18th inst. At Chicago, there had been 21,777 hives slaughtered and packed this year, up to the 30th of Eleventh month. The number of pounds of beef exceeds twelve millions.

RECEIPTS.

Received from Benj. Hoyle, Jr., O., \$2, vol. 26. And Hampton, Ind., \$3, to 26, vol. 26, Isaac Cowgill, O., \$2, vol. 26, D. Hornor, Ind., \$2, vol. 26, Paul Boyce, Vt., \$2, vol. 26; from C. Bracken, agent, O., for Jos. Walker, \$4, vols. 25 and 26, and Isaac Mitchell, \$2, vol. 25; from Jos. Heacock, Pa., \$4, vols. 24 and 25; from Phebe Vickers, \$2, vol. 24.

WANTED.

A FRIEND in the wholesale dry-goods business, is in want of a youth 16 to 18 years of age, who writes a good hand, is quick and accurate at figures, and willing to make himself generally useful. Apply at Friends' bookstore, No. 84 Arch street.

LT Sarah Pennock, whose death was given last week, was a member of the *Western*, not the *Southern District Monthly Meeting*.

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From the Bombay Telegraph and Courier, May 17, 1852.

THE OPIUM TRADE.

(Concluded from page 114.)

Montgomery Martin says:—

"No language would convey a description of the sufferings of those to whom opium has become a necessary part of existence; no picture could impress the fearful misery which the inmates of an opium shop exhibit. Those who begin its use at twenty may expect to die at thirty years of age; the countenance becomes pallid, the eyes assume a wild brightness, the memory fails, the gait totters, mental exertion and moral courage sink, and a frightful marasmus or atrophy reduces the victim to a ghastly spectacle, who has ceased to live before he has ceased to exist."

Lord Jocelyn, Military Secretary in 1840, thus describes an opium shop:—

"In these houses devoted to their ruin, these infatuated people may be seen at nine o'clock in the evening in all the different stages. Some entering half distracted to feed the craving appetite they have been obliged to subdue during the day; others laughing and talking wildly under the effects of a first pipe, whilst the couches round are filled with their different occupants who lie languid with an idiot smile, too much under the influence of the drug to care for passing events, and fast emerging to the wished-for consumption. The last scene in this tragic play is generally a room in the rear of the building, a species of *dead house*, where lie those who have passed into the state of bliss, which the opium-smoker madly seeks—an emblem of the long sleep to which he is blindly hurrying."

What unutterably solemn testimonies are these! What triumphs of "unrighteous mammon" do they not display! What recklessness of human interests, and of human life do they not testify! If it be true, as some writers specify, that the victims of this vice do not live on an average more than *ten years*, after they have once fairly given way to the habit, *our opium trade sends from a mighty multitude of four millions of these enslaved people, four hundred thousand, year by year,*

to a premature grave. What unparalleled destruction! The immolations of an Indian Juggernaut dwindle into insignificance before it! We again repeat, nothing but slavery is worthy to be compared for its horrors with this monstrous system of iniquity. As we write, we are amazed at the enormity of its unprincipledness, and the large extent of its destructiveness. Its very enormity seems in some measure to protect it. Were it a minor evil, it seems as though one might grapple with it. As it is, it is beyond the compass of our grasp. No words are adequate to expose its evil, no fires of indignant feeling are fierce enough to blast it. The enormous wealth it brings into our coffers is its only justification, the cheers of vice-enslaved wretches its only welcome; the curses of all that is moral and virtuous in an empire of three hundred and sixty millions, attend its introduction; the prayers of enlightened Christians deprecate its course; the indignation of all righteous minds is its only "Godspeed." It takes with it fire and sword, slaughter and death; it leaves behind it, bankrupt fortunes, idiotized minds, broken hearts, and ruined souls. Foe to all the interests of humanity, hostile to the scanty virtues of earth, and warring against the overflowing benevolence of heaven; may we soon have to rejoice over its abolition!

Let us now glance at a few of the modes of defence, if, indeed, they are worthy of that name, of this traffic. The defendants are government on one hand, and English merchants on the other. Merchants may respond—

"If we do not send opium to China, others will; we may, therefore, as well have the profits as others." Again, "Although the effects are in many cases as deleterious as you have described them, yet we imagine they are not so in the great majority." Further, "If the Chinese government be too weak to enforce its own laws, it must take the consequences." Lastly, "If the trade be wrong, let government set the example, and forbid the produce." We think these objections—and if there be others, we shall be glad to hear of them—are all too puerile, and some too unprincipled for us to attempt a reply. Government, however, has at command an argument which it behoves us to respond to—an argument which always carries weight, being *financial*. It is a revenue of three millions that turns the scale of justice, and sanctions a dire iniquity. It is the fear of a defalcation of resources for carrying on our Indian empire, and of consequent political disasters, which perverts the moral judgment of Indian directors and British statesmen. The E. I. Company would not furnish China with elements of destruction and death, were it not that, in

doing so, it is, or imagines it is, building up its own institutions. It would not send "streams of flowing poison," were it not that it thereby opens up for itself the veins of Chinese silver mines. The finance question is all in all, and demands attention. "In the present state of the revenue of India," says the parliamentary committee, as quoted by the essayist:—

"It does not appear advisable to abandon so important a source of revenue—a duty upon opium being a tax which falls principally upon the foreign consumer, and which appears upon the whole less liable to objection than any other which could be substituted."

The *Friend of India*, as also quoted by our author, speaks out very plainly. He says:—

"The clear profit of the British government of India, from the consumption of opium by the Chinese, at the end of the official year 1848-9, including of course the tax on Malwa opium at Bombay, will be found to have fallen little short of three crores and twenty lacs of rupees, or three millions two hundred thousand pounds sterling. It is the most singular and most anomalous traffic in the world. *To all present appearance, we should find it difficult to maintain our hold of India without it; our administration would be swamped by its financial embarrassments.*"

The parliamentary committee, whose report we have above quoted, blinks the question altogether of the illegality of the trade, and pronounces the abandonment of the monopoly by the Company as unadvisable, from the very same reason whereby revenue from any legal articles, as indigo or hemp, might be justified, viz, the tax falling on the foreign consumer.

In reply to this statement, we might urge that any measure whereby wrong is inflicted on our neighbour is "unadvisable," whatever benefits accrued from it; we might insist that were the Company shut up to this mode of revenue alone, and unable to lay hold of any other resources, it would not be justified in supporting itself by what is demonstrably wrong. But we will waive every moral and Christian consideration, and we do contend that *on no just principles of political economy (using this term in its widest application), is a revenue from this source advisable.*

An administration is stable, or otherwise, as it secures the affection of its own subjects and the good-will of other political powers. No country is politically strong which raises its revenue in a way which gives dissatisfaction to other countries. Home and foreign relationships must both be amicable in order to stability. Now, how does this bear on the trade in question? *The opium trade arms against us the moral sense of nations.* We

are pursuing a course, which, if it were to prevail among the nations of the earth, would lead to the utter ruin of governments and people. In doing that to China, which we should not dare to do to any of the European nations, we lose the respect of such nations. We declare ourselves to the world as acting from expediency, and not from law and principle. The foundations of national respect are thereby weakened. Our moral stature, and with that our political prestige in the great aggregate of nations, are impaired. By ourselves taking the lead in the violation of law, we are taking a sure method of having our own laws violated by others. From all the analogy of history, and the denunciations of the Scriptures, we may rest assured that, in the righteous awards of Providence, we shall ourselves suffer wrongs from the hands of others, in lieu of those which we have ourselves inflicted. No nation can disregard another's rights, and not suffer an infringement of its own. History tells us, on every page, that the wronger is eventually wronged, and the spoiler sooner or later spoiled. A nation "armed in honesty" is alone fortified against assault. Universal rectitude is the only basis of international relationships. A nation had better have its coasts unfortified, than its rectitude assailable. If we arm the moral sense of nations against us, we may not indeed at once feel its effects. Interest may for a while lead to the suppression of indignant feeling, but sooner or later it will express itself, in terms such as have been already used by an American traveller, and which we quote:—

"That the government of British India should be the prime abettors of this abominable traffic, is one of the greatest wonders of the nineteenth century.

"The proud escutcheon of the nation that declaims against the slave trade, is thus made to bear a blot broader and darker than any other in the Christian world."—*Dr. Malcolm's Travels.*"

Surely, of all countries, our own should most feel the force of this argument. Its pre-eminence position has qualified it to mediate, direct, and advise in international affairs; it should therefore have "clean hands" and a "pure heart." The weakest diplomatist is he who is sensible of having inflicted a wrong. How shall British diplomacy ever consistently appeal against the oppressor, while Britain stands out as itself the oppressor of China? How shall it endeavour to vindicate British rights, when British obligations to China are manifestly violated?

Ingenious Piece of Mechanism.—A small machine of recent invention has been lately put in operation in this city, for the manufacture of wire chain, such as is used on fluid lamps, to fasten the extinguishers to the tubes. There have been, heretofore, machines for cutting and forming the links, and the merit of this invention consists in uniting these machines so as to work in connection, and in the addition of an entirely new and original contrivance for locking and setting the links together, thus forming a continuous chain with-

in the machine. This latter process was formerly performed by hand.

The machinery is exceedingly complicated, and the casual observer would perceive nothing in the collection of gears, cams, wheels, &c., before him that indicated an adaptation of parts or unanimity of purpose. When in motion, it is even more difficult to form the slightest conception of the object of its construction. It appears like a mass of springs, knives, rollers and followers, all flying with utmost rapidity, and so intricately arranged that even an experienced eye is somewhat baffled to detect any concert in the action of the parts. The wire enters, and then we see the accuracy and precision of the inventor's calculations. It is clipped the requisite length, it is then passed on and formed; one end is set up closely, the other remaining open like a hook, then passing on it is hooked on the end of the chain, closely followed by another, and another, with such rapidity as to astonish the observer, and make him doubt the reality of the scene before him. This highly ingenious machine is so compact as to be contained in a case no larger than a lady's work-box, which case has two apertures, one for the admission of the wire, the other for the passage of the chain, which is made, when the machine is at its highest speed, at the rate of a yard per minute, but its ordinary working rate is about thirty yards per hour. There are about 150 links in one yard, and it is easy to conceive of the skill and ingenuity of the inventor, and the nicety of adjustment in the machine, when it is stated that the machine will run for days and weeks without malforming one link or causing a single break in the machine. As yet the machine is kept secret, none having been allowed to see it but a few friends of the inventor; and no patent has yet been obtained, though one will doubtless be taken out at some future day.—*Boston Jour.*

For "The Friend."

Notes on our Vernacular.

No. 3.

There are many words in our language, purely English ones too, which are compounded of two or more of our commonest words with little or no change from their original form, and yet their derivation is unnoticed and unknown by most of those who employ them. Such is the word *outlandish*, that is, out of the land, foreign, strange, and hence (in this country at least) rude, clownish, ridiculous. The literal meaning, however, is the correct one, and that which it has in our translation of the Bible, and probably in all English authors. For example, Addison speaks of a certain general being "used to the *outlandish* way of making war." Take also the following passage from Donne, as quoted by Johnson:—

"Yoursell transplant

Awhile from hence; perchance *outlandish* ground Bears no more wit than ours: but yet more scant Are those diversions there which here abound."

We have also the word *outlander*, a foreigner, which is now, however, obsolete.

Other examples of the kind might be given, such as *alof*, that is *all off*; *alone*, that is *all one*, one being all; *alderman*, that is *elderman*, aldermen being generally selected from the older ranks of the people. Even in Anglo-Saxon, this word, or rather its ancestor, (*Ealdorman*) had, according to Skinner, become a title of dignity. *Wilderness* and *bewilder* are from *wild*, a bewildered person being like one who finds himself in a wild or wilderness—lost, not knowing which way to go, puzzled, confused.

Age or *agone* is the old past participle of the verb *go*. The latter form was still in use at the time when the present translation of the Scriptures was prepared; it occurs in the following passage, although in other parts the present form *ago* is used.

"My master left me because three days *agone* I fell sick."—1 Sam. xxx. 13.

It is often the case that a word has a very different etymology from that which its form and spelling would seem to indicate. *Chestnut*—*nut*—or as it is frequently spelled, *chestnut*—we would, at first thought, suppose to be derived from *chest* and *nut*, expressive of the covering or case enclosing the fruit. But besides that, this feature is by no means peculiar to the chestnut, a little examination into the history of the word—its nativity, if we may so speak, and its orthographical changes—shows that its origin is very different. It is in fact from the Latin *castanea*, which has the same meaning as the English word, except that the latter is commonly applied to the fruit, while the former was more particularly used for the tree. Vossius says, that the tree was called *castanea* by the Romans (*kastanon* by the Greeks) from a city of Thessaly of the same name where they grew in great abundance. But whether the tree was named from the city, or the city from the tree, may be questioned. Pliny says that the tree was introduced from the neighbourhood of Sardis, and that therefore the Greeks called the fruit Sardinian nuts. The change in the form and orthography of the word may be exhibited and explained as follows:—Latin, *castanea*; Italian, *castagna*; French, *castaigne*; Old English, *chestain* and *chestein-nut*; modern English, *chestnut* or *chesnut*. The following passage, quoted by Richardson, exhibits the word in its transition state.

"Of the truth the *chestain* tres bring forth the soft swete *chestnut* out of the sharp prickyn and hard huske."—*Golden Bock*, c. 9.

The word is nearly the same in several other languages besides those mentioned above. The Welsh is *castan*, and this Webster appears to consider the original of all the others, and that it is itself derived from the Welsh *cast*, (the probable root of our word *castle*, which has come to us, however, through the Latin), meaning an envelopment, a covering for the purpose of separating or defending. Who would have supposed that any connection could be traced between the words *chestnut* and *castle*, so different in orthography and meaning?

We have another instance in which the apparent etymology is not the true one, in the word *teoman*. Many a one, perhaps, has im-

igned this word to be derived from the two monosyllables into which it so readily separates, its literal and etymological meaning having reference to that unhappy act of our first maternal parent in partaking of

"The fruit

Of that forbidden tree, whose mortal taste
Brought death into the world and all our woe."

But the word is of very different etymology, one that awakens no disagreeable reminiscence; but on the contrary, its real derivation is a pleasant one, and decidedly complimentary to the sex. The word *man*, we know, is used as a general term including both sexes. In the old Saxon this was more particularly the case than it is in modern English. Then the term *woof-man* or *wif-man* was applied to the female from her employment at weaving — at the *web* or *woof*. The male, from his occupation in war, was called the *weap-man*, that is *weap-on-man*. In the Anglo-Saxon version of the Scriptures, we have, in Matthew xix. 4, "He worlde *weap-man* and *wif-man*," "made them male and female."

Woo-man or *wif-man* was soon contracted into *woman*, and the *weap-man* was called simply the *man* by way of eminence. In the old form *wif-man* we see the origin of the anomalous pronunciation of the plural *women*, pronounced as if written *wimmen*. We may notice also that in the singular *woman*, the *o* instead of having its usual sound, has precisely that of the *double-o* in *woof*.

Wife is referred to the same origin, *woof*, the etymology having reference to her industrious occupation. So also *spinster*, an unmarried woman, (not to confine the compliment of industry to the married ones of the sex) is derived from *spin*, and originally meant a woman who is engaged in spinning, in which sense it is still sometimes employed. Alfred the Great in his will calls the female part of his family the *spindle side*; and we are told of one who had portrayed on his tomb eleven sons girt with swords, and as many daughters with spindles.

In tracing etymologies we often find unexpected and interesting *relationships* between words of very different significations. Take for example a few only of the one hundred and twenty-two words derived from the Latin verb *pendeo* and *pendo*, which are little else than the active and neuter forms of the same verb, meaning to hang, to weigh, and hence, to weigh in the mind, to consider. Thus we have *append*, to hang to, to add, and hence *appendage* and *appendix*, an addition; *depend*, to hang down, to hang on, and therefore to rise or fall with that on which it hangs, that is, to be subject to or governed by; *impend*, to hang over, as a rock, ready apparently to fall upon those passing beneath, hence to threaten; *dispende*, to weigh out and distribute; *suspend*, to hang up, and hence also, to put by for a time, to interrupt; *recompense*, to pay back, remunerate; *pendulum*, a hanging and vibrating weight; *pensive*, *pendent*, and *pendulous*, hanging; *pendant*, an ear-ring, a suspended ornament, and in the form *pendant*, a small flag or ensign; *propense*, hanging forward, leaning or inclined to, and *propensity*,

inclination; *perceive*, weighing or *pondering* (from *pondus*, a weight) seriously in the mind, thoughtful, sad. To *expend*, is literally to weigh out, and hence to *pay out*, to spend, because anciently before the invention of coins, gold, silver, and the other metals used as money, that is as a medium of exchange, were paid out *by weight*. They were in the form of bars or ingots, or in irregular pieces, and were exchanged or bartered for other commodities, exactly as these would have been bartered for anything else. Aristotle and Pliny tell us that such was the method by which the precious metals were originally exchanged for other things in Greece and Italy; and the sacred writings furnish several striking instances of the prevalence of the same practice in the East. Thus Abraham weighed out to Ephron, the Hittite, four hundred shekels of silver, in payment for the land that he purchased of him; and it is mentioned that this silver was "current money with the merchant," that is, that it was of the customary fineness and quality. So also David bought the threshing floor of Ornan, the Jebusite, and paid him for the place "six hundred shekels of gold *by weight*." (2 Chron. xxi. 25.) But not only was this practice of always weighing these metals when exchanged for other goods, a difficult and troublesome one, but there was a still greater difficulty in determining, with sufficient accuracy, their purity and fineness. These disadvantages were obviated by the invention and general introduction of *coins*. These have in many cases taken their names from the weight of silver or gold that they originally contained, as the *talent* of the Greeks, the *as* or *pondo* of the Romans, the *livre* of the French, and the *pound* of the English and Scotch. But the relation between the weight and value of these metals having undergone great changes, we find that the quantity of silver in an English pound sterling of the present day, is less than the third part of a pound weight, the quantity it contained in the year 1300. In France, the *livre* current in 1789 contained less than *one sixtieth* part of the silver implied in its name, and which it had actually contained previously to 1103. In Spain and some other countries the change has been still greater.

Having thus pretty fully unfolded the scrap of *fossil history* or *fossil custom* embedded in this word *expend*, we will return again to the word itself, and by writing it with the second letter divided into the two letters of which it is composed, we shall have *ekspend*, then dropping the first syllable we obtain *spend*, (just as from the Latin *extraneus*, foreign, and the French *étranger*, we have *strange* and *stranger*.) But *spend* is a purely English word, being derived immediately from the Saxon *spendan*. It is not improbable, therefore, as Wachter suggests, that the Latin and Saxon words are to be referred to the same root.

LLN.

The thoughts which spontaneously arise in us, show what those things are to which our feelings are most alive; for the mind eagerly occupies itself with that which the heart loves: this is an acknowledged principle. Well, let

us judge ourselves by this principle. Amidst the affairs of this life, does the thought of God frequently arise in our soul? Or, in the exercise of the most holy duties of religion, do worldly thoughts come in crowds to assail us?

Report of J. C. G. Kennedy, Superintendent of the Census, on Telegraphs.

As Telegraphs have formed a subject of inquiry, it is deemed proper to present some account of the information obtained respecting this recent but widely-extended and daily enlarging means of communication. At the present time it is a subject engrossing much of the attention of our own citizens, and frequent applications are made to this office from foreign countries for information regarding the *minute* of the system as conducted in America. It is hoped that the details will prove interesting and instructive.

The telegraph system is carried to greater extent in the United States than in any other part of the world; and the numerous lines now in full operation, form a network over the length and breadth of the land. They are not confined to the populous regions of the Atlantic coast, but extend far into the interior, climb the summits of the highest mountains, and cross the almost boundless prairies; and in a few years a continuous communication will be established between the Capital of the nation and the shores of the Pacific, as it now exists between the Atlantic, the great Lakes, and the Gulf of Mexico.

Telegraphing employs a large amount of capital, engages the attention of thousands of our citizens, and has become indispensable in a social, political, and commercial point of view.

It is to American ingenuity that we owe the practical application of the Magnetic Telegraph for the purpose of communication between distant points, and it has been perfected and improved mainly by American science and skill.

While the honour is due to Professor Morse for the practical application and successful prosecution of the Telegraph, it is mainly owing to the researches and discoveries of Professor Henry, and other scientific Americans, that he was enabled to perfect so valuable an invention.

The first attempt which was made to render electricity available for the transmission of signals, of which we have any account, was that of Lesage, a Frenchman, in 1771. From that time to the present, there have been numerous inventions and experiments to effect this object; and from 1820 to 1850 there have been no less than sixty-three claimants for different varieties of telegraphs. We will direct attention only to those of Morse, Bann and House, they being the only kinds used in this country.

During the summer of 1832, Mr. Samuel F. B. Morse, an American, conceived the idea of an electric, or electro-chemical telegraph, and announced his invention to the public in April, 1837.

On the 10th of March, 1837, Hon. L. Woodbury, then Secretary of the Treasury, issued a circular, requesting information in regard to

the propriety of establishing a system of telegraphs for the United States; to which Professor Morse replied, giving an account of his invention, its proposed advantages and probable expense. At that time he "presumed that five words could be transmitted in a minute."

Prof. Morse petitioned Congress to aid him in prosecuting his experiments, and to test the practical operation of his invention. An appropriation of \$30,000 was made for this purpose, and he then erected the first telegraphic line in the United States, in the month of June, 1844, between Washington and Baltimore, over a length of 40 miles; previous to which, however, he had conducted a series of experiments in the Capitol building.

This line was extended to Philadelphia and New York, a distance of 250 miles. It reached Boston in 1845, and became the great line of the North, from which branched two others—one, the length of 1000 miles, from Philadelphia to Lancaster, Harrisburg, Pittsburg, Columbus, Cincinnati, Louisville, and St. Louis—the other, the length of 1300 miles, from New York to Albany, Troy, Utica, Rochester, Buffalo, Erie, Cleveland, Chicago, and Milwaukee.

Another line, 1395 miles in length, goes from Buffalo to Lockport, Queenstown, Niagara, Toronto, Kingston, Montreal, Quebec and Halifax.

Two miles run South; one from Cleveland, Ohio, to New Orleans, by Cincinnati, and its 1200 miles long; the other from Washington by Fredericksburg, Charleston, Savannah, and Mobile, to New Orleans, 1700 miles; the entire length of the latter from New York to New Orleans being 1966 miles.

The only line constructed with Government aid was that connecting the cities of Washington and Baltimore. The others have been established by private enterprise, the patentee being allowed one-half the stock for the use of the patent, as his share of the investment.

The following table exhibits the annual receipts of the "Magnetic Telegraph Company," extending from Washington to New York, which was the first organized in the country, from its commencement to July, 1852:

From January 27, 1846, to July 1, 1847, - - - - -	\$4,228 77
From July 1, 1846, to July 1, 1847, - - - - -	32,810 28
" " 1847, " " 1848, - - - - -	52,252 81
" " 1848, " " 1849, - - - - -	63,367 62
" " 1849, " " 1850, - - - - -	61,383 98
" " 1850, " " 1851, - - - - -	67,737 12
" " 1851, " " 1852, - - - - -	103,860 84

Total amount received up to July, 1852, - - - - - \$335,641 42

The capital of the Company is \$370,000. It has six wires from Washington to Philadelphia, and seven from Philadelphia to New York. The number of messages sent over this line in the last six months was 154,514, producing \$68,499.23. It is perhaps, the most productive line in the world.

The amount of business which a well conducted office can perform is immense. Nearly

seven hundred messages, exclusive of those for the press, were sent in one day over the Morse Albany line, and, a few days after, the Bain line at Boston sent and received five hundred communications. Another office, with two wires, one five hundred, the other two hundred miles in length, after spending three hours in the transmission of public news, telegraphed in a single day, four hundred and fifty private messages, averaging twenty-five words each, besides the address, sixty of which were sent in rotation, without a word of repetition.

The instruments cannot be worked successfully without skilful operators, good batteries and machines, and thorough insulation of the conductors. The expense of copper wire, which was at first used, has caused it to be superseded by that of iron, which is found to answer the purpose as well, though the wire in this case must be of increased size. About 300 pounds of iron wire are required to a mile, and it is supported by spars or posts from 20 to 30 feet in height, set five feet deep, nine inches in diameter at the base, four and a half at the top, and placed about fifteen rods distant from each other. The insulation of the wire is effected by winding it around glass or glazed stoneware knobs, passing it through caps of the same material, or inclosing it throughout with gutta percha. The cost of construction, including wire, posts, labour, &c., is about \$150 per mile. The average performance of the Morse instrument is to transmit from 8000 to 9000 letters per hour.

In the majority of electric telegraphs in actual use, batteries composed of heterogeneous metals, chiefly zinc and platinum, moistened by a liquid or liquids, are employed for the generation of force. The earth itself has been made to furnish a supply of electric force; in other words, a single pair of zinc and copper plates have been buried sufficiently below the surface to be in the wet subsoil, when the earth, saturated with water, represents the sand saturated with acid-water of an ordinary battery cell. By this means a current of low intensity can be obtained, even when the plates are miles apart. The earth acts as the return wire to any given number of distinct wires, without in the least affecting the regularity of the action of any of them.

The only constant and economical battery which is used in the United States, is Grove's, of cups of zinc with strips of platinum in an earthenware or porcelain cup, which cup is filled with nitric acid, which is placed inside of the zinc cup, in a tumbler containing diluted sulphuric acid. The main battery on a line (from 30 to 50 cups) requires renewing only once in every two weeks, and daily in local batteries of two or three cups.

The usual charge of transmission is 25 cts. for ten words or less, sent one hundred miles. The following table has been prepared to show the rates of telegraphic communication between the City of Washington and some of the principal cities of the Union. The distances are given from the table prepared at the Post Office Department:

TELEGRAPHIC CHARGES from Washington to the following places, for Messages containing ten words or less.

Albany, N. Y.	378 miles, \$	80
Augusta, Me.	619	1 15
Baltimore, Md.	40	20
Baton Rouge, La.	1539	2 25
Boston, Mass.	448	75
Buffalo, N. Y.	703	90
Chicago, Ill.	1238	1 25
Cincinnati, O.	578	70
Cleveland, O.	439	80
Detroit, Mich.	970	1 00
Dubuque, Io.	1449	1 70
Erie, Pa.	439	1 00
Frankford, Ky.	669	2 00
Harrisburg, Pa.	124	45
Hartford, Ct.	945	75
Indianapolis, Ia.	639	1 00
Jackson, Miss.	1325	2 00
Louisville, Ky.	720	95
Madison, Wis.	1413	1 55
Memphis, Tenn.	1305	1 70
Milwaukee, Wis.	1332	1 35
Nashville, Tenn.	1142	1 35
Natchez, Miss.	1694	2 05
N. Albany, Ia.	728	1 10
Newport, R. I.	414	75
New Orleans, La.	1408	2 20
New York,	232	50
Philadelphia,	143	30
Pittsburg,	557	45
Portland, Me.	305	95
Portsmouth, N. H.	503	1 00
Providence, R. I.	405	75
St. Louis, Mo.	989	1 20
Springfield, Ill.	851	1 45
Syracuse, N. Y.	524	90
Vicksburg, M.	1371	2 30
Wheeling, Va.,	331	50
Wilmington, Del.	112	25

Messages passing from one very distant point to another have usually to be re-written at intermediate stations; though by an improved method the sea-board line has in good weather transmitted communications direct between New York and Mobile, a distance of nearly 1800 miles, without intermediate re-writing. By the Cincinnati route to New Orleans, a distance of nearly 2000 miles, the news brought by an Atlantic steamer, at 8 o'clock, A. M., has been telegraphed from New York to that distant point, and the effect produced on the market there returned to New York by 11 o'clock, A. M. The Congressional reports from Washington are usually received simultaneously in Baltimore, Philadelphia and New York; and all that is necessary at the intermediate stations is the presence of an operator to receive the message as it is developed on paper by the instruments.

The electric telegraph has been applied in this country to a new and highly important purpose, that of the registration of astronomical observations, thus establishing the best possible means for the determination of the difference of longitude. The observatories in different parts of the country are connected by telegraphic wires, and the most delicate experiments dependent upon the appreciation of minute portions of time, have been successfully

performed. This method has been recently used for the determination of the wave-time of electrical currents.

To show the great extent to which telegraphing is now carried, and its importance to the community, reference may here be made to the arrangements of the newspaper press in New York, and their expenses for telegraphic despatches. The Associated Press, consisting of the seven principal morning papers published in New York, paid during the year ending November, 1852, \$50,000 for despatches, one-third of which was for foreign news. The several newspapers composing the Association paid during the same time about \$14,000 for special and exclusive despatches.

(Conclusion next week.)

For "The Friend."

"Knowing that ye seek a better country which is an heavenly."

It matters not, it matters not, where on this sunny earth

We find our "goodly heritage," our sepulchre or birth. It matters not, it matters not, so we are only found—
Jehovah's humble worshippers upon His chosen ground. It may be that our gilded cup is pressed with blessings down—

Or should the girde of our hearts be no dark starless zone—

It matters not, it matters not, so we are only brought
Like watching bands in other days to Jesus to be taught.

It can be but a little while—a very meteor day
That we shall pass from place to place, or linger by the way.

Then therefore should we ask of Him who doeth all things right,

To give us either length of days, or make our journey bright;

A man of sorrows, crowned with thorns was Christ the King of kings;

And shall we cumber for ourselves a life of better things? Oh, rather let the humbled heart in meek obdience bow,

And ask the covering of His grace to keep it very low; For it will matter much indeed in heaven's unending day.

To know that we have kept the faith, and trode His narrow way.

"They who have rarest joy, know joys true measure;
They who most suffer, value suffering's pause;
They who but seldom taste the simplest pleasure,
Kneel oftent to the Giver and the Cause."

For "The Friend."

SPIRITUAL PROGRESS.

(Continued from page 117.)

The narrative thus proceeds: "Soon after my sister's death, my father put me for a year to learn millinery. Here I was among many foolish young people; and my mother-in-law being, as already mentioned, a woman of a vain mind, I was exposed on every side to the enemy of souls. I was very uneasy in my situation at the first, but Satan, and people at his instigation, endeavoured to divert me; and now my sister's instructions and advices were no more. She had been a watcher over me for good, both to soul and body, and it was with much regret that I thought of my loss. I became even like them with whom I was thus associated, and my mind was so filled with vanity, that there was no room for

Divine stirrings as I had hitherto experienced."

She continued in subjection to the spirit of the world for about three years; nevertheless, her heavenly Father left her not in her alienation from him, but favoured her with a fresh powerful visitation. On one occasion she felt a strong desire to go to the Methodist meeting held in the evening. She knew not why she should at that time experience such anxiety to attend there, as she had lost all relish for such places, and only went because her father insisted on it. On sitting down in the place, she looked round for something to amuse or occupy her, her mind being, she says, "as usual gadding abroad in the earth," so much so that she did not for a time attend to the discourse spoken from the pulpit. After a while being interested in the appearance of the speaker, she endeavoured to collect her thoughts and listen to him. Aided in this by her heavenly Father, she gave heed to the words uttered, setting forth the happiness of the children of God, and the readiness of the Lord Jesus to receive and to save all who come unto him. As the love and condescension of the Redeemer were set forth, and it was declared that he was more willing to dispense blessings, than any one could be to receive them, she felt within her the stirrings of an answering love, and the thought arose, "Then shall I be of the blessed number." The work of reformation was begun in her; and the Lord assisting her by his Holy Spirit, she felt her heart once more turned from the world. Her desire now was that she might serve the Lord, and the language of her heart became, "If I do perish, I will perish at the Lord's footstool."

Her exercises now became great. Satan unwilling to lose a servant, endeavoured to prevent her from yielding herself up to do her duty. He suggested that she was not yet saved, and that if she should attempt to pray, he would terrify her out of her senses. She says, "This however, did not hinder me, for I believed the Lord would help me; and truly my heart prayed. I was like unto Lot, when he had got out of the wicked city, and was escaping to the mountain; I had no inclination to look back, nor any leisure to trifle. It was my whole concern to be saved, and become a follower of Jesus. O the precious tender seasons I experienced! I had no fear but of myself, and that was very great."

Among the temptations of her unwearied adversary, he endeavoured to induce her to confer with flesh and blood,—to prostrate, —to enter into reasoning,—and thus defer yielding up in unreserved obedience to the Lord's requiring. He insinuated that it was an improper time she had chosen "to be religious,"—"that it was a serious business, and ought to be entered upon with great deliberation, lest the last state should prove worse than the first." But she was enabled through Divine Grace to feel, that if she should put off entering on the Christian life to some future day, she should "without doubt, run on in a course of sin and disobedience against God, and thereby get further and further estranged from Him." There would be more sins to

repent of; and she says, "I plainly saw, that if I should have another opportunity, it would be so much harder work." So fearing that unless she submitted during the present visitation, the great work of her soul's redemption and purification from evil might now be accomplished, she resisted the suggestions of the enemy, and in faithfulness sought to be obedient to the Lord's will. The temptation left her, and in recurring to this deliverance, she says, "Blessed be the stronger arm of that Divine power, that delivered me as from the hard and oppressive yoke of Pharaoh, and led me through the Red Sea, as on dry land; often saying unto me, 'Fear not.'" During this season of conflict, she says, "I had no acquaintance with the professors of religion, I believe it was for the better."

It was in the Twelfth month, 1778, that this visitation of Divine love was in mercy given her, and she experienced at various times the quickening virtue of the Truth, in her religious meetings. In a meeting held in the First month of the following year, she was favoured with a remarkably consoling opening, in an inward feeling that the Lord had arisen. It was not that she had doubted his resurrection, but she had discovered the 'inward witness' to this great Gospel truth, and now having experienced it, she felt it was enough. For many months her heart was comforted with the love of God, and great peace was her portion. She was spiritually carried in his bosom by the Great Head of the church, and fed with his dainties. But a time of suffering and trial was to come upon her, as it will come on all the Lord's children, to test their allegiance to Him, and to qualify them to fill up their portion of suffering for his body's sake, the church.

She thus continues her narrative: "In the time of my vanity I had decked and made myself very gay; but from the first that the word of God took place upon my mind my dress was a burden to me. My step-mother, however, having encouraged me in this vanity, I knew well it would give her great offence if I put it off. I thought it was right I should be thus burdened, as I had foolishly been pleased with it." "It appeared to be my duty, to acquaint my mother before I made any alteration respecting my dress. The first opportunity therefore that offered, I told her my intentions respecting the tuture. She was very angry; but it appeared to me sufficient that I had told her. I made alterations immediately; and, in one day, my vain attire was taken off altogether."

She soon joined in membership with the people called Methodists, and being sustained in love and patience, she felt it a little thing to be made a gazing-stock for the world, and to bear the trials brought on her by her mother, who "was very bitter against" her. The preacher under whose ministry she had been favoured to receive the visitations of Divine Grace, being about to leave the place of her residence, she was tried in the fear lest she should not retain her religious stability. But her mind was relieved, through the opening of a passage of scripture, by the swift Witness for Truth. "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." She says, relative to the opening of this text on her mind, "Very salutary, indeed, was the remembrance of this to me; and intended, I believe, not only for present, but future instruction. My mind was kept in great stillness and recollection, inwardly waiting upon the Lord; and how did the great and good Shepherd and Bishop of my soul lead me forth, and cause me to banquet with the sheep of his own fold! O the sweet unity and love that was manifested to me at such seasons! How did the Holy Comforter, the Spirit of Truth, take of the things of Jesus, and show them unto me, as I was able to bear them!"

Now she became very active in endeavouring to do good. Her heart was overflowing with love to her Divine Master, and to her fellow-creatures; and if she ran into too great creaturely activity, it doubtless originated in an earnest desire for the welfare of others, and the spread of the Redeemer's kingdom upon earth. Her general labour for the week may be briefly stated, that on First-day, beside attending the preaching, she met a *band* of young women in the morning, and two in the afternoon of the day. Sometimes she was among the sick until time for preaching, and then when that service was over, attended a prayer meeting. On Second-day evening, she had a meeting of young women; on Third-day evening, frequently a prayer meeting; on Fifth-day morning, met her own band; in the evening, a class of young women and girls; on Sixth-day evening, her own class; on Seventh-day, a select band met by the preachers. Beside all these meetings, she went into the country around, holding meetings, and visiting sick. Such are some of the labours she performed, and she thought that the Divine presence at times was with her, and blessed the work of her hands.

There is no tree of the 'Lord's right-hand planting' but bears fruit. There is no heart filled with the love of God, in which the love of man does not also abound. True faith must bring forth good works in every one in whom it is in dominion. But outward works intended for the good of others, cannot be accepted by Infinite Wisdom as a substitute for quiet waiting upon Him for a renewal of spiritual strength. The first lesson of the young convinced when he is aroused to a true sense of his lost condition, is quiet waiting to know the will of God manifested within; and this is the last lesson taught the Christian, when on a sick bed he patiently abides in awful hope, the hour of his release from his afflicted earthly tabernacle. The labours which we perform, which are called loving, charitable, religious,—if they are not the fruit of obedience to manifested duty made known to us in the hour of quiet waiting, are very apt to be either from the impulse of nature, or from habit or imitation. Such works may in a certain sense benefit others,—but there is a great danger of our becoming so engrossed in them, as to take them as a substitute for the religion of the cross, the life of which is in quiet waiting for those baptisms which reduce self,

and which alone can prepare us for the Lord's service. I remember one who, being awakened to a sense of his lost condition, had joined as M. R. did, the Methodists. He laboured among them abundantly, but he found that his preaching, his teaching, his entire occupancy of so much of his time in labour for others, brought leanness into his own soul. He felt the burden of so much outward religious performances,—he longed for an *interior* walk with God, and that quiet waiting, watching state, in which he might witness growth in the Truth, and sweet inward communion with his Saviour. He left the Methodists, and witnessed content and comfort in relinquishing all his own workings, and quietly sitting down in the meetings of the Society of Friends, which were often held in silence.

(To be continued.)

For "The Friend."

Ye cannot serve God and Mammon.

The fascinations of wealth so completely swallow up the thoughts and passions of many, that the glory of their Creator, and the interests of the immortal soul, seem hardly ever to claim their attention. They become perfect slaves to the pursuits of business, and the safety of their means, from which they allow little else than necessary sleep to abstract them. They act as if they were providing for eternity, though the fruits of their labour cannot possibly be enjoyed after death. With some nearly everything is sacrificed to the idol Mammon; and so inveterate is the hold their treasure has of their minds, that even the approach of death does not appear to loosen their love of it. How reverse is such a state from the dignity of a rational being, made a little lower than the angels, and designed for a glorious eternal life! What a contrast with the object of the Saviour's coming into the world, and his heavenly example! But while health permits men to grasp their wealth, no earthly power can break their inordinate attachment to it. Love it most of them will, and cling to it with all their heart and strength, while they have it, and are capable of thought and action. Nothing can dissolve the fearful delusion, but the grace of God. And if at an early period of life they have rejected this Grace, and finally quenched the Holy Spirit, in its strivings with them for their salvation, they grow harder and darker, and shut their eyes upon their own condition, until religion is lost sight of, as regards any regenerating influence, they permit it to have upon them. Respecting such it may be said, "there is no hope."

Even when the love of money gains an undue ascendancy, though not so as to engross the mind completely, yet it has a paralyzing effect; and with the increase of years, the fondness for it strengthens. It often disposes, or disqualifies such from engaging in the Lord's work; the church is robbed of their services, and the young members lose a good example in them, by whom they should be drawn to serve their Redeemer. Our Lord frequently testified against the love of riches. He declared that "No man can serve two

masters. Either he will love the one and hate the other, or hold to the one and despise the other. Ye cannot serve God and mammon." The wealth and the pride of the rich man, and the poverty, and the sufferings of Lazarus, and their respective ends, are in strong and awful contrast. Of the rich man, who concluded to "pull down his barns and build greater, and there bestow all his fruits and his goods;" and who would say to his soul, "Soul thou hast much goods laid up for many years, take these ease, eat, drink and be merry;" our Lord says, "but God said unto him: Thou fool! *this night* thy soul shall be required of thee; then whose shall these things be which thou hast provided?" We may here see that the Most High beholds those who are dishonouring Him, misapplying his gifts, and seeking their own pleasure and honour among men; and he calls them fools when the hour of judgment comes, and they are not ready, having been trusting in their riches.

From the following account, it is evident the subject was one of those who had been caught with the love of mammon, and failed to come up in the sphere of usefulness in the church, which through mercy he was, when too late to occupy it, permitted to see he ought to have filled; and the condemnation he suffered for his devotion to the world, conveys warning and instruction, which should sink deep into those who read it.

For some months before the death of Robert Pryor, of London, his usual state of health was altered, and signs of infirmity appeared, which increased upon him, and terminated in a settled decline. One day speaking to me, (his brother relates), about his will, he said that some might think he had given a great deal away from his children; but he was *more afraid of their having too much than too little*; as he had seen great riches do much hurt, especially in our Society. He wished his children to be brought up plain, and the boys to be put apprentices to sober, honest Friends. One time on taking leave of his son Robert, who had been up to see him, he desired him to be a good boy, to speak the truth, to keep to the plain language, and not to associate with bad boys, but choose the best for his companions. At another time he said, 'Brother, I hope I do not repine, though I am afraid lest I should. I have my low times, lest it should not be well with me. Sometimes I think it may be the enemy that strives to disturb me.' Speaking of his being resigned to the will of Providence he said, 'What significance it, whether I die now or twenty years hence, though if I look back, my time appears to have been very short.'

"One day he said, 'Dear brother, do not be too anxious after the things of this world; for my inordinate desire to accumulate wealth, has been a heavy burden to me; no one knows what I have suffered on that account.' He further said, that his having been so solicitous after the world, had made him but a *dwarf in religion*; and that if it had pleased the Lord to have spared his life, he thought he should have found it his place to have endeavoured to be a more useful member in the Society, and to have expended more of his

income in charitable uses: that the love of money, and an inordinate desire after wealth, had pierced him through with many sorrows. One afternoon his nephew came to ask him how he was: upon his taking leave, after sitting sometime in silence, he desired him to keep constantly to meetings, to love Friends' company, and not to launch out into the vanities of this world, or associate with those who were likely to draw him aside; reminding him that there would be an end, which would overtake us all; and that we ought always to be prepared.

"One time going to bed, he desired me to shut the door, saying that it was his desire to supplicate, which he did on his knees, begging the Lord not to leave him, but to be with him in the trying moment, and grant him a safe and easy passage into his glorious kingdom; hoping he would accept his late repentance, which he trusted was sincere, though upon a dying bed. The next morning as I stood by his bedside, he spoke to me as follows: 'Brother, I have been in a quiet sleep, and had a comfortable vision. I thought I had a foresight of that glorious kingdom, where all is peace, serene, and quiet. Such a prospect as I had never before seen, and such as no tongue can express, the glory of that kingdom.' At another time he expressed the satisfaction he had in my being with him, desired that I would not leave him when the event happened, and requested to be buried in a plain way.

"One morning, asking him if he was free from pain, he answered that he felt only violent oppression; that when the Lord pleased to release him, he believed he was ready, but hoped to wait the appointed time in patience; adding he was as clear in his intellects as ever. What a favour! and that he was permitted to get home and settle his affairs, was a great favour, but above all, that which he saw in the vision. He said that it appeared clear to him, that the less Friends talked about news, and interfered in politics, the better. He thought they did not belong to them. He used to read the newspapers at Bristol, to divert himself; but left it off, finding his time better employed in reading the scriptures. On taking a little refreshment, he said, 'What a favour it is thus to be waited upon, and to have everything this world can afford to alleviate, or still the pains of the body! We have so much the more to be accountable for.' One evening, upon my asking him how he did, he said that he lay pretty easy, and was quiet in his mind; he thought he had a well-grounded hope, that all would be well with him; and that if it should please the Lord to take him into his glorious kingdom, what a happy change it would be!

"One evening he said, that he did not know what to think of that night; he had prayed so often to be released, he was ready to fear lest he had offended. He should be very thankful to be released from his sufferings, yet hoped he could say, as that good man, Isaac Sharpless had expressed in prayer at his bedside, 'Thy will be done, O Lord, in earth, as it is done in heaven.' After this he continued remarkably still and calm, with much serenity

in his countenance, taking little notice, but appearing wholly fixed on the greatest of all objects. On the Seventh-day before his decease, he noticed those about him more than he had done some days before; and continued in the same calm, composed state of mind, growing weaker and weaker, yet sensible to the last; having his desire granted of an easy passage, I have no doubt, into that glorious kingdom, of which he expressed he had a foretaste. He departed this life the 16th of the Seventh month, 1782, aged about 37 years, and after a solemn meeting at Grace-church street, was interred at Friends' burial-ground, Bunhill Fields, the twenty-first of the same."

Egyptian Agriculture.—The fields of sugar-cane about Farshout were the richest I have seen. Near the village, which is three miles from the Nile, there is a steam refinery, established by Ibrahim Pasha, who seems to have devoted much attention to the culture of cane, with a view to his own profit. There are several of these manufactories between here and Cairo, and most of them were in full operation when we passed. To every inquiry which one makes respecting sugar the Arabs answer, "Ibrahim Pasha." At Radamoon, between Minyeh and Siout, there is a large manufactory, where the common coarse sugar, made in the Fellah villages, is refined and sent to Cairo. We use this sugar in our household, and find it of very excellent quality, though much coarser than that of the American manufactories.

The culture of cotton has not been so successful. The large and handsome manufactory built at Kennah has not been in operation for three years, and the fields which we see here and there have all a forlorn, neglected appearance. The plants grow luxuriantly, and the cotton is of fine quality, but the pods are small, and not very abundant. About Siout, and in Middle and Lower Egypt, we saw many fields of indigo, which is said to thrive well. Peas, beans and lentils are cultivated to a great extent, and form an important item of the food of the inhabitants. There are also occasional patches of beets and turnips. But I have never seen them in the markets of the principal towns. The only vegetables we can procure for our kitchen are onions, radishes, lettuce and spinach. The Arabs are very fond of the tops of radishes, and eat them with as much relish as do their doukays.—*Bayard Taylor.*

For "The Friend."

THE OLD YEAR'S REQUIEM.

The old year is dim!
Thousands of poets have held the pen,
Thousands of poets shall hold it again,
To sing his requiem.

The old year is dim!
We know not whether with triumph and shout
To ring his faint death-bell out,
Or whether with mournful hymn.

Mournfully let it be!
Earth bends tearfully over his grave,—
His knell is rung by the booming wave
Of the ever-sounding sea.

Mournfully let it be!
Joys are gone to the voiceless east,—
Joyous hearts have been overcast;
Sorrow hath dimmed their gloce.

Change and Death have been here;—
The dark soil rests o'er the forms of those
Whose true warm hearts beat high at the close
Of the knell o'er the last old year!

Change and Death have been here;—
Friendships have faded and hopes are gone,
The day-star of many a life shines wan
Through its clouded atmosphere.

* * * * *
Billow of Time's great sea,
Foaming up high on life's winding shore,
Where wave on wave breaketh evermore,
On through eternity;

Billow of Time's great sea,
From thy rich dim caves O hast thou brought
No treasures of joy, no gems of thought,
In thy fall treasury?

On Life's dim shore,
Are the dark, deep weeds and storm-wrecked shells
Tossed up, and from the fathomless cells,
Cometh no more?

On Life's dim shore,
Gather we not from sands of the past,
Gems of priceless worth that were cast,
From its boundless store?

Hath it not given
Countless blessings to many a soul?
Hath it not led us nearer the goal,—
Nearer to Heaven?

Hath it not given
To weary spirits a quiet rest?
Hath it not calmed the throbbing breast,
That long had striven?

The old year is dim!
He hath guided souls to immortal life,
For these he hath changed earth's voice of strife
To song of seraphim.

The old year is dim!
Let us not ring his final knell
With muffled tone of the funeral bell,
With mournful requiem.

Joyously let it be!
With hearts to conquer the ills of life,
Let us nobly welcome the toil and strife
Of eighteen fifty-three.

Joyously let it be!
'Mid the change and death of our dwelling here,
Let us look far on to the endless year,
Of God's eternity.

G. F. P.

As the heart is crushed and lacerated by a loss in the affections, so it is rather the head that aches and suffers by the loss of money.

THE FRIEND.

FIRST MONTH 1, 1853.

Our present number bears date the first day of a new year. The advent of a new year has so long been a theme for writers and scribblers, both in prose and verse, that it may well be called hacknied. We have but a few words to offer, and have no expectation of saying anything new respecting it. There is

great wisdom in time being divided into certain fixed periods, which as they come round, force upon us the conviction of its rapid flight, and hardly fail to awaken the reflection, that to us, it cannot be long before its end will arrive. It is also a wise provision that as we grow older, and approach nearer the termination of our portion of this precious gift, the mind becomes less susceptible to the impression of passing events, and consequently an increased rapidity seems given to the flight of each succeeding year. Is not this designed to stimulate us to double our diligence in the great work for which the fleeting moments of our lives are meted out to us?

Shall we then at the commencement of a new year, put the question to the readers of our journal individually, old or young, whether they fully realize the largeness and the value of that portion of time which has passed from them forever? and whether they are alive to the unflagging speed with which the little that remains is stealing away? If they will reflect so as to answer these queries to themselves truly, they can hardly escape self-examination as to what absorbs their most eager pursuit, and gives birth to their most cherished desires.

Man is said in Holy Writ to be born to trouble; and there are none who wholly escape from it. But a great portion of our trouble is of our own making. We choose to fix our hopes and rivet our affections on those things that appertain to time alone, which are therefore perishable or transitory—riches, honour, fame—and we must suffer the penalty, when in the usual course of events, they are blighted and crushed. The prevalence of sin has polluted or poisoned everything that the world esteems as pleasure or profit, and sorrow therefore treads so closely on the heels of their enjoyment, that to those who devote their time and energies to seek them, it may well be asked, "What hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? for all his days are sorrows, and his travail grief; yea his heart taketh not rest in the night. This is also vanity." We are not left to find this out merely by the deductions of reason or the bitter teaching of experience, but "this is the condemnation, that light hath come into the world, and men loved darkness rather than light because their deeds are evil."

A near acquaintance with ourselves, and a correct estimate of the things of the world in which we are placed, derived from the shining of Divine light, must tend to lay open the sources from which our troubles and our disappointments flow, while at the same time it brings home the feeling, that it is our highest interest, as well as our most incumbent duty, so to live as to secure the approbation of that Almighty Being to whom we are accountable for life, for time, and for every blessing we enjoy, and whose favour alone constitutes our greatest felicity. Life is subject to innumerable casualties, and our wisest schemes are every hour liable to miscarriage and defeat. Even where all seems to move on smoothly, and little or nothing occurs to rouse to a just sense of the awful responsibility of living; yet

here are evils inseparable from human frailty which, though delayed, no one need flatter himself with the hope of escaping.

The end must come, sooner or later, and nothing can be of so much importance to us individually, as that each succeeding year be so improved, that the close of time to us shall be the commencement of a joyful eternity. Religion is not a dark and gloomy thing, nor was it the design of the Author of our existence in making our only certain good dependent upon obedience to his will, to constitute life a constant struggle with sorrow and disappointment, for "Light is sown for the righteous, and gladness for the upright in heart." Every one then, who has attained to years of serious reflection, when looking over his existence and recalling the events retained in the memory, must, we think, admit the conclusion of the wise king, "Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of silver, and the gain thereof is than fine gold." "Her ways are ways of pleasantness, and all her paths are peace." It is an easy matter to admit these truths in theory, but let the advent of the new year stimulate us more uniformly to show our practical belief in them, by passing each succeeding day in a manner consistent with our high destiny.

ITEMS OF NEWS.

By the steamship Canada, from Liverpool, on the 12th of Twelfth month, we learn that cotton has fallen. A slight improvement in the prices of provisions, but the market reported dull.

RUSSIA is increasing its army. The cholera prevails in St. Petersburg.

SPAIN.—The present ministers of Spain are Absolutists, and at the late meeting of the Cortes, being defeated in procuring the election of their candidate for President of that body, they have caused its dissolution. A new Cortes is to be called, to meet on the 1st of Third month next.

AUSTRIA continues opposed to the liberty of their subjects. No military man can be editor of a public journal, or write articles for one, under pain of imprisonment.

CHINA.—The insurrection in China is spreading. From Havana we learn that the British frigate *Vesta*, had captured and brought into that port, the notorious slave schooner *Venus*, and two other slavers.

UNITED STATES.—A new expedition to the Arctic Seas in search of John Franklin, is to be fitted out at the joint expense of Moses Grinnell, of New York, and George Peabody, now of London. Dr. Kane, of Philadelphia, is to command the *Advance*, one of the vessels to be sent.

A bill for the construction of a Railroad to the Pacific, has been introduced into the Senate of the United States.

The average amount of wealth for each citizen of our country is, according to the returns of the last census, \$356.

The cholera is raging at Apalachicola, in Florida. A late storm and heavy fall of rain, has occasioned much damage in Ohio and Indiana, to the canals, bridges, railroads, and many other species of property.

By accounts received at Boston, from the Cape de Verdes, we are informed the schooner *Advance*, of New Orleans, had been seized by Commodore Gregory, of the United States squadron, on suspicion of being a slaver.

On Fourth-day, the 23d of Twelfth month, the thermometer at Portland, stood one degree below zero.

RECEIPTS.

Received from Wm. B. Oliver, agent, L. Ms., for N.

Breed, \$2, vol. 25, Jas. Oliver, \$2, vol. 25, for V. Meador, \$4, vols. 25 and 26; from J. B. Foster, \$6, to 25, vol. 25; from N. P. Hall, agent, O., for J. T. Tisbury, \$4, to 19, vol. 26, for John C. Thompson, \$3, to 36, vol. 26, for David Hall, J. Kirk, and B. School, \$3 each, vol. 26; from Benj. Hazard, R. I., \$2, vol. 26.

Friends' Library.

The Editors of Friends' Library, have on hand a few complete sets of that work. Persons who wish to supply themselves, will do well to make early application, as the number is small. They have also some copies of all the volumes, except the first and second, from which Friends who wish to complete their sets can be supplied.

Subscribers who have not yet paid their dues, will please forward them early.

Philada., Twelfth mo., 1852.

The Philadelphia Association of Friends for the Instruction of Poor Children.

A Stated Meeting of The Philadelphia Association of Friends for the Instruction of Poor Children, will be held in the committee-room of the Mulberry street meeting-house, on Second-day evening, 3rd inst., at 7 o'clock.

EDWARD RICHIE, Clerk.

First month, 1853.

DIED, on the 22d of Twelfth month, 1852, MARY N. THOMPSON, aged 32 years, a member of Salem Monthly Meeting, New Jersey.

—, near Westville, Mahoning county, Ohio, on Second-day evening, the 6th of the Twelfth month, REBECCA, widow of Jehu Lord, in the 89th year of her age.

—, at her residence, near Woodbury, N. J., on the 14th ult., HANNAH, relict of the late Joseph Whitall, a much esteemed member and elder of Woodbury Monthly Meeting, aged nearly 80 years. She chose the Lord for her portion early in life, and having found in him the true riches, was made willing to resign the world and its allurements, and to dedicate herself to his service. She was one who truly made self of no reputation, ever esteeming others above herself. She endured her many trials with true Christian humility and patience; and we warmly believe she is now numbered among that blessed company who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

—, at her late residence, Germantown, Pa., on Fifth-day evening, Twelfth month 23d, SARAH JOHNSON, relict of the late John Johnson, Jr., in the 73rd year of her age, a valued member of Germantown Particular and Frankford Monthly Meeting. Although suddenly removed, we have the consoling evidence that like the wise virgins, she was found at the coming of her Lord with oil in her vessel and her lamp trimmed. Her chief concern appeared to be the salvation of her soul. Having been prevented by indisposition for some time past from attending meeting, she expressed a concern that all who were able, should not slight the opportunity of assembling for the solemn purpose of Divine worship, regretting that she was unable so to do, but resigned to her heavenly Father's will. She was impressed with the great uncertainty of this life, and remarked shortly before her close, she thought it very near. Although apparently as well as usual when she retired on the evening of the 23rd, before midnight her spirit was engaged with the thought of struggle. "Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not."

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For "The Friend."

GOD IN DISEASE.

In a little work with the above title, by James Duncan, M. D., of Dublin, the author has given much interesting information respecting morbid phenomena, intended to illustrate the position assumed by him, that the Almighty in the dispensation of sickness to individuals, invariably, by a special providence, adapts its character and symptoms to the peculiar condition and temperament of each one so afflicted; and that in the diversified characteristics of each disease, and the peculiar action in the human system called forth thereby, "the evidence of design, contrivance and beneficence" of our merciful Creator, are profusely and conclusively manifested.

We cannot assent to *all* the positions assumed in the work; nevertheless, we think it is highly interesting and instructive, and evinces a mind well acquainted with the nature and treatment of disease, as well as deeply imbued with true religious feeling, so necessary to the character of a good Physician. Being designed for popular reading, care has been taken to avoid as much as possible the use of technical terms, while nothing is introduced that persons of the most fastidious taste can properly object to. We propose making some extracts for the columns of "The Friend," which may give its readers an idea of the style and mode of the author, and which, we think, will interest and instruct them. In the chapter on "Processes of Reparation," after describing some of the phenomena usually witnessed in different kinds of fever, all going up to show "that when a morbid action is set up in any part, that action is not left to proceed to the destruction of the structure or of the patient's life, without an attempt being made by the powers of the constitution, to correct its tendency, and to restore the individual to the full enjoyment of his proper state of health," he says:

"Our next illustration shall be taken from the process of cicatrization. The very fact of such a process being observed in the body,

is a proof of the correctness of the views here put forward; but an examination of the process in detail, will help to establish them more fully. Whenever there has been a loss of substance in any part of the body, from accidental or disease, the vessels in the immediate vicinity of the spot, take on a new and peculiar action to fill up the deficiency. That this mode of action is a new one called into being by the exigencies of the occasion, will be evident from a little consideration of the ordinary process of nutrition. It is generally known, that during the whole period of animal existence, a slow and imperceptible, but steady change, is constantly going forward in all parts of the framework of our bodies, so that at no two periods of our lives does the material organization of which they are composed, consist of exactly the same particles of matter. The rapidity with which this change proceeds, varies at different epochs, and in different structures, but it is never entirely suspended. It is accomplished by the combined and simultaneous action of the antagonistic functions of nutrition and absorption: the former selecting from the mass of food which is daily consumed, appropriate elements for the repair of the various tissues, and depositing them in the situations where they are required: the latter, on the contrary, removing those which have already served their purpose, and are no longer needed for the wants of the system. When the period of growth has been completed, these functions, if the individual is in health, exactly correspond. Nutrition supplies no more than is needed to repair the waste, and absorption takes away no more than the former is able to supply. When the balance is destroyed, copulence or wasting is the necessary result, according as the energy of one or the other of these functions happens to preponderate. But even this, within certain limits, is quite compatible with health. So long as the molecules of matter, furnished by the nutrient vessels, are analogous to those which properly exist in the living structures, and in the precise positions where they are found, the deposit, even though in a slight excess, may be referred to the ordinary operation of the function in question. But when we find a new kind of matter thrown out in any part, we must refer its production to a new and unusual kind of action taking place at the time: and this is what actually occurs in cicatrization. The ordinary operation of nutrition and absorption would leave an ulcer in precisely the same condition in which it finds it: or if there were a slight excess of deposition, there might be produced a swelling of fat or muscle at the spot, but it would be in vain for us to expect the regular formation of all the lost tissues in

the exact proportion that would be requisite to repair the injury. But this is what actually takes place. A new and highly vascular structure of a spongy appearance, called 'granulations,' is produced, which gradually fills up the hiatus with the precise kind of matter it originally held, until the entire space becomes occupied, when the upper surface contracts upon itself, so as to stretch the cuticle from the edges of the sound portion across the wound, until the entire is covered over.

"One of the most remarkable examples of the process of reparation occurs in the case of a fractured bone. When such an accident takes place, the assistance of a surgeon is immediately secured, and the limb put in a proper position for the bones to reunite: but, as has been already remarked, when the surgeon has performed this duty, his work is at an end: it is the silent and unseen, but effectual operation of the living organism that must do the rest; and this is accomplished by an arrangement as beautiful as it is simple. A peculiar fluid is poured out into the immediate vicinity of the broken pieces of bone, which conglutates and becomes organized; it then assumes the consistence of gristle or cartilage, and finally it is converted into bone. In this process there is adopted a contrivance analogous to what surgeons are accustomed to employ for giving support to the ends of the fracture, only much more appropriate. For while the surgeon adapts his clumsy splints to the sides of the limb, and fills up the vacant spaces* between the board and the integument with wadding or cushions, nature makes use of a circular ring, which invests the bone on all sides, and accommodates itself to its exact shape and necessities. Nor is this all. There is another splint, if it may be so called, inserted into the hollow cavity in the interior of the bone, so as to increase its strength and stability, until the newly-formed portions have acquired sufficient firmness to need these artificial helps no longer. This augmentation in the amount of bony matter at the point of fracture is analogous to the way in which two pieces of iron are welded together: the increase in the solid element, augmenting the strength of the part, and diminishing the chance of subsequent fracture. Both of these very important securities, the external ring of osseous matter, and the internal deposit, remain a considerable time after the fracture has been satisfactorily united, because, whenever a tissue has been recently formed, it is deficient in consistence and tenacity, but as the necessity for their continuance diminishes, they are

* "Modern surgery has imitated nature's operations more closely, by various contrivances, which are not liable to the same objections as the one stated in the text."

gradually absorbed until the bone is left in a condition similar to what it possessed originally. In all this we see not only the broad feature of a new and beautiful contrivance to meet a special case, but when we examine it in detail, we find the same principle still more apparent. What is it makes the vessels pour out at such a time a fluid with such peculiar properties, and not on other occasions? What causes cartilage to be formed in an unusual situation? What converts that cartilage with such unwonted rapidity into bone? What causes the absorbents to leave the superfluous bony matter so long on the outside and inside of the new bone? What causes them again at a subsequent period to remove it after its work has been accomplished, and when it is no longer necessary for any useful purpose? These are questions which it would be very hard for any one to answer, who believes that accidents and disease are the result of chance or the work of an evil spirit; but they present no difficulty to him, who believes that they are the appointment of One who chastens us for our good, and who mixes up mercy with every manifestation of judgment."

(To be continued.)

The Cherokee National Council.—The National Council of the Cherokee Nation recently assembled, when John Ross, the principal chief, sent in his annual message. It is an able and patriotic document. He congratulates the council upon the general harmony and unusual prosperity of the Cherokee Nation; recommends provision for the payment of the public debt; appropriations to public schools; the founding of a national library; encouragement to agricultural instruction; liberal salaries to the judges, in order to secure an enlightened and independent judiciary; and finally a judicious development of the resources of the country, and a wise improvement of the manifold social, intellectual and political privileges they are permitted to enjoy, and by which the Cherokees have made wonderful progress in the pursuits and knowledge of civilized life. The New Orleans Bulletin, in referring to this message, asks, "How long will it be before a star glitters on our national banner, indicative of the admission into the Union of the State of Cherokee? Such a thing is far from improbable."—*D. News.*

Report of J. C. G. Kennedy, Superintendent of the Census, on Superintendence.

(Concluded from page 125.)

Alexander Bain, a native of Scotland, patented an Electro-Chemical Telegraph on the 12th December, 1846, and another patent was granted to him in connection with Robert Smith, in October, 1849. The advantages which the inventor attributes to the Electro-Chemical Telegraph, are: 1st. More economy and simplicity in the primitive construction. 2d. More rapidity in the transmission of despatches—a single wire with a good insulator can transmit 1200 letters a minute. 3d. An electric current more feeble than is ordinary suffices to cause the apparatus to work. 4th. More simplicity and economy in the corres-

pondence and superintendence. 5th. Fewer chances of error in the despatches sent. The Bain Telegraph used in this country has been materially improved by Henry J. Rogers. The following is a list of the Bain Telegraph Lines in the United States:

	Wires.	Miles.
New York to Boston, via Providence, (250 miles each),	2	500
Boston to Portland, - - -	1	100
Boston, through New Hampshire to Burlington, Vt., and thence to Ogdensburgh, N. Y., -	1	350
Troy to Saratoga, - - -	1	36
New York to Buffalo, (513 miles each), - - - - -	2	1026
Total,	7	2012

The "House Printing Telegraph" was invented by Royal E. House, a Pennsylvanian, and patented April 18, 1846. The first line operating with this instrument was completed in August, 1850, by the Boston and New York Telegraph Company, between those cities. It has been patented in England by Jacob Brett.

The difference between Morse's and House's telegraph is principally that the first traces at the distant end what is traced at the other; while House's does not trace at either end, but makes a signal of a letter at the distant end which has been made at the other, and thus by new machinery, and a new power of air and axial magnetism, is enabled to print the signal letter at the last end; and this at the astonishing rate of sixty or seventy strokes or breaks in a second, and at once records the information by its own machinery, in Roman letters. Morse's is less complicated, and easier intelligible, while House's is very difficult to be comprehended in its operations in detail, and works with the addition of two more powers, one air, and the other called *axial magnetism*. One is a tracing or writing telegraph; the other a signal and printing telegraph.

The following are the "House" lines in operation: The Boston and New York Telegraph Company, two wires, length 600 miles.

A line being constructed to connect with the Boston line, running from Springfield, Massachusetts, to Albany, N. Y., there to intersect the New York and Buffalo line, using the same instruments, extending from New York to Buffalo, a distance of 570 miles.

One wire now in operation, connecting with Poughkeepsie, Troy, Albany, Utica, Syracuse, Lyons, Rochester, Albion, Lockport and Buffalo; and another wire nearly completed same distance. The same line to continue to St. Louis, Mo., connecting with Cleveland, Cincinnati and Louisville, will soon be completed, forming the longest line in the world under the direction of one Company—the whole length being 1,500 miles.

The New Jersey Magnetic Telegraph Company, using House's instruments, extends from Philadelphia to New York, two wires, 132 miles each. A line also extends south to Baltimore and Washington. The whole length of House lines in the United States, is about 2400 miles.

LIST OF TELEGRAPHS IN THE UNITED STATES.

Lines.	Wires.	Miles.	Total mil & wire.
New York and Boston Telegraph Co.,	3	250	750
Merchants' Telegraph Co., New York and Boston,	2	250	500
House Printing Telegraph, N. York and Boston,	1	350	350
Boston and Portland, Merchants' Telegraph Co. Boston and Portland,	1	100	100
Portland and Calais,	1	350	350
Boston to Burlington, Vt., and thence to Ogdensburgh, N. Y.	1	350	350
Boston to Newburyport,	1	34	34
Worcester to New Bedford,	1	97	97
Worcester to New London,	3	74	74
New York, Albany and Buffalo, New York State Telegraph Co.,	3	513	1539
New York in Buffalo, Syracuse to Ogdensburgh,	2	550	1100
Troy to Saratoga, Syracuse to Oswego,	1	150	150
House Telegraph Co., New York to Buffalo,	1	36	36
New York and Erie Telegraph, New York to Dunkirk,	1	40	40
New York and Erie R. R. Telegraph, New York to Dunkirk,	1	440	440
Magnetic Telegraph Co. New York to Washington,	1	460	460
House Line, New York to Philadelphia,	7	260	1820
Troy and Canada Junction Telegraph Co., Troy and Montreal,	1	100	100
Erie and Michigan Telegraph Co., Buffalo to Milwaukee, Cleveland and Cincinnati,	2	500	1000
Cincinnati to St. Louis, via Indianapolis,	2	500	500
Cincinnati to St. Louis, via Vincennes,	1	400	400
Cleveland to Pitsburg, Cleveland to Zanesville,	2	150	300
Lake Erie Telegraph Co., Buffalo to Detroit,	1	400	400
Cincinnati and Sandusky City, Toledo and Sandusky,	1	218	218
Chicago and St. Louis, Milwaukee and Green Bay, Milwaukee and Galena,	1	400	400
Chicago to Galena, Whitewater and Dixon,	1	250	250
Chicago and Zanesville, Buffalo and Canada Junction Telegraph Co.,	1	310	310
New York and New Orleans, by Charleston,	1	200	200
Harper's Ferry to Winchester,	1	1966	1966
Baltimore to Cumberland,	1	32	32
Baltimore and Harrisburg, York and Lancaster,	1	324	324
Philadelphia and Lewistown, D. C.,	1	72	72
" " New York, Philadelphia and Pottsville,	1	12	12
" " Pitsburg,	6	130	780
" " Pottsville,	1	309	309
Reading and Harrisburg, Troy and Whitehall,	1	98	98
Auburn and Elmira,	1	51	51
Fittsburg and Cincinnati,	1	75	75
Columbia and Portsmouth, Ohio, Columbus and New Orleans,	2	310	620
New Orleans to Balize, Cincinnati and Maysville, Ky.,	1	638	638
Alton and Galena,	1	90	90
St. Louis and Independence,	1	60	60
St. Louis and Chicago,	1	380	380
Newark and Zanesville, Mansfield and Sandusky,	1	25	25
Columbia and Lancaster, Ohio, Lancaster and Logansport,	1	40	40
Cincinnati to Chicago, (wire in Ohio),	1	15	15
Zanesville and Marietta,	1	100	100
Dunkirk, N. Y., and Pitsburg,	1	66	66
	1	200	200

Canden and Cape May, N. J.,	1	100	100
Canden and Mount Holly, N. J.,	1	25	25
New York and Sandy Hook,	1	80	80
Cleveland and New Orleans, by Cinemaati,	1	1200	1200
Total,	89	16729	23275

The telegraphs in England are the next in importance and extent to those in this country. They were first established in 1815, and there is about 4000 miles of wire in operation.

The charge for transmission of dispatches is much higher than in America, one penny per word being charged for the first fifty miles, and one farthing per mile for any distance beyond one hundred miles. A message of twenty words can be sent a distance of 500 miles in the United States for one dollar, while in England the same would cost seven dollars.

In June, 1852, the submarine telegraph between Dover and Ostend was completed, and on the 1st of November the first electric communication was established direct between Great Britain and the continent of Europe. By a line of wires between London and Dover, via Rochester and Canterbury, in connection with the submarine cable across the Straits of Dover, instantaneous communication is obtained between London, Paris, Sweden, Trieste, Cracow, Odessa and Leghona. The wires are also being carried onward to St. Petersburg; also to India, and into the interior of Africa.

A project has been formed for constructing a submarine telegraph between Great Britain and the United States. It is proposed to commence at the most northwardly point of Scotland, run thence to the Orkney Islands, and thence by short water lines to the Shetland and Faeroe. Thence, a water line of 200 to 300 miles conducts the telegraph to Iceland; from the western coast of Iceland, another submarine line conveys it to Kioeg Bay, on the eastern coast of Greenland; it then crosses Greenland to Juliana's Hope, on the western coast of that Continent, in 60 deg. 42 min., and is conducted thence by a water line of about 50 deg. miles, across Davis's Straits to Byron's Bay, on the coast of Labrador. From this point the line is to be extended to Quebec.

The entire length of the line is approximately estimated at 2500 miles, and the submarine portions of it at from 1400 to 1600 miles. The peculiar advantage of the line being divided into several submarine portions is, that if a fracture should at any time occur, the defective part could be very readily discovered and repaired promptly at a comparatively trifling expense. From the Shetland Islands it is proposed to carry a branch to Bergen, in Norway, connecting it there with a line to Christiania, Stockholm, Gottenburg, and Copenhagen; from Stockholm a line may easily cross the Gulf of Bothnia to St. Petersburg. The whole expense of this great international work is estimated considerably below £500,000.

Another enterprise has been actually started, with every prospect of consummation. A portion of the line is being prosecuted with vigour, and the company propose transmitting intelligence between the Old and New World in four or five days. A charter has been

granted by the British Colonial Government to the "Newfoundland Electric Company," with a capital of £100,000, to construct a line of telegraph from Halifax, N. S., to Cape Race, touching at St. Johns, and crossing the Island of Newfoundland to Cape Ray, thence by a submarine line of 119 miles, across the Gulf of St. Lawrence, a landing being made at Cape East, on Prince Edward's Island, and going thence that island, it crosses Northumberland Straits by another submarine line of 10 miles, landing at Cape Torment, in New Brunswick, and so on to the boundary of the United States, whence by an independent line to New York, the connection is completed. The total distance traversed by this line will be between 1400 and 1500 miles, of which 150 are submarine. It is stated that steamers can make ordinary passages between Cape Race, Newfoundland, and Galway, Ireland, in five days.

The following is a list of Lines now in operation or construction in Canada:

The Montreal Telegraph Company's line extends from Quebec to the Suspension Bridge at Niagara Falls, . . .	155
British North American Electric Telegraph Association, from Quebec to New Brunswick frontier, . . .	220
Montreal and Troy Telegraph Co., from Montreal to New York State line, . . .	47
Bytown and Montreal Telegraph Co., . . .	115
Western Telegraph Co., from Hamilton to Port Sarra, at the foot of Lake Huron,	113
Niagara and Chippewa line,	14
Branford to Simcoe and Dover,	33
Kingston to Hamilton,	256

Total length in Canada, 983
In Prussia the wires are generally buried about two feet below the surface, and carried through rivers in chain pipes. About 1700 miles of telegraphic lines are in operation.

In France about 750 miles, and in Germany about 3000 miles are completed.

In Austria, Saxony, Bavaria, Tuscany, Holland, Italy, Spain and Russia, great progress has already been made in establishing lines of telegraph, and communication will soon be had between the capitals of every State on the European Continent.

In India, a line has been laid between Calcutta and Kedgeere, 71 miles, and an extensive system is projected for that country.

The following interesting description of the telegraph in India, is given for the instruction and encouragement of those interested in the prosecution of telegraph lines through somewhat similar regions of our country:

From Calcutta to Rajmool, the conductor is laid under ground, in a cement of melted resin and sand. From that village through the remaining distance to Kedgeere it is carried over ground on bamboo poles, 15 feet high, coated with coal tar and pitch, and strengthened at various distances by posts of sal-wood, teak and iron wood from America. The bamboo posts are found to resist the storms which have uprooted trees the growth of centuries. Though the bamboo soon de-

cays, its amazing cheapness makes the use of it more economical than that of more durable and more costly materials. The branch road from Bishlopore to Moyapore passes through a swamp; the country is little less than a lake for five months; the conductor runs on the footpaths between the island villages, and for some miles crosses rice swamps, and creeks on which no road or embankment exists.

The most difficult and objectionable line was selected to test the practicability of carrying the conductors through swampy ground, and it has been perfectly successful. The Huldeo River crosses the Kedgeere line half way, and varies in breadth from 1200 to 5800 feet. A gutta percha wire, secured in the angles of a chain cable, is laid above and under the river, and the chain is found to afford perfect protection from the grapnels of the heavy native boats which are constantly passing up and down.

The overground lines differ totally from those in use in any other country in this important respect. No wire is used. Instead of wire, a thick iron rod, three-eighths of an inch diameter, weighing one ton to a mile, is adopted—the heaviest wire elsewhere used being only one cwt. to the mile. The advantages of these substantial rods are these: they possess a complete immunity from gusts of wind or ordinary mechanical violence; if accidentally thrown down, they are not injured, though passengers and animals may trample on them; owing to the mass of metal, they give so free a passage to the electric currents, that no insulation is necessary; they are attached from bamboo to bamboo without any protection, and they work without interruption through the hardest rains; the thickness of the wire allows of their being placed on the posts without any occasion for the straining and winding apparatus, whereas the tension of wire exposes them to fracture, occasions expense in construction and much difficulty in repairs; the thick rods also admit of rusting to take place without danger to an extent which would be fatal to a wire; and lastly, the rods are no more costly than this wire, and the welding occasions no difficulty.

The importance of this discovery of the superiority of rods over wire will be fully appreciated in a country like India, where the line must often run through a howling wilderness, tenanted by savage beasts or more savage men. The lines must therefore protect themselves, and this is secured by the use of thick rods.

The entire expenditure on this line was about 450 rupees a mile, and it is estimated that the future over-ground lines will be at the rate of 250 rupees a mile for a double line, river crossings and erection of offices being a separate charge. The pecuniary return from the Calcutta and Kedgeere line were originally calculated at about 200 rupees a month, but they have been more than three times that amount. A rupee is about 50 cents U. S. currency.

Uneasy and ambitious gentility is always spurious. The garments which one has long worn never set uncomfortably.

For "The Friend."

SPIRITUAL PROGRESS.

(Continued from page 126.)

She had been quite satisfied with the doctrines and performances of the Methodists, but the time came in which her faith in them was shaken. Their great leader J. W., came to Leeds, and his discourses in that place were on sanctification. He described the condition of the sanctified, and added, that this state must be arrived at after justification. This was a new view to our friend. She says, "I thought, if this be so, I must be mistaken; and how was my mind taken from the pure Witness, to believe what he had asserted, which was contrary to my own experience, and the doctrine of Paul, where he says: '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?' I became exceedingly perplexed, and very much darkened, compared with what I had before been; and I continued so, until it pleased the Lord to gather my mind, and cause me again to feed and lie down as on the high mountains of Israel." She could then no longer unite with J. W.

At this time she was passing through much exercise of mind on account of others, which with her outward labour, impaired her health and strength. When about twenty years of age, she appeared in a decline, and it seemed likely that she would not live many weeks. She was not troubled or cast down at the prospect. She says, "It was the joy of my heart that I was so near the desired port. The eternal treasures were opened exceedingly in my view, and, in humble thankfulness, I rejoiced in the hope of putting off the flesh. One night, feeling myself much worse, and being thankful that there was no prospect of a recovery, I heard a voice which said, 'Thou hast yet to go amongst the Quakers.' The disorder took a turn, and I recovered amazingly from that time."

"Now it was the pleasure of Him, who is all wise, to wean my soul from the milk, and to draw me from the breasts of those sensible enjoyments. I felt stripped, and became very poor; darkness seemed the pavilion round about me. I appeared almost despicable to myself, strictly scrutinized my heart, and waited before the Almighty, desiring that He would show me whether, in any respect I had grieved His Holy Spirit. My mind, however, felt clear. No murmuring nor repining, the whole bent of my soul being after God. My only concern was, that I might know of a certainty, if it was the Divine appointment and will that I should travel in this path; and, at seasons, my desires in this respect were fully satisfied. At one time, I remember this scripture was in an extraordinary manner opened in my mind: 'In all their afflictions He was afflicted, and the angel of His presence saved them.' This was a melting scene indeed. How was the tender, loving Spirit of Jesus revealed within me! Truly I felt that He was a High Priest, touched with the feeling of my infirmities. My soul seemed to be clothed with resignation, and my only desire was to

be kept under the Divine eye. This strengthened me to go down again into the deep, and it seemed as if the billows of the Almighty went over my head. Very often, and for a long time, I had little or no sense of the Divine presence. It appeared as though it would almost have been life to me, if I had had a companion in this dark, tempestuous situation; but I was alone, and amongst all the professors of religion, there was not one that I was acquainted with, to whom I could open my mouth concerning my state." "I was still led in a very tribulated path; the state I was then in not having been [yet] opened to me, as the same is described by Isaiah the prophet, where he says, 'He shall grow up before him as a tender plant, and as a root out of a dry ground. He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him.' He is despised and rejected of men, a man of sorrows and acquainted with grief! This inward life, as it groweth up in the soul, will be as a root out of a dry ground. Though it is a state of great conflict and suffering, truly blessed are they that are made meet, and found worthy to tread this unrequented path. This is the path that leads to holiness; the unclean cannot pass over it, and blessed are they whose- ever are not offended, nor turn aside from it. For as many were offended in our Lord's appearance upon earth, so are they at His inward manifestations in the soul, which remains a stumbling-stone and rock of offence. But as many as abide under the mortifying and baptizing power of Christ, will measurably experience the whole process of His life and sufferings, His death, and resurrection, to be manifested in the inward and new man. The faithful of all ages have drank of the cup whereof He drank, and have been baptized with the baptism that He was baptized with. Paul beautifully expresseth himself on this wise: 'Always bearing about in the body the dying of the Lord Jesus; that the life also of Jesus might be made manifest in our body; for we which live are always delivered unto death for Jesus's sake, that the life also of Jesus might be made manifest in our mortal flesh.' O! said my soul, may the portion of the true Israel of God be your portion, my dear children; for He is rich in mercy unto all who call upon Him. And may you, with all the faithful, have the same access to Him, by the one Spirit of Christ."

The portion of this dedicated disciple of the Lord Jesus was still tribulation, and her outward path was beset with difficulties. One evening, while considering the way in which she travelled, it appeared to her so narrow and crooked, that she could see but a short distance before her. She saw that the road was rough, she felt the sharpness of the thickly strewn briars, and she knew that the dangers which beset were great. Being ready to faint at the prospect before her, and fearful lest faith and patience should fail, she besought her heavenly Caretaker that the discouraging view might be taken from her. Her desire was answered. The blessed Remembrance brought to her recollection with great power the Lord's gracious declaration concerning

Israel, when he was groaning under his hard taskmaster in Egypt. "I have seen, I have seen the affliction of my people which are in Egypt; I have heard their groaning, and am come down to deliver them." As this passage was opened to her mind, she felt assured that the time which she was to continue in her father's house would soon be over, and that the Lord would open a path for her deliverance therefrom in his own time and way.

(To be concluded.)

For "The Friend."

GRAVE-STONES.

As the subject of grave-stones has latterly claimed the attention of Friends in divers places, the following extract may not be uninteresting to some of the readers of "The Friend," exhibiting as it does the feelings of our late Friend John Pemberton, on the occasion of making his last will.

"I give and bequeath to my brother James Pemberton, and to my friends Nicholas Wain and Henry Drinker their successors and assigns, a lot of ground on the third street from Schoykhill, in breadth on Mulberry street forty feet, and extending northward three hundred and six feet; and I also give and bequeath unto them, the said James Pemberton, Nicholas Wain, and Henry Drinker, and the survivors and successors of them at the decease of my wife, the sum of two hundred pounds; which devise and bequest are in trust to be applied towards purchasing a suitable lot of ground for the burial of the remains of deceased Friends, &c., and it is much my desire, that when such a piece of ground is purchased, the commendable mode adopted by our brethren in divers parts of England may be adopted here, to bury in rows without distinction of families or persons, which will cause a piece of ground to last much longer, and be a means to remove the temptation of placing marks of distinction at the head or feet of graves."

From the Leisure Hour.

Old Humphrey and the Old Farmer.

I love to hear of any man being convinced of an error, but especially an obstinate man. Again and again has it been said, that of all people in the world, farmers are the most opinionated; that they do things for no better reason than that of their fathers having done them generations before; that they have a will of their own, and that the whole world cannot turn them. Some such farmers have I known certainly, but still with truth can I say, that I number among my country friends not a few of a contrary kind. The other day, I was in conversation with my old friend John Ashfield, of High-field farm, a man from whom I have learned much; though when I tell him so, he usually replies, "The boot is on the other leg, Mr. Humphrey—the boot is on the other leg." We were talking over old times together—but you shall have the account that he gave of himself, as well as I can remember, in his own words.

"I have been as obstinate, pig-headed a man in my time I suppose as ever strode across a furrow; but the day is gone by now, and high time that it ha!." The tilt of my plough land, and the sward of my grass land, are different to what they used to be.

"Fifty years ago, James Holt was my neighbour. A wiser man than I was, or ever shall be, was James, though at that time I did not think so. When wheel-ploughs were getting common, he says to me: 'Neighbour Ashfield, you are furling a little behind the times; you must set up a wheel-plough or two.'

"I won't," said I. 'My father never had a wheel-plough on the farm and why should I?' You know Mr. Humphrey, that farmers were always blunt in their speech, and no one more so than farmer Ashfield.

"When draining came into use, more than it had ever been before, my neighbour says to me: 'You are standing in your own light, in not draining your land more than you do; but better late than never.' Better begin now."

"I won't," says I, 'let those cut up their meadows, and lay out their money in sought-tiles, that like; my meadows shall remain as they always have been.'

"Well," says he, 'at any rate trim up your hedges and your headlands, or allands as we call them, a little closer. There's a deal of land lost on your farm. Trim up your hedges and headlands.'

"I won't," says I. 'My father was as good a farmer as any in the parish; he knew what he was about as well as you do, and he never trimmed up his headlands more than I do.'

"Soon after this he was at me again. 'Your land is very stiff neighbour,' says he; 'I would advise you to try one of the new-fashioned clod-crushers, for you would find it an advantage.'

"I won't," said I. 'Such gimcracks may suit some people, but they won't suit me; my harrows breaks the ground quite as well or better than a clod-crusher; if some folks as I could mention were half as fond of work as they are of new whims, it would be to their credit.'

"At another time he tried to persuade me to use some of the new manures, which he said were very profitable.

"I won't," said I. 'It stands to sense that the manure made on the farm is the best for the farm, and I won't use any other.'

"Neighbour Ashfield," says he, 'a year or two after threshing machines had come into fashion, 'you and I must do as other people do—we must set up a threshing machine.'

"I won't," said I. 'Why should I do that, that my father never did? And why should I take the bread out of the mouth of the labouring man?'

"But never did I see my neighbour more in earnest than when he came to ask me to give something towards the Sunday schools. 'Lend them a helping hand,' said he, for they are doing more good in the parish than you think for."

"I won't," said I. 'We never used to have Sunday schools, and plough-lands, and dairy-

maids do none too much work as it is. What they will do if you make scholars of them, I can't tell.'

"All this time I thought myself wondrous wise in not being led astray by the new-fangled notions of my neighbours, but at last my eyes were opened, for there was hardly a farmer in the parish who had't better crops than I had.

"I saw that my neighbour with a wheel-plough could do without a driver, and hold the plough tail with half the trouble that it cost me, so I set up three or four wheel-ploughs; and what I could do without them now it would be hard to say.

"Keep your land wet at top and dry at bottom," said my neighbour, when I began to listen to him. I took his advice, had my meadows well drained, and never have had cause to grudge either the expense or the trouble. He who doesn't drain his farm, if it's a wet one, is draining his own purse by bad management.

"I looked about me, and saw that I lost an acre or two of ground by my slovenly hedges and headlands; so I set to work and had them trimmed up close. It was a foolish thing that this was not done before.

"I was backward enough in venturing on a heavy iron press-wheel clod-crasher; but when I did, I found more work done by it, than half a dozen pair of harrows would do. No one could persuade me to set it aside now.

"One of the greatest improvements that has ever taken place in farming, Mr. Humphrey, has been the bringing of new manures into use. I set my face against them for a long time; but now, beside what manure I get from the fold-yard, I use burnt earth, guano, and bone-dust. These lie in little compass, and are soon put on the ground.

"Nobody stood suffer than I did against the threshing machine, but for all that, when I saw how easily my neighbour could turn a hundred bushels a day out of the straw, while my men thumped away with their flails did so little, I gave way at once, and set up a machine myself."

"As my neighbour had got the better of my obstinacy in so many things, it was not at all likely that he would give up trying me again about the Sunday schools. At last he beat me there, too. For many years have I supported them, and never shall I be proud while I have one to give.

"At the present time, though I am not fond of running neck or nothing after every new thing, I keep my eyes open to see, and my ears open to hear; quite disposed to believe that my neighbours are as wise as I am, and to profit by their judgment as well as my own.

"It has often surprised me to think, that, after setting my face against wheel-ploughs, draining, clod-crushers, new manures, threshing machines, and Sunday schools, I should adopt them all; but I believe Mr. Humphrey, the real truth to be this, that I never saw the ill condition of my own farm, till it pleased God to show me the evil of my own heart. This it was that opened my eyes, humbled me, and took away my obstinacy."

I am not at all disposed to add anything to

the remarks of the honest farmer—better "let well alone;" for if my reader cannot get a good lesson out of Father Ashfield's discourse, it is not at all likely that he will profit by mine. As I said at the outset of my paper, so I say again; I love to hear of any man being convinced of an error, but especially an obstinate man. Obstinate as he once was, I know of no man who with a sound judgment, is more humble, yielding and tractable than farmer Ashfield.

For "The Friend."

Penn's Preface.—Revelation.

(Continued from page 101.)

"Our author's next treatise was published in 1679, being a vindication of his notable Apology, in reply to the exceptions made against it by one John Brown, in his book called Quakerism the pathway to Paganism. In this vindication, the reader will find the truth sifted from all the dirt and rubbish, with which her adversaries have endeavoured to soil her beauty, and disgrace and bury her out of sight and knowledge of the people. I do justly esteem his Apology and this vindication in the front of his polemical works. Though I cannot but everywhere prefer those labours in him and others, that have least to do with controversy, and whose main and immediate scope is the engaging of the soul in the love of holiness, the end of true religion; for it leads into the blessed communion of the Father, and of the Son, and gives the possession of those comforts and refreshments, that no tongue can express, nor the soul by any other means enjoy; for without holiness, it is determined, no man shall see the Lord, that is with peace; yet controversy handled in the fear of God; and in the openings of his light and Spirit, that is ever present and sufficient to the help of his people in all their services, has also its edification, especially, where an earnest and tender desire to inform the mistaken, prevails above private interest, or any party or personal consideration. For God will witness to such labours, and follow them with his blessing, with which I beseech him, to crown our beloved Friend's services, in this and all other respects, that tend to the exaltation of his glorious Truth."

"The last tract our author left us was written and published in 1686, entitled The possibility and necessity of the inward and immediate revelation of the Spirit of God, towards the foundation and ground of true faith, proved in a letter written in Latin to a person of quality in Holland. He to whom it was written was a learned man, very friendly, but not fool enough to resign to this doctrine as entirely as he ought, yet I believe better reconciled to it before he died.

On this essentially important subject, William Penn writes: "As the revelation of sin, righteousness and judgment, of mercy and consolation, what to avoid, what to repent of, what to desire, what to do, and where to wait for power to avoid and do, and where to be thereby directed, is the revelation chiefly insisted upon by us, so those who come to answer the love and mercy of God, in the first part of this re-

velation, the sight of sin, shall know the abounding of it from day to day, and from the evidence and authority of it in their own experience, shall be enabled, nay constrained to pronounce this testimony of the revelation maintained by the people called Quakers, it is true, and according to scripture.

"I might advance divers arguments from the nature of God, and the soul of man, and from what may be, as well as what has been, the truth of this revelation; but that being done by our author in this small treatise in an abstract and proper manner, I choose rather to speak scripturally and experimentally. And whoever is lowly and poor enough in spirit to try the truth of what I say, shall comprehend with all saints, the height, and depth, and length, and breadth of the love of God in Christ to the souls of men, by the revelation of that true Light, Spirit and Grace I have testified of in this preface, and which the wisest of the men of this world can at best have but a shadow and idea of. Remember life is more than food, and the body than raiment, so is bread better than husks, substance than shadow, realities than imaginations of them; which is the best of their case, that come not through the obedience of the Truth, and discipline of Christ's cross, to enjoy them.

"Reader, it is a most important point of the first consideration to men; without it no knowledge of God, nor of Christ, that reveals God; and without that knowledge, no salvation for the souls of men. So that this volume ends with that, which all men must begin with, if they will ever truly know God, and possess eternal life; viz., REVELATION. Now some will say, revelation, why we have it; have we not the Scripture? Do you pretend to another revelation? No, not another truth than is therein mentioned. But this, reader, will not do; I must ask questions too. What is revealed to thee by them? Thou readest of God, of Christ, of the Spirit, and hast framed an image or idea of them in thy mind; but is that revelation? Revelation in religion is knowledge, experience; thy own sight and sense, that of which thou art a true witness. Mind me, I beseech thee: regeneration is the great work of religion; yea religion, true Christian religion is regeneration, as I before hinted; for it is the very end of Christ's coming; we cannot be saved without it; nay, it is called that very salvation. Hear the apostle: 'But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour.' Now so far is God revealed to thee, and art thou truly religious, as thou art born again, washed and renewed by the regenerating Spirit of God, and no farther. If the scriptures were all the revelation needful, the wicked Jews must have known it, as well as the believing Jews; because they could read them, and had as good or better natural capacities to take the grammatical and literal sense of what they deliver. But they were so far from understanding Christ and his doctrine, thou hast

did wonders, and spake as we read among them, that Christ both tells us they were blind, and solemnly thanks his Father, that he had hid those secrets from the wise and prudent (of that day) and revealed them unto babes.

"And to this Christ himself beareth testimony, when he saith, 'No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.' As the Son reveals the Father, so the Father must bear witness, reveal and draw to the Son, or men cannot come to Him, that opens and reveals the Father. Thus in that notable saying of Christ to Peter, when asking 'Whom say ye that I am?' and he answered, 'Thou art the Christ, the Son of the living God,' he replied, 'Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' So that though Peter heard and saw abundance, of what Christ said and did, it was needful to such a confession, that God should give a further revelation of his Son. And if Peter wanted, under all the advantages he had above us, this revelation, can we hope to know him without it? Oh no, reader! As he knew him thou must know him. For none cometh to the Son, but whom the Father draweth. O mind these drawings in thy own soul. And how does the Father draw? Few, alas! trouble themselves to weigh these matters, and yet they must be Christians for all that.

"But what say the schools, the critics and learned, upon these things? Why, they search their books, study and beat their brains, and imagine the meaning. Some say it is by the scripture; but that will not do, for that says no such thing. On the contrary, that the Father reveals the Son, and draws to him, and the Son reveals the Father, and not the scripture that tells so, which is neither the Father nor the Son. Nor indeed is it comprehensible, how the Father should reveal the Son by the Scripture, and the Son the Father; for so the Scripture would reveal both, which is the reciprocal work of the Father and Son. And were it so, Caiaphas would have known Christ as well as Peter; and the wicked would know both the Father and the Son, as well as the good, because the Scriptures are as much in their power; which is absurd and impossible.

"But others more refined say; it is by the Spirit opening the Scriptures; as indeed the first Reformers, and all those that have been pushing on a further reformation ever since, have spoken, and have founded their belief of the Divine authority of the Scriptures, upon the testimony and revelation of the Spirit in them. These come near. But then what is this Spirit? How dost thou know it, its manifestations, revelations, and operations; and by what tokens is it to be known and discerned? This is a question not to be answered, but by an experienced man; for the Spirit of God reveals not the deep things of God, to the carnal and disobedient man. Many are the degrees, steps and lessons of this Holy Spirit of God in and to man, as man receives it, and obeys it, and daily inclines to learn the lesson it teaches. I may tell thee reader, that this

great work is, as mechanics and chemists speak, a manual operation, a spiritual labour and travail. 'Work out your own salvation,' saith the apostle, 'with fear and trembling.' By whom? By him, by whom all things were made of old, and that maketh all things new, even Christ the Word, in whom is life, and that life is the light of men."

(To be continued.)

For "The Friend."

NOTES FROM BOOKS.

THE TWIN COMET.

Biela's comet was discovered by Biela in 1826. Its orbit was calculated by Gambart. At its perihelion return in 1832, there was an intense popular apprehension, particularly in France, that it would run down to the earth. It was invisible in its next return to the perihelion in 1839. Its last passage through that point of its orbit was within four hours of the calculated time. At this appearance it was first seen in Berlin, on the 29th of Eleventh month, 1845, and at Cambridge, England, on the 1st of Twelfth month. On the 13th of the First month, 1846, it was first discovered to be double. This observation, first made at the Washington Observatory, was confirmed on the 15th of the same month, by Prof. Challis, of Cambridge, England. The distance between the two parts of Biela's comet increased, till finally, it was too large to allow of any sensible attraction being exerted by one upon the other. The new offshoot from the old comet, though faint at first, began to increase in size and brightness, till it equalled the old comet and finally eclipsed it. Afterwards it grew faint again, and disappeared entirely from sight on the 15th of Third month. The comet continued single from this time till it ceased on the 22d of the Fourth month to be seen at all. The distance between the comet and its strange companion and apparent offspring, from the 10th of Second month to the 15th of Third month, was about two-thirds of the moon's distance from the earth. Much of the change in distance was apparent and not real. Professor Plantamour, of Geneva, investigated the orbits of the two comets, and found a difference of 16 days in their next return to the perihelion. Sir John Herschel thinks it will be necessary at their next appearance to look out for each comet as a separate and independent body, computing its place from these elements as if the other had no existence. Nevertheless as it is still perfectly possible that some link of connection may subsist between them, it will not be advisable to rely on this calculation to the neglect of a most vigilant search throughout the whole neighbourhood of the more conspicuous one, lest the opportunity should be lost of pursuing to its conclusion the history of this strange occurrence!

The above is abstracted from the American Almanac for 1853, and by the following paragraph which we extract from the new number of Silliman's Journal, it will be seen that the sagacious conjecture of Sir John Herschel has been verified.

"Return of the Twin Comet Bula.—The

comet discovered August 26, 1852, by Prof. Schœli, of Rome, proves to be a portion of the twin comet of Biela on its expected return. In a letter to Dr. Peterson, dated Rome, Sept. 16, 1852, he says: 'I have the pleasure of announcing to you that I found this morning the other portion of Biela's comet. It was very faint, without a nucleus, and of an elongated ovoid form, the apex being turned away from the sun. It followed the other part at a distance of about two minutes of time, and was about half a degree farther south. The extreme faintness of this second portion, and my fear of losing the observation of the other, did not permit me to make a better observation. * * *

The principal part of the comet did not continue to appear of the same figure as at first. It looked quite irregular, and had two very faint streaks; it was more luminous in the centre, but without any nucleus."

This is one of the most interesting curious astronomical facts on record, and will throw much light on the nature of these mysterious vapours.

A TROUBLESOME FELLOW.

A worthy professor of chemistry at Aberdeen, had allowed some years to pass over Davy's brilliant discovery of potassium and sodium, without a word about them in his lectures. At length the learned doctor was censured by his colleagues on the subject, and he condescended to notice it:—"Both potash and soda are now said to be metallic oxides," said he; "the oxides in fact, of two metals, called potassium and sodium by the discoverer of them, one Davy, in London, a veritable troublesome person in chemistry."—*N. Brit. Rev.*

THE ICE SPRING IN THE ROCKY MOUNTAINS.

The ice spring, so called, is considered by the mountaineers as one of the curiosities of the great trail from the States to Oregon and California. It is situated in a low, marshy "swale" to the right of the Sweetwater River, and about forty miles from the South Pass. The ground is filled with springs; and about eighteen inches below the turf, lies a smooth and horizontal sheet of ice, which remains the year round, protected by the soil and grass above it. At the time of our passing, July 12th, 1849, it was from two to four inches thick; but our guide told us that he had seen it a foot deep. It is perfectly clear, and beautifully disposed in hexagonal prisms, separating readily at the natural joints. The ice has a slightly saline taste, the ground about it, as with the Sweetwater and Platte river country generally, being impregnated with salts; and the water at one spot near by tasted of sulphur. Not the least singular circumstance was the smoothness of the upper surface of the stratum, although formed beneath the soil.—*Silliman's Journal*, No. 43.

THE PRAISE OF THE EARTH WORM.

The author of an elaborate and learned memoir on the *Annelida*—the class of animals to which the earth worm belongs—thus concludes his essay:

"It is not easy to express the pleasure which is excited in the mind of the observer of Nature, while contemplating the habits and man-

ners of the *Annelida*. Every movement exemplifies the curve of beauty; every tentacle winds ceaselessly and rapidly through a thousand forms of matchless grace. Whether coiling round a visible object, or picking up a microscopic molecule for the construction of the cell, it exhibits a delicacy and precision of aim which the erudite fingers of the most skillful artisan never equalled. The refinement of its muscular performances is matched only by its exquisite sensibility. Like the human hand of which the manifold endowments have exhausted the admiring eloquence of philosophers and theologians, it unites in its little self the most varied capacities. It is at once an eye, an ear, a nose, and a finger; it sees, it hears, it smells, it touches! Leading for the most part a subaqueous or subterranean life, the sense of sight in the *Annelida* is little required; and gifted in every part of the body with a superlative tenderness of touch, the sense of hearing is rendered unnecessary. Anatomy accordingly demonstrates only the obscure rudiments of an organ of vision, while that of hearing has eluded the scrutiny of the minutest examination. Is it not to be marvelled at that these humble beings should see without eyes, hear without ears, and smell without a nose! It is not affirmed that this is literally and entirely true, but it is exact to a degree enough to prove the wondrous manner in which the sense of touch is made to supersede all the other senses.

"Whether progressing on the solid surface, or moving through water, or tunnelling the sand, advancing or retreating in its tube, the *Annelida* performs muscular feats distinguished at once for their complexity and harmony. In grace of coil the little worm excels the serpent. In regularity of march, the thousand-legged Nereid outwails the Centipede. The leaf-armed Phyllococe swims with greater beauty of mechanism than the fish, and the vulgar earth-worm shames the mole in the exactitude and skill of its subterranean operations. Why then should the humble worm have remained so long without a historian! Is not the care, the wisdom, the love, the paternal solicitude of the Almighty manifest in the surpassing organism, the ingenious architecture, the individual and social habits, the adaptation of structure to the physical conditions of existence of those degraded beings? Do not their habitations display His care, their instincts His wisdom, their *meritum* His love, their vast diversities His solicitous and inscrutable providence?"

For "The Friend."

THE NATURAL BRIDGE, VIRGINIA.

Thus awe-inspiring pile! to what great throes
Of Nature, what convulsion vast, o'erest thou
Thy wondrous structure? Wherefore did she cast
Across this wide abyss thy masonry
Stapenodes? Here, as at the foot I stand
Of these "old hairy rocks," this battress huge,
And from beneath thy lofty arch, mine eye
Beholds not far the towering mountain tops,
Metimiks I see far down the course of Time—
When this small stream meandering at my feet,
Meking low music, meet for th' silence here,
Was once a deep and thundering torrent.
Which Nature with the elements at war,
Summoned her mighty host, her engines fierce,

A-vander tent these everlasting hills.

This tortoise which had stood so long bound and firm
Since first the world began, and let her flood,
Overflowing with terrific speed—pass through,
Thence raised aloft this grand triumphal arch,
To flow as if succeeding time to man—
Proud vanquisher of his power and striving ever,
Though with slow weary toil he would himself
A monument that shall endure, when his
Fruit (element hath joined its kindred dust.)
How weak are all his efforts, and how poor,
The achievements all, his pride can ever boast!
And yet, again, thy shoulder seek for cause
In Nature for the wondrous works with which
This globe is filled? itself surpassing all!
For He, the Architect Divine, whose hand
Did plant these venerable mountains, and
Not less evincing his omnipotent skill
Did mould this flow'ry fair, so like a gem,
His peerly petals out, the emerald verdant,
And wreath'd it here upon thy rugged brow,
That e'en such beauty stern might wear a smile—
As well the fearful chaos might have spanned
With this gigantic bridge of rock, when He
All things created first—and all subsequent
To show his power; but in his boundless love
To beautify far man his home of earth.
And sure there is surpassing beauty here:
A union rare of majesty and grace.

How lovely is the light transparent green
Of the young trees, which grace thy massive walls!
While some of foliage dense and sturdy trunk,
Might seem to have left their own dark forest homes
To crown with glory thy wondrous front.
There is an all-pervading influence here
Which hardly seems of earth. How still it is!
A body scarce perceptible, and yet it were
Her chosen dwelling-place. Oh, truly 'tis
A fine must fit in wisdom to differ prayer
And peace to the Most High! See, now that gleam
Of sunlight, slanting o'er your high tree-tops
Into the dark ravine, and gilding bright
This lofty post, which stands so firm and strong!
Oh! how like some vision bright, it seems,
Of New Jerusalem's mount, and this a gate
Of entrance at the foot! The solemn mountains
Gather'd round, and on each other leaning,
Stout on the world, the far-off noise of war,
Which never can come here!

And can it be
That there have been, presumptuous, who would dare
To scale this awful precipice? and thus
Would tempt Almighty Goodness, and profane
The matchless works? his gifts to mannefice!

Poor, foolish man! with puerile ambition
Thou'dst seek, thyself to level with the worm
That crawls beneath thy feet!—and yet how vain!
As even with *it*, here, thou canst not compete.
For God hath given it not only power
To climb such perpendicular ascent,
To walk triumphant, with unflinching step,
Pendant, beneath these high overhanging rocks,
But to be thou, wise, and choose the safer path,
Where thou shalt find support;—lest if thou fail,
The end should prove thy lot to be with those
Travelers *loving* without true Guide,
Who enter not the "sheep-fold by the Door,"
Preferring to "climb up some other way."

When safe the summit we have gained—again,—
(With grateful hearts for these his glorious gifts)
To Him our "Father who hath made them all,"
Hence—all around, and in the gulf below,
We can behold the "sea of glass," all on a level,
The wild and awful beauty of this place.
Look! where now that beauteous bird hath left
The top of yon tall tree, beneath this arch,
Whose lofty crown is yet below it far!
Upward, still up it flits on joyous wing,
Till now it reach our feet, and set onward ours
Higher and higher, 'till the mountain-top,
Far, far away, into the blue empyrean.

Then rather let thy spirit emulate
Its flight. Nor yield thy powers given thee,
To objects all unworthy thy pursuit:
Striving to rise above a vulgar aim,
And keeping near to thy inspiring Guide.

So when the gentle call from Him shall come,
To leave where thou hast pitched thy tent, among
The beautiful but perishing scenes of Time,
It shall take wing; and soar beyond the stars,
To that "country" whose glory never fades,
"That is an heavenly;" and there with Him
An entrance find, to an enduring home,
Within the pearl-gates.

International Postage Association.—A letter on this subject having been addressed to the foreign Ministers resident in London, their excellencies the Ministers for Austria, the United States, Spain, Brazil, Sardinia, and Portugal, returned answers of the most favourable description. The Ministers for France, the Netherlands, and the Sublime Porte, have also replied in terms full of interest and sympathy for the objects of the association. A reply quite as favourable has been received from the Consul-General for the Hanse Towns, and from every other representatives of foreign countries with whom the association have been in correspondence. With the intention of extending the sphere of their operations in England, it is intended to form branch associations in the provinces.

THE FRIEND.

FIRST MONTH 8, 1853.

"Review of the Weather for Twelfth month, 1852," next week.

We have on a former occasion noticed the spirit of emigration manifested among the Chinese, and the presence of many thousands of them in California; by the following extract from a private letter from Cuba, published in the N. Y. Evening Post, it appears they are being introduced into the West Indies, but under much more unfavourable circumstances than they are in the United States. The allusion to the poor blacks brought into Cuba as slaves, indicates the continuance of the detestable traffic between the island and Africa, which indeed, is said to be greatly on the increase, and to be encouraged if not carried on by citizens of the United States. Should the climate and the work agree with the physical constitution of the Chinese, and should sufficient care be taken to secure them from being oppressed by those who employ them, it may prove a great advantage both to them and the planters, while it may be the means of putting a stop to the misery inflicted upon the poor Africans.

"The wild, uncivilized look of the negroes here strikes one very forcibly. Constantly one sees teeth filed like those of a saw, which gives a most shark-like look to a large mouth, and nearly every darkey one meets has the long cicatrices on his cheeks or forehead that in Africa mark the tribe or people to which he belongs. I do not know if these foreigners have increased much in numbers lately, although we hear from all sides that large cargoes of them have been landed. Indeed, the excess of males on a plantation, and the cruel-

ly-hard work, keep the slaves from increasing except by importation. The English will have great difficulty in preventing it. Bold and skillful slaves can easily run their vessels into friendly ports. I had strong hopes, and I still have, that the Chinese emigration may act as a check upon this infernal machine.

"There have been two thousand Celestials in the island for some years. They were imported at an expense of \$125 a head, and receive \$5 a month for the eight or ten years during which they are bound to their employers. Thus far they have given great satisfaction by their industry and intelligence, so much so, that a planter who has worked a number of them, said he should pay them \$8 a month when their time was up, rather than lose them. Eight thousand more have been subscribed for, and six thousand are said to be on their way hither. Perhaps Providence may make use of the surplus population to drive out the curse of slavery from among us. Who knows where the Chinamen will appear next, now that the whole world is becoming as one country."

ITEMS OF NEWS.

From England the Franklin and Pacific steamships have arrived during the past week.

ENGLAND.—The budget presented to Parliament by the present ministry was so strongly opposed, as to indicate that they must withdraw it or be defeated. The price of provisions has experienced little change since last steamer. There has been a slight rise in the price of cotton.

Information had been received in England of the death of the Queen of Siam, and that the insurgents in China had defeated the government troops. A destructive fire occurred at Canton on the 27th of Tenth month.

FRANCE.—The acknowledgment of the empire and the emperor by the European Courts, has been very general.

SPAIN.—An attempt is making to make a new Constitution for Spain. Much excitement prevails between the *liberals* and the *absolutists*.

ITALY.—Mount Etna has been in a state of volcanic action since the 20th of the Eighth month last. A new crater opened on the 8th of Eleventh month, and had poured out a stream of lava which had descended for many miles.

ACAPULCO.—On the evening of the 4th of Twelfth month, a severe earthquake was experienced at Acapulco, and for some days after slighter shocks were felt at intervals of an hour or two. Many buildings were injured, but no lives were lost. A writer from that place, under date of the 9th, says, "the whole population now sleep in the streets or in the court-yards."

CALIFORNIA.—The burnt district in Sacramento had been nearly rebuilt at the last advices. Snow had fallen in many parts of the country to the depth of four feet.

The two vessels which have arrived at New York from California, during the past week, have brought more than three millions of dollars in gold dust.

The newspapers received from Ohio and Indiana, still continue to set forth the damages caused by the late floods. The heavy rains in Pennsylvania have caused freshets in the streams, enabling the lumber men to send down many rafts to a market.

During the year 1852, there was coined at the Philadelphia Mint, of gold coin, \$31,505,635.50; of silver, \$819,410; of copper, \$51,630.94. The number of coins was 32,711,649.

In New York, in the year 1852, 105,225 beavers were sold, 5,688 calves and 323,000 sheep and lambs. The beaves averaged \$7.57 per hundred pounds, and produced \$4,103,973. The cows and calves produced \$199,950. The sheep and lambs sold for \$1,477,730. The coal sent to market from the anthracite region

of Pennsylvania, amounted during the past year to about five millions of tons. Of this nearly two millions and a half were from the Schuylkill coal-fields, one million one hundred thousand from the Lehigh, and nine hundred thousand from the Lackawana.

There are in the United States 13,227 miles of completed railroad; 12,928 miles are in progress, and 7000 are under survey. The cost of all when completed will be about \$1,000,000,000.

William R. King, the Vice President elect of the United States, has been for some time in declining health. He has resigned his seat in the Senate, and has taken passage for Havana, to seek for restoration of his health in a milder climate.

RECEIPTS.

Received from W. B. Oliver, agent, for A. Keen, \$2.36; to 52, vol. 25; for F. Chase, \$3, vol. 25; from Benj. Ball, Iowa, \$2, vol. 26; from N. P. Hall, agent, O., for E. Sidwell, \$3, to 26, vol. 27; from H. Knowles, agent, N. Y., for John J. Peckham, \$2, vol. 26, D. Peckham, \$2, vol. 26, S. Collins, \$2, vol. 26; from H. D. Medall, Md., \$2, vol. 25.

AGENT APPOINTED.

Jesse Hall, Harrisville, Ohio, in place of Nathan P. Hall, released by his request.

Friends' Library.

The Editors of Friends' Library, have on hand a few complete sets of that work. Persons who wish to supply themselves, will do well to make early application, as the number is small. They have also some copies of all the volumes, except the first and second, from which Friends who wish to complete their sets can be supplied.

Subscribers who have not yet paid their dues, will please forward them early.

Philada., Twelfth mo., 1852.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; William Bettle, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 179 South Fifth street, and No. 227 North Front street; Horatio C. Wood, No. 210 Race street, and No. 87 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 49 South Wharves; Townsend Sharpless, No. 187 Arch street, and No. 32 South Second street; John M. Whitall, No. 161 Filbert street, and No. 138 Race street.

Visiting Managers for the Month.—William Hillis, Frankford. James Thorp, Frankford. William Thomas, No. 242 N. Fifth street.

Physician and Superintendent.—Joshua H. Worthington, M. D.

Steward.—John Wistar.

Matron.—Margaret N. Wistar.

WANTED.

A young man to assist in Friends' Bookstore. One who writes a good hand will be preferred. Inquire at No. 64 Mulberry street. First month, 1843.

PRINTED BY KITE & WALTON,

No. 3 Ransated Place, Fourth above Chestnut street.

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A RELIGIOUS AND LITERARY JOURNAL.

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For "The Friend."

GOD IN DISEASE.

(Continued from page 139.)

"The next illustration we shall direct attention to is the power of selection that the absorbents appear to possess in the performance of their office, so that they do not take up, indiscriminately, the particles of matter diffused through the body, but those only which are least necessary for the purposes of the economy. We have already had some examples that illustrate this position, but we shall select another from what occurs in inflammation of the eye. In this organ, owing to the transparent nature of the textures, we are enabled to watch the progress of the changes that take place there with great exactness. When the iris, that beautiful curtain that is suspended in the interior of this animated telescope, for the purpose of regulating the quantity of light that falls upon the nerve of vision, happens to be inflamed, its shape is altered by the contraction of the lymph deposited upon its surface, and its colour is changed. This effusion is caused by the morbid action of the nutrient vessels. Let us suppose that such a case has been judiciously treated in the ordinary way, and that the patient is recovering; under such circumstances the lymph becomes absorbed, the iris resumes its original shape and colour, and recovers its power of adapting itself to the varying intensity of the light, to which the eye is exposed. Now, the remarkable circumstance to which we are anxious to direct attention, is, that while the energy of the absorbents is enormously increased under the action of medicine, they do not remove, indiscriminately, the particles of which the iris itself is composed, but the lymph, which is entangled in the meshes of its texture. And yet, why do they not? What gives them this strange discernment, by which they are enabled to discriminate with unerring precision, what is noxious from what is necessary? It certainly is not the medicine, for that appears to act solely in increasing the general rate at which they move, and in augmenting their energy. The same thing happens in other

cases also, when this organic sensibility is manifested, and where medicine can have no effect to do with the result.

"The only other illustration we shall bring forward under this division of the subject, is taken from the history of aneurism—a disease affecting the blood-vessels, and consisting of a tumor, connected with their course. The sides of the arterial tubes are formed of three distinct membranes or coats, of which the external alone possesses any considerable degree of extensibility. This quality enables it to resist injurious impressions more effectually than the others. It consequently happens, not unfrequently, that the two internal tunics are ruptured, while the external retains its integrity. The blood escaping through the laceration forces the external membrane before it, and forms a swelling of greater or less dimensions on the side of the wounded vessel. It is scarcely necessary to observe, that such an event must be attended with the greatest danger. Were the whole three coats to give way at once, death would instantly follow, if the artery happened to be a large one. It is the elasticity of the external coat that, in the first instance, is the principal protection against this fatal hemorrhage. After the disease has had time to develop itself, other safeguards are provided to assist, but at first the sole resistance to such a disastrous result is to be found in the strength and extensibility of the outer membrane. It may well be imagined, that if there be any reality in the doctrine we have been advancing, there should be easily discovered evidences of a preservative and reparative character in so formidable an affection, when the slightest shock to the system, mental or corporeal, is sufficient at any moment to bury the unfortunate patient into eternity. Nor is this expectation, on investigation, found to be groundless. We discover in the progress of the complaint, provisions to guard against sudden death, and provisions to promote recovery. The blood accumulated within the sac, and cut off in a manner from the rest of the circulation, gradually coagulates, and forms a succession of layers on the inside, which strengthen the walls of the vessel, and form a sort of breastwork against the threatened danger. Nor is nature satisfied with a simple effort to palliate so formidable an evil. An attempt at spontaneous cure, though not often successful, perhaps from causes which are capable of explanation, is still very frequently made. The volume of the tumor gradually enlarging, and pressing upon the adjoining textures, is at last made to react upon the calibre of the parent vessel: the consequence is, that the current of the blood is interrupted, the opposite sides of the artery are forced together, inflammation is

produced, and the vessel is converted into a solid fibrous cord. When this has happened, no further risk is to be apprehended, the pulsation in the tumor ceases, the absorbents begin to play upon it, and in a short time almost every trace of its previous existence disappears. It may be thought that such a result must be fraught with new dangers of another description. The obliteration of the artery, and the arrest of the flow of blood to any part of the body, cannot happen without corresponding injury. But careful nature leaves no part of her work undone: even these inconveniences are anticipated and guarded against. But the consideration of this point belongs to another division of the subject, which shall therefore be reserved for the next chapter."

We now extract from the chapter on "Processes of Adaptation occurring in Disease:" "Many diseases, it is hardly necessary to remark, are found by experience to be incurable, though they exhibit no obvious tendency to prove immediately fatal; the patients continuing to live and to discharge all the ordinary duties of society, notwithstanding their continuance. This result is occasioned at times by the neglect of proper treatment at an early period of the disorder, and on other occasions, by the peculiarly intractable nature of the malady. The inconvenience and pain that persons thus circumstanced are obliged to endure, are often very considerable, but their sufferings would, in most instances, be much greater were it not for certain alterations of structure, kindly introduced into the economy at such times, for the very purpose of meeting the altered condition of affairs, and of compensating, to some extent, for the disturbance in the animal mechanism that has thus unhappily taken place.

"These special arrangements to accomplish this object, may be called, not inaptly, processes of adaptation, and it shall be our business now to proceed to consider a few of them in detail.

"The first to which we shall direct attention, has reference to the heart, as the great moving power of the circulation. We have already had occasion to point out the peculiar circumstances under which this important organ has to perform its office. Placed near the centre of the body, it has to propel a current of blood upwards towards the head, in opposition to the force of gravity, as well as to sustain the pressure of a column of fluid, contained in the cerebral vessels. In performing this duty, the heart is materially assisted by three valves placed at the commencement of the great artery, which issues from its base, and which, acting like the sucker of a common pump, permit the free escape of fluid in one direction, but effectually restrain its

passage backwards. In consequence of this contrivance, the muscular structure is enabled to enjoy a short but real interval of rest between each successive contraction. But these valves, perfect as they are in health, are liable to disease, and rarely does it happen after such an attack, that they continue capable of discharging their function. Their edges become contracted or uneven, or they adhere together, or to the sides of the vessel, so that they no longer close upon the orifice, and the mechanism of their construction becomes imperfect. Regurgitation takes place, and the heart has to sustain thenceforward the continuous pressure of the superincumbent blood. Its natural rest is destroyed, and the leverage of the muscular fibres, as must be apparent to every one conversant with mechanics, is placed under a striking disadvantage.

"Is such a state of things, when it exists, suffered to continue without some effort being made to correct or to compensate for its occurrence, and if not, what is the provision made to supply the difficulty? The simple answer to such a question is, such a state of things is not suffered to remain exactly as we have described them, but the muscular structure of the heart becomes hypertrophied—in other words, greatly enlarged, whereby its motive power becomes increased in a degree somewhat proportioned to the augmented duty it has to perform. Were it not for this circumstance, it would be absolutely impossible for this organ, so essential to life, to continue to act for any time without rest and without assistance. And here it is not sufficient for us to remark, that nature has provided a method to relieve so distressing a malady, it becomes us also to ask what is it that calls this hypertrophied condition into existence? It cannot be the mere mechanical force of the column of blood pressing downwards on the heart, for if that were left to act of itself, the only effect it would be capable of producing would be, to enlarge the capacity of the heart by dilating its sides, as occasionally happens, and by expanding the muscular fibres to diminish their strength. Such a state of things would go on, deteriorating with rapidly increasing velocity, till the attenuated organ would be broken through, and the death of the patient effected. There must be then some special law in the economy to counteract this tendency, and to ordain that vigour and strength shall be supplied to those parts which peculiarly require them, otherwise it would be impossible to conceive that the growth of a tissue should bear a proportionate ratio to the exigencies of its position. And if such a law does actually exist, it can be the result of nothing less than of deliberate foresight and design."

(To be continued.)

For "The Friend."

CHARITY.

"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—1 Cor. xiii. 3. It is a possible, nay, a very easy thing to have the thoughts so swallowed up with alms-givings, charity schools, prison-visitations, sewing-circles, ga-

therings for the poor, the wrongs of the slaves, &c., as wholly to crush down into bondage, the pure, precious and *incorruptible* seed in the secret of the soul, and thus exclude that lively "faith, which works by love, purifies the heart," and is as an anchor to the soul—that true charity which "envieth not, is not puffed up, seeketh not her own, thinketh no evil, but rejoiceth in the truth,"—and that fervent and holy zeal, which would bring up steady standard-bearers in Zion—prepare watchers for her walls and girl builders for her waste places—purify her priesthood—sanctify leaders and feeders for her scattered and bleating flocks—and be shield and buckler to "them that turn the battle to the gate."

For "The Friend."

The Philadelphia Association of Friends for the Instruction of Poor Children.

At a meeting of the Association, held First month 3rd, 1853, the following Friends were appointed officers for the ensuing year, viz.:

Clerk.—Edward Richie.

Treasurer.—Richard Richardson.

Managers.—John M. Whittall, Joel Cadbury, Israel H. Johnson, Thomas Lippincott, Richard Richardson, Mark Balderson, James Kite, Charles J. Allen, William H. Burr, Samuel Walton, Benjamin H. Pitfield, Anthony M. Kimber.

Annual Report.

To the Philadelphia Association of Friends for the Instruction of Poor Children,

The Managers report:

That during the past year, both the Infant and the Girls' school have been sustained; but to enable them to do this, they were obliged to appeal twice to the benevolence of Friends. The annual income of the Association is not sufficient to meet the demands upon it. Of late years, it has been lessened, by the reduced rent received from the real estate; while the expenses have been increased by the employment of an additional teacher. The Managers however, have been unwilling to discontinue either of the schools, or in any way to impair their usefulness. They have therefore annually solicited aid; and it is but right to mention, that Friends have not been appealed to in vain. It is however very desirable, that the permanent income of the Association should be increased. We would therefore suggest to those interested in the cause, whether a portion of their means might not be properly appropriated for this purpose.

In the Infant school, the usual elementary branches are taught, and a large portion of the instruction is orally imparted. The frequent examinations have a favourable influence upon the children, who thus the more readily retain what they acquire. Some of them manifest much quickness in answering correctly questions in Geography, Mental Arithmetic, &c. In an examination of the school in the Fifth month, several quite young girls were found so far advanced in their studies, that it was necessary to transfer them to the Girls' school, where they have made satisfactory progress. One of them who is only seven years old, is

remarkably bright, and acquires knowledge with great facility.

During the year, we think there has been an improvement in the Infant school, both as respects the order maintained in it, and the advancement of the children. In either respect, it does not rank much below similar schools for white children. A large proportion of the scholars are, however, very young, and many of them have but little proper training at home, so that the duties of the teachers are truly arduous.

Since its commencement in 1835, 1304 children have been admitted to the Infant school; 60 of these have been entered since last report; 1 of the latter, and 179 of the whole number are re-admissions. The average attendance during the year has been 59. This is less than the previous year. The diminished attendance was principally during the severe weather last winter. The children however, at all times attend irregularly, and in inclement weather the school is very small.

In the school for Girls, Reading, Writing, Spelling, Arithmetic, Geography, Philosophy, Composition and Sewing, are taught. A few of the scholars also study Grammar. Many of them read well and spell correctly; and with few exceptions, they soon learn to write a plain, legible hand. They do not acquire a knowledge of Arithmetic with the same facility, though some of them have made encouraging progress in it. They are generally much interested in the study of Geography, and considerable improvement is apparent. In Philosophy their studies are of course confined to its simplest elements, a knowledge of which many of them have acquired. A few of the girls have been exercised in Composition to great advantage, as is evinced by some well-expressed letters which they have written. One day in each week is still appropriated to sewing, which is believed to be as important to the children as anything taught in the school. The teachers are endeavouring to make this department increasingly useful.

Since the establishment of the Girls' school in 1835, 756 scholars have been admitted. Of this number, 45 entered during the past year. In the same period, there have been 15 re-admissions, and 176 since the commencement of the school; 73 names are now upon the roll, and the average attendance during the year has been 49.

The good order maintained in this school has afforded the Managers great satisfaction. They have however, latterly, lost some of the best scholars, who have gone to service, and other occupations. While under our care, the conduct and progress of some of these would have been creditable to any school; and we believe that the knowledge they have acquired will be of great benefit to them during the remainder of their lives.

The Library continues to be used by the children, though no additions have latterly been made to it. Donations in money or suitable books for this purpose, would therefore be acceptable.

Friends have long felt a deep interest in the welfare of our coloured population, and have laboured in various ways for its benefit.

And we know of no surer means of aiding them, than by instructing their children.

The success which has thus far attended the efforts of the Association, has been sufficient to encourage us to persevere in the work of extending useful knowledge to this interesting class of our fellow beings.

In conclusion, we would again remind the friends of the cause, that additional means are needed in order to maintain the present prosperity, and to increase the usefulness of these schools.

Signed on behalf of and by direction of the Board of Managers.

JOHN M. WHITALL, Clerk.

Puhald, Twelfth mo. 30th, 1852.

For "The Friend."

Review of the Weather for Twelfth Month, 1852.

Those who are accustomed to pay some attention to meteorology, and noting from time to time their observations in relation thereto, cannot have failed to have observed a very striking difference in most respects, between the weather for the Twelfth month of the year just ended, and that for the preceding Twelfth month. One year ago the weather was intensely cold—the coldest that had been for many years heretobfore; the streams and ponds were all frozen over several inches in thickness;—a considerable amount of snow had fallen, and the slaying was very fine for several days; and on two days only during the month did any rain fall. On the contrary, the month just closed has been unusually mild, with occasionally a day or two of pretty cold weather, just sufficient to remind us that it was indeed winter, and to freeze the ground to the depth of a few inches. Our creeks and mill-ponds have not yet been frozen over, and no snow has fallen with the exception of a very little on the afternoon of the 16th—not sufficient to cover the ground. The number of rainy and drizzly days was large, and the amount of rain above the average. Accounts from the South and West state that disastrous freshets have attended the late rains, and that in Ohio and Georgia many large bridges have been destroyed by the floods. To the North and East the weather has been colder, and snow has fallen in the stead of rain. At Portland, Me., and in that vicinity, it is stated, that the temperature has been below zero, though this is by no means unusual there.

The month commenced clear and fine, with a temperature corresponding to the season, and continued thus two days; on the morning of the 3rd it became cloudy, and towards noon very damp, and in the evening and night a soaking rain fell. The next day was drizzly, and it did not clear up entirely till the 6th, which was a fine, pleasant day. The 7th was quite warm with some rain in the evening. The 9th, 10th and 11th, were dull days, some rain falling on each; a damp, raw, N. E. wind on the 11th, made it particularly unpleasant. The four days following were mostly clear—being the longest period without rain during the month. 16th. Cloudy in the morning with a little snow at 1 p. m.,

which quickly changed to a heavy rain;—1½ inches of rain fell during the evening and night. 18th. This day a very strong wind from the N. W., and the thermometer at 25°, made a wide contrast with the mildness of the preceding day. 20th and 21st. Dull, with some rain on each. The morning of the 23d was drizzly and cool; as the day advanced it commenced raining, and sleet of the fourth of an inch in thickness was formed by evening; it however became so much warmer during the night, that all the sleet disappeared by morning. From the 23d to the 25th (inclusive), it was rainy and drizzly, excepting the morning of the 27th. Rain fell on 15 days;

5 days were cloudy, 5 nearly clear, and 6 entirely clear.

The range of the thermometer for the month was from 19 to 63, or 44°. The average temperature from sunrise to 2 p. m., was 39°—being 12½° warmer than that of the previous Twelfth month. The amount of rain was 5.218 inches—for Twelfth month, 1851, it was 2.169 inches.

The medium temperature for the year 1852 was 49½°, and the amount of rain 50.22 inches. The medium temperature for 1851, was 51½°, and the amount of rain 33.13 inches. A.

West-town E. S., First mo. 1st, 1853.

Days of month.	TEMPERATURE.		Mean from sunrise to 2 p. m.	Mean height of bar. from sunrise to 2 p. m.	Direction and force of the wind.	Circumstances of the weather for Twelfth month, 1852.
	Sunrise.	2 p. m.				
1	30	51	40½	29.83	N. W.	1 Clear and fine.
2	27	50	38½	29.73	S. W. in N. W. 1	Do. do.
3	33	43	38	29.70	E. N. E.	2 Cloudy—damp—rain 8 p. m.
4	52	52	52	29.18	E. S. E.	1 Damp and drizzly.
5	45	51	48	29.18	N. W.	3 Cloudy and dull.
6	38	56	47	29.50	W. to S.	2 Clear and pleasant.
7	43	63	53	29.39	S. S. W.	2 Do. very mild—rain.
8	47	51	50½	29.37	N. W.	2 Clear.
9	39	47	43	29.43	S. E.	1 Foggy—very damp—rain.
10	46	53	49½	29.14	N. W.	1 Nearly clear—rain.
11	37	36	36½	29.06	N. N. E.	2 Rain.
12	39	36	32½	29.52	N. W.	3 Clear—some clouds.
13	29	33	36	29.43	S. E. to S. W.	2 Cloudy.
14	26	40	33	29.84	N. S. W.	2 Clear.
15	24	38	31	29.08	N. S. W.	1 Mostly clear.
16	25	38	31½		E. S. E.	1 Cloudy—snow squall—rain.
17	46	46	46	29.05	W. S. W.	2 Cloudy—partly clear.
18	27	28	27½	29.32	N. W.	5 Mostly clear and high wind.
19	26	37	31½	29.54	N. W. to S.	1 Cloudy—clear.
20	40	52	46	29.21	N. W.	1 Do. rain in the night.
21	34	34	34	29.36	E. to N.	2 Rainy and dull.
22	19	26	22½	28.95	N. E.	1 Clear—cloudy.
23	24	30	27	29.90	S. E. to N. E.	1 Drizzly—rain and sleet.
24	36	38	37	29.40	S. W. to W.	1 Very foggy—rain.
25	44	42	41	29.53	N. W. to S. E.	1 Dull and rain.
26	40	47	43½	29.37	N. W.	3 Drizzly—clear.
27	28	37	32½	29.82	N. E.	2 Clear—cloudy—rain 2 p. m.
28	58	50	54	29.09	S. to W.	4 Drizzly—clear.
29	26	37	31½	29.70	N. W.	2 Clear.
30	30	42	36	29.66	S. E. to S.	1 Overcast and cloudy.
31	30	41	35½	29.51	S. E.	1 Do. partly clear.

A Thrilling Incident at Sea—Saving of Sixteen Lives.

We have been kindly favoured with the following extract of a private letter from Marcus Spring, Esq. of this city, giving an account of the saving of the crew of the Scotch barque Jesse Stevens, by the steamer Pacific, on her last passage from here to Liverpool. We are sure that no one can read this simple narrative without something of the emotions it so vividly expresses.—N. Y. Trib.

One morning while lying wrapped up in blankets, overcoats, &c., on the sofa, the wind and sleet and snow roaring round the heaving ship, one of the passengers came down and reported that a wreck had been seen in the midst of the storm, and men clinging to it, and calling out, "Save us! save us!" Though so nearly stupified as to care for nothing,

even if we had been the wrecked ones ourselves, and hardly believing, at first, it could be so, I roused myself; and, sure enough, all my own stupid and selfish feelings, all nausea and headache, and all murmuring spirit in view of our own condition, were instantly dissipated, and gave place to the heartiest sympathy and earnest prayers for sixteen poor fellows in a shattered barque, with sails torn and streaming in the wind, masts all wrenched off and swept away, and the water rushing through the sides of the vessel, as she rose now and then on a high wave, the sea rolling over her, a perfect flood every minute.

Our ship had stopped her engines, and was hovering about; coming near enough in the brief intervals of the storm, for Capt. Nye to speak through his trumpet a word of encouragement. The captain had been sick with a violent cold and inflammation of the lungs, but

this had called him from his bed, and, dressed in his great tarpaulin coat, with his hat drawn down over his ears, a sailor holding him from falling, as he stood on the steep deck, the ship tumbling almost over on her sides at every roll, his fine face flushed with excitement, as the wind and sleet dashed into it, and against him, as if they would take him off his feet; trumpet in his hand, and raising above the roar of the storm his voice of command to engineers, sailors, &c., to go on or stop, or go to the other side of the wreck, trying to keep near it, and avoid dashing against it, to the certain ruin of all.

All this lasted for an hour or more, while we passengers on the upper deck, holding on to ropes to keep from being dashed overboard, and watching the poor fellows, when the mists, and clouds, and spray, gave us opportunity to see them climbing the waves in their shattered barque, all looking anxiously toward us, and waving hats and hands. The rolling of the sea, some movements on the deck, and something I heard the captain say, made me fear it was a hopeless case, and we should have to go and leave them, when all at once a gleam of light broke from above, and a splendid rainbow appeared on a dark background of clouds behind us. It seemed indeed a heaven-sent sign of hope and promise, and I eagerly scanned the upturned faces of the wretched crew, to see if they did not hail it as such. The captain seized the moment of a lull in the storm to say to Tompkins, his third officer, "Are you willing to risk going in the life-boat to their rescue?" "Ready and willing," was the prompt reply; and soon the beautiful boat, with Tompkins and three sailors, was bounding over the foaming waves. They had a rope soon drawn from ship to barque, passing through the life-boat. The brave little company were soon under the stern of the wreck, receiving with open arms, as they were dropped or thrown down (for some were so stupefied with wet and cold, they had to be thrown into the boat) the dripping sailors of the "Jesse Stevens." The waves ran so high it was unsafe to lie near the wreck, so the boat was hauled up by rope, at intervals, near enough for them to drop in one or two men; then they would slacken the rope and let the boat recede, before the returning wave should come and dash them together; then they would return, in like manner, for one or two more; and, finally, all were safe in the boat, and we only hoped they would get it back to the ship with its freight of saved lives. Proudly again it bounded over the billows with its heavy load as if it had been a swan or a sea-bird, and though several times, when it went out of sight in the trough of the sea, we trembled lest we had seen it for the last time, it still mounted the top of the next wave, and dashed down the watery hill side towards us, again to rise and descend till they reached our ship's side, when a hundred men, with boisterous shouts, and ropes let down, with nooses at the ends, soon hauled up every man of them. And so sixteen nice, respectable Scotchmen, from Augustine, on their way home from Canada, with a load of lumber, are fellow passengers

with us, with thankful hearts only, and no lumber, and will reach home before they are looked for, to tell of their marvellous escape.

Since this incident, certainly the most heart-thrilling and sublime it has been my lot to witness, and well worth, we all say, all the sufferings of the voyage, we have all been in better spirits, and have slept, I imagine, with more grateful and happy dreams. We had a meeting of passengers, and raised five hundred dollars as a purse for Tompkins and the three men who aided him. Tompkins looks very happy as he walks the deck, and is a great favourite with us all.

For "The Friend."

"GOD SEETH NOT AS MAN SEETH."

What though human judgment erreth
In its meed of blame or praise,
What tho' man so long depreceth
His just due of thanks to raise,—

What tho' on our best endeavour
His dread censures oft times rest,
And our choicest offerings ever
Seem the first to be repress,—

Oh remember, child of sorrow,
Jens seeth not as man,
And there will arise a morrow
Which will end *his* little span.

Onward in the path of duty
Let thy earnest footsteps press,
God 'tho' human lips approve not,
And he will not regard thee less.

Marked on heaven's unerring dial,
Every moment in thy year—
Rays of sunlight—shades of trial
Justly balanced will appear.

And the spirit crushed or broken
By proud man's presuming might,
Shall receive its Saviour's token
That its humble deeds are right.

Selected.

THE DYING CHRISTIAN.

A holy calm was on his brow,
And peaceful was his breath,
And o'er his pallid features stole
The trace of coming death.
We asked, "Art ready to depart?"
He smiled with joy divine,
And spoke the language of his heart,
"My Master's time is mine!"

Selected.

The following lines were sent by Lord Melbourne to Dr. Young, not long before the death of the former.—1761.

Love thy country, wish it well,
Not with too intense a care,
'Tis enough, that, when it fell,
Thou its ruin did not share.

Envy's censure, Flattery's praise,
With unmod'd indifference view;
Learn to tread Life's dangerous maze,
With unerring Virtue's clue.

Void of strong desire and fear,
Lift's wide ocean trust no more;
Strive thy little bark to steer
With the tide, but near the shore.

Thus prepared, thy shorten'd sail
Shall, when'er the winds increase,
Seizing each propitious gale,
Wait thee to the port of Peace.

Keep thy conscience from offence,
And tempestuous passions free,
So when thou art call'd from hence,
Easy shall thy passage be

Easy shall thy passage be,
Cheerful thy abating stay,
Short the account 'twixt God and thee:
Hope shall meet thee on the way;

Truth shall lead thee to the gate,
Mercy's self shall let thee in,
Where in never-changing state
Full perfection shall begin.

For "The Friend."

SPIRITUAL PROGRESS.

(Continued from page 132.)

When she was about the twenty-fourth year of her age, W. R., a religious friend of hers, made proposals of marriage to her. She says in opening the prospect to her, he said, "that for some time when his mind was most disengaged from the world, and when he had great nearness to the Lord, he had particular oneness of heart with me. He left the subject to my consideration, desiring that I would wait upon the Lord respecting it, and that I would act according to the light given me. After we had parted, almost immediately it appeared to my mind that I ought to acquaint my father with this proposal, and follow his advice respecting it; which I did soon after. He said he knew the young man, and believed he was very serious, and that was more in his esteem than anything else. I desired my father to weigh it deliberately, as we both intended being at his disposal in the matter. He replied, that he thought he had nothing against it in his mind at present. When W. R. waited on me to know the issue, I related to him how I had acquainted my father with the subject, and that he raised no objections."

The way of the young couple seemed now open before them, yet anxious to be rightly directed in this important concern, they did not hasten it to a conclusion. She says, "After some weeks had passed, I began to have doubts respecting the matter; the adversary plying me so closely, suggesting, that it would be a more excellent way for me to remain single. But the Lord, seeing the uprightness of my intention, did not suffer me to be drawn aside by these insinuations. I have often recurred to these subtle, crafty workings of Satan, how mightily he strove to keep me from the clear and true knowledge concerning this subject; and how he marked out a seemingly pure way for me. O the blessedness that attends those who have a single eye, and a will given up to obey the Light! For it is only in the true Light that the devices of the enemy, and all the fair and beautiful coverings wherewith he bedecks himself, can be detected. How are such preserved from being entangled in his snares, but by a continual and daily giving up all that we enjoy, even our most near and dear connections, when the Truth requires such a surrender. We can have peace no other way than by our will being freely given up to the Divine requiring. And when the soul is brought to passive obedience, there is very frequently an

abundant reward of peace, and rest, and joy. "When that mind which is in Jesus has the dominion, then all selfishness, and every other contrariety, are cast out, and the way of the cross becomes easy."

Her mind having become settled in judgment that it was right for her to accept the proposal of W. R., they were soon married. She says, "I entered into this relation with hearty desires that I might do my duty in the sight of the Lord. I considered myself more unqualified for a married state than many others, not having been employed in domestic affairs, neither had I the advice nor instruction of a mother, but I found myself inwardly instructed in my occupations, and was enabled to go through the duties of my station in a satisfactory manner. Feeling sensible of my own incompetency, I was led to seek help and instruction from a superior Power; and even in outward things, there is no counsel like the Divine counsel. It reaches to our every concern in life, when the mind is rightly directed to seek it. The Divine blessing has attended our mutual labours far beyond what we either asked or thought; the bountiful hand of the Lord in this respect, has often caused me to desire that my portion might not be in the earth; and my mind at seasons has been humbled under a sense of the Divine blessing attending me in the multiplied cares and exercises that daily fell upon me."

"Soon after my marriage I wholly left the Methodists. The life in me had long been depressed and kept under by their outward teaching; and I suffered not a few false, scurrilous reflections on that account; but the Lord was my support. Two years after our marriage, my daughter Hannah was entrusted to my charge. The Lord soon showed me I was not to look upon thee as my own; thou wast but lent to me, and I was to nurse thee for Him. O how was it again and again impressed on my mind to do my full duty to thee, as doing it to the Lord, and that His watchful eye was over thee! Very frequently was it presented to my mind that thou wast the Lord's, causing me to look to Him for wisdom and help, that I might cherish and rear thee agreeably to His will. Truly the Lord did give me understanding and counsel concerning thee." "O that the kind and protecting power of the Almighty may lead thee to Himself! Then wilt thou be preserved from the malice and power of the wicked one, and prove the Lord to be thy never-failing friend."

M. R. now frequented the meetings of the Society of Friends, and approved of their doctrines and testimonies. She says that she felt "great love and unity towards them,"—yet the way did not open in her mind to make application for admittance into membership amongst them. Probably the sight of many in the place where she resided, who professed the Truth, and lived in error, may have discouraged her. Very awful indeed is the situation of those who, occupying foremost stations in religious Society, are stumbling-blocks in the way of inquirers after the Truth. What will it avail us, if we claim to be Quakers, and yet have departed from the spirituality which

distinguished the Society in its beginning? The lamp of profession is yet retained by some who have neither oil nor light, and these are they who rightfully inherit the woe pronounced on those who offend the Lord's little ones.

Alarming symptoms of disease once more assailed the frail tabernacle of M. R., and it appeared likely that her lungs were affected. She suffered much, but the Lord was with her to comfort her, so that she bears a grateful acknowledgment of his presence and sustaining grace. During the time of her illness, she felt the assurance given her that the Lord would again raise her up. This was realized after a long period of weakness. A second daughter was then committed to her care.

She did not survive this event many years. Before her close she drew up as a legacy to her daughters, an account of her Christian progress, from which the narrative we have given has been principally taken. Part of her concluding remarks we add.

"And now, my dears, this is my last and best legacy, I have to leave to you; it is not my own. I have, by the help of the Divine Guide, given you a plain and exact account of Truth's progress in my soul. The principal part I have written as upon the brink of the grave, and I have had a feeling of much sweetness in preparing it. May the will of the Almighty be answered herein!

"From the levity of your dispositions my spirit has often been heavy; but when I have considered the inexhaustible Fountain of love that gathered my mind when it was gadding abroad in the earth, and had, as it were, no eye to pity me, O then I am encouraged for you, for His mercy and grace are free, and plentiful to all. But there must be an embracing of Divine love. Remember what David said to king Solomon, 'And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, He will be found of thee; but if thou forsake him, He will cast thee off forever.'"

"As you, my dear children, have been blessed with worldly substance, may you be kept loose from it; you will have it abundantly in your power to help the helpless, and may you be inclined to every good word and work. Set not your minds on your apparel, but seek the adorning of a meek and quiet spirit." "Give yourselves to the Lord, he will be your guide as he hath been mine; you shall then walk in the light of His countenance, and you will find His presence to be better than life.

"My dear children, I must bid you farewell; my body is a cumbersome load of clay, and my spirit waits the call of its Beloved. Let me entreat you to be affectionate and attentive to your father and grandfather. How it will comfort and encourage them, and draw down the blessing of the Almighty upon you!

"The principles of Friends are the truth; the desire of my soul is, that you may come to have a perfect knowledge and understanding of them, and that you may abide in them.

This is the great travail and exercise of my soul for you. M. R."

M. R. departed this life Eleventh month 4th, 1796, being thirty-five years of age, and was interred in Friends' burial-ground at Leeds. A few years after her death, her husband and two daughters were received into membership in the Society of Friends on the ground of conviction. Her eldest daughter deceased in the 25th year of her age, having been favoured when near her end with a consoling evidence of Divine mercy. Her youngest daughter M. is still living, and is a valuable minister in our religious Society.

Richard Shackleton's Letters,

RICHARD SHACKLETON TO S. R. G.

Baltimore, 10th of Twelfth month, 1789.

* * * *Be an obedient child!* Now a child does not reason a great deal, nor puzzle itself with the consideration of probable consequences; its duty and its praise are, simply to do as it is bid. This is acceptable to the great Father of the family in heaven and on earth; this is uniting in the chorus, in the blessed harmony; this is not interrupting, confusing, or retarding the great work of "glory to God, and good-will to men," but is promoting and forwarding it, according to the Divine will. The stars in their courses fought against Sisera; and of whatever degree in the heavenly host, my beloved friend, thou mayst esteem thyself to be, (and I am sure I care not how little that is in thine own eyes,) be thou encouraged to persevere in unreserved dedication of all to the cause of Christ. * * * May you, who are called and chosen, and furnished for the Master's service, be disencumbered, and ready willingly to run on his errands, with an "Here am I, send me;" diligently attending to the fresh paintings and directions of Wisdom in the course of your service. So will the great and glorious work be likely to prosper in your hands, and your peace will run down as a river in the present life, bearing and supporting your spirits till you are conveyed to the ocean and fulness of everlasting peace and joy. R. S.

"How dreadful a guiltiness is it to have much in appearance before men, when in the sight of God, there is nothing but *deadness at heart!* And what is it Christ saith to such a soul? what bids he it to do, for the remedy of its dead condition? "Be watchful!"—there is the duty; and the effect of it shall be, that the things which remain, which yet are not *fully dead but ready to die*,—these shall be strengthened."—*Alexander Jaffray.*

The Butter Trade of Cincinnati.—The Price Current has some better statistics of interest. Cincinnati is a great distributing point for Butter and Cheese for the South and South-west, and the annual receipts of Butter by public conveyance alone, for ten years past, amounted to nearly half a million of dollars. The exports are large, the city consumers depending mainly upon private con-

of property in men, created by them, ceases to exist, and persons voluntarily leaving their protection, and coming into a State where there is no law giving a right of property in the human beings whom they may bring with them, can have no right to complain that the unnatural and abhorrent system that subjects one man to the untamed will or brutalized passions of his fellow, is destroyed, and the oppressed restored to the enjoyment of his natural and inalienable rights.

The law of 1847, declaring all slaves freed by being brought voluntarily within the State, has been in operation for five years, and we believe there has been no complaint heard respecting its operation, from any of our own citizens; nor indeed from slaveholders, until since the occurrence of the case in New York, which is strongly suspected by many to have been got up as a speculation; but Governor Bigler says that "comity" should induce its repeal, and the enactment of an arbitrary and unnatural provision, by which slavery will be again introduced into our midst; not indeed for the benefit of our own citizens, but for the special accommodation of the slaveholders who may choose to tarry among us. "Comity" is a very flimsy ground upon which to base so great a violation of the principles and feelings of a free community; and we find it entirely disregarded by those States which ask the favour. So far are they from treating the free States with "comity," that they will allow none of their free coloured population to enter their borders without suffering the penalty of fine and imprisonment, and unless rescued by the sacrifices of their friends, of being sold into the cruel bondage of Southern slavery. We know a poor but highly respectable coloured woman who has been deprived for two years of the right to visit her aged mother, residing in Wilmington, because of the law of Delaware rendering her liable to be sold as a slave, should she be found within the limits of that State, though she might have gone there solely to perform her duty as a child, or the last offices to her beloved parent; and doubtless there are many such cases, beside the hundreds who are thus prevented from attending to their necessary and lawful business. But we hear nothing of our Governor or people insisting upon the repeal of these cruel and unjust laws, though they are so manifestly repugnant to the whole tenor of our boasted republican institutions. All the "comity" is in favour of slavery and oppressing the poor blacks.

We should have been glad if the Governor had cited that part of the Constitution of the United States which in his opinion contemplates such enactments by the free States as he recommends. We think it would be very hard to make out his case by any fair construction of the language employed in that variously-construed instrument.

It would be easy to multiply the evidences of the great injustice and consequent impolicy of the measure proposed; but it is hardly necessary, as they will most probably present themselves to our readers; but we would wish to stimulate them to make such exertions by remonstrance or other means as may be

necessary to prevent the consummation of the proposed wrong.

A bill of similar import with that proposed by our Governor, has been introduced into the Legislature of New York.

ITEMS OF NEWS.

From England, the steamships Asia, America, and Baltic, have arrived during the week.

Cotton and grain continue firm at former prices, but the sale dull.

The Derby ministry have been defeated in Parliament, and have resigned.

A new ministry with the Earl of Aberdeen as Premier, has been formed.

ENGLAND continues to be deluged with heavy rains. Considerable damage has been done by a late storm on the rivers, at the seaports, and along the coast.

SPAIN.—A new ministry has been formed.

FRANCE is quiet.

TURKEY.—The insurrection is spreading.

CAPE OF GOOD HOPE.—The war between the colonists and natives has ceased, although peace has not been proclaimed.

AUSTRALIA.—Advices to Tenth month 11th, report the yield from the gold-fields still good. Provisions rising in price.

MANILLA.—There has been an unusual number of earthquakes during a few months past, judging from the accounts recorded in the newspapers. Several destructive ones occurred at Manilla, during the Ninth and Tenth months.

UNITED STATES.—New York. The Ericsson calorific propeller ship made a successful trial trip, going about 12 knots an hour, wind and tide in her favour. She has since made another, wind and tide against her, and made an average of 8 knots.

A considerable sensation has been occasioned by the suicide of Martin Langdoe, one of the spiritual rappers.

Railroad Accidents. The newspapers teem with accounts of railroad accidents, which have of late occurred. Many have been on the Erie and Hudson river roads, but some occur elsewhere. The President elect, with his wife and son, was on the 6th inst. passing north on the Boston and Maine railroad, when by the breaking of an axle or some other part of one of the cars, the whole train was thrown off the track. The car loaded with passengers was precipitated over an embankment twenty feet, and was dashed to pieces below. The President elect and his wife suffered some personal injury, and their son was instantly killed. Several persons were injured.

The owners, captain and officers, of the steamboat Henry Clay, are now under trial for manslaughter, in the city of New York.

The late storm on the coast of the United States, has done much damage to the shipping.

CALIFORNIA.—Heavy rains have prevented those at some of the gold diggings from doing much work. A fire at Shasta, has destroyed much of the town. Mild winter. Lake Erie continues open.

Wool.—Our citizen, Peter A. Browne, says it has become an established fact, that the fine Spanish sheep brought to this country increases the value of its fleece, whilst taken to England it lessens it nearly one half.

WILLIAM CARTER'S LEGACY.

William Carter, many years since, left certain ground-rents, amounting to 10 pounds 13 shillings Pennsylvania currency, "to be annually employed in the fitting care, and putting to apprentice yearly forever, two such poor children of either sex, as the People called Quakers belonging to their Monthly Meeting in the said city shall from time to time appoint." The application of this fund is under the care of a Committee of the Philadelphia Monthly Meeting of Friends for the Northern District. It is first applicable to the children

of members, then to those under the care or notice of Friends, as professors, &c., &c.,—the Committee having a wide discretion. Though the sum is small, the applicants have not been sufficient to employ the income, and we have been desired to notice in "The Friend," the existence of such a fund. Any poor Friend or professor—in or out of Philadelphia—about to put a child apprentice, to whom fourteen dollars and twenty cents for clothing will be acceptable, can apply to William Thomas, No. 242 North Fifth street; Levi B. Stokes, No. 497 Vine street; Mark Balderston, No. 77 Tamany street; Joseph E. Maule, No. 168 Franklin street.

RECEIPTS.

Received from E. Murgan, O., per G. W. T., \$2, vol. 25; from D. Stanton, agent, O., \$3.12, to \$2, vol. 26, and for Geo. Tatam, \$4, vols 25 and 26; from G. M. Eddy, agent, Mass., for Benj. Tucker, \$2, vol. 26, G. Wilbur, \$3, vol. 25, Chas. W. Howland, \$3, vol. 26; from Thos. Townsend, agent, \$2, vol. 26, for F. Mills, D. Narmore, and Moses Child, \$2 each, vol. 26; from D. P. Griffith, agent, for Jon. Sharpless, \$2.50, to 49, vol. 26, for W. Darlington, A. Branson, W. Hancock, W. Blackburn, Geo. Smith, and Abm. Smith, \$2 each, vol. 26; from Lloyd Balderston, Md, \$3, vol. 25; from G. F. Read, agent, Mass., for Jos. Nichols, \$2, vol. 26; from Elijah Haworth, O., \$2, vol. 25, for John Pebles, \$2, vol. 25, and for S. Ballard, \$2, vol. 26; from Chas. Dilworth, \$2.

Friends' Library.

The Editors of Friends' Library, have on hand a few complete sets of that work. Persons who wish to supply themselves, will do well to make early application, as the number is small. They have also some copies of all the volumes, except the first and second, from which Friends who wish to complete their sets can be supplied.

Subscribers who have not yet paid their dues, will please forward them early.

Philada., Twelfth mo., 1852.

WANTED

A young man to assist in Friends' Book-store. One who writes a good hand will be preferred. Inquire at No. 84 Mulberry street. First month, 1843.

MARRIED, at Friends' meeting-house, Plainfield, on Fifth-day, the 30th of Ninth month last, JAMES EDGERTON, and MARY ANN, daughter of William C. and Rebecca Williams, all of Belmont county, Ohio.

DIED, at the residence of her husband, John Wilbur, at Hopkinton, R. I., on the 19th of Twelfth mo., 1852, LYDIA WILBUR, a valuable member and elder of South Kingston Monthly Meeting, in the 73d year of her age. Her illness, which was of several months' duration, was endured with much patience and resignation to the Divine will. For some weeks previous to her decease, she had given up all expectation of recovery, and she spoke with entire composure of the approaching event, and of her willingness and "desire" to depart. For the last few days of her time she suffered but little; and retained her faculties until near the close; when, gradually growing weaker, she quietly passed away, in great peace, doubtless to a better country, that is an heavenly.

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For "The Friend."

GOD IN DISEASE.

(Continued from page 138.)

"Let us proceed to consider another example connected with the circulation, but having reference to the veins. This set of vessels differs from the arteries, not only in the quality of the blood they carry, but in the rate of the current, and in the forces that maintain it. In the arteries the blood moves rapidly in a jerking manner, giving rise to the phenomenon of the pulse. This arises from the cause of motion in these vessels being principally, if not exclusively, the contractile energy of the heart. In the veins, on the contrary, the current is remarkably slow and tranquil, and altogether destitute of those waves or pulses that are conspicuous in the arteries. The reason of this is, that the blood in passing through the minute vessels called capillaries, that lie between the extremities of the arteries and veins, is removed from the influence of the heart's action, and is brought under the operation of other forces that act more uniformly. But these are not the only differences between these two sets of vessels; they differ remarkably in structure also. The coats of the veins are thinner and weaker, and furnished with valves at suitable distances on their interior. These valves permit the blood to advance freely in their proper course, while they restrain every movement in the opposite direction. But they serve another purpose also. By dividing the column of blood into several distinct portions they relieve the lower division of the vessel of a considerable part of the weight they would otherwise have to sustain, and so enable the thin delicate coats of which they consist, to resist the pressure of the fluids they contain. It is a well established principle in hydraulics, that the pressure upon any part of a tube is proportional, not to the absolute quantity of fluid it may happen to contain, but to the height of the column in which it is sustained above the part. Apply this principle to the veins, and we shall find that, near the heart, the veins, from their large size, contain a large quantity of blood,

while the lateral pressure on their sides is small. In the extremities, on the contrary, though the diameter of the vessels is trifling, the pressure on their sides is considerable, because the vertical height of the liquid column is then great. The valves are few in number in the former situation, where they are little needed, but they are numerous in the latter, where their utility is obvious. By breaking the whole extent of the veins into several short and independent tubes, they relieve the parietes which would otherwise burst and discharge their contents into the surrounding tissues. Now, it not unfrequently happens, that the veins of the legs, which from their depending position have the greatest weight of blood to support, become swelled in their transverse diameter, so that the valves which, under ordinary circumstances, are sufficient to cover the opening, become no longer capable of stretching across the whole way, and a portion of the blood makes its way back to the lower parts of the vessel. In proportion as this occurs their office fails, and hydrostatic pressure passes downwards through the whole length of the tube. This varicose condition, as it is called, is usually produced by the compression of a tumour on the upper part of the vein, or by the habit of wearing tight garters, which interfere with the due advance of the particles of blood. Persons who are thus affected, are particularly liable to suffer from troublesome ulcers on the legs, which often bleed, and are productive of much annoyance. But the evils which are thus occasioned, and which are always extremely difficult of removal, are in a measure mitigated by the increased thickness of the venous coats that is observed to take place under the circumstances, so that the vessels are enabled to bear a degree of pressure that they would not otherwise be capable of doing. Here again we see the growth of a tissue preserving a proportion to the amount of duty it has to perform.

"In the last chapter we spoke of the provision that nature makes for the cure of aneurism. This desirable object is seldom effected by the unaided resources of the economy, though it is often cured by the skill of the surgeon. Indeed the treatment of these dangerous tumours, is one of the most brilliant pages in the history of modern science; so sure and so successful has the management of these cases become, which a few years ago would have been considered absolutely hopeless. But whether brought about by the unassisted efforts of nature, or by appropriate treatment, the result in all cases is the same, so far as the vessel itself is concerned. It becomes stopped up at the part, and is no longer capable of transmitting blood. This,

when the artery is of any considerable size, would be attended with the greatest injury, were there not established at the same moment, a corresponding provision to supply nourishment and vitality to the parts of the body thus unexpectedly deprived of their accustomed support. Gangrene of the foot is not an uncommon result of such a condition, occurring in old persons, where the arteries of the leg have been attacked with inflammation, and sealed up in consequence. To guard against this danger, we find a suitable provision made to meet the emergency. Immediately above the place where the aneurism was seated, one or more of the branches proceeding from the same arterial trunk become enlarged, so as to receive an equivalent quantity of blood, to what formerly passed in the direct channel. These branches taking a circuitous course, gradually establish a new circulation in the parts deprived of their usual elements of growth, so that the functions of life are soon performed with all their accustomed energy and efficiency. It may be said, perhaps, that this is the necessary consequence of the pressure of the arterial current, which is now forced upon the smaller branches in the vicinity of the obstruction, and not the result of any special contrivance to counteract an admitted inconvenience. But even were we to admit that the effect in question is produced in the manner stated, it would not in the slightest degree interfere with the inference, that it is the result of design. We see that a necessity exists for a collateral circulation; we see that in due time that collateral circulation is provided: it is a matter of comparatively little consequence what the precise *modus operandi* is that is employed in providing it. But the objection itself falls to the ground when we remember that, owing to the peculiar structure of the arteries, the pressure occasioned by the obstruction to the circulation at one point is diffused uniformly over the entire vascular tree, and not concentrated, as might at first be supposed, upon the part immediately affected. The elastic nature of the tissues of which they are composed fully proves this. So that we are bound to explain the production of the collateral circulation, by an organic law of the economy, and not by the mere circumstance of a mechanical expansion.

"The next example we shall take from the morbid anatomy of the liver. One of the purposes accomplished by this gland is, to act as a reservoir under certain circumstances for the blood. It will be easily understood that as the rate of the circulation varies at different times with the nature of the employment in which we happen to be engaged, congestion of the lungs would be frequently induced,

of property in men, created by them, ceases to exist, and persons voluntarily leaving their protection, and coming into a State where there is no law giving a right of property in the human beings whom they may bring with them, can have no right to complain that the unnatural and abhorrent system that subjects one man to the untamed will or brutalized passions of his fellow, is destroyed, and the oppressed restored to the enjoyment of his natural and inalienable rights.

The law of 1847, declaring all slaves freed by being brought voluntarily within the State, has been in operation for five years, and we believe there has been no complaint heard respecting its operation, from any of our own citizens; nor indeed from slaveholders, until since the occurrence of the case in New York, which is strongly suspected by many to have been got up as a speculation; but Governor Bigler says that "comity" should induce repeal, and the enactment of an arbitrary and unnatural provision, by which slavery will be again introduced into our midst; not indeed for the benefit of our own citizens, but for the special accommodation of the slaveholders who may choose to tarry among us. "Comity" is a very flimsy ground upon which to base so great a violation of the principles and feelings of a free community; and we find it entirely disregarded by those States which ask the favour. So far are they from treating the free States with "comity," that they will allow none of their free coloured population to enter their borders without suffering the penalty of fine and imprisonment, and unless rescued by the sacrifices of their friends, of being sold into the cruel bondage of Southern slavery. We know a poor but highly respectable coloured woman who has been deprived for two years of the right to visit her aged mother, residing in Wilmington, because of the law of Delaware rendering her liable to be sold as a slave, should she be found within the limits of that State, though she might have gone there solely to perform her duty as a child, or the last offices to her beloved parent; and doubtless there are many such cases, beside the hundreds who are thus prevented from attending to their necessary and lawful business. But we hear nothing of our Governor or people insisting upon the repeal of these cruel and unjust laws, though they are so manifestly repugnant to the whole tenor of our boasted republican institutions. All the "comity" is in favour of slavery and oppressing the poor blacks.

We should have been glad if the Governor had cited that part of the Constitution of the United States which in his opinion contemplates such enactments by the free States as he recommends. We think it would be very hard to make out his case by any fair construction of the language employed in that variously-construed instrument.

It would be easy to multiply the evidences of the great injustice and consequent impolicy of the measure proposed; but it is hardly necessary, as they will most probably present themselves to our readers; but we would wish to stimulate them to make such exertions by remonstrance or other means as may be

necessary to prevent the consummation of the proposed wrong.

A bill of similar import with that proposed by our Governor, has been introduced into the Legislature of New York.

ITEMS OF NEWS.

From England, the steamships Asia, America, and Baltic, have arrived during the week.

Cotton and grain continue firm at former prices, but the sale dull.

The Derby ministry have been defeated in Parliament, and have resigned.

A new ministry with the Earl of Aberdeen as Premier, has been formed.

ENGLAND continues to be deluged with heavy rains. Considerable damage has been done by a late storm on the rivers, at the seaports, and along the coast.

SPAIN.—A new ministry has been formed.

FRANCE is quiet.

TURKEY.—The insurrection is spreading.

CAPE OF GOOD HOPE.—The war between the colonists and natives has ceased, although peace has not been proclaimed.

AUSTRALIA.—Advices to Tenth month 11th, report the yield from the gold-fields still good. Provisions rising in price.

MANILLA.—There has been an unusual number of earthquakes during a few months past, judging from the accounts recorded in the newspapers. Several destructive ones occurred at Manila, during the Ninth and Tenth months.

UNITED STATES.—New York. The Ericsson calorific propeller ship made a successful trial trip, going about 12 knots an hour, wind and tide in her favour. She has since made another, wind and tide against her, and made an average of 8 knots.

A considerable sensation has been occasioned by the suicide of Martin Langdoe, one of the spiritual rappers.

Railroad Accidents. The newspapers teem with accounts of railroad accidents, which have of late occurred. Many have been on the Erie and Hudson river roads, but some occur elsewhere. The President elect, with his wife and son, was on the 6th inst. passing north on the Boston and Maine railroad, when by the breaking of an axle or some other part of one of the cars, the whole train was thrown off the track. The car loaded with passengers was precipitated over an embankment twenty feet, and was dashed to pieces below. The President elect and his wife suffered some personal injury, and their son was instantly killed. Several persons were injured.

The owners, captain and officers, of the steamboat Henry Clay, are now under trial for manslaughter, in the city of New York.

The late storm on the coast of the United States, has done much damage to the shipping.

CALIFORNIA.—Heavy rains have prevented those of the great diggings from doing much work. A fire at Shasta, has destroyed much of the town.

Mild winter. Lake Erie continues open.

Wool.—Our citizen, Peter A. Browne, says it has become an established fact, that the fine Spanish sheep brought to this country increases the value of its fleece, whilst taken to England it lessens it nearly one half.

WILLIAM CARTER'S LEGACY.

William Carter, many years since, left certain ground-rents, amounting to 10 pounds 13 shillings Pennsylvania currency, to be annually employed in the fitting out, and putting to apprentice yearly forever, two such poor children of either sex, as the People called Quakers belonging to their Monthly Meeting in the said city shall from time to time appoint. The application of this fund is under the care of a Committee of the Philadelphia Monthly Meeting of Friends for the Northern District. It is first applicable to the children

of members, then to those under the care or notice of Friends, as professors, &c., &c.—the Committee having a wide discretion. Though the sum is small, the applicants have not been sufficient to employ the income, and we have been desired to notice in "The Friend," the existence of such a fund. Any poor Friend or professor—in or out of Philadelphia—about to put a child apprentice, to whom fourteen dollars and twenty cents for clothing will be acceptable, can apply to William Thomas, No. 242 North Fifth street; Levi B. Stokes, No. 497 Vine street; Mark Balderston, No. 77 Tammany street; Joseph E. Maule, No. 168 Franklin street.

RECEIPTS.

Received from E. Morgan, O., per G. W. T., \$2, vol. 25; from D. Stanton, agent, O., \$3.12, to 52, vol. 26, and for Geo. Tatum, \$4, vols 25 and 26; from G. M. Eddy, agent, Mass., for Benj. Tucker, \$2, vol. 26, G. Wilbur, \$2, vol. 25; Chas. F. Howland, \$2, vol. 26; from Thos. Townsend, agent, \$2, vol. 26, for F. Mills, D. Narmore, and Moses Child, \$2 each, vol. 26; from D. P. Griffith, agent, for Jon. Sharpless, \$2.50, to 49, vol. 26, for W. Darlington, A. Blarney, W. Hancock, W. Blackburn, Geo. Smith, and Adam Smith, \$2 each, vol. 26; from Lloyd Balderston, Md., \$2, vol. 25; from G. F. Read, agent, Mass., for Jos. Nichols, \$2, vol. 26; from Elijah Haworth, O., \$2, vol. 25, for John Peebles, \$2, vol. 25, and for S. Ballard, \$2, vol. 26; from Chas. Dilworth, \$2.

Friends' Library.

The Editors of Friends' Library, have on hand a few complete sets of that work. Persons who wish to supply themselves, will do well to make early application, as the number is small. They have also some copies of all the volumes, except the first and second, from which Friends who wish to complete their sets can be supplied.

Subscribers who have not yet paid their dues, will please forward them early.

Phila^a, Twelfth mo., 1852.

WANTED

A young man to assist in Friends' Book-store. One who writes a good hand will be preferred. Inquire at No. 84 Mulberry street.

First month, 1843.

MARRIED, at Friends' meeting-house, Plainfield, on Fifth-day, the 30th of Ninth month last, JAMES ERGERTON, and MARY ANN, daughter of William C. and Rebecca Williams, all of Belmont county, Ohio.

DIED, at the residence of her husband, John Wilbur, at Hopkinton, R. I., on the 19th of Twelfth mo., 1852, LYDIA WALTON, a valuable member and elder of South Kingston Monthly Meeting, in the 75th year of her age. Her illness, which was of several months' duration, was endured with much patience and resignation to the Divine will. For some weeks previous to her decease, she had given up all expectation of recovery; and she spoke with entire composure of the approaching event, and of her willingness and "desire" to depart. For the last few days of her time she suffered but little; and retained her faculties until near the close; when, gradually growing weaker, she quietly passed away, in great peace, doubtless to a better country, that is a heavenly.

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For "The Friend,"

GOD IN DISEASE.

(Continued from page 138.)

"Let us proceed to consider another example connected with the circulation, but having reference to the veins. This set of vessels differs from the arteries, not only in the quality of the blood they carry, but in the rate of the current, and in the forces that maintain it. In the arteries the blood moves rapidly in a jerking manner, giving rise to the phenomenon of the pulse. This arises from the cause of motion in these vessels being principally, not exclusively, the contractile energy of the heart. In the veins, on the contrary, the current is remarkably slow and tranquil, and altogether destitute of those waves or pulses that are conspicuous in the arteries. The reason of this is, that the blood in passing through the minute vessels called capillaries, that lie between the extremities of the arteries and veins, is removed from the influence of the heart's action, and is brought under the operation of other forces that act more uniformly. But these are not the only differences between these two sets of vessels; they differ remarkably in structure also. The coats of the veins are thinner and weaker, and furnished with valves at suitable distances on their interior. These valves permit the blood to advance freely in their proper course, while they restrain every movement in the opposite direction. But they serve another purpose also. By dividing the column of blood into several distinct portions they relieve the lower division of the vessel of a considerable part of the weight they would otherwise have to sustain, and so enable the thin delicate coats of which they consist, to resist the pressure of the fluids they contain. It is a well established principle in hydraulics, that the pressure upon any part of a tube is proportional, not to the absolute quantity of fluid it may happen to contain, but to the height of the column in which it is sustained above the part. Apply this principle to the veins, and we shall find that, near the heart, the veins, from their large size, contain a large quantity of blood,

while the lateral pressure on their sides is small. In the extremities, on the contrary, though the diameter of the vessels is trifling, the pressure on their sides is considerable, because the vertical height of the liquid column is then great. The valves are few in number in the former situation, where they are little needed, but they are numerous in the latter, where their utility is obvious. By breaking the whole extent of the veins into several short and independent tubes, they relieve the parietes which would otherwise burst and discharge their contents into the surrounding tissues. Now, it not unfrequently happens, that the veins of the legs, which from their depending position have the greatest weight of blood to support, become swelled in their transverse diameter, so that the valves which, under ordinary circumstances, are sufficient to cover the opening, become no longer capable of stretching across the whole way, and a portion of the blood makes its way back to the lower parts of the vessel. In proportion as this occurs their office fails, and hydrostatic pressure passes downwards through the whole length of the tube. This varicose condition, as it is called, is usually produced by the compression of a tumour on the upper part of the vein, or by the habit of wearing tight garters, which interfere with the due advance of the particles of blood. Persons who are thus affected, are particularly liable to suffer from troublesome ulcers on the legs, which often bleed, and are productive of much annoyance. But the evils which are thus occasioned, and which are always extremely difficult of removal, are in a measure mitigated by the increased thickness of the venous coats that is observed to take place under the circumstances, so that the vessels are enabled to bear a degree of pressure that they would not otherwise be capable of doing. Here again we see the growth of a tissue preserving a proportion to the amount of duty it has to perform.

"In the last chapter we spoke of the provision that nature makes for the cure of aneurism. This desirable object is seldom effected by the unaided resources of the economy, though it is often cured by the skill of the surgeon. Indeed the treatment of these dangerous tumours, is one of the most brilliant pages in the history of modern science; so sure and so successful has the management of these cases become, which a few years ago would have been considered absolutely hopeless. But whether brought about by the unassisted efforts of nature, or by appropriate treatment, the result in all cases is the same, so far as the vessel itself is concerned. It becomes stopped up at the part, and is no longer capable of transmitting blood. This,

when the artery is of any considerable size, would be attended with the greatest injury, were there not established at the same moment, a corresponding provision to supply nourishment and vitality to the parts of the body thus unexpectedly deprived of their accustomed support. Gangrene of the foot is not an uncommon result of such a condition, occurring in old persons, where the arteries of the leg have been attacked with inflammation, and sealed up in consequence. To guard against this danger, we find a suitable provision made to meet the emergency. Immediately above the place where the aneurism was seated, one or more of the branches proceeding from the same arterial trunk become enlarged, so as to receive an equivalent quantity of blood, to what formerly passed in the direct channel. These branches taking a circuitous course, gradually establish a new circulation in the parts deprived of their usual elements of growth, so that the functions of life are soon performed with all their accustomed energy and efficiency. It may be said, perhaps, that this is the necessary consequence of the pressure of the arterial current, which is now forced upon the smaller branches in the vicinity of the obstruction, and not the result of any special contrivance to counteract an admitted inconvenience. But even were we to admit that the effect in question is produced in the manner stated, it would not in the slightest degree interfere with the inference, that it is the result of design. We see that a necessity exists for a collateral circulation; we see that in due time that collateral circulation is provided: it is a matter of comparatively little consequence what the precise *modus operandi* is that is employed in providing it. But the objection itself falls to the ground when we remember that, owing to the peculiar structure of the arteries, the pressure occasioned by the obstruction to the circulation at one point is diffused uniformly over the entire vascular tree, and not concentrated, as might at first be supposed, upon the part immediately affected. The elastic nature of the tissues of which they are composed fully proves this. So that we are bound to explain the production of the collateral circulation, by an organic law of the economy, and not by the mere circumstance of a mechanical expansion.

"The next example we shall take from the morbid anatomy of the liver. One of the purposes accomplished by this gland is, to act as a reservoir under certain circumstances for the blood. It will be easily understood that as the rate of the circulation varies at different times with the nature of the employment in which we happen to be engaged, congestion of the lungs would be frequently induced,

were there not some provision made to relieve them of the load of blood at such times thrown upon them. The first effect of exercise taken suddenly, must be to propel a larger quantity of blood forward by the veins towards the heart, than can be transmitted by it through the arteries. After a time these two proportions may adjust themselves to one another and to the altered condition of the function, but the first effect must evidently be to disturb the relation between them: and so far as it does this, to produce inconvenience to the individual. This pulmonary congestion is not only attended with the risk of hemorrhage, itself a formidable evil, but it also interferes mechanically with the due aeration of the blood: because this latter function requires for its complete accomplishment an amount of exposure to the atmospheric air, proportioned to the quantity of fluid contained in the lungs. Now, the liver acts as a safety valve on these occasions, an office for which its spongy texture, and its situation in the abdomen, where it can freely enlarge in volume, especially adapt it. Every one must have felt, at times, when he has begun to run quickly, a sudden sensation of fullness in the right side, accompanied by a sharp pain or such there: this sensation is due to the rapid expansion of the cells of the liver with the blood it receives. Like the regulator of a steam-engine, it adapts the supply of blood admitted to the lungs, to the exact amount they are capable of employing beneficially: the remainder is permitted to accumulate within its vascular texture, till the strain upon the heart has been taken off. But it sometimes happens, more especially in persons of intemperate habits, that the liver becomes unfitted for this office. Its volume is diminished, often to one-third of its natural size; its vessels are contracted, and instead of being easily distensible, it is firm and unyielding. What becomes of the lungs under this state of things? Do they suffer the inconveniences that might naturally be expected from the change? No; they are protected by the simple arrangement of the spleen being called on to perform the function that the liver is no longer competent to discharge. The spleen is a reservoir as well as the liver, but of a much more limited kind: its duty being especially connected with the process of digestion, and to provide for the varying quantity of blood furnished to the stomach, in its states of activity and repose. Like the liver, when in health, its size is undergoing perpetual variation, being small when the accumulation of blood is trifling, and large under opposite circumstances. But whenever the liver becomes permanently contracted, as in the disease called hob-nail liver, it is found to be permanently enlarged for the obvious purpose of meeting a necessity that does not usually exist, but which, unless obviated in this manner, would be productive of injurious consequences.

(To be continued.)

A recent letter from a young man in California says that the cases of insanity from disappointment are very numerous in that country.

From the Leisure Hour.

A Glimpse of Cornwall.

Among the many pleasant excursions it has been our lot to make in our own dear England, none was ever pleasanter than a ramble in the early spring of last year to St. Just, a town on Cape Cornwall, about two miles north-west from the Lands End.

Two large mines give employment to the inhabitants of the town—Balswidden tin mine and Botallock copper mine; the great peculiarity of the latter being that it extends many fathoms under the sea, and that the shafts are sunk, and the engine-house placed, on the rugged face of a lofty frowning granite rock, so hard in substance, and so deep in colour, that it looks like solid iron rather than stone of any kind. To stand on the front of this rock, even on the safe though narrow shelves made for the passage of metal trucks, and to look up to the frowning mass that juts far overhead, and then down on the engine-house, standing on a rugged peak, as though like a child's toy it had been thrown there, and never could again be reached; to gaze lower still at the foaming waves, tearing themselves among the awful chasms and jagged points of the iron-bound coast, while far below the platform on which the awe-struck dizzily visitor stands, the sea-birds, as they fly, mingle their screams with the ceaseless din of the waters; is a sight so full of the sublimity of nature and the enterprise of man, that the heart must be cold indeed that does not feel a deeper throbb of gratitude to God, and a higher estimate of the dignity of labour. In such a scene as this, amid the wonders of man's ingenuity and the triumphs of his industry, if the command "honour all men" is recalled to the mind, assuredly it is not difficult to honour the labourer, whose toil in darkness and danger, money, after all, can never repay.

The appearances around Balswidden tin mine are rather strange than picturesque. The immense quantities of pulverized stone that have been cast abroad over the whole surface of the ground, above the mine and all round the engine-house, the crushing-mills and the troughs for washing the ore, give one some idea of what the sands in desert regions must be. It is presumed that our readers are aware that tin ore, in its native state, is found embedded in granite. The stone is blasted and broken up in the depths of the earth, and sent in lumps to the surface, where it is put into the crushing-mill and pulverized, the powder to which it is reduced being thrown into troughs filled with water, when the metal, being the heavier, sinks to the bottom, and the stony portions remaining at the top are cast abroad as refuse. The metal powder (the tin) goes through many processes, that of smelting in particular, before it is fit for the workman to fashion into the various articles of household use.

The mines in Cornwall are so deep, that the miners are in the habit of speaking somewhat contemptuously of the coal mines of the north. They call them "pits, not mines." Ninety fathoms (540 feet) is the depth of Balswidden mine, which is not considered an un-

usual or great depth. The shafts down at various parts of the mine are very narrow, and the ladder that leads into the deep abyss looks so uninviting, that visitors seldom venture down; at all events, they seldom go below some of the platforms or levels nearest the surface. The shafts are called "sinking," and the levels or hewn paths that branch from these shafts are called in making "driving." The idea is "sinking" into and "driving" through the beds of granite in search of the ore. In some large mines, there are man-escapes in case of accidents, on a plan similar to the pulling up the buckets containing the ore. But it is sometimes found not only difficult, but impossible to use the escape, and the heart sickens at the thought of how many poor creatures must have suffered, when wounded and maimed they have been brought up the long, long, dreary ladders to the surface. Eight hours is a day's work in most mines. There are relays of gangs of labourers, who divide the twenty-four hours in three equal parts. The toil being great, the atmosphere pernicious and often very hot and damp, whilst sometimes he is compelled to work up to the waist in water, the miner has a worn and wasted look, and life with him is not only unusually uncertain, but brief; yet for intelligence and piety, the Cornish miner would contrast favourably with any of the labouring classes in Britain.

Men and boys only work in the mines. Women and girls wash the ores, and do the lighter work; none of it, however, seems either light or pleasant, and yet, being tolerably remunerated, they (the women) look contented, and in general healthier than the men.

St. Just is entirely a mining town, that is, a town whose whole population is engaged in some departments of mining. Some are shareholder clerks, some captains or overlookers, and others miners, washers of ore, &c. Long rows of decent little two-storied houses are the abodes of the miners. Most of them are their own property. As provisions are cheap, the wages of the women are mostly expended in dress, and few towns show a gayier looking scene than St. Just on a Sunday. A visitor who came on that day into the town between the hours of ten and twelve in the morning, would find none but the sick and helpless, and their attendants, in the houses. All, young and old, would be at church or chapel; large places of worship, well-built and commodious, stamping the character of the place. In the most central part of the town—an open space, whence the streets diverge—there is a handsome building, that excites as much surprise as admiration, "The St. Just Literary and Scientific Institution." On entering this neat and elegant structure, (the first and the last literary institution in England, for Cape Cornwall is just at hand, and the Land's End rocks are near,) an excellent lecture-room with raised seats, capable of seating at least 300 people, meets the eye. All the accessories of table for experiments, platform, and lighting, are admirable. Female taste, too, has aided the decorations. The elegant embroidered cushions of the platform-chairs are a drawing-room luxury, rare-

ly seen in the lecture-room. In the well-stored library, the first book we took up was Mrs. Somerville's "Connexion of the Physical Sciences;" and looking further, we found that the library, for its size, was peculiarly rich in scientific works. That the institution was as well sustained, as appointed was evident. Many an institution, in rich districts of London, might learn a lesson, as to the self-sustaining spirit, from that of St. Just.

There never was a more ignorant and presumptuous fallacy than that which supposes Cornwall inferior in intellect to other parts of England. On the contrary, taking the average of the working classes throughout the land it is fully equal, and, in many instances, superior. The nature of the mining operations requires forethought and calculation, in the humblest workman. Hence, scientific books are especially prized by the more studious among them. Nay, as far back as 1777, there was a book society established by the ladies of Penzance. Very few towns in England had a ladies' book society then. Sir Humphrey Davy's birth-place was worthy of him.

Sin and sorrow are of course to be found in Cornwall as elsewhere; but in no part of our native land will the eye be less often offended by the spectacle of intemperance, or the ear shocked by the words of the blasphemer. Shut out from much intercourse with other parts of England, girdled in by frowning rocks and stormy seas, engaged in stern labour in the bowels of the earth, or on the boisterous billows, the people are simple, thoughtful and pious in no ordinary degree.

"But the wreckers, the Cornish wreckers!" some are ready to explain. Whenever a horrible story is told, it is as well to believe only half at most, and even that is generally too large a credulity.

One month before the visit to St. Just here described, a terrible shipwreck had occurred on the adjacent coast. A vessel from Liverpool, sadly out in her reckoning, ran upon the rocks in a gale, and was instantly wrecked. The crew nine in number, perished. The captain and his wife, when the vessel struck rushed from their cabin on deck, in their night clothes, and when the ship went to pieces, they were thrown by a huge wave on to a rock within sight of the town of St. Just. The Brisons are two hideous black rocks that rear their jagged and threatening heads from the sea, a short distance from Cape Cornwall. The waves are always torn into foam as they rush between these rocks and the mainland, and only in the very calmest day can a small boat get safely near them. It was very stormy when this wreck happened; and those who looked out from the cape upon the waters, as the wintry morning slowly broke after the catastrophe, were horrified at distinguishing two living beings on the rock—one of them a woman. It was Saturday morning, and many hours had passed since the sufferers had been thrown upon the rock. They were safe from any immediate fear of a watery grave, but cold, hunger, and exhaustion, threatened their lives. The whole town was astir, and all labour was suspended. But the winds and

waves rising higher and fiercer, guarded their prey and prevented all aid reaching them. Every thing that ingenuity, sharpened by benevolence, could devise, was planned, and yet the day as it declined saw only a succession of failures, and the sun went down, the two still on the rock, and the wailing multitude on the shore. Many a boat had put off and been capsized! Many a brave fellow risked his life to no purpose! Night fell, and fires were lighted to assure the sufferers of sympathy, and to keep hope in their aching hearts.

On Sunday morning it was with tearful joy the watchers, now a great concourse, discovered that the man and woman yet lived. Then came fresh help and fresh suggestions. But the storm yet raged and nothing was effectually done. At length a brave crew manned a boat that got near enough in the boiling surf to throw a rocket with a rope attached to the sick, on to the rock within reach of the sufferers. It was an experiment merely, and it was intended, if the rope was held, to send off a basket with provisions and blankets, and to wait until the wind abated to get them off. But the almost distracted husband, very naturally, on clutching the rope, instantly put it round the waist of his exhausted wife, and before clear signals could be made, she leaped from the rock into the roaring sea; the boatmen pulled and brought her through the foaming waves into the boat. Alas! life was fled! In the hurry and anguish when the rope was fixed, a stop knot was never made, and, of course the rope so tightened by her fall and weight, that strangulation was produced. But the cold, the leap into the surf, the deep wounds received from the sharp rock, were each enough to produce death. The husband was afterwards drawn into the boat safely, though of course ready to perish. Among the boat's crew who resolved to save the sufferers or perish in the attempt, was one weather-beaten tar, used to the coast, who had in his time seen many wrecks. But when the distorted face of the poor woman he had hoped to save met his gaze—a corpse! a cold chill struck through his honest breast and sturdy frame, and from that time, though he continued to do his usual work, he drooped in health and spirits, and died just before the visit here recorded, and was to be buried next day. The old sailor who narrated the fact of his comrade's death, heaving a sigh over the tragedy, all of which he had witnessed, exclaimed, "I've seen many a sad sight in my time; may the Lord take me soon, rather than let me see such another!"

The tenderness and bravery these dwellers on that rugged coast displayed then, and doubtless often, ought to be borne in mind by all who have a taste for the horrible and demonic, as shown, some say, in beings called "Cornish Wreckers."

Education in Prussia.—The Kingdom of Prussia, including all its provinces, is only as large as New York, Pennsylvania, and New Jersey combined, though possessing a population of near 17,000,000. According to official reports in a German paper, there are at pre-

sent in Prussia 24,291 common schools, with 30,765 teachers, and 2,453,062 scholars; 505 Burger schools—the pupils pay a small sum for tuition in these—with 2369 teachers, and 69,392 scholars; 855 girls' schools, with 1918 teachers, and 53,570 scholars; 117 gymnasias, with 1664 teachers, and 29,171 scholars. The 46 normal schools, or school teachers' seminaries, count 2411 pupils; in the 7 universities, at the end of last year, were 4396 students, and in the 6 theological seminaries, 310. The budget for 1852 grants 349,228 thalers—about \$262,000—for the support of the Protestant Church, while the expense of the State for the Roman Catholic Church reaches 725,401 thalers, or \$550,000.

Look not at Crime.

If we are to turn off our eyes from beholding vanity, much more are we to do so with respect to crime. Wickedness is never to be contemplated, except when necessary to its prevention, correction, or punishment. It throws its shadow on the mind, chills its nice sensibility, and obscures its brightness.

Still more injurious is the habit of deriving amusement from crime. To this habit, there are many temptations. "In detailing the proceedings of our courts of justice," says a pious writer, "instead of warning the young against the dreadful consequences of a sinful course, it is no uncommon thing so to dwell upon some ludicrous circumstances connected with appearance of the parties, or the manner of their giving their evidence, as to make these criminal offences rather matters of amusement, than proofs of those out-breakings of the evil of the heart, which should be perused with sorrow and disgust. Let me guard you against becoming familiar with such details."

He whose object is excellence in the fine arts, confines his attention to models of beauty. Deformity is carefully avoided. It is the beautiful alone with which the imagination is allowed to hold converse. Much more should he whose object is holiness, avoid the contemplation of sin.

Sin should, moreover, always be spoken of seriously. Speaking lightly of it in any of its forms, leads one to think lightly of it, and he who thinks lightly of sin, readily falls into the practice of it. Evil, and only evil, results from ludicrous descriptions of the sin of drunkenness. Sin is the abominable thing which Jehovah hates, and we should turn aside from beholding it, except when called to do otherwise in the course of duty.

When tempted to dwell on the sinful examples of men, even of the greatest men, let us look to the perfect example of Christ. If we can find no delight in contemplating his example, let us feel the deepest solicitude and put forth the most vigorous efforts to secure deliverance from the gall of bitterness and the bonds of iniquity.—*Evangelist.*

Spiders' Web.—Opticians preserve a peculiar race of spiders, whose webs they employ to strain across the eye-pieces of important telescopes, as no fabric of human construction is sufficiently fine for the purpose.

For "The Friend."

Penn's Preface.—Revelation.

(Continued from page 134.)

"It is this sort of revelation we contend for, not that of particular persons or things, past or to come, which refer not immediately to the knowledge and work of God in man, by which God makes himself savingly known to men. That private or particular sort of revelation, as the visions of the prophets, Peter's sense of the hypocrisy of Ananias and Sapphira, and Paul's foresight by the Holy Ghost of Paul's sufferings at Jerusalem, is truly called revelation; but this is not the revelation we insist upon, though neither is this ceased. Nor yet is it those doctrines, as of the incarnation of the Son of God, his death, resurrection, and ascension, &c., confirmed and enforced upon the belief of men by the authority of miracles, which is also another sort of revelation; which being once done, need not be repeated, and of which the wicked are as much possessors, as the good; the matter of fact, I mean of the visible transaction of the Son of God, being recorded in the Scriptures of Truth, which they also have in their hands. But the inward sight, sense and knowledge of the will of God by the operation of his light and Spirit shining and working in our hearts; and the spiritual sense of that blessed appearance of the Son of God in the flesh, and the moral end of it to our benefit and advantage, is no more conceivable by carnal men, than is regeneration, without which no man can enter into the kingdom of God. Christ tells us there is such a thing, and the two principles of it, Water and Spirit; but he does not tell us what they are, how to be obtained, what way they operate, or how we are to apply them, or ourselves to them for that new birth. No; this is reserved a secret to be unfolded to the children of obedience.

"O Reader! Great is the mystery of godliness! Who is sufficient for these things? What doctor? What philosopher? What sort of divines? Surely none, but one of God's making alone, that has past through the degrees of regeneration, which is the experimental operative revelation of the Spirit of God in man. And this revelation is a fruit of his omnipresence. He is ever present; his eye beholds the evil and the good; but in a particular manner is over them that fear him, and trust in his mercy. Yea, his eyes are upon the righteous, he searches the heart and tries the reins, and sets man's thoughts in order before him. This David knew when he cried out, whither shall I go from thy Spirit, or whither shall I flee from thy presence? And why, but because he is present as a reviver, a helper, a comforter and Saviour? Which also made the same royal penitent and prophet, pray, Cast me not away from thy presence, and take not thy Holy Spirit from me. This also made him a preacher to others; for if God would but hear his prayer, and restore to him the joy of his salvation, and uphold him by his free Spirit, he would teach transgressors his ways, and sinners should be converted unto God; which comes up to all I have said—that the way to be a

child of God, and minister of his truth, is the inward experience of the revelation of the Spirit and power of God in the soul, without which David could not open his mouth for God.

"He elsewhere tells us, how near God is to his people. The muck he will guide—the secrets of the Lord are with them that fear him—the Lord is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit. He calls them to taste and see how good the Lord is to them that fear him—and though father and mother forsake him, God would take him up—who he prayed to teach him and lead him in a plain path. And in the sense of God's inward goodness to his soul, in this way of revelation and omnipresence, he triumphs thus; 'Yea 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 they comfort me.' Indeed his whole book of Psalms is a continued evidence of that revelation we plead for, and which he cried, he waited for and he enjoyed; who grew so well acquainted with the presence of God, that he could declare, 'In thy presence is fulness of joy; at thy right hand there are pleasures forevermore.'

"Nor is this to be wondered at by the professors of Christianity, since it is the covenant God made of old; to which the prophet Jeremiah gives testimony—that he would put his law in their inward parts, and write it in their hearts, and he would be their God, and they should be his people—and know him from the least to the greatest; to which the apostle refers in his epistle to the Hebrews, as fulfilled in the Christian dispensation. So Joel, of the pouring out of the Spirit on all flesh, applied by Peter on the day of Pentecost. Paul to the Corinthians goes yet further, and tells them, that God (in these latter days) 'will dwell in them, and walk in them,' and therefore commands them not to touch the unclean thing. Now if all this can be without revelation, inspiration, divine vision and sensation in the soul, we may conclude we do not hear, see, feel, taste and smell, what we do hear, see, feel, taste and smell every day. I forbear many Scriptures, as I in them, and they in me. He is with you and shall be in you—I am with you to the end of the world—and that notable saying of the apostle, when it pleased God to reveal his Son in me, I consulted not with flesh and blood. He grounds his call, conversion and ministry upon it; and can we hope for a true and saving knowledge or ministry without it? By no means."

Referring again to R. Barclay's scholastic mode of treating this subject, William Penn says, "which made me the freer to express myself in this manner, for their sakes, that easily submit their arguments to Scripture authority, and hunger and thirst after an inward enjoyment of that, of which so many glorious things are said by the holy men of God in the Scriptures, that they may be freed of objections, and savour the clear and divine truth of this doctrine—that they may know that the wells are opened now as well as formerly—and that rivers of living waters flow out of

true believers now as well as then, which Christ spake of, meaning the Spirit, that should flow in and out of those that believed in him. And reader, if thou wilt be a witness hereof, despise not the day of small things—embrace the talent that is given thee, follow the reports and teachings of it, wait upon it for power to enable thee to overcome what it condemns. If thou wilt abstract thyself from the world, and the distracting impressions and ideas of it, into a true silence or inactivity, and quietness of mind, believe me, thou wilt find the heavenly Potter will mould and form his clay, and work in thee mightily to will and to do: for before life is death, and before an active, a passive life. Remember these things, and Almighty God give thee an experimental understanding of them to his glory, and thy comfort here and forever."

The following testimony given by G. Whitehead, P. Livingston, Francis Stamper, and others, is appended to the preface: "According to that true and sincere love in the Lord, which we had to our dear brother Robert Barclay, and Christian respect which lives in us to his blessed memory, and our real esteem and value of his faithful testimony, great industry and labour of love for promoting the ever living Truth as it is in Christ, in his day and time, we do sincerely own and have satisfaction and unity in truth with this foregoing preface and relation, in behalf of him the said Robert Barclay, and his great and memorable services, labours and travels, in the gospel of our Lord and Saviour Jesus Christ; to whom be the glory and dominion forevermore."

"London, the 15th of the Seventh month, 1691."

George Fox's Testimony concerning Robert Barclay.

"A testimony concerning our dear brother in the Lord, Robert Barclay, who was a wise and faithful minister of Christ, and writ many precious books in the defence of the Truth—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. He travelled often up and down Scotland, in England, in Holland, and Germany, and did good service for the Lord; and was a man of repute among men, and preached the everlasting gospel of Christ freely, turning people from darkness to light, and from the power of Satan unto God. And his father was a noble man for the Lord and his Truth, and died in the Lord. And after, when his son Robert had fulfilled his ministry, and finished his testimony, he also died in the Lord, and is blessed and at rest, and ceased from his labours, and his works follow him. 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; but I shall leave the rest to his countryman. And the Lord raise up more faithful labourers in Christ Jesus to stand in his place.

G. F."

"The 13th of Ninth month, 1690."

For "The Friend."

JOHN PARKER.

(Continuation of Thomas Scattergood and his Times.)

How John was wrore to quake, and how he became a Quaker.

John Parker was born in Wilmington, in the State of Delaware, in the year 1748. He was by birth a member of the Society of Friends, and we may believe that he experienced some beneficial restraints from his connexion therewith. But the loss of his father while he was still young, was a serious disadvantage to him, as he could no longer receive paternal admonition, neither be subject to that watchful oversight and control which a religiously-concerned father might have exercised. Not submitting in early life to the cleansing and heart-changing operations of the Holy Spirit, he too much allowed his naturally lively imagination and strong will to rule his conduct. It is believed that he was favoured to witness preservation from gross and reproachful vices, though he deviated from the simplicity of the Truth, and turned aside from the way of the cross. Yet to those who are in a natural state, such preservation in general can only be comparative, and very often the heart is essentially corrupt, although the outward actions do not make public proclamation of it. Ah! when the Lord's Holy Spirit awakens the best and cleanest livers amongst unregenerate men to a sense of their lost and undone condition, how do they see that their whole life has been a polluted one! and how are they brought to repent in dust and ashes over past transgressions, and inward and outward corruption!

When John Parker became a man, he, probably in search of a profitable employment, went to the South, and resided in the then Province of Georgia. He must have returned from thence after a few years, for he was married and an inhabitant of Chester county early in the revolutionary war. He once in his earnest, animated manner, gave a ministering Friend an account of the way in which he became a Quaker. His narrative was to this effect.

At the time the English army early in the Ninth month, 1777, after having landed at the head of Elk, were approaching Philadelphia, they passed near the place where he lived. He was out of his house, and a company of Hessians meeting him, appeared disposed to rob him. By some means they learned that he was a Quaker, whereupon they desisted from all acts of violence towards him, but carried him to the English officer in command. Here too, probably, the reputation of the Society of which he was then but an unworthy member, cast a shield over him, and he was told that he should receive no harm. He must however remain with them for a time, as they were about to engage with the American army, and if he were released, he might carry to their opponents the knowledge of their position and their intentions. They treated him however, kindly, and the head officer of that portion of the army kept him near his person. As they were standing on the Bradywine hills, surveying the beau-

tiful country around,—beautiful although arrayed in the graver tints of early autumn, the British officer made many remarks on the loveliness of the scene. He also expressed his opinion that this was destined some future day to be a great country. At last the firing commenced, and John who was still near the officer, saw many fall around him. The awfulness of his situation, in the consciousness that he was unprepared for death, made him tremble. The officer perceived the uneasiness of his companion, and smiling on him, inquired if he was afraid? To this John promptly replied, yes. As no object was to be gained by detaining him any longer, he was told he might go. He was not slow in understanding the import of this, but starting at a full run, soon reached his home in safety. As John in his old age related this circumstance, he added, "That day made me a Quaker. I never was one before."

It is probable that the view of death thus brought powerfully before him, was of essential service, and tended to drive him to seek for consolation where alone it could be found, even in Him who, by taking away our sins, taketh away the sting of death. He had been made to *quake* for fear of death;—he was now made a *Quaker* indeed, in an awful sense of the power and presence of the Lord God of Hosts visiting his soul as a refiner with fire, and as a righteous Judge with judgments. Witnessing his own will brought into subjection, a new heart was given him, and he no longer took delight in this world's pleasures. He submitted to the cross of Christ, and through the effectual working of the Lord's preparing Spirit, and a gift in the ministry of the Gospel committed to him, he was soon qualified for usefulness in the church of Christ. The prospect of entering into the ministry, was a very awful thing to him, and many deep baptisms were his portion. In relation to it he said, 'He felt so poor, so little, so rude and unstructed in the work of religion, that he could hardly esteem it possible that the Almighty could condescend to make use of so mean an instrument for the promotion of his holy cause.' Yet as he abode under the visitation and the baptisms allotted him, he was brought into submission to the Lord's will, and in due time was enabled in living authority to speak of that which he had known in himself, and to direct his hearers to the Lord Jesus Christ, the sanctifier and Saviour of his people. The first time he opened his mouth in the way of public ministry, he uttered but four words. This act of dedication notwithstanding the smallness of the offering, he said brought him the reward of peace. He was not for a time abundant in expression, for he knew the necessity of waiting closely on the Lord, and speaking only as he opened the way. Being concerned to close his communications at the Master's bidding, as well as to commence in his authority and in obedience to his will, his growth was solid. Some young, exercised individuals, who believe themselves called to the work of the ministry, are too easily led into expression of the concern which rests on their minds, and continue to enforce it by words, when the life which may have been with them when

they stood up, has much flattened, if it has not entirely departed. It was emphatically said of one who was afterwards eminent in her gift, that when she first came forth in the ministry, she almost preached herself to death. Such are much to be pitied, and much to be felt for,—and so is the meeting to which they belong. Good wholesome advice, delivered in the spirit of the Gospel from concerned Friends, may be of essential benefit to these. There is another class who are active in their own spirits, and who preach where no gift has been dispensed, in the vain idea that they are doing good, or under a delusive dream that they are called to the work. When those who have no gifts, branch out into many words, death and darkness cannot fail to accompany the ministry.

I remember to have heard an anecdote of a certain T. D., who commenced speaking in meeting, and for a time rarely if ever allowed a meeting day to pass without saying something. Richard Jordan being in the neighbourhood where he lived, was tried that one so young in the work, was thus as it were, on all occasions putting himself forward, and undertook in a quiet way to administer reproof. "Thomas," he said, "I have heard that when a person is put apprentice to the tailoring business, the first thing they have to learn is, to sit *still* on the bench."

John Parker was no man's copy. He possessed a large share of natural ability, and although he had not been favoured with much literary education, yet his cheerful temper, and his lively imagination under subjection to the Truth, made his company and conversation agreeable to young and to old. Some of us remember the great earnestness and fervency of his manner, when standing up in our gallery during the week of Yearly Meeting, he in a loud, clear and melodious voice, was enabled to preach the Gospel of life and salvation. There was much solemnity in his manner, and his delivery was impressive, whilst his illustrations from common things of daily occurrence, connected with the business of life, were often exceedingly felicitous, and happily adapted to give to the mind of the hearer clear views of doctrinal truth and practical heart-cleansing religion.

It appears from an account preserved, that Joshua Evans was at times led to make comparisons in his ministry, some of which although startling to his hearers while he was enunciating them, were found at the close to be exceedingly pertinent, and to leave valuable and lasting impressions. On one occasion whilst on a religious visit in the limits of New York Yearly Meeting, he held a meeting at which were few Friends, but many others, amongst whom were the most respectable and best educated people of the neighbourhood. After a time of silence, Joshua arose and commenced speaking to this import: "Suppose a person eminent for wisdom amongst you, being about to perform a journey, should harness his horse behind his wagon! Would you not, if he were your friend, remonstrate against the measure, and if he persisted, would you not think him irrational, and that his undertaking would never be accomplished?"

As Joshua spoke these sentences, the congregation seemed astonished, and no doubt many thought the old man a fool. Joshua then quoted the text, "Seek ye first the kingdom of God and the righteousness thereof, and all these things shall be added." "This," he said, "was an admonition or commandment of the blessed Saviour himself; but people generally instead of obeying him, seek first the things of this world and the glory thereof, and appear to be under an apprehension that the kingdom and righteousness of God will be added, without their care or concern. When or how it is to be obtained, seems a matter of indifference to them, although they think and say 'it is desirable.' In this careless and unconcerned state, many are summoned to appear before the Great Judge who gave forth the command. These careless and unconcerned ones are more unlikely to accomplish the design of their creation, and to be saved with an everlasting salvation, than the man would be to accomplish his journey whose horse was hitched behind his wagon." The assembly by this time began to appreciate the fitness of the comparison, and appeared to feel the solemnity and importance of the subject. The baptizing power of Truth was manifested that day amongst them, and many tears of contrition were shed. The meeting was long remembered in that neighbourhood, and was often spoken of by those who had attended it. They manifested a high degree of veneration and respect for the simple-hearted preacher.

(To be continued.)

For "The Friend."

PHONETIC SPELLING.

Editors of "The Friend."

Were it convenient to receive an answer to the question, whether *any* article upon the subject of Phonetic Spelling would be admitted into "The Friend," I would make the inquiry before preparing what I am about to write.

Several years ago when the writer of this first became acquainted with this subject, he submitted an article upon it for publication in "The Friend." This article did not make its appearance in that paper; but whether it was rejected on account of its style, or on account of the subject on which it treated, was (with the writer) a matter of conjecture. The opinions of the friends of phonetic spelling were then rather based upon theory, and it may be that the then editor of "The Friend" had good reason for withholding the article from its columns. But whatever foundation may then have appeared for rejecting this novelty, as the vagary of a disordered imagination, does not now exist. It has been tested in various parts of this country and Great Britain, and the results have uniformly realized the hopes of its friends and supporters. We, who have tried it in the instruction of children, and especially of those who have grown up without a knowledge of letters, are so forcibly struck with its advantages, that we feel constrained to make a little effort to acquaint our friends and fellow creatures with the facts.

Were we, in stating the advantages of this system of spelling to those who knew nothing of it, to represent the *whole* truth, we should risk our credit for veracity. We are informed that a class taught in this way in Boston, became *ready* readers both in Phonetic and Romanic books, and also mastered *phonographic shorthand* with only six months' instruction. This was an experimental class, and there is no doubt it was attended to with the greatest care; but ordinary care wherever it has been extended, has been followed with corresponding results. This class was composed of children of but six or seven years of age, and it is said that some of them were children of foreigners, who at the commencement did not understand English. The attainments of these pupils, as they were publicly exhibited in and around Boston, were so convincing, that now, within two years from the time they were started, we are informed there are 163 schools in Massachusetts, in which phonetic spelling has been introduced.

In all these cases, so far as we know, this system of orthography has been employed merely as a means of imparting a knowledge of the common Romanic books. No confusion arises from first accustoming the pupils to spell by sounds; for not only do they acquire the art of reading in less time than those who begin with the old alphabet, but they stand out with marked distinction as better readers and better speakers, than (almost) any other children with twice (they say five times) the amount of instruction.

These are things worthy of being known by all who are interested in education. If the editors should think fit to exhibit this subject upon the pages of "The Friend," the writer of this would be willing to furnish a more extended history and illustration of it for publication. He would, however, be better pleased to see it treated by other pens.

First month 9th, 1853.

Report of the Indian Department.

The annual report of the Commissioner of Indian Affairs is so full of interest, and so incapable of material abridgment, that we give below, for the information of our readers, the major part of the document:—*Late Paper.*

The dissensions among the Seneca Indians, in New York, respecting their forms of government, having assumed a serious aspect, the President, in July last, directed that steps should be taken to ascertain the sense of the Nation on the subject. An election was accordingly held, at which all the votes cast were in favour of the re-establishment of the old system of government by chiefs. But the number of votes was only 194, while the whole number of voters on the several Reservations amounts to 664; and it appears that those in favour of maintaining the present elective government unanimously refused to attend the polls. This they did on the ground that it would be wrong to take part in any revolutionary proceeding, as their Constitution provides that it shall stand unchanged for at least five years. The result of the election

not being satisfactory, the question, which form of government shall be recognized as the choice of the people, has not yet been decided.

The Indians in the State of Michigan are generally doing well. They are becoming a sober, orderly, and industrious people, devoting themselves to the cultivation of the soil. Their agricultural operations have been crowned with their proper rewards. Education is encouraged amongst them, and they are making considerable progress in the knowledge and practice of the arts of civilized life. Similar remarks are equally applicable to the Oneida Indians, in the State of Wisconsin. By the treaty of 1843, with the Stockbridges, it is provided that the President, within two years from the date of the treaty, shall procure for their use a quantity of land west of the Mississippi river, on which they shall reside, not less than seventy-two sections, said Indians to be consulted as to the location of said land. This provision has not yet been carried into effect, and the affairs of these Indians are in a very unsettled and embarrassing condition. They were anxious to be located on the land about the mouth of the Vermillion river, in the territory of Minnesota; but the selection was not approved by the Government, and they have more recently expressed a willingness to accept a tract on the Crow river, in that territory. The treaties with the Sioux Indians, being now ratified, there seems to be no good reason for not complying with their present views; but the season is too far advanced to make the arrangements required before the ensuing spring.

The removal of the Menomonees, as contemplated by an act of Congress passed at the last session, has been satisfactorily effected. The whole tribes are now concentrated on the designated territory, between the Wolf and Oconto rivers, a location with which they are well pleased, and where they are anxious to be permitted permanently to remain. Should this be assented to by the Legislature of Wisconsin, the arrangements necessary to effect the object can be readily made, on terms, it is believed, mutually advantageous to the Indians and the Government. The country where they are now located, is well suited to their wants, and I know of none to which they could with propriety be removed, and where they would, at the same time, be so little in the way of our white population. Wherever they may be settled, it will be incumbent on Congress to make further provision for them, as their claims appeal strongly to the justice and humanity of the Government.

A removal of the Chippewa Agency has been made from its former position to a more favourable site on the Crow-wing river, west of the Mississippi. A considerable number of the Chippewas yet remain at their old homes in the country ceded to the United States; but by adhering to the policy of paying them their annuities only in their own territory, it is thought that such of them as it may be desirable to remove, will soon be induced quickly to abandon the ceded lands. With the exception, perhaps, of one or two small bands, who may be eligibly located on Lake Superior, measures should be promptly taken for the

concentration of the entire Chippewa tribe within a limited district west of the Mississippi river.

There seems to be of late increased dissatisfaction among the Winnebagoes with their present location, and they have a strong desire to be permitted to occupy a portion of the territory recently purchased from the Sioux, lying north from the Crow river. Arrangements for this purpose are in contemplation, and it is hoped they may be effected during the next spring, without cost to the government; but they should not be attempted unless the scattered fragments of the tribe can be thereby brought together, and all settled contentedly in their new homes.

In the month of September last, the amendments of the Senate to the two treaties concluded in the summer of 1851, with the Sioux of Minnesota, were submitted to the different bands, parties thereto, and received their formal but reluctant assent. In consideration of the increased labour and responsibility that will hereafter devolve on the agent of the Sioux, his salary should be raised from one thousand to fifteen hundred dollars.

The scarcity of buffalo the preceding summer was severely felt in the winter of 1851-52 by the Sioux of the Missouri. They were thus necessarily driven, when spring came on, to apply themselves to the surer means of subsistence in the cultivation of the soil. Their upright and faithful agent (Mr. James H. Norwood, whose death by violence has recently been reported to the department,) rendered them what aid he could in having some lands ploughed for them, and they have been led to expect further assistance hereafter. Many white men, now or formerly in the employ of the fur companies, have intermarried with these Sioux, and exert for good or evil, a powerful influence over them. It has been suggested that it would be good policy to colonize these people along the rich bottoms with which those wild regions are interspersed, giving them lands to be held in individual right as long as actually occupied. The suggestion is worthy of consideration.

The Omahas, an impoverished but peaceful tribe, on the western border of Iowa, have suffered much for several years from the trespasses of the whites, and the rapacity of the more warlike tribes by which they are in part surrounded; but the appropriation generously made for their benefit, at the last session of Congress, will doubtless alleviate their distress, and in time greatly ameliorate their condition. It will be used chiefly for the purpose of furnishing them the means of cultivating the soil, which, from the disposition they manifest, it is believed they will readily appreciate and improve.

The Kickapoo and Ioways of the Great Nemaha agency, and the Sacs and Foxes thereto attached, have all secured rich returns for their field industry, and they are all worthy of commendatory notice for their general good conduct.

The Wyandotts, now reduced to a comparatively small number, find it difficult to manage their public affairs, and are anxious to abandon their tribal organization, and become

citizens of the United States. To this end, they, in common with many of their own white population, are impatiently awaiting an establishment of a territorial government over the vast region north of the Arkansas, and west of the Missouri river. This measure, fraught with difficulty and danger, will doubtless force itself on the consideration of Congress; but before it can justly be carried into effect, important preliminary arrangements must be made, involving the future disposition and management of various Indian tribes, occupying the territory in question.

(To be continued.)

For "The Friend."

THE WIDOW AND THE FATHERLESS.

The flowers smile not on thy pathway, my boy,
Thou art poor, thou art crippled and blind,
And the heart of thy mother, which once rose in joy,
When she looked on her noble and promising boy,
Is laid low, like a flower by the wind.

All scaled are the treasures of knowledge to thee,
And closed are life's fountains of joy,
And the mist of despair settleth heavy round me,
When an earth's pleasant valleys mine eye cannot see.

One path, for the feet of my boy,

For the angel of death, when he entered our door,
Spoilt all our bright pictures and dreams;
And he left us the legacy, due to the poor,
The remembrance of joys we thought lasting and sure,
And a future whence no promise gleams.

But the Healer of sorrows still lives, my dear son;
And he pours forth the oil and the wine;
And though dark is thy pathway, my own smitten one,
The God of the fatherless calls thee his own,
The God of the widow is mine.

As you bright arch of beauty now shining afar,
Shows the whirlwind and storm have passed by;
And on their wild path smiles the sweet evening star;
So the eye of our God, crushed and torn 'till we are,
Looks upon us in love from the sky.

His all-seeing promises, poor tho' thou art,
Were written in mercy for thee;
When I think of his goodness, I feel the tear start,
For he saith, the meek spirit, the child pure in heart,
His glorious image shall see.

Oh! he loves whom he chastens, our merciful God;
To his suffering child he is kind;
If thou wilt bow low, 'neath his chastening rod,
He will show thee the path which his servants have trod.

Tho' thou'rt poor, and afflicted and blind,

If, scorned by the world, for his peace thou hast striven;

Oh! thou shalt be blessed my dear boy,
The will give thee for ashes the beauty of heaven,
And the house of the ransomed, to thee shall be given,
With the sons of God, shouting for joy.

G.

First month, 1853.

THE FRIEND.

FIRST MONTH 23, 1853.

Our correspondent will see that we have inserted his communication on Phonetic spelling, and we shall be quite willing to hear what further he may have to say upon the subject; though we are persuaded there are insuperable obstacles to its general introduction, even were it desirable to substitute it for the present

system of orthography. We fear it will do little more than make bad spellers, than which there is hardly any stronger evidence of a defective education.

The synopsis of the Report from the Indian department, which we extract from one of our city papers, is so interesting, that we have concluded to publish it without further condensation, and in consideration of the interesting relation, which the aborigines of our country hold with the present occupiers of the soil, we think our readers will not think it occupies too much space.

Some time in 1851, the free colored inhabitants of Dochester county, Maryland, very generally formed themselves into a society, for the purpose of promoting and assisting in colonizing their members in Africa, and before taking any steps towards emigration, they resolved to send two of their number to Liberia, for the purpose of examining the country, and the inducements it might offer them as a future home. Accordingly, Thos. Fuller, Jr. and Benjamin Janifer were selected for the responsible duty, and every pain was taken to furnish them with facilities for acquiring full information, respecting the state of the colony, its resources, the character of the settlers, and the means offered for obtaining a comfortable subsistence. They sailed about the middle of the year, and returned after an absence of several months. Having submitted to the society a full report of their proceedings, of what they had witnessed, and the conclusions they had come to, it was published, and we subjoin the concluding part of it. The whole report shows them to be men of close observation, and good reasoners.

"Under all these favourable circumstances, you will naturally be led to inquire, What are the colonists doing, and what are their reasonable prospects?"

"We answer, that so far as we were eyewitnesses, they seem to be doing as all other people in the world do. Some are rich, some are doing well, and some are able to just get along in the world, others are poor, and there are those that beg. Among the citizens of Liberia we find those who have farms under cultivation with their hundreds and thousands of coffee trees, &c., growing, yielding a bountiful reward to the hand of the diligent. And in Liberia, we see the farms and lots of many (who complain of hard times and poverty) grown over with bushes, and not a single potatoe planted in them. In the very countenance of some of the Liberians, we see industry and enterprise depicted; but with others we discover the reverse. And hence the varied condition of the inhabitants. But, upon the whole, we think that the colonists are doing a great deal better than they would have been doing, had they remained in America. And they are aware of that fact, for we saw but three or four in all Liberia who wished to return to America to remain. And for your satisfaction we will give the reason of each of those individuals, as stated to us by themselves.—The first was, that the prices of milk and eggs were so high in Liberia, that she did

not like the place. The second was, that he could get no work to do, (but took good care to do none), where at the same time he owned a good lot, in which there was not a single thing growing but bushes and grass. The third said, two of her children were slaves in America, and it would be better for her to be there too. The fourth, she had always been used to living in a large city, and therefore she wanted to return.

"So, from all we saw and heard while in Liberia, we can but say that the colonists are a contented and satisfied people; and further, that, in our opinion, an exalted position among the nations of the earth awaits Liberia in the future; and that it is our judgment that it would be indeed to the advantage of the free people of colour in the United States to emigrate to Liberia, where they may enjoy all the rights and privileges of freemen.

"In relation to the natives, we are glad to state that friendly relations exist between them and the colonists. We saw many natives in the employ of the colonists; and we were informed that their usual wages are twenty-five cents per diem and board. The colonists have also many native boys and girls in their houses as domestic servants; and as such, they are said to be very apt and useful. We think the colonists who have those native boys and girls as servants, have a favourable opportunity of doing them much good, in teaching them our language, the habits of civilization, and the principles and doctrines of our holy religion; and thus qualifying them for missionaries to their respective tribes when returned. Whether or not the colonists in general avail themselves of this favourable opportunity of doing them good, is for the colonists, and not for us to say.

"Signed, THOMAS FULLER, JR.
BENJAMIN JANIFER."

ITEMS OF NEWS.

The steamship Arabia, of the Conard line, which put in at Halifax, on Fifth-day of last week, arrived in New York on First-day afternoon, at one o'clock.

ENGLAND.—The new ministry have taken possession of their official quarters. Lord John Russell held a diplomatic levee at the Foreign Office, at which J. R. Rogers, American minister, was present.

On the 27th, Liverpool was visited with the most violent gale that had been felt for years. The gale commenced on the night of the 26th, from the south-west, and reached its height on the following morning. Considerable damage was done to the shipping, and it is feared that further disasters will be reported.

The colonist-built (rt. Johns, N. B.) ship Marco Polo, 1665 tons, Capt. Forbes, has made the sea voyage, from Liverpool to Melbourne, Australia, in 68 days, and back in 75!

FRANCE.—The emperor in a late return to Paris, met with no enthusiasm in the people.

The French Senate has been convoked for the 14th of next month, and the corps legislatif for the 13th. Napoleon is parading the royal residences among his family. He has signified to the British minister that he hereafter cannot receive an Englishman unless he be previously presented at the Court of his own sovereign.

M. Genlier, Professor of Mathematics, a distinguished republican, has been ordered to quit France.

The French Government is making great exertions to effect a commercial treaty with Germany, to be founded on mutual concessions.

TURKEY.—The army of Turkey has been defeated by the Montenegrins.

MOROCCO.—The emperor of Morocco has forbidden the export of oil and wool, except from the Province of Fez, which has caused serious business difficulties.

ROME.—The Court of Rome has addressed a letter to all European powers, inviting them to interfere in behalf of Christians suffering persecution from the Turks.

INDIA.—Affairs in India remain unchanged. The Barmah annexation question is not yet decided by the Government.

The Calcutta markets are unchanged. Money was abundant. The prospects of trade are favourable.

The unnatural and revolting practice in the East, of widows burning themselves on the funeral piles of their deceased husbands, is not discontinued in the East Indies. Among the cases that occurred in the quarter is the following:—"Letters from Bhoj mention that a suttee had lately taken place in the immediate neighbourhood of that station. It is said that some English officers pulled the unfortunate woman off the pile, and she was quite willing to be saved, but the attendant Brahmins dragged her back, and on her attempting a second time to escape, dashed her brains out."

FLORENCE.—Much interest is felt among Protestants in Europe, in Francesco Madai and Rosa his wife, condemned to imprisonment at Lucca, on the charge of Heresy, because they do not believe in the Roman Catholic doctrines. His copy of the New Testament has been taken from him, and her Bible. He is represented to be suffering in health from anxiety of mind, separation from his wife, and the hopeless prospect of imprisonment for years. He however continues "steadfast in the faith," and looks calmly to his approaching end.

UNITED STATES.—The Late Storm. By telegraph, we had information on Fourth-day, the 12th inst. of the extent of the storm. At Boston, it was snowing all day. At New York it was a driving snow, and in the evening it continued to fall with great violence. In the interior of the State, the snow was very heavy; at Harrisburg, snowing; at Lewis-ton, snowing very fast; at Pittsburg, snow and rain alternately; Cincinnati, snowing; at Wheeling, snowing. At Baltimore the rain fell in torrents.

The heavy snow storm the thermometer has been lower than at any previous time this winter.

New York. The trial of the officers and owners of the Henry Clay and Reindeer has been postponed.

The markets on the 17th were:—

Ashes, unchanged. Cotton, firm. Flour, &c.—Flour market rather quiet; sales 3,700 bbls. at \$5.50 for State, and \$5.65 a 5.71 for Ohio, Michigan, and Indiana. Canadian flour quiet. Rye flour nominally the same. Sales 75 bbls. Jersey corn meal at \$3.75.

Grain.—Wheat quiet. Rye firm at 90 a 92 c. Corn not very better; sales 15,000 bushels at 50 c. for inferior, and 72 c. for prime white Southern. Oats dull at 50 a 52 c.

Florida. The Legislature of Florida has passed a bill authorizing the issue of half a million of bonds, to defray the expenses of raising two regiments to aid the General Government in driving the Seminoles out of Florida from the State. If the General Government does not take active measures in the matter before the 4th of May, the State is authorized to undertake the job at all hazards.

Georgia. The shock of an earthquake was felt at Milledgeville, Ga., on the 5th inst., at twenty minutes before eight o'clock. This is said to be the second or third earthquake that has occurred in the central portion of Georgia within the past few months.

Vermont. Samuel R. Phelps has been appointed by the Governor of Vermont, U. S. Senator, in the place of John Jay, deceased.

The Cuban Expedition. Washington.—A deputation of Cubans has visited this city, and urged very strongly that the Government would abandon its attempts to purchase Cuba, for the reason that it will be abortive, and that it discourages the exertions of those Cubans who really desire to procure their independence.

The Weather on the 17th instant:—Baltimore. The weather is clear and intensely cold here to-day. Last night the mercury in the thermometer sunk to 18 deg. There is considerable ice in the harbour.

Holidaysburg, Pa. No thermometer in town, but it is pretty cold! It is freezing hard—made about two inches of ice last night.

Pittsburg. The weather is clear and cold here. The thermometer this morning was 14 degrees above zero. This evening it is 23 deg.

Harrisburg. Weather clear and cold. Thermometer 23 deg. The Susquehanna is high and full of drifting ice.

The cold has been more severe in New York than here. The thermometer in the city was down to 10 deg. above zero. At Cold Spring, on the Hudson river, the people were crossing to West Point on the ice.

The Central Emigration Society of Germany gives the number of emigrants which sailed for the United States, in 1852, as 103,315. Carrying with them about \$3,000,000.

Old Folks.—There were 147 persons in the town of Litchfield, on the 1st of the year, 1852, that were 70 years old and upward. Seven of these were 90 and upwards. The oldest are Isaac Hammond and Elisha Mason, each 94.

CALIFORNIA.—The steanship Illinois, at New York, on the 13th inst., brought over \$2,000,000 in gold. Flour was selling at 80¢ per barrel in the mining region, and the exasperation of the miners thereat was great. Some murders are reported of miners committed by the Indians, which have been retaliated, without respect to the guilt of the parties killed. Lynch law is the order of the day, and a "Vigilance committee" in Los Angeles county, put to death without trial, no less than four persons supposed to belong to a gang of robbers and murderers infesting that county.

NEW MEXICO.—A talk has been had with the Indians, which may render the passage of emigrants through this territory more safe for the future.

MEXICO.—Insurrectionary movements are still spreading.

SOUP FOR THE POOR.

The Southern Soup-House, situated No. 16 Green's Court, between Spruce and Pine, and Fourth and Fifth streets, is now open every day, except First-day, for the delivery of soup to the poor, and bread twice in the week.

The demand being large, and the funds of the society low, donations in money, flour, meat, or vegetables, will be gratefully received at the house, or by Jeremiah Hacker, No. 144 South Front street; or Thomas Evans, No. 180 Arch street.

MARRIED, on the 1st ultimo, at Friends' meeting-house, Luncy, Lyeucum county, Pa., THOMAS A. WARNER, of that place, to MATHIDA, daughter of the late JOHN H. WILLITS, of Columbia county.

DIED, on the 23d of Ninth month last, CATHERINE, wife of Nathan Smith, a member of Harrisville Particular and Short Creek Monthly Meeting, aged nearly 67 years.

—, at the residence of her husband, near Barnesville, Belmont county, Ohio, on the 27th of Twelfth month, 1852, in the 23d year of her age, MARTHA W., wife of David Stanton, and daughter of Israel and Catharine Wilson, of Harrison county, Ohio, a member of Flushing Monthly Meeting. She was of a steady and serious disposition, with that modest deportment which becomes her sex, and was much beloved by all who knew her. She bore her sufferings with Christian fortitude, and without a murmur. She was perfectly resigned to the will of the great Physician, believing that in his own appointed time, he would take her to himself. She remained sensible to the last, and without a groan or struggle, passed, as her friends consolingly believe, to a heavenly home.

—, at her late residence, West Mt. Darborough, Chester county, Pa., on the 24th ultimo, MARGARET SWANER, in the 71st year of her age, an esteemed member of London Grove Monthly Meeting.

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For "The Friend,"

GOD IN DISEASE.

(Continued from page 145.)

"The last example to which we shall allude, has reference to the size of the heart in consumption: a matter apparently of little moment in so serious a disease, and one not generally taken notice of. But though not of much pathological importance, compared with other points in the complaint, it is interesting as illustrating the principle of adaptation in the general economy. This organ, after death, is constantly found much smaller in consumption than usual: a result which is partly the consequence of that process of emaciation, which forms so prominent a feature in the complaint. The fat, and a portion of the muscular fibre, are removed by absorption, so that whatever its real dimensions may happen to be, it presents the appearance of being small and shrunk. But emaciation is not the only cause of the alteration. There is a real as well as an apparent diminution. The change in question is the result of a reduction in the quantity of the circulating fluids, whereby the vessels lose their tension, and the pressure upon the cardiac cavities is gradually reduced; just as we know that the volume of an elastic globe depends altogether upon the amount of fluid it contains. This reduction in the quantity of blood, in consumptive patients, is brought about by exhausting discharges, and especially by the profuse perspirations at nights, with which they are commonly affected. Now, in this circumstance, we have an illustration of the way in which the economy is altered to meet the effects of disease. The lungs, from the destructive changes that take place in their structure, become no longer calculated to perform the function of respiration, or even to transmit the blood, except to a very limited degree: vascular accumulations, hemorrhage, and various kinds of distress would be the necessary consequence, were not the quantity of blood reduced to an amount proportioned to the altered capacity of the lungs. When this has taken place, painful as the process by

which it is effected may be, and temporary as the relief usually is, yet the patient's condition is rendered much more safe, if not more comfortable than it would otherwise be, were the vessels to retain the quantity of blood that is usual in the standard of health.

"It is scarcely necessary to pursue this subject farther. Many other examples might be adduced, all tending to show that in chronic affections, especially those which have no obvious tendency to destroy life, there is a kind and admirably adjusted adaptation in the mechanism of the human frame, to enable it to endure evils which cannot be shaken off, and to resist impressions which it is perpetually exposed to."

In the chapter "Of the conduct of the Physician as illustrating in some measure, the designs of God with his creatures," our author describes the course pursued by the physician in the treatment of his patient, the confidence necessarily reposed in his skill by the patient, &c., and then says:—

"Now, if it be a matter of importance, in the treatment of ordinary disease, to conceal from the patient the course that is necessary to be pursued for his recovery, and that it is so, is established beyond the possibility of doubt, can it be a matter of surprise, that the great Physician, in dealing with a more delicate and dangerous state of things, should find it necessary to adopt a similar reserve, in reference to the remedies he chooses to employ, and to the necessity for their adoption? And if the experience of every-day life shows us that we can be induced, unreservedly, to place confidence in a fellow creature, who is frail and fallible like ourselves, so as to follow his prescriptions, even when thus leading us in the dark, how much more readily ought we to entrust the whole management of our concerns to Him, who alone is competent to form a correct opinion of our condition, and who is at the same time

'Too wise to err, too good to be unkind.'

Still further: a physician, when consulted about a case, particularly if it be one of any danger, does not hesitate to prescribe any remedies he may think necessary for his patient's benefit, though they may happen to be bitter to the taste or severe in their operation. What would be thought of a medical man neglecting to order a valuable medicine that he knew was exactly suited to his patient's disorder, because he was unwilling to expose himself to the charge of unkindness, from its disagreeable smell or taste? Would we look upon such a man as a person of sound judgment or of real benevolence? Would we not rather conclude that he was of a weak mind, ignorant of the principles of true humanity,

and destitute of every feeling that was really great and good? Ought he not, impressed with the responsibility of his position, to lay aside every personal consideration, and even to risk the forfeiture of his patient's friendship, were such a condition necessary to the performance of his duty, to secure, as far as lies in his power, the object he has in view, under the confident expectation, that though his conduct may be impugned for a time, and his motives mistaken or assailed, yet in the end an unbiased verdict of approbation would be pronounced in his favour? Now, if this be true in reference to the unpalatable drugs, and painful treatment of an ordinary physician, with how much greater force does the reasoning apply to the dealings of God? True, his dispensations are often sufficiently severe, but then we may be satisfied that He sees them to be necessary; and that no other plan of treatment would be exactly suited to the circumstances of the case. He tells us himself, 'that He doth not willingly afflict nor grieve the children of men.'—Lam. iii. 33. His wisdom, doubtless, when he sends the rod, perceives that such a course is absolutely required, and in that case it would be inconsistent with His goodness to withhold it.

"Let us look a little further and consider a skillful surgeon when engaged in some capital operation. With what a firm hold does he grasp the amputating knife, and with what steadiness of purpose does he commence the harrowing work. With unrelenting boldness he cuts through muscles, and nerves, and vessels, unmoved by the cries of his unhappy victim, and unaffected by the thought of all the pain that he is thus at each moment inflicting. He hears nothing, he sees nothing but the one great object; and with cold calculating precision he pursues the operation, step by step, till the whole is complete: one would think, were we to judge by the stolid indifference of his conduct as thus exhibited, that he had no feeling, yet, under all this seeming unconcern, there may lurk as kind a heart as ever beat, and as keen a sentiment of sympathy as it is possible to conceive: but the exhibition of these feelings would be altogether misplaced at such a season: it would only defeat the great object he has in view, by rendering him incapable of executing successfully that important and arduous, but disagreeable work that is so essential to the future comfort and welfare of his patient. In the practice of this noble profession it is absolutely necessary for the surgeon to subdue his own feelings, if he would really alleviate those of others, and though for the time his character may be mistaken, and he may be calumniated as a cruel unfeeling man, yet the consciousness of the nature of the work in which he is engaged,

and the conviction that he will ultimately be the means of conferring substantial benefit on a fellow creature, may well sustain his spirit under such a trial, should it come, until at last he is enabled to reap the rich reward of his exertions, in seeing his patient's life prolonged, his pain alleviated, or his health restored.

"Now, if this be so in the case of a mere surgeon—and that it is so, almost invariably, will scarcely be questioned—is any man justified in supposing that God is less tender, or less kind in his dealings with his creatures, than a mere man is found to be? True, he may for a long time disregard their most piteous cries—he may keep them for an unusually long period in the operating theatre, and may expose them to severe and painful amputations—but does this prove that he is hard-hearted—and unfaithful or unjust? May not all this be essentially necessary for their future welfare? If he sees some malignant growth on some part of their spiritual frame, would he be justified in leaving it there till the cancer had preyed upon the vitals, and destroyed the hope of ultimate recovery? Would it be real kindness to pay more attention to their present ease than to their everlasting interests? In all He does we may be sure He has an eye to the future advantage of His creatures: in effect, He says to each of them at such a time, 'what I do thou knowest not now, but thou shalt know hereafter.' And the conviction of this truth may well satisfy our minds of the propriety of His dispensations, even when we cannot discover the necessity for their occurrence.

"Take another instance that illustrates what many persons have observed, and that often appears unaccountable. When a surgeon is called in to examine a deep-seated ulcer, which has been rankling in the part for a long time, and has resisted a variety of treatment, it is not uncommon to find him, as the first step towards recovery—not merely probing it to ascertain its depth—which of itself often causes a great deal of pain—but cutting the edges freely, and enlarging it to enable the pent-up matter to escape, that the healing process may begin at the very bottom, and become solid and enduring. At first sight it seems a strange way, to increase a wound with a view to its removal, yet both reason and experience approve of the proceeding. God sometimes acts in a similar way in His providences also. Occasionally, when about to visit a poor sinner with the riches of His grace, we find Him, instead of applying a healing salve to the wound that His providence has inflicted, and which would have only superficially covered over the sore, while it might have continued to fester underneath, enlarging the wound and keeping it open for some time, that it may be more effectually healed, under His judicious management, by a complete and radical cure. Men who do not understand the ways of God, or even the analogy of nature, are surprised that the first steps in a plan of mercy should be a series of severe and trying wounds that cut the carnal nature in its most tender part, and cause these sores of our corruption to bleed,

and to discharge more freely than they did before."

After giving one or two other illustrations, he concludes:

"The blow, whatever its nature, may have the effect of making us hang down our heads like a bulrush, and of keeping us humble for the rest of our lives, but if it be the means of delivering us from any cherished lust, or any improper ambition, if it stimulate us to use our remaining talents with a single eye to the glory of God, and with greater devotedness to His service, we shall have reason to say in this respect as in others, it was good for me that I was afflicted, for before I was afflicted I went astray, but now have I kept thy law."

FAT PEOPLE.

Dr. Chambers, as Gulstonian Lecturer for the present year, has delivered a series of very interesting lectures in the theatre of the Royal College of Physicians, on the subject of "Corpulency, or the excess of fat in the human body." Heretofore, we have been in the practice of associating the idea of health with fitness; but Dr. Chambers views it rather in the light of an hereditary disease, handed down from parent to offspring; and it is this hereditary transmission which has made corpulency endemic in several countries. A striking proof of its frequency among the English people is given by Dr. Chambers. Sometimes, when detained by accident in one of the great thoroughfares of London, he has, for ten minutes or more, counted the multitudes which streamed past; and, on such occasions, he has rarely numbered one hundred adults without a passer-by whose mode of walking was decidedly hampered by obesity, and, sometimes, as many as 2 or 3 per cent. went by. Indeed, the whole Anglo-Saxon race in England, since the days of Erasmus, has exhibited the same tendency, and there are no indications as yet of its disappearance. Among other nations, the proportion of corpulent persons is very much smaller than in England. The Irish and Scotch have comparatively few fat persons among them. "The Americans are proverbially 'lanky.'" The French and Italians are mostly lean. Generally speaking, fat displays itself in excess only in well-fed persons, who indulge in ease and luxury, just as dyspepsia and gout do. But there are many instances where fat has displayed itself without any excess of feeding. It has even been brought on, as in the case of Mary, queen of Scots, and Napoleon Bonaparte, by confinement and grief. In most cases, however, mental anxiety or activity has a thinning effect on the human system:

Yond' Cassius has a lean and hungry look;
He thinks too much: such men are dangerous.

Yet there are many instances of great mental activity found allied with corpulency. The tendency to grow fat seems to be habitual, and to "run in the blood." In a healthy state all human beings contain a proportion of fat in the adult it forms about one-twentieth part of the whole weight. Without it we should present a most scraggy and shrunken

look, resembling a withered apple. The fat fills up the interstices between the muscles, and gives a pleasing contour to the body. It facilitates motion, and acts as an external defence from the cold; performing also the chemical office of supplying fuel to the respiration. In fact it serves as a storehouse of carbon for the use of the lungs, on which the system falls back for support, when deprived of its ordinary supply of fuel in the form of food. It is upon their store of surplus fat that hibernating animals are enabled to subsist during the long winter months. Liebig says that the proximate condition of the formation of fat is a deficiency of oxygen; and this deficiency is the result of an excess of food taken into the system beyond the quantity of air inspired by the lungs, and which is requisite to consume or oxygenate such food. What is not so consumed is deposited in the form of fat. The way to consume the surplus fat is, to increase the quantity of oxygen inspired; in other words, to increase the quantity of active physical exercise taken. No hunter, nor hard-working artisan, nor private soldier, is ever discovered in a fat state. Constant exercise keeps down the accumulation of fuel, which idler men are punished for, by being compelled continually to carry about with them. If they would rid themselves of their load they must reduce the quantity of food taken, and increase the quantity of active exercise; it is only thus that they can bring the respiratory and nutritive processes into harmony. There is reason to believe that, as a people, the middle and upper classes of this country eat a great deal too much, and their moral and mental health, not less than their physical, is seriously affected by the over-indulgence. Look at a lord-mayor's dinner! A wholesome abstinence is needed in food as well as in drink now-a-days. Our minds would be rendered all the healthier and more active by the practice. Doctors do not insist enough on this branch of hygiene. Knowing that the weak point of most rich patients is their stomach, they desire to "make things pleasant," and leave the cook to do his duty, and make more work for them. In connexion with the subject of fat, we may mention a curious practice among the ancient Romans. When a bride entered her house for the first time, she was accustomed to touch the posts of the door with fat; and it is from this circumstance that the word *unctor* (unctor or anointer) was applied to her, from which our own *unctorial*, *unctorious*, and other similar English words, are derived.—*Eliza Cook's Journal*.

BATHING.

Dr. Mayo furnishes some hints on "Bathing," that may be read with advantage at this season of the year. At night, warm water should be employed—in the morning, cold. The frame, after the exhaustion of the day, is in a condition to be better for the soothing influence of warm bathing. The whole person should, preparatory to retiring to rest, be laved with warm water, and afterwards a moderate glow should be produced by gentle drying with towels. It has been said that

cold water used at night has the advantage of preventing the feet from becoming tender. The reverse is the fact. Tenderness of the feet is much sooner and more surely remedied by the use of warm water than cold. The direct purpose of bathing is better obtained by warm than cold water. Nevertheless, there are some who are compelled to use cold water for their feet at night; if they use warm water, there is no re-action; and their feet and ankles become painfully chilled and deficient in circulation. But the morning is the proper season for the employment of cold water, the temperature of which, however, should bear a relation to the time of year, and to the temperature of the weather, as well as to the strength of the person using it. Sometimes, therefore, it is better to use water in the morning tepid; just as at night it may happen, for various reasons, to be desirable to avoid the relaxing effects of water too warm. A person in health and strength is the better for having the entire person bathed with cold water in the morning, followed by sufficient friction to produce a general healthy glow. In these simple directions, two effects are contemplated; one, niceness of the person; the other, a stimulating or soothing influence on the nerves, or on the system generally. Both of these effects are capable of being attained to a still greater extent by the use of baths.

Report of the Indian Department.

(Continued from page 151.)

The Delaware Indians are among the most remarkable of all our colonized tribes. By their intrepidity and varied enterprise they are distinguished in a high degree. Besides being industrious farmers and herdsmen, they hunt and trade all over the interior of the continent, carrying their traffic beyond the Great Salt Lake, and consequently expose themselves to a thousand perils. Under these circumstances they are steadily diminishing.

The Christian Indians, a peculiar and interesting band, once residents in Canada, whence they emigrated to Ohio, and are now located on the lands of the Wyandotts, who consider them intruders, and desire their removal. They have strong claims on the Government; and the attention of Congress was called to the subject at the last session; but nothing definite was done. It is hoped that suitable provision for them may be made at an early day.

The Shawnees are eminently successful as agriculturists, and are advancing in general improvement. But for the baneful effects of intemperance, to which their proximity to the border settlements greatly expose them, they would soon become a highly moral and prosperous people. Several murders of recent occurrence among them are attributable to this fruitful source of evil.

The condition of the Potawatomes continues substantially the same as heretofore reported. They depend mainly for support, especially in winter, on their large annuity; and but little or no improvement is manifest in their mode of living.

The location of the Kansas Indians in the

country about Council Grove, on the great Santa Fe road, is unfortunate for them and the whites. They are a rude and depraved tribe, and little can be done for their welfare whilst they remain liable to the pernicious associations that await them there. Their vicious practices are also the cause of frequent annoyance to the numerous traders and travellers who pass that way.

The small-pox, reinforced by inebriety and general dissoluteness, has this year dealt sternly with the Sacs and Foxes. Their numbers have been thinned by death with an unsparring hand. Agriculture is almost entirely neglected, and their attachment to old habits, encouraged by their despotic chiefs, materially retards their improvement.

The Swan, Creek, and Black River Chipewas of the Sac and Fox agency are in a prosperous condition, though they make frequent and just complaints of the depredations of the Sacs and Foxes upon their stock. As these Indians speak the same language with the Ottawas of this agency, and are in all respects a homogenous people, it would be well if they were all blended together in one tribe. These Ottawas are distinguished for their steady progress, and in their modes of life they are little behind the generality of the white population of the adjoining States. They too, suffer from the predatory practices of the Sacs and Foxes, and with a patient forbearance of retaliation that merits some reward at the hands of the government. But the department is without power to afford adequate redress, for although the Sacs and Foxes are the recipients of large annuities, not a dollar of their money can be taken without their consent to pay for depredations committed by them on the property of other tribes. The Intercourse Act makes no provision for such cases, as it applies alone to depredations on the property of citizens of the United States.

The West Peories and Plankshaws of the Osage river agency continue to furnish evidence of commendable industry and steady improvement. It is to be regretted that the Miamis belonging to the same agency are not inclined to like favourable notice. They stand in decided contrast with the other affiliated tribes. The effect of the large annuities that have been paid them has been to check all industry and thrift, and to tempt them to general idleness and dissipation. Within six years they have diminished one-half, with a prospect of still further decrease.

The Cherokees are embarrassed by an onerous public debt, which they are striving in good faith to discharge. For this and other public purposes they are anxious to sell to the United States the tract of country, containing about 800,000 acres, known as the "Cherokee Neutral Ground," and there is much force of argument in favour of the obligation of the Government to relieve them, by taking back the land at the price they were required to allow the United States for it when it was granted to them. But notwithstanding the evil alluded to, this tribe, with most of the others in the Southern superintendency, are steadily multiplying around them the blessings of life, and afford the highest evidence of the

justice and wisdom of our policy towards them.

By a convention, entered into in 1837, between the Choctaws and Chickasaws, the latter, under certain conditions and restrictions therein provided, became a component part of the Choctaw Nation. But they are becoming more and more dissatisfied with the political connection between them and the Choctaws; and there is reason to believe that the best interests of both would be promoted by a separation of the tribes. The Chickasaws have applied to the Government to interpose its authority for the purpose of effecting this object, but as the union was the result of mutual agreement, it is desired that their separation, if practicable, shall be accomplished in like manner.

A similar state of things exists in relation to the Creeks and Seminoles. Considering the previous relation between these tribes, the attempt to unite them was injudicious, and great dissatisfaction on the part of the Seminoles has been the result. When those remaining in Florida shall join their brethren West, it will be necessary for the Government, by treaty or otherwise, to adopt adequate measures for putting the united tribe of Seminoles in a more favourable condition.

The famous Seminole chief, Billy Bowlegs, with several other prominent Indians from Florida, have recently visited Washington, and while here they signed an agreement, in which they acknowledged that they and all the Seminoles in Florida were under obligations to emigrate, and promised to use their influence to effect their entire removal with the least possible delay. Late advices from the special agent represent that Bowlegs adheres to his promise since his return. A council of his people had been called for the purpose of making preliminary arrangements, and a general emigration may reasonably be expected at an early day.

At the last session of Congress an appropriation was made for the purpose of effecting the removal from Texas of certain Indians, "who have intruded themselves into that State from the territories of the United States." Suitable instructions in regard to this subject have been given to the proper agents of the department; but the measure contemplated is difficult to execute, and sufficient time and information have not yet been afforded to determine when and in what way the object may be accomplished. I have been informed, though unofficially, that the Legislature of Texas have passed some act or resolution authorizing the Governor of the State to open negotiations with the Executive of the United States, concerning the allotment of a portion of her territory as a common home for the Indians resident within her limits. The expediency of such an arrangement has been repeatedly and earnestly urged in reports from this office. It is indeed indispensable to a proper adjustment of Indian affairs in that State.

The most recent advices from New Mexico represent the Indians in that territory as generally friendly, and that our relations with them are in a more satisfactory condition. In the

vicinity of El Passo, however, the depredations of the Apaches are of frequent occurrence. A well organized and energetic body of mounted men, acting as scouring parties through the region infested by these marauding savages, is perhaps the only effectual means of holding them in check.

The Navajos, and other tribes in this territory, heretofore hostile and mischievous, have recently manifested a disposition to abandon their predatory habits, and to seek support in the cultivation of the soil. To this end they are anxious to be furnished with agricultural and other implements of husbandry, and a judicious expenditure of a moderate appropriation in this way would doubtless be justified by considerations of economy alone.

Notwithstanding the Mountain and Prairie Indians continue to suffer from the vast number of emigrants who pass through their country, destroying their means of support, and scattering disease and death among them, yet those who were parties to the treaty concluded at Fort Laramie, in the fall of 1851, have been true to their obligations, and have remained at peace among themselves and with the whites.

(Continued next week.)

Selected.

A KINDLY GREETING TO JACK FROST.

BY J. H. A. BONE.

Welcome, old fit nod, thou art here again

In thy garments of spotless white;

I saw thy face at the window pane

As I greeted the morning light.

And my fingers felt thy hearty grasp,

And my face felt thy chilly kiss;

Thou ivest thy friends a pinching clasp,

But I would not thy greeting miss.

Welcome, old friend, I saw thou hadst been

Once more on thy nightly round,

For thy fingers had whitened the bushes green,

And thy footstep had marked the ground;

In the roadside pool thy feet had dipped

And touched in the sluggish stream;

At the dew-laden bud thy lips had sipped

Before the morning gleam.

Thou'rt a sad old fellow, Jack Frost, I fear,

And playest full many a trick.

Thou pullest the nose and pinchest the ear,

Thou'gst deflected by confusers thick;

I saw thee but now meet a pretty miss

When thou fanciestst none else was nigh,

And give her fair cheek so close a kiss.

That she blushed like a sunset sky.

Jack Frost, thou art sometimes a little too keen,

And too careless of fingers and toes,

And sometimes we'd rather thou hadst not been

So inclined to punish the nose;

Yet whilst we can build up the roaring fire

From thy fiercer moods to defend,

Of such a true comrade we scarcely can tire,

So welcome again, old friend.

He that loses his conscience has nothing left worth keeping.

"It is permitted us in our afflictions, to seek some relief and consolation from men; but woe to us if we make this our chief resource! Besides that this would be to seek rest in creatures in the contempt of the Creator, we should there find only deceitful consolations

which far from rendering our suffering soul more firm, would weaken it, and would serve to open our wounds afresh instead of closing them; whereas, by placing our confidence in God, if he does not judge it proper to deliver us from our afflictions, he will not fail to augment the strength needful for us to sustain them."

For "The Friend."

JOHN PARKER.

(Continuation of Thomas Scattergood and his Times.)

(Continued from page 153.)

John Parker was thoroughly convinced that the salvation of man was in and through the Lord Jesus Christ. His ministry bore an efficient testimony to him as the Saviour of the world; and in a sense of his lost and undone condition before he knew the Lord for himself, and the blessed change which he had experienced, he could now press his hearers to seek after acquaintance with God. He knew that through the offering of the dear Son of God,—a lively faith in Him, and submission to his soul-cleansing baptisms, he had witnessed the forgiveness of sin,—and therefore in the love which would have all saved, he pressed upon his hearers the necessity of obedience to the Spirit, and faith in the Lord Jesus, through whom there is forgiveness and remission of sins. He could speak from living experience, for he had in good measure himself tasted and handled of the good Word of life, and therefore he was prepared to proclaim with emphasis and energy, 'These are not cunningly devised fables, but living, substantial truth.'

After he was acknowledged as a minister by his Friends, he sometimes paid religious visits within the limits of his own Yearly Meeting. Yet he went not much abroad. His Master whose prerogative it is, to call his servants to labour where and when He pleases, apportioned him his field of service generally at home. There he was best known, and there he was most beloved. His consistent walking amongst men had an influence for good on those around him, and opened the way for his ministry, and for the counsel and warning which he was at times led to administer to those who had departed, or were in danger of departing from the Truth. These reproofs, although at times solemn and very close, it is believed, being given in love were generally received in love. He was distinguished by genuine, plain hospitality, and his friends were ever wont to be received at his house with a cordiality that made them feel that they were welcome. He was a hearty sympathizer with those who were in affliction, and when sickness assailed, or death entered a family, he was a frequent and welcome visitor. In every hour of trouble, in every season of calamity, he was looked to by his neighbours for comfort and advice,—and tender consolation, and judicious counsel, were readily administered by him.

John Parker had received but a limited education in his youth, yet by reading and observation, he had accumulated quite a fund of knowledge, and his judgment of men and things, was in general good. His conversa-

tional powers were excellent, and his animated yet familiar manners, made his company very pleasant to young and old. He was often enabled to draw from even trivial events, lessons of instruction for his youthful visitors.

He was at times rather absent in mind, or at least inattentive to things passing around him, yet it did not interfere with his profitably carrying on his worldly business. On one occasion, when he had been at Philadelphia attending the Yearly Meeting, on going to the stable for his horse, he was furnished with one differing very materially in colour, and also varying in gait from his own, yet he mounted and rode it home, nearly 30 miles, without discovering the difference. His mind was doubtless engaged in meditation on something of a higher nature than the motion of his hackney, or the shade of its hair. We do not hear that his religious duties were ever interfered with by absence of mind, and it is a mental defect which has been pertaken of, by many valuable, religious, and many highly intellectual characters. The exhibitions made by those subject to it, or indeed any manifest eccentricity, may be all harmless, yet they are very undesirable. We may smile over the droll speeches made by Nicholas Walsh or John Salkeld, in what we can but deem an unsuitable time, manner, and place,—we may feel ourselves amused at many a picture which our elder Friends draw for us of the appearance and actions of James Simpson,—we may smile at John Parker riding a strange horse for more than half a day, thinking it his own,—we may feel our risible faculties as much excited at the idea of Isaac Newton ringing for a servant to remove the stove which was burning him, further away, instead of quietly moving the chair he was sitting on, or of using the finger of the woman he was seeking for a wife, as a stopper to his pipe,—but absence of mind and eccentricity are always more or less a disadvantage to those in whom they appear.

John Parker was in limited circumstances when he began life, but through industry and economy he supported a large family with reputation. He continued to labour with his own hands until quite advanced in years, yet he was very careful after he had submitted to the cross of Christ, not to allow his temporal concerns to prevent his attending his own meetings, or to interfere with his other religious concerns. Our Christian duties ought to be attended to, however much we may in a pecuniary point of view suffer thereby, inasmuch as heavenly riches exceed in value mere earthly treasure; yet men seldom suffer loss by attending diligently their religious meetings. On a certain occasion, the late Timothy Paxson closed his store in order that he might attend his week-day meeting. During the time he was absent for this purpose, a customer went to his store with the intention of purchasing five hundred barrels of flour for immediate shipment. Finding that the door was shut, the man turned into an adjoining store and made his purchase. When Timothy returned from meeting, his neighbour who had made the sale, came to see him to exult over him, and to inform him what he

had gained by his going to meeting. Timothy quietly told him that religious duty must take precedence of worldly business. The next morning a vessel arrived from Europe, bringing information of a sudden advance in the price of bread stuffs, and Timothy sold his flour at a dollar a barrel more than he would have received if he had not been at meeting. Another Friend of this city who deceased some years since, said, that it had always been the practice of himself and brothers who were his partners, regularly to attend all their week-day meetings. He added, they thought that even in a pecuniary point of view, they had never lost one cent by it. He said that one meeting day, one of their largest customers called, and as the members of the firm were all absent, and he in a great hurry to lay off his invoice of goods, he went to another store, where he purchased his six months' supply. After meeting they were informed of what had happened, and came to the conclusion that in this one instance they had been pecuniarily losers by attending to their religious duties. But the result proved otherwise. Before the time came round at which payment for the purchase would in common course have been made, the customer was a bankrupt, and they saved just the whole amount of the bill which he would have made with them had they been at the store. These instances are introduced to show, that apparent losses in support of our duty, are not always really so, and that whilst it is the business of a Christian to walk in the path his Master points out without reasoning as to consequences, yet that blessed Caretaker often causes outward prosperity to attend on a faithful performance of duty.

(To be continued.)

For "The Friend."

Happiness in Humble Poverty.

It is not necessary that the Lord's children should be placed under the same circumstances, as regards their temporal means in this life. The natural powers of the human mind, and the spiritual gifts with which they are entrusted, are various. When in the dispensations of Divine Providence some seem to have abundance poured into their lap, if they act as good stewards, which they are bound to do, even of their temporal possessions, they may make the hearts of many to overflow with thankfulness to their heavenly Father, that he has moved a fellow servant to relieve their distress; and even in this way he that watereth is watered himself. There is a humble peace and joy that faithfulness herein produces, and a participation of the same description of feeling which a brother or sister experiences, when relief comes in the hour of distress and in an unexpected way. It is also a pleasing reflection, that great means are not needed to make a Christian happy, nor to fulfil his religious duty to his God, nor even to enable him to relieve the wants of some others. We meet with instances of devoted followers of Christ, who have had but little placed in their hands, but who have learned to be content with that little, and by the heu-

venly virtue of Divine Grace, have had their hearts so expanded with love to God, that they have loved their fellow creatures, sympathized with them in their difficulties, and were thereby led to divide with them their little substance. Like the widow who cast into the treasury the two mites which make one farthing, even all her living, they have showed their independence of the charms which manna has over many, and we may safely believe that the blessing of the Lord has attended them, while this was done in singleness of heart to him in the performance of their duty.

Dorothy Owen, of Dewispore, near Dodelly, in Merionethshire, who was the daughter of Rowland and Lowry Owen of that place, was a case of this character. She was educated in the profession of Friends, yet in her youth associated with other young people in vain and unprofitable amusements. But about the sixteenth year of her age, she was made sensible of the errors of such ways, by a visitation of Divine love extended in mercy to her heart, and through strict attention to the reproofs of instruction, and submission to the operation of Truth, she experienced redemption from the love and spirit of a corrupt and delusive world. Being thus brought into the love of her heavenly Father, and obedience to his requirements, she was prepared to occupy a station in the household of faith, and to dedicate to her blessed Saviour the whole heart; and about the twenty-third year of her age she received a gift in the ministry of the Gospel of life and salvation, and bore a public testimony therein. Her conduct being consistent with her profession and ministry, she was made instrumental in convincing and gathering others to the principle and profession of the Truth in the neighbourhood where she resided, and where from removals and defection, the members of our Society were reduced to a very small number.

How encouraging to visited young persons, who may reside in parts that are left almost desolate as to the living in Israel, to study themselves as willing sacrifices to the Lord Almighty, who can save by few, and array them in his own invincible armour, which is "not carnal, but mighty through him to the pulling down of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." This was the character of the redeemed Christian's armour in the primitive church; and it is the only armour of the true Christian by which he can be made victorious at any time, and as he is faithful to his Lord and king he will be made victorious by it. It is of the deepest importance to those young persons who may feel the movings of the Spirit of the Lord as in the "camp of Dan," raising in them a righteous zeal for the testimonies of their God, to give up all, and follow the Captain of their salvation, who will lead them forth conquering and to conquer, by his meek, and patient, suffering Spirit; so that others will be snitten to the heart, and drawn to unite with them.

The account of this young woman says:

The sweet savour of her zealous, humble, meek example, and her dedication of time, faculties, and property (though in *low circumstances*) to the glory of God, and the good of her fellow creatures, had a powerful tendency to enforce the doctrine she preached. She was remarkable for her diligence in the attendance of meetings for worship and discipline, from which *neither distance nor weather* kept her back while of ability; and she frequently went nearly *four miles on foot* in that mountainous country, to attend the *Monthly Meeting*; even when the inclemency of the season rendered it not only difficult, but dangerous.

What a contrast with many of this day, who are kept away from their religious meetings by a little clouded, damp, or wet weather! It is no marvel that the Truth is not experienced to be over all, as it was in those days, among a single-hearted, and warm-hearted people towards their God, and to the cause he raised them to espouse. In proportion to our ease and the means of carrying us to meetings where it is necessary to ride, tight easy carriages, warm clothing, and other accommodations to defend us from the weather, so indifference seems to spread and fasten upon many. It is found to be much more convenient to talk in defence of what is professed, than to deny self, take up the cross, and follow the Lamb of God, at the risk of health, or anything else he calls for.

Not only was this Friend bound to the law and to the testimony in serving and worshipping her heavenly Father, but she contented herself with the least expensive manner of living and dress, *in order to have the more to distribute to the necessities of others*; tenderly sympathizing with the poor inhabitants around her; and so bright was her example, that one not in profession with us, declared, "Her conduct preaches daily to me." This is the kind of preaching we greatly need from many in these days. Such instances are direct elucidations of the truth of the saying, "Godliness is profitable for all things, having promise of the life that now is, and of that which is to come." How evident it often is in the case of spiritual, humble Christians, who possess but little, that the Lord continues to bless that little, to renew their faith from time to time; so that they have not only lacked nothing, but have had wherewith to comfort others in their simple little way. Let all such thank him and take courage to hold on in the pathway of holiness, uprightness and steadfast dedication to their Lord and Master.

Her last illness was lingering and painful; which she bore with exemplary patience, and was eminently favoured with Divine peace, so as sensibly to affect and gather the minds of those who visited her, into a sense of the same blessed influence. Her prospect of future happiness was *unclouded*; and she said very near the conclusion, "The arms of Divine mercy are wide open to receive me." She died aged about forty-two years, and a minister about nineteen years. What higher enjoyment can any desire in this life, than the peace and the holy assurance which this humble, persevering disciple of Christ was so eminently blessed with!

For "The Friend."

SECRET PRAYER.

You pray in secret do you? was said by a member of the Methodist society, to one belonging to the Society of Friends. The reply was in the affirmative; and with regard to many, I hope it is true. But are there not those amongst us who glide along month after month, and year after year, without knowing anything of true prayer—without feeling their hearts warmed with one aspiration of heavenly origin—whose time and talents are chiefly devoted to the acquisition of wealth, the attainment of which will yield them no comfort in a coming day, wherein "The fire shall try every man's work of what sort it is?" Let the query be addressed to those who, like myself are treading life's slippery paths—whose brows have no furrows, whose cheeks glow with the crimson of health, and whose fond anticipations of the future are sanguine, Do you pray in secret? If we can answer it satisfactorily to ourselves, our state is much to be desired. But if our conduct testifies in language more convincing than words can convey, that we do not—that our affections are placed on sublunary things, and the heavenly Visitant told in the language of one formerly, "Go thy way, at a more convenient season I will call for thee,"—it is time, it is high time, to be aroused to a just sense of our condition. Would that we could be persuaded that a duty is never so easily performed as at the first requisition.

Some have learned by painful experience that a long wilderness travel is the consequence of wilful disobedience—have found too, that like Israel, when they would "go up" in their own time and way, although it was to possess the promised land, they have been smitten by the enemy. Is there not something which hinders our progress? Have we not failed in some points—small we may endeavour to think, but their magnitude in *our* view, is better expressed by what we give in exchange—viz., the peace which the Saviour left as a rich legacy to his followers? Oh! these little shortcomings, how they mar the beauty of our once highly favoured Society! a Society that might in truth be said to pray in secret, when its members suffered persecution; but at this time of ease and liberty, can this be said?

For "The Friend."

Sufficiency of the Light of Christ.

It is written in the Scriptures of Truth that there is "One Lord, one faith, and one baptism; one God and Father of all." There is one path alone which leadeth unto heaven, and that so straight and narrow, that few there be that find it, and yet so plain and easy, that the wayfaring man though a fool, may walk therein and not err.

Such as have witnessed the washing of regeneration, and have been baptized with the one baptism of the one Lord, can bear a living testimony to the truth of these declarations; but unto such as have not been thus baptized, they must remain as hidden mysteries.

The path which is here alluded to, may

appear so mysterious and so hidden to the inexperienced, that they may be ready to conclude at times they shall never be able to find it; and that if they do find it, it will be so difficult, that they shall not be able to walk therein. But again, our Redeemer hath declared, "I am the light of the world;" and this is that light which shines in every heart, and in which if we abide, we may walk with safety; and as we are concerned to walk faithfully in it, we shall have no difficulty in discerning the way, although it may appear many times to be very straight and narrow. As we keep the eye single, and consequently our whole bodies full of light, we shall find in our individual experience, that although the path of the Christian traveller is straight and narrow, yet it is so plain, that the wayfaring man may walk therein and not err. Thus it appears plain, that it is for the want of faithfully walking in the Light, that many have made so little progress in the path which leadeth unto heaven.

Is it not to be feared that too many even of our own Society have suffered doubts to arise as respects the saving efficacy of this Divine Light, and have thereby virtually become unbelievers therein. May these remember that the same who said, "I am the Light of the world," said also that, "If ye believe not that I am He, ye shall die in your sins." Again, it is written of some formerly, who had lost their places as branches in the good olive tree, that because of unbelief they were broken off. And so we shall verily find it to be at the present day. If we do not believe in the Light, neither walk therein, we cannot enjoy the presence and the soul-sustaining care of the great and heavenly Shepherd, nor shall we be taught in those things which belong to the everlasting kingdom of rest and peace; but they will ever continue to be as hidden mysteries.

I know not that there ever was any age of the world in which there was more afoat that is calculated to draw the mind away from the alone safe abiding place, than the present. I can call to mind no period when I believe there was greater need for the humble Christian, of whatever name, to experience a faithful abiding and walking in the Light, whereby all things are made manifest, whatsoever spirit they are of.

It is often the lot of the humble Christian of our day, to feel there are many things that are truly discouraging and disheartening; we may feel that the joy of our heart hath fled, and our peace hath departed, and we may seem to be left without hope. We may see the specious transformings of the unwearied enemy on every side, drawing the unwatchful and unfaithful ones into his snares; yea, and the Power of darkness may seem ready to prevail against us; but, my friends, notwithstanding all these things, for what can we ask more than we have already received, that will advance us on our way heavenward? For we have a sure inspeaking Word in our own hearts, which will never teach us guile; and there is a light within our own breasts, by which we may discern all things that belong to our everlasting peace. The world may

make religion a study, and witchcraft a science, and may profess to receive communications from the spirit-land, but what will all this avail, or why need it discourage the true Christian? Has the Light become insufficient for us, or has the Word of God become of none effect?

We find indeed, increasing evidence that there is a spirit which seeketh to scatter and lay waste the heritage of God; but the Lord Almighty hath reserved a chosen few whom he will preserve from the deceit and the fury of the devouring enemy, and whom he will establish in righteousness, and grant a quiet habitation where none shall make them afraid; yea, He will raise up witnesses for his name's sake, whom he will preserve in the hour of temptation, and will enable them to sing his praise, though in the midst of great tribulation.

I have often thought that were it not for the healing virtues of the balm of Gilead, surely our faith would fail, and our hearts would be broken in twain; but there is a Balm which will heal our every wound; and there is a mountain, which is mount Zion, into which if we ascend, we shall be enabled to look down with composure upon all things below; and if we abide faithful unto the end, we shall be favoured to enjoy the everlasting presence of the King of kings.

G. H.

Evans, First month, 1853.

"While I was here in prison (Derby) divers professors came to discourse with me. I had a sense before they spoke, that they came to plead for sin and imperfection. I asked them whether they were believers, and had faith? They said, yes. I asked them, in whom? They said in Christ. I replied, if ye are true believers in Christ, you are passed from death unto life, and if passed from death, then from sin that bringeth death; and if your faith be true, it will give you victory over sin and the devil, purify your hearts and consciences (for the true faith is held in a pure conscience) and bring you to please God, and give you access to him again. But they could not endure to hear of purity, and of victory over sin and the devil. They said, 'They could not believe any could be free from sin on this side the grave.' I bid them give over babbling about the Scriptures, which were holy men's words, whilst they pleaded for unholiness. At another time a company of professors came, who also began to plead for sin. I asked them whether they had hope? They said yes; God forbid but we should have hope. I asked them, what hope is it that you have? Is Christ in you the hope of glory? Doth it purify you, as he is pure? But they could not abide to hear of being made pure here. Then I bid them forbear talking of the Scriptures, which were holy men's words, for the holy men that wrote the Scriptures pleaded for holiness in heart, life, and conversation here; but since you plead for impurity and sin, which are of the devil, what have you-to do with the holy men's words?" G. F."

This is a great day for spreading the Bible, calling it the word of God, the rule of faith and practice, but how far do the Bible Chris-

tians live up to the commands and precepts of Christ and his apostles. Have they any more faith in the doctrine of perfection and freedom from sin than they had in George Fox's time? Do they believe it is now possible for Christians to obtain complete victory over sin and temptations, so as to be of the "pure in heart," who "shall see God"? Do they believe in and attain to the condition, in which "sin has no dominion over" them? Can they in truth say, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ?"

Solid Gas.—Murdoch first used gas to light his office at Redrath in 1792. "It would," says Liebig, "be one of the greatest discoveries of the age, if any one could succeed in condensing coal-gas into a white, dry, solid odorless substance, portable, and capable of being placed on a candlestick or burned in a lamp." Already is the desire of Liebig being accomplished. A mineral oil flowed out of coal in Derbyshire, obviously produced by slow distillation from the coal. On examination it has been ascertained that *paraffine*, a solid waxy substance, hitherto never produced from coal, could be formed in commercial quantities by a slow and regular distillation. This is condensed coal-gas—a solid form of olefant gas desired by Liebig. In forming cakes, this product, dissolved in an oil of a similar composition, may be readily obtained instead of the waste gases now thrown away. Should this discovery be as successful as it promises, a great change will be wrought in fuel as well as illuminating gas.

Georgia is called "the Empire State of the South," for its energy, enterprise and thrift. There are more miles of railroad there than in any other Southern State, and more and better manufactures, and now her people are devoting their capital to an enlarged system of coastwise and inland trade. As all that benefits the parts of a country like ours is in the end sure to benefit the whole, we always feel gratified with these evidences of prosperity as we see them manifested and encouraged.

There is hardly a better way of understanding mankind, than that of narrowly examining our own hearts.—*Old Humphrey*.

THE FRIEND.

FIRST MONTH 29, 1853.

Of the many evil influences operating to remove or lay waste correct principles, to deprave the taste, and to enervate the mind, there are perhaps few more insidious and more effective than that of pernicious reading. Society is flooded with publications which in different ways are producing these deleterious results. Some poison the minds of the readers by the infidel or demoralizing principles they inculcate; others inflame the passions and weaken the restraints of virtue, by the

manner in which the degrading sins and atrocious crimes of every-day life are delineated and glossed over; while in a still larger class, the writers task their imaginations to invent fictitious characters and scenes, which they strive to depict in language the most piquant and attractive; or taking a groundwork of isolated facts, weave them into biographies or histories with all the licentious falsehood of romance.

It is difficult, perhaps impossible, to estimate correctly the influence that the reading of works of the latter description exerts upon the minds of those who indulge in it, especially of the young, and those of immature judgment; disinclining them to submit to have their thoughts, their words and their actions, brought within the restraint, and under the government of Truth. It is not merely the evil resulting from having the relations and duties of life, presented in such works in a false and unnatural light, making those of them which we may be called on to fulfil every day, to appear insipid and distasteful, but at the same time that the imagination is unduly excited, and the feelings overwrought by the seductive fiction, the perception of unvarnished truth is obscured, the capacity to discriminate between the false and the true is enfeebled, and consequently the judgment becomes weakened or perverted, and easily betrayed into error. Thus not only a distrelsh for real every-day life, and a disinclination to perseu works of a solid instructive character are produced, but led away with the excitement awakened by high wrought scenes, and dazzled with the false colouring in which acts and characters are painted by the pencil of romance, the novel reader is almost unconsciously landed in a situation where he is incapacitated for deciding, how or what, things really are; and instances have repeatedly occurred, in which, from this very cause, reason has tottered from her throne, and the poor victim has lost all power of self-control.

It is in consequence of the evils thus resulting from novel reading, that many pious persons of almost every denomination, have warned and protested against them; and the Society of Friends has felt it of such serious importance, as to introduce its decided testimony against them into its discipline. Thus when treating of books, the Discipline says: "It is earnestly recommended to every member of our religious Society, that they discourage and suppress the reading of plays, romances, novels, or other pernicious books; and printers and booksellers in profession with us, are cautioned against printing, selling or binding such books, as it is a practice so inconsistent with the purity of the Christian religion." In view of these things, is it not incumbent upon parents and guardians, seriously to consider, how far the multitude of story-books now so profusely supplied for children, and which we see in most of our parlours and nurseries, may have the effect of creating and fostering a taste for novel reading, that may be difficult to eradicate or reform, and in after life may lead to what are considered gross departures from the testimonies of Truth?

But our present object is to notice, what we fear is a very general departure from the testimony of the Society against novel reading, exemplified by the manner in which so many of our members act, and express themselves as feeling at liberty to admit into their families for perusal, the most popular romance of the day. We allude to "Uncle Tom's Cabin." It would be difficult, we think, upon any other subject than the exciting one of slavery, for so many of our members—many of them plain and desiring to be considered consistent with their profession—to be caught by, and themselves to urge arguments, which when stripped of verbiage, amount to little if anything more, than that the end justifies the means.

Slavery is felt by us all to be a system of such exceeding wrong, our sympathies for its poor victims are kept so constantly aroused, and the desire to see it swept away is so urgent, that great numbers seem prepared for the employment of almost any means that proposes to effect the coveted object, and are deluded by their wishes into the belief, that this hereditary, deep-rooted, and long-established evil, is to fall under the blows inflicted by a well-told story; and therefore, sinful as they profess novel writing and novel reading to be in the abstract, yet being designed in this particular case to effect so great a good, they consider themselves altogether justified in sanctioning and applauding them both. So completely has this hallucination (for we can consider it as nothing else) betrayed some of the members of our religious Society into a disregard of what has heretofore been considered an important Christian testimony that we find the following paragraph, among several of a highly eulogistic character, in the last number of "The British Friend." Speaking of the anti-slavery movement in Great Britain—that at no period has the feeling of the country been raised to such a pitch as at the present moment—it says: "Beyond all question the feeling to which we have above alluded, has been produced by the publication and unprecedented perusal of the extraordinary production of Harriet Beecher Stowe, a name which will be chronicled among the most conspicuous benefactors of the human race." &c. Now, as the only thing alluded to as having placed her among the *most conspicuous benefactors of the human race*, is writing the novel called Uncle Tom's Cabin; a work which, however graphically it may describe events, such as have or do occur in our slaveholding States, is nevertheless confessedly a fiction from beginning to end; so woven and coloured, as to rouse the passions of those who think slavery a great wrong, and perhaps also of those who feel it a great burden, but think it no sin, we must entirely dissent from the sentiment advanced, that such a work constitutes a ground for classing its author among the benefactors of mankind; and at the same time we wish to put our members on their guard against lowering our testimony to the Truth, by countenancing the reading or spreading of any such publications. If the proposed end will justify the means, or if this fiction is so productive of unmixed good; now that it has

been dramatized, why may not our members upon the same plea, resort to the theatres, to have their feelings against slavery roused to the highest pitch by witnessing its scenes enacted before their eyes?

In regard to the effect upon slavery likely to be produced by the work itself, we confess that we have no faith in the benefit which its admirers appear to anticipate from its world-wide dissemination. We are incredulous as to any slaveholder being induced to liberate his slaves by reading a description of scenes, with which we suppose it to be the author's intention to represent him as being familiar throughout his life; especially if that description is so coloured as to hold him up for the detestation of mankind, because of the position he occupies; and we are equally unbelieving as to its prompting any who are opposed to slavery, to the pursuit of those calm, judicious measures, which have their origin exclusively in Truth, and are the only ones that are blessed with success. On the contrary, we fear it will aggravate the feelings of resentment and defiance, that prevent a large portion of slaveholders from viewing slavery and the condition in which that institution has placed them, in its true light; while it will stimulate multitudes whose feelings are inflamed by its recitals, to a repetition of uncalculated and indiscreet attacks on everything they may consider connected with slavery and slaveholders—such attacks as, within the last twenty years, have done far more, as we fully believe, to retard the progress of emancipation in this country, than to promote it.

After all that is or can be said of "Uncle Tom's Cabin," is it anything more than a work of imagination? and though it may be so ably executed, as to kindle up the passions or goad on to obey their impulse, yet like all its kindred fictions, must not its absorbing interest unsettle and vitiate the judgment? and will not reaction succeed to the excitement called forth, and the tone of moral feeling, in the ordinary course of cause and effect, be rather depressed than maintained or exalted by it? Slavery, as we well know, is a system of incalculable evil to our country, and we long to see the day when it shall no longer exist within our borders; but its removal can only be effected by the slaveholders themselves. They are living under a system which we fully believe to be the result of a corruption of principles and of manners, but which has prevailed among them from generation to generation, during a long succession of years.

The just views of right and wrong which led our forefathers, of their own free will, to give up the slaves they held—by which act we have been freed from the trial whether we would hold or part with them—are yet not recognized by our Southern brethren as interfering with the connection between the master and his bondsman; and therefore whatever disturbs the existing relations, is viewed by most of them as lessening the bands that hold society together, and destroying the safety and comfort of the domestic circle. These are very erroneous views, and often give rise to very unchristian feelings. But there they are; implanted by education, and strengthened by

the whole influence of southern society; and it is folly to suppose they can be changed or overcome by a work of fiction, however ingenious or well wrought it may be. To combat these errors, and assist in removing this great evil, those who are out of their immediate influence, must address the hearts and the understandings of their brethren involved in them, in the authority of Truth and in the spirit of Christian love. Thus only can they hope to be instrumental in securing their cool and candid consideration of the momentous subject of emancipating their slaves, from which their passions, their supposed duties, their mistaken interests and necessities, now turn them away.

ITEMS OF NEWS.

By the arrival of the Europa, we have Liverpool dates to the 8th inst.

ENGLAND.—Cotton and breadstuffs are declining in prices.

A great sensation had been made in England by the loss of 51 persons, passengers in the emigrant ship *St. George*, bound from Liverpool to New York, destroyed by fire at sea. The remainder of the passengers were rescued by the ship *Orlando*, from *Mobile*, for *Havre*. Some of those lost were suffocated, the rest were either drowned or burned to death.

Disastrous gales have prevailed on the English coast.

The City of Glasgow, of this port, was run into by the steamer *Earl Londsdale*, and returned to Liverpool to repair damages.

The elections to Parliament, in consequence of members having accepted office under the new ministry, are mostly over. Former members have been re-elected.

It is reported that Lord Clarendon will supersede Lord John Russell, before Easter, in the Foreign Office.

The ladies of Leeds have had a meeting, and adopted an address on the slavery question, addressed to the ladies of America.

A meeting of American ladies recently held at Milan, Italy, Catharine Howard in the chair, Jane Grey, secretary, have sent a spirited reply to the Duchess of Sunderland's Committee, suggesting the English ladies have reforms to accomplish at home, before exerting their philanthropy to America.

FRANCE.—The ministers of Austria, Prussia, and Russia, have presented their credentials to the emperor. The Czar however, refuses to address him as *Brother*. All the continental powers have now recognized the new government in France.

The emperor, in a reply to the Pope's nuncio, says: "I trust, under Divine Providence, to be able to develop the prosperity of France, and secure peace to Europe."

M. Murat demands 13,000,000fr. for the crown property of the king, with compound interest. Napoleon declines paying such interest.

The *Patrie* denies the reported occupation of Samana by the French.

The German Diet have formally decided to recognize Napoleon.

CHINA.—The revenue has fallen off 9,000,000 rials during the past year.

AUSTRIA.—Additional fortifications are being made at Vienna.

TURKEY.—Bloody engagements are reported to have taken place between the Turkish army and the Montenegrins. The Porte has officially announced the coast of Albania under blockade, and the Turkish fleet had sailed to enforce it.

MEXICO.—Insurrectionary movements still gaining ground.

UNITED STATES.—The *Reindeer Trials*. New York, First mo. 21.—Judge Bates, in his charge this morning, stated that captains of steamboats are bound by the law to raise their safety valves whenever the

boat is stopped. In this case, if the jury consider that the raising of the safety-valve would have prevented the accident, the captain is liable; but if they think the explosion was caused by the defect of the iron, they will acquit him. The jury then retired.

Florida.—It is said that the Florida Indians have again declared war with the United States, being determined not to emigrate to the West.

Pennsylvania.—During the past week the farmers in the neighbourhood of Philadelphia, generally secured a supply of ice for next summer. The icehouses for the supply of the city, obtained but little.

Receipts on the Public Works in Pennsylvania, \$1,897,817.34. Expenditures, \$1,923,311.23. Excess of receipts over expenditures, \$25,496.11.

A Court of Pardon.—A bill has passed the New Jersey Legislature, organizing a Court of Pardons, and granting it the power of commuting the sentence of capital punishment to imprisonment.

RECEIPTS.

Received from J. W. Smith, H. O., \$9, vol. 26; from John Fawcett, agent, C. F. W. Thomas, Joshua Stafford, Saml. Shaw, B. Dean, Jos. Reeder, Thos. Bowman, Benj. Winder, Saml. French, Jos. Painter, \$2 each, vol. 26; from Benj. Antram, \$2, vol. 25; for Edwd. Bonsall, Sr., \$2, vol. 25; for Joshua Coppock, \$3, to 18, vol. 27; and for Evan Langstaff, \$5.10, to 18, vol. 26; from R. L. Roberts, M. D., O., \$5, to \$2, vol. 25; from Nathan Smith, Harris, O., \$2, vol. 26; from Dr. Reynolds, O., \$3, to 26, vol. 26; from Chas. Perry, agent, R. L. for Nathl. S. Babcock, \$2, vol. 26; for Elizabeth Perry, \$2, to 15, vol. 27; from Mark Willis, agent, O., \$2, vol. 26, and J. Hoyle, Sr., Jas. McGrail, Jas. McGrew, J. Hoyle, Jr., Pusey Wood, \$2 each, vol. 26, and F. W., \$1, for C. School.

INDIAN CIVILIZATION.

A well-qualified female teacher is wanted, to take charge of the School for Indian Children, under the care of Friends, at Tunessasah, Cataaugus county, New York. Application may be made to Joseph Elkinton, No. 377 South Second street; or Thomas Evans, No. 180 Mulberry street, Philadelphia.

DIED, on the 9th inst., at Millville, Worcester Co., Mass., JONATHAN M. SHOVE, a member of Uxbridge Monthly Meeting, aged 66 years.

On the 11th inst., in the 66th year of his age, NATHAN TORREY, a member of the Monthly Meeting of Friends of Philadelphia for the Northern District.

—, in this city, at the residence of her brother Richard Williams, on the morning of Fourth-day, the 12th inst., MARY WILLIAMS, an 83 year old of the Northern District Monthly Meeting, aged 83 years. A life of quiet usefulness, and endearing kindness, was crowned in the end with peace; leaving our dear Friend little to do, when the time of her departure drew near, but to die.

—, suddenly, of apoplexy, on the 17th inst., at her residence, near Mount Pleasant, Ohio, RACHET, wife of John C. Hill, in the 54th year of her age. She was a member and an overseer of Short Creek Monthly Meeting, being a diligent attendant of meetings, and a faithful supporter of the principles and testimonies of our religious Society. She often lamented the departures from primitive simplicity so painfully apparent among us. Her loss will be felt by a large circle of Friends, who had shared of her hospitality. She had frequently expressed to some of her near relatives, that she might be suddenly taken from them, and we feel a comforting belief that she was found as one watching for the coming of her Lord.

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From the Leisure Hour.

The Lessons of Biography.

A LECTURE FOR WORKING MEN.

Have any of you ever been in that busy seat of maritime trade—the town of Liverpool? From whence come all those stately vessels, which are every day arriving in the River Mersey, on which it is situated? They come from all parts of the world; but chiefly from the western hemisphere beyond the Atlantic, or from India. And what is contained in those bulky bales which they are discharging from the ships, and hoisting up into those huge warehouses that stand all around? It is the invaluable article of cotton. And whither are those huge wagons about to transfer those countless bags of cotton that are piled upon them, high in the air? They are on the way to the railway stations. Off they go to Manchester and Bolton, and other manufacturing towns in the county of Lancaster, and to all other places in the kingdom where cotton goods are manufactured. And tell us, you say, how are these goods manufactured? Listen, and you shall hear.

A child of the name of Richard Arkwright, was born of poor parents, in the town of Preston, in the year 1733. He was the youngest of thirteen children, and had very little education. He was bred to the trade of a barber, and continued at this occupation till he was thirty years of age. Then he became an itinerant dealer in hair, collecting and selling it to the wig-makers. He gained the character of keeping a better article than others—a great secret in the success of any tradesman—and he had discovered a superior way of dyeing it. His acquaintance with this little piece of chemistry paved the way for the exercise of the inventive faculty. In a vain attempt to discover the perpetual motion, he became acquainted with a clockmaker at Warrington. The manufacture of cotton cloths, though it had been practised in England for many years, was still carried on in a very limited way. The web of the web alone was made of cotton; the warp or longitudinal threads of the cloth being of linen—it having

been found impracticable to spin the cotton into sufficiently hard twist to make it useful for this purpose. The exportation of our cotton goods increased, however, about the year 1760, and the demand exceeded the supply. This circumstance roused the mind of Arkwright, and led him to think, that if a more expeditious method of weaving cotton could be devised, the greatest advantage would be gained by the increased production of an article that was required in greater quantities than hitherto could be attained, owing to the circumstance that the thread had been slowly spun by means of the distaff and spindle. At this juncture, Arkwright and the clockmaker laid their heads together. It is a great thing for clever and ingenious heads to be laid together! The electric spark lies hidden and concealed until it is brought out by means of some other force or agent, that is brought to act upon it. The fire leaps forth only when the flint and the steel have had their heads sharply laid together! So it is as to the mutual action of human minds.

Arkwright and the clockmaker having as we said, laid their heads together, constructed in the parlour of the dwelling-house of the master of the Grammar-school at Preston, the model of a machine for spinning cotton. But such was the importance even at this period, of so apparently insignificant an individual as Arkwright, and such too his poverty, that a general parliamentary election coming round, his friends had to get him a new suit of clothes in which he might appear in giving his vote at the poll.

Rumours were raised of an attempt to introduce the manufacture of cotton cloth by machinery; and the jealousy of those who, in Lancashire earned their bread by the old method of spinning, was awakened. So Arkwright and the clockmaker retired to Nottingham, and again laid their heads together. And having so far advanced in the construction of their machinery, as to think that it might fairly be tried, they applied for the necessary supply of capital to Messrs. Wright, bankers in that town—a house of great respectability, which yet exists. These gentlemen like all prudent and sensible bankers, kept their eye upon the parties; and after a little time discontinued their advances to a pair of men who seemed little better than a couple of ingenious, but sanguine and penniless adventurers. Even the most cautious bankers may make great mistakes, as well as other people!

The case was taken up, however, by a respectable stocking-weaver, of the ominous name of *Need*, who entered into partnership with Arkwright, by whom first one patent, for his machine was taken out, and then a second in a different town, to the invention

was fairly established and brought into general use. The merit of it was, no doubt, claimed by other parties, and Mr. Arkwright had to contend with many competitors, and to protect himself in the possession of his patented rights in a course of lengthened litigation; but these were at length securely and permanently vindicated.

Without entering farther, however, into the details of Arkwright's history and future career, we would only remark, that this meritorious man was the person who really almost created a new branch of national industry, and called into existence the great cotton world that now flourishes in Britain, and all those grand cotton lords who make such a noise and figure in it! But without alluding further to this, I would hold up Arkwright as a striking example of the truth, that in no case should temporary or even repeated disappointments unnerve or knock down a man, and that with comprehensiveness and reach of mind, united with determination and perseverance, one may, by God's blessing, attain almost anything that he aims at, and to which, by the full exercise of his powers, he is really competent. Judge not according to early outward appearances. No river is deeper at the fountain, nor is there any country where the sun shines hot at the peak of day.

It is won'terful what coincidences sometimes occur in the economy of an all-pervading Providence, and how men of mark, destined to wield a mighty power on the condition of the world, occasionally arise, and almost simultaneously.

Four years after Arkwright was born, there was also brought into being, in the town of Greenwich, an individual who was destined to be the instrument of as great an improvement in the condition of society as any one who had preceded him.

James Watt was the first fully to apprehend the expansive power of steam, and the great and important purposes to which, when acting in a close vessel, it might be applied. He had great disadvantages in his youth, particularly from the delicacy of his health, which made his attendance at school very irregular, but a compensation for which was found in his extraordinary application to his private studies. We find him at the age of eighteen, an apprentice in London to a mathematical instrument maker; a few years after, settled in the same line in the college of Glasgow, enjoying the society of the discoverer of the principle of latent heat, and other eminent men; shortly after this, entering on the profession of a general engineer; and it was while employed in repairing the model of an engine, that the idea of the power of steam took full possession of his mind. [Conclusion next week.]

Report of the Indian Department.

(Continued from page 126.)

The negotiations provided for by a late act of Congress with the Camanches, Kioways, and other Indians on the Arkansas river, have been necessarily postponed until the ensuing Spring. It will then be expedient to make them parties to the treaty of Fort Laramie, or to one containing similar provisions.

At an early period in the last summer, the agent for the Indians in Utah undertook, with the approbation of the Governor of the Territory, an expedition to the various tribes therein occupying the region west of the Great Salt Lake. The thoroughfare of travel to California and Oregon passes through their country, and the object of the expedition was to prevent a recurrence, if possible, of numerous and often fatal collisions between the emigrants and Indians. It seems to have been eminently successful, as no murders or robberies are reported to have been committed by these Indians during the present year. To give some idea of the immense travel along this route, and the consequent importance of conciliating the Indians, the agent states that in returning to Salt Lake, he passed on each of several days as many as three hundred wagons.

Some timely and efficient measures for the proper disposition and management of the Indians in California are of pressing importance to all concerned. The difficulties in which the subject is involved are the more embarrassing in consequence of the abortive efforts that have been made to establish fixed and permanent relations with them. Since the rejection of the treaties concluded with a large number of the tribes, sufficient information has not been received to justify a confident opinion as to the plan of operations it may be most expedient to adopt. To any that has been, or can be proposed, plausible objections may, doubtless, be urged; but regarding the policy of the rejected treaties as finally abandoned, and considering the removal of the Indians from the State as impossible, I suggest, as worthy of consideration, the plan of forming them into two grand colonies, to be suitably located, one in the northern and the other in the southern portion of the State. Like circumstances recommend a like policy in relation to the Indians west of the Cascade mountains, in Oregon. That the plan suggested cannot be carried into successful operation without the expenditure of large sums of money, is readily conceded; but what other measure adequate to the exigencies of the case is free from the same objections? Something better, it is hoped, may yet be devised. In the meantime, dogmatism on a subject of such difficulty and importance may well be foreborne.

Due attention has been paid to the preparation of the third part of the work respecting the Indian tribes of the United States, published under the direction of this bureau, and it will be forthcoming during the approaching session of Congress. The edition of the first part, intended for distribution to the new members, will be ready for delivery at an early day in the session.

The present seems to be an appropriate occasion for calling the attention of Congress to certain treaty stipulations with various Indian tribes, which the government, for a number of years, has failed to execute. In consideration of the cession of their lands to the United States, by the Sioux of the Mississippi, the Sacs and Foxes of Mississippi and Missouri, the Winnebagos, Delawares, Osages, Ioways, Creeks and Stockbridges, it was stipulated on the part of the government, that certain sums should be paid to said tribes, amounting in the aggregate to \$2,396,000; and that the same should be invested in safe and profitable stocks, yielding an interest of not less than five per cent. per annum. Owing, however, to the embarrassed condition of the treasury, it was deemed advisable by Congress, in lieu of making the investments, to appropriate from year to year a sum equal to the annual interest at five per cent. on the several amounts required to be invested. On this account the government has already paid from its treasury \$1,742,340, a sum which is now equal to two-thirds of the principal, and will, in a few years, be equal to the whole, if the practice of appropriating the interest shall be continued. As there is no limitation to the period of these payments, such a policy indefinitely pursued, would prove a most costly one to the government. At the end of every period of twenty years it will have paid from the public treasury, by way of interest, the full amount of the stipulated investments. But such, it must be presumed, was never the intention of Congress. Nothing but necessity could justify that body in refusing to make appropriations required by the treaties of the government. The cause of the failure to do so in the case of these Indian treaties no longer exists. The public finances are in a prosperous condition. Instead of fiscal embarrassment, there is now a redundancy of money, and one of the vexed questions of the day is, what shall be done with the surplus in the treasury? Considering the premises, it seems to be quite clear that so much thereof as may be necessary for the purpose should be promptly applied to the fulfilment of our treaty stipulations.

But investments on Indian account may, it is believed, be wisely extended to other cases than those in which they are expressly required by treaty. If the policy in itself be good, and it has often been sanctioned by the government, there appears to be no good reason why it should not be more extensively adopted. There is another class of our treaty stipulations, by which the government holds in trust for certain Indian tribes \$4,344,000. On this trust fund it is bound to pay interest at the rate of five per cent.; and by a third class of like stipulations, it is bound to pay annually, to sundry other tribes, on account of permanent annuities and permanent provisions, \$141,250. For the sake of convenient reference and calculations, tabular statements, A, B, C, are herewith submitted, exhibiting in connected view all the treaties embraced in the foregoing classification, the names of the several tribes, and the amounts stipulated to be invested, funded, &c. The amount annu-

ally appropriated on account of these treaty obligations is \$173,280. By investing these amounts in safe stocks, yielding five per cent., the government may be relieved for all time to come from the necessity of making these annual appropriations, and the question certainly deserves to be considered whether a disposition in part of the large surplus in the public treasury can be made in any way so free from constitutional or other objections.

The want of uniformity in our Indian treaties is a source of much confusion and embarrassment. They have been made from time to time to meet the emergency of particular occasions, and without reference to system or general principles. They, however, constitute an important part of the supreme law of the land, and there are peculiar reasons why they should be carried faithfully into effect. But this it is extremely difficult to do, in consequence of their discordant and multifarious provisions. The whole code, if such an anomaly may be so called, is a singular compound of crude and cumbersome matter, prolific of vexatious questions, and incapable of harmonious adjustment. There are no doubt many of the tribes with whom new treaties could easily be concluded, superseding those previously made, and simplifying to a most desirable extent all our relations with them. A small appropriation would probably be sufficient for this purpose, and, in my judgment, the money it would cost could not be more beneficially applied. If a large number of existing treaties were swept away, and others substituted in their stead, containing only a few plain, necessary and assimilated provisions, serving as models for future treaties, and all looking mainly to the concentration of the several tribes, to their permanent domiciliation within fixed and narrow limits, to the establishment of efficient laws for the protection of their persons and property, and to a more judicious administration of the means provided for their support and improvement, the day would not be distant when the whole subject of our Indian affairs would assume a far more consistent and systematic form, presenting to the eye of the philanthropist and Christian, a spectacle no longer cheerless and dispiriting, but redolent of consolation, encouragement and hope.

THE SHELTER.

The Seventeenth Annual Report of the Association for the Care of Coloured Orphans. Adopted First month 7, 1853.

The usual period for issuing our Annual Report having returned, it seems proper that we should present to our friends a brief statement of our present circumstances; the design and objects of this charity being now so generally known, as to render superfluous much enlargement thereon.

The state of the School, both as regards the care and efficiency of the Teachers, and the improvement of the Children, will bear a favourable comparison with that of former years. There are 55 children now in attendance, from four to ten years of age; and we often wish, when observing the spirit and ani-

mation with which many of them go through their little exercises, that more of our subscribers and friends would visit THE SHELTER. We think, that those who sincerely desire the welfare and elevation, in the scale of humanity, of this oppressed race, would feel a hope arise, that *here*, however humble our pretensions, some seeds may be sown, that under genial influences in future days, will develop in a goodly yield of respectability and usefulness; and it is our heartfelt desire, that the Lord of the Harvest may incline the hearts and strengthen the hands of those with whom their future lot may be cast, to do their part faithfully in promoting the work.

We continue to hear from time to time, of instances of the satisfactory conduct of those who have been indentured, that are truly comforting to us; though we are sometimes disappointed in our hopes with regard to some of them; we feel, however, that this should not discourage us, remembering the diversity of character that is common to all human-kind.

The general state of health of the children has been remarkably good, considering their tender age, and the debilitating effects of early neglect to which many of them had been exposed; it was, however, seriously interrupted in the winter by small-pox and varioloid—several cases of the former were of the most malignant form, and there were ten cases of the latter—and recently scarlet fever made its appearance among them; of this disease, there were 20 cases, most of them mild, though one or two were severely affected with it;—and we feel it right to acknowledge, that under the blessing of Providential care, much is due to the skill and unwearied attention of our benevolent physician, Dr. Casper Wister, that they have been carried through these dangerous diseases, without the occurrence of one death. There were, however, three deaths of scrofulous children, followed soon after the disappearance of small-pox; the removal after another of these little ones was affecting, yet we cannot but view it as a merciful release from a life of probable suffering. The dropsical affections supervening on scarlet-fever, have appeared in some cases,—in one instance seriously affecting the brain—but it is cause of gratitude that they have all now recovered. Throughout these very trying seasons, when there were many days and nights of fatigue and anxious watching, and many laborious and unpleasant duties to be performed, it was touching to observe the patience, tenderness, and unremitting care, with which our truly efficient Matron, and her valuable Assistant, endured it all; and the teachers and other members of the family were also ever ready to do their part, when other duties permitted.

John Pea, a coloured man, whose name has been on our subscription list for a number of years, having lately deceased, bequeathed us the half of his estate, amounting to \$1477; part of this would have been useful to retain to meet the expenses of the past year, had not a kindly interested friend voluntarily collected the amount of \$759 from a number of benevolent individuals, which relieved us from present embarrassment, and will enable us to invest

and hold this Legacy as a memorial of the confidence of a departed friend, who has, we trust, realized this promise: "Blessed is he that considereth the poor, the Lord will deliver him in the time of trouble;" having also had the effect to renew our faith in Him, who of a truth is no respecter of persons.

In looking over the list of donations it may be observed, that several of our kind friends have thought not only of substantial comforts, but sympathizing with the feelings of children, have sought to gratify them by something pleasant and joyous; part of a gift thus intended, was appropriated when strawberries were in season, to the purchase of a sufficient quantity for each child to partake of plentifully; and it was a cheering sight to those in attendance, to witness those little creatures feasting on this delicious summer fruit.

We would here also notice the reception of a few specimens of the animal, vegetable and mineral productions of North Carolina, which were mostly picked up by the "poor little Slaves," and gratefully presented to their caretaker, who, however averse to the iniquitous system of Slavery, under the peculiar circumstances of her situation, feels herself bound to cherish and instruct them. They are forwarded to us with a request, that "their little brethren and sisters, who have received from a merciful Providence the priceless boon of freedom, may accept the gift; although of little value apart from the recollection, that they are not made by mortal hands." This touching incident has renewedly called forth our sympathies towards this afflicted portion of the human family, with an earnest desire, that we may be strengthened by Him who "hath made of one blood all nations of men," to use our feeble efforts to loose the bands of wickedness, and let the oppressed go free.

The oil-repent instances of kind feeling manifested by our friends, in contributing a donation in money, or furnishing vegetables or fruit, thus diminishing the expense of providing for our numerous family, and greatly adding to its comfort, demand our grateful acknowledgments to them; and may we also remember, that which is due to Him, who has made them stewards of his bountiful gifts, and whose Providential supplies have never yet failed us in the time of need.

When the last Report was adopted, there were in the House,	
Children,	67
Admitted, (1852,)	17
Apprenticed,	7
Deceased,	3
Remaining,	74
	— —
	84 84

A Clock.—J. H. Hawes, a resident of our village, has just received a patent for a newly invented "Calendar Clock," which is, beyond all doubt, a very ingenious and convenient article. The clock will run for one year without winding or setting, and, in addition to its value as a correct time-piece, its calendar exhibits the month, the day of the month, the day of the week, and the year. The machi-

nery of the clock is simple, and its movements are strictly accurate. Its designation of the day of the month is surprising. For the months having but 30 days it denotes that number, and so for 31 days, while for February it points to only 28, "except for leap-year 29." We understand the inventor and two other gentlemen of our village intend immediately to enter upon the manufacture of these clocks upon a large scale. There is money in the invention, and we are glad our citizens are entering on the project.—*Utica (N. Y.) Dem.*

Ancient Mines on Lake Superior.

The Lake Superior region of America is richer than any other region of the world in copper. It is not many years ago since these rich seams of copper were discovered, and with our knowledge of the Indian's character, and our entire ignorance of the history of the past, in respect to the inhabitants of Northern America, it was supposed that our modern discoveries of these minerals were the first ever made by mortal men. The huge mounds scattered over our country have left traces behind them of a race long since passed away, but in a more striking manner have evidences of that race been recently brought to light in the discovery of ancient mines, tools, &c., in the Lake Superior region. In 1818, the first of these old mines was discovered, and in it was found a mass of pure copper, weighing six tons, which had been raised by ancient wedges, and rolled along the gallery. These ancient mines extended over a tract of country one hundred miles long, running from N. E. to S. W. A great number of ancient tools have been found, they all consist of hard stone, with single and double grooves for the reception of handles, like those now employed by blacksmiths for holding their wedges. The marks of old fires extended everywhere, showing that they employed heat in their mining operations—by heating the rock first, then cooling it quickly with water to soften it—the plan for softening copper. When did these ancient miners work these mines, and who were they? Trees of hundreds of years' standing, extend their roots on the surface of a soil, which have required ages to accumulate, over some of their deepest works. We have no evidence of who those miners were, except by the tools which has been left behind them; but at one time they must have been numerous, for quite a number of their old excavations have been opened up. Is it possible that they were the forefathers of the present race of Indians? Is it possible; savage man in all countries is a wreck of former civilization. The descendants of the Greeks and Romans are not like their forefathers; we know them to be wrecks of a former civilization. Tribes and men, separated from communication and contact with others of their species, soon degenerate, and wind into the savage state. It is, therefore, quite possible that the old copper miners of the Lake Superior region were the forefathers of the present race of Indians.

For "The Friend."

JOHN PARKER.

(Continuation of Thomas Scattergood and his Times.)

(Continued from page 137.)

Continuing faithful to the requirements of his Divine Lord and Saviour, John Parker was found fulfilling the Christian duties of life, with charity for others, and close-searching scrutiny over his own actions. He was advanced in years when the difficulties introduced into the Society of Friends by the unsoundness of Elias Hicks, began to arise. Some of those who were favourable to the new views, or at least were anxious that great latitude in doctrinal belief might be tolerated in the Society, endeavoured to enlist John Parker as a soldier for their cause. They knew his honest-hearted integrity would not lead him to suspect them of dealing falsely with him, and they knew also that his feelings were keenly alive to the wrongs and oppression of others, and they ventured by misrepresentation and unfounded assertions to make him believe that the elders in Philadelphia were seeking to persecute with high-handed cruelty, Elias Hicks, who was a sound, old-fashioned Quaker. It was asserted that the quarrel of the elders with Elias, did not spring from his doctrine, but because he would not bow down to their dictates, nor submit to their control. John was an ardent lover of peace in religious Society, and was disposed to think well of his neighbours, and of others. He was evidently influenced for a short time by the statements he had received, and knew not how to reconcile the actions attributed to his Friends in Philadelphia, with the high opinion he had heretofore had of their standing in the Truth. But endeavouring to approve himself faithful in his own post of duty, he was not suffered by his Divine Master to give his strength to that which was seeking to lay waste the precious doctrines of the Gospel, the Divinity of the Lord Jesus Christ, and his propitiatory sacrifice for the sins of the world. The great doctrine of faith in the Lord Jesus Christ, had long been dear to him, and he could rest his hope of salvation in no other name or thing, than in the Lamb of God which taketh away the sin of the world. His first sermon had been in these words, 'Have faith in God?' and he had many times been led afterwards to hold forth and enforce the language of the blessed Saviour which he spake to his disciples, "Ye believe in God, believe also in me."

When he found what efforts were making in many places to overthrow the faith of the unwary in the authenticity of the Holy Scriptures, and in many points of doctrine which he had always most surely believed, he was greatly tried. He saw that a libertine spirit was abroad, and that the way was fast preparing for infidelity, with an open face to appear amongst the people. In no part of the Yearly Meeting of Philadelphia were so many members prepared for the doctrines of Thomas Paine, as within the limits of the Western Quarterly Meeting. Individuals of that stamp, took an active part in crying out against the elders of Philadelphia, and in advocating

Elias Hicks, and his sturdy determination to do as he pleased, and preach what he pleased. The disposition amongst infidels, and half-infidels, to praise him, his views and his actions, was manifested on many occasions. The most remarkable instance perhaps on record, is to be found in the beginning of an edition of Paine's deistical works printed at New York.

I remember to have heard an anecdote of a simple-minded country Friend of our Yearly Meeting, showing how he put to silence a quick-witted infidel neighbour, whose talents were far superior to his own, and who was like most of his class valuable withal. During the difficulties prior to the Separation, these two were thrown together in company with others, and the infidel was very full in his praise of Elias Hicks. The Friend could not hear this without showing his dissent, but he did not go into argument, wherein he must needs have been worsted by his nimble-tongued opponent. He did better. "Art thou not a believer in Tom Paine?" he asked. "Yes," returned the other quickly and sharply, as if he felt himself brought into an awkward position before his neighbours, and was somewhat irritated, "What has that to do in the business?" "Why," rejoined his slow-spoken antagonist in his quiet, methodical manner, "if thou art a believer in Tom Paine, thy praise of Elias Hicks is no great credit to him." The infidel was completely foiled, and he felt it so. He knew the remark of his antagonist, would be deemed a self-evident truth by those who heard it. It was a realization of the declaration of the apostle, that God "hath chosen the foolish things of the world, to confound the wise."

John Parker often expressed his opinion that much of the success of the followers of Elias Hicks, in spreading a partizan feeling in the Society in his favour, sprang out of secret misrepresentation made use of by many of them. On one occasion he said, "This spirit was like a serpent in the grass, biting our heels before we knew it."

He now was led to exert himself against the spreading of this spirit, and also against a spirit manifested by some and advocated with great earnestness, to keep quiet, and take no part. This was then the cry of many who were departing, or had departed from the truth of Jesus, and who, to say the least against them, were not amongst those who would "contend earnestly for the faith." On one occasion, a person of this class being at a meeting where John was, undertook to preach against people being zealous in the difficulties in which the Society was involved. He urged his hearers to be quiet, to attend to their own business, and finally warned them not to put to sea in a storm. When he was done, John spoke out, "But what if we are caught at sea in a storm! No skulking below deck then, Friends." This brief text contains in it much wholesome admonition for all times in which the church is in difficulty through the unsoundness of its members. Whoever seeks to withdraw himself from his portion of service and suffering, is as surely skulking from his duty, as the sailor would be, who, when

the exigency of the storm required every hand on the deck of the ship, should be found trying to keep himself quiet below.

Labouring faithfully in support of the doctrines and discipline of the Society of Friends, John Parker soon made himself the object of calumny and reproach. Various were the charges brought against him. Now he was said to be imbecile through a premature failure of his faculties,—now he was superannuated,—and when the brightness of his intellectual powers was too apparent to be denied, he was charged with having altered his doctrine and manner of preaching. Many of his auditors had been gradually changed through the warping influence of unsound sentiments, and the blinding effect of partizan feeling, and they were no longer capable of judging righteous judgment. The change which had taken place in their own positions, made them feel that they were not as near him as formerly, and self-love would naturally lead them to attribute the movement from the Truth to have been made by him.

The Separation at last came. Those who had left the principles of the Society of Friends, with many simple-hearted ones not defective themselves in doctrine, but who were linked by sympathy, and party feeling, with those who were, set up a new society for themselves. Fresh exercise and labour now fell upon John Parker and other concerned Friends. Though far advanced in years, he was zealous in his Master's cause, advocating the Truth with clearness, and administering reproof with discriminating judgment, and at times in a manner peculiarly his own. During the progress of the Separation he went to Bradford to attend the Monthly Meeting there. When the first meeting was over, the Hicksites remained in the house, and Friends finding they would not peaceably go out, adjourned the meeting for business. The members who acknowledged the old Yearly Meeting, and ancient doctrines of the Society, then withdrew, leaving those attached to Elias Hicks and his views, seated in the house. John Parker remained among them with his head down, apparently not conscious of what had occurred. At last he looked up, and scanning the few who were left, and who no doubt by this time thought he was going to join himself to them, he laid his hand on the gallery rail. He continued looking from one to another of them for a time, and then suddenly exclaiming, "Jesus I know, and Paul I know,—but who are ye?" he left the house.

As many things were in those days reported which were not true, an elder of a neighbouring Quarterly Meeting who had heard the above anecdote, asked John Parker if it really happened. John replied very sententially, "It's a true bill."

(To be continued.)

"A natural will ploughed up, is the best soil for producing luxuriant crops." "Sow to yourselves."—Hosea x. 12.

"Many are busy about shaking the tree of knowledge, and scrambling for the fruit, but neglect the tree of Life."

Extract.—Our passage through life is like a journey, wherein are difficulties and snares; and wherein we find many who say they are going to the same port, and who think they have found out, from longer experience and superior wisdom, a better and somewhat different road; but when we believe them, and make a little trial of their path, how have we, with painful steppings to return to our tribulated pilgrimage. I feel deeply engaged in my spirit, that I may, and that we all may, look to our standing, not even to the most approved instruments for instruction, when our application ought to be to the spirit and example of our Holy Head and High Priest.—*S. Grubb.*

For "The Friend."

DARK HOURS.

Oh, my tried soul, be patient! Roughest rinds
Fell over sweetest fruit; heaviness clouds
Rain the most ample harvests on the fields;
The grass grows greenest where the wintry snows
Have fallen deepest, and the fairest flowers
Spring from old, dead decay. The darkest mine
Yields the most flashing jewels from its cell,
And stars are born of darkness, day of night.
Oh, my tried soul, be patient! Yet for thee
Goes on the secret alchemy of life;
God the one Giver, grants no boon to earth
That he withhold from thee; and from the dark
Of thy deep sorrow shall evolve new light,
New strength to do and suffer, new resolves,
Precious new gladness and freshest hopes!
Oh, my tried soul, be patient! Can no more weep
That I have suffered; for I know great strength
Is born of suffering; and I trust that still,
Wrapt in the dry husk of my outer life,
Lie warmer seeds than ever yet have burst
From its dull covering; stronger purposes
Stir consciously within, and make me great
With a new life.—A life akin to God's,
Which I must nurture for the holy skies.
Help me thou great All-Patient, for the flesh
Will sometimes fail, and the spirit fail;
Add to my human Thy almighty strength,
When next I waver; rouse my faith as now,
That out of darkness I may see great light,
And follow where it ever leads—to Thee!
C. M. B.

For "The Friend."

ON A PAINTING OF OUR SAVIOUR.

Away! mine eyes can never rest
In peace upon that pictured face;
I see no Godhead there impressed;
No,—not e'en manhood's highest grace!

Yet, blame we not a mortal hand
For falling, where all can but fail;
We only blame the *thought*, that planned
For Light Divine, so gross a veil.

Of dust, like ours, His form was made,
Cherished on mortal mother's breast;
In lowliest cot His head He laid,
Or had not where to take His rest.

We dream not, then, of beauty's pride,
In chiselled line, or brilliant hue,—
Such as when Art with Nature vie'd,
Praxiteles or Phidias drew.

Apollo's form might be more fair,—
Jove's mountain brow more bold and grand;
Far feeter Hermes' feet of air,—
Far swifter Mars' unsparing hand.

Bat Light and Life, and Love and Power,—
Could hand or tongue their fulness tell?
No,—though, in vision-gifted bow
We might before His presence dwell!

Back on Faith's angel pinions borne

Though we might stand where He has stood;

Behold Him comfort all who mourn,—

Behold His awful solitude!

Look ye for images of Him

Not in the painter's glowing art;—

Nor sculptured marble,—cold and dim;

But in His temple, the pure heart!

And look upon the holy brow

Of childhood, for His angel-smile;

Or on their lips, who meekly bow

With grief, and suffer without guile!

And, let *Hope* whisper of a day,

When we shall see Him eye to eye;

When Pain and Fear have passed away;—

Our Home, our Rest—eternally!

M.

For "The Friend."

Dependence upon Divine Protection.

When our early Friends believed it right to renounce the established worship, which then prevailed in England, return to the primitive faith, and hold forth Christian principles uncontaminated by the corruptions which had been for ages gathering round the church, had they reasoned upon consequences, and permitted that reasoning to deter them from taking a straightforward course, it is evident that the great work which was brought about by their undeviating faithfulness, would have been entirely frustrated. When the spirit of persecution had waxed so strong, as not only to induce the multitude to despise, but even the rabble to stone and abuse them, in open violation of every law of order and decency; while at the same time they were subjected to long and cruel imprisonments, confiscations and all the calamities that an enraged priesthood, and prejudiced and biassed tribunals were capable of entailing upon them; what refuge or source of consolation had they, except the eternal Rock of ages—that never-failing Comforter, who, when personally on earth, invited those who were weary and heavy laden to come unto Him, promising to give them rest?

Had our beloved early Friends listened to the subtle reasoner, who no doubt was busy, endeavouring to beguile them of their great reward by trying to insinuate the belief, that their obstinacy and determined persistence in their fanatical course, would bring inevitable ruin upon themselves and their children; that it was not at all likely that comparatively a few ignorant men, to the number of learned collegians, who were opposed to them, could stand, when all the powers of the earth appeared to be confederated to crush them: that it was quite needless to adopt such rigid observances, and striking singularities, for there were good people amongst all religious denominations; and they in their supposed conscientious convictions were entirely infatuated and deluded 1.—had, I say, our beloved ancient Friends listened to such insinuations, dressed up in a specious tenderness for their offspring, and the regret that their time, means, and opportunities for usefulness, would be so much abridged through their wayward, unyielding, and stubborn conduct, what would have become of those precious doctrines and vital testimonies, which it was their most anxious care

to sustain and perpetuate, even to the greatest apparent risks and extremities. The question at that time, doubtless was, "not what will be the consequence of performing our duty, but what our duty is." They were then concerned to look to the Lord Jehovah for help, in whom is everlasting strength, knowing that all power is in Him, that "He is the same yesterday, to-day and forever," that He alone can preserve in every storm, overthrow vast armies, and all the powers of the earth, which rise up against Him, in His good pleasure; that He can thwart every design of the wicked, and turn back all the purposes of the ungodly, exalt and establish His kingdom of righteousness and peace, and confirm and strengthen His willing and obedient children, till they become as pillars in His holy temple which shall go no more out. At that time undoubtedly, they realized the supporting presence of the true Shepherd of the sheep, and felt the force of this language, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." (Jer. xvii. 5—8.)

During times of difficulty in our religious Society, it is indispensably necessary for our preservation and prosperity, that the eye be kept singly directed to the Lord for counsel, as it was in those trials which so numerously attended it in the beginning, that through the holy help and direction of best Wisdom, the doctrines and testimonies which it is called on to uphold, may still be consistently maintained, and characterize us as a people zealous of good works, and a Society worthy of our beloved predecessors in the Truth; that nothing on the earth, nor all the honour that this world delusively offers, may be permitted to allure the spiritually enlightened to abandon the only true place of rest and safety. There is nothing to fear as long as there is faithfulness on our part either to move forward or to stand still, as the enlightening Spirit of Truth directs us, no matter how trying the requisition may appear. Indeed, our peace and preservation are dependent upon this course; but on the other hand, the danger is great in refusing to have our actions governed by the Light, because we may think it likely to circumscribe our sphere in Society, and render us less conspicuous in the world. To avoid the cross in this, how many involve themselves in inconsistency, and are shorn by degrees of their spiritual strength, having the eye of the mind sorrowfully darkened by admitting the reasoner. Here the loss of worldly comfort, satisfaction in Society and in their Friends are artfully portrayed, and the most dire consequences are fearfully arrayed before the imagination to deter them from straightforward

steps, and from a clear, comprehensive, and consistent testimony in the support of our principles in their primitive purity.

How important then to follow the blessed Guide faithfully and fearlessly, not looking at consequences so much, as to Him with confidence, who can control all events. To fear the consequences of doing right, and acting consistently in accordance with the light made manifest, more than to disobey or thwart the purposes of that blessed Power, which requires this obediences of us, is a dangerous condition indeed, and one eminently calculated to lower us into spiritual poverty and dwarfishness of stature, and to involve in the most perplexing and inextricable inconsistencies.

Are we not loudly called upon as a people to examine our present standing as with the candle of the Lord, and see whether there is not some forbidden thing or abomination in the sight of the Most High, artfully concealed within our camp, by which our strength is consumed, till we are unable to stand before our enemies? and also to reflect on this language of the dear Master, "We unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (Matt. xxiii. 23.)

State of New York.

For "The Friend."

PHONETICS.

In writing the article on Phonetics, that appeared in "The Friend" of the 22nd ult., no controversy was anticipated. It was hoped that whatever the editors might have to say, would be rather to elucidate the subject, than oppose it. However, it is gratifying to find that such a topic may be admitted into "The Friend," under any circumstances. But since the editors have made some remarks, calculated to prejudice the minds of their readers against an impartial examination of the reformed spelling, it seems proper to begin this article by some reply to their objections.

First, they say, "We are persuaded there are insuperable obstacles to its general introduction." Perhaps they have formed their conclusion without making themselves fully acquainted with the subject. It may be remembered that almost every effort which has distinguished the present age, to harness the agencies of nature to the service of man, has, at the start, met with a similar reception. But these efforts have been crowned with success, and the ridicule of the incredulous has given place to admiration.

Secondly; they object "that it would make bad spellers." If bad spellers were not already so common, there would be more ground to entertain such fears. Whoever is acquainted with the literary attainments of the people at large, who have received an education at common country schools, know that they are generally bad spellers. Four hundred years of progressive improvement in the instruction of children in the literature of the English tongue, have failed to make more than one-

fourth of those now in active life, anything like perfect in orthography. And if this orthography be persisted in, there is little ground to hope that four hundred years to come will witness the difficulty surmounted. Children of good or ordinary talents, trained with care at our best schools, do indeed sometimes become good spellers. But the great mass of pupils scarcely aspire to such high attainments. The first class approach the point of perfection after years of persevering toil. But to the latter, with little encouragement, and multiplied difficulties, such proficiency is simply impossible. No one need fear that the introduction of phonetic spelling will make the present state of things worse than it is. But it will come in course again to refer to this subject, in treating of the introduction of the new system into this country.

The history of our present orthography is a little curious. During a series of years after the Norman conquest of Great Britain, the only languages in use among the literary portion of the inhabitants of that country, were the French and Latin. The former of these was spoken among the nobility; the latter was the language of books. Among the peasantry, the descendants of the ancient Britons, the old English language was spoken. But this language was nowhere to be found in books. Consequently, its spelling, if ever it had been spelled, was lost. But in process of time, as the rude peasantry cultivated the arts of peace, poetical geniuses arose among them; who conceived the idea of fixing their thoughts on paper. But how were they to be represented? The Roman alphabet, which applied to the Latin tongue is tolerably efficient, was the one that fell into their hands. It was not their particular study to devise a correct system of orthography, but merely to commit their current ideas to paper as best they could. They tried to make the Roman alphabet serve their purpose. But taking only 26 letters to represent 40 elementary sounds, they were obliged to resort to combinations of letters to supply the deficiency. These combinations were arbitrary, bearing but little relation to the corresponding parts of speech. The different writers who sprung up, exhibited an endless diversity of spelling, and even the same writer was (in orthography) very inconsistent with himself. English spelling was a Babel of confusion, and might have been so still, had not the art of printing come to its rescue. In converting these rude manuscripts into books, they had to pass through the hands of the printers. The members of this craft were few in those days, and were probably among the best educated of their times. In setting their types, they found it next to impossible to follow the heterogeneous spelling of the scribes. They adopted a spelling of their own. Retaining the sense of the writers, they discarded their orthography. These printers fixed the standard spelling of English literature, and this is the spelling we find in the books of Chaucer, Spenser, and other authors of the 14th and 15th centuries.

Perhaps it is not now known to what extent their pronunciation differed from ours, but we know that our orthography has been under-

going a gradual change from that time to the present. Every age has made improvements, chiefly in the omission of superfluous letters. These changes, although so many steps towards a truthful spelling, could never bring us to the desired results, so long as we were trying to represent 40 elementary sounds with but 26 characters. This feature of our alphabet is a difficulty of no very recent discovery. We have on record, an attempt made as far back as 1569, to introduce a better system: 200 years later, Dr. Franklin took up the same subject. Had it not been that his attention was called from making books to the affairs of state, he might have wrought out for us a spelling reform worthy of his exalted character. A few years afterwards, Sir William Jones recommended an universal phonetic method of spelling. Since then a number of persons independent of each other, have proposed a radical change in our orthography. These have been chiefly persons more or less obscure; but among them we have the name of Sir John Herschell. The schemes of most of these persons have either not been prosecuted, or have died with their authors. Although their objections to Roman spelling were well founded, they produced nothing to take its place that met with public approbation. With the respective merits of their plans we are not acquainted.

Some time within the past twelve years, Dr. Comstock, of Philadelphia, has brought to notice an alphabet that might have served our purpose. In the course of his vocation as a teacher of elocution, he has been accustomed to use the 40 elementary sounds of the English tongue, represented as best he could with the 26 Roman letters. Hence he had only to adopt new characters instead of his combinations, to form a complete phonetic alphabet. But about two years previous to this, an alphabet made its appearance in England, rather better adapted to our wants. This was the production of Isaac Pitman and A. J. Ellis; and inasmuch as it appears now to be working its way into general use, it may be proper to give a more particular account of it.

[Remains next week.]

The Liberator has recently made another purchase of territory—the Casso country, which immediately adjoins the Gallenas region on the north. By those who are acquainted with the subject, this is treated as a very important acquisition, inasmuch as only a very small strip of land bordering on the Sherbro river remains to be purchased in order to extend the northern boundary of the republic to the She-Bar. This tract will, it is said, soon be acquired.

The Libera Herald complains of the neglect of the U. S. Congress to establish a line of steamers to Monrovi, and of the omission of the U. S. Administration to recognize the independence of the Republic. The Herald observes:

"Indeed, there is but little probability of either of these subjects engaging the attention of the President and his Cabinet, or Congress, until the Presidential election is over. We

are assured that President Filmore and Mr. Secretary Webster are highly favourable to the recognition of Liberia, and will not, at the proper time, hesitate to acknowledge her. The President is known to have said to Mr. Webster—"we must acknowledge the independence of Liberia."

HOUSE OF INDUSTRY.

Report of the Female Society of Philadelphia, for the Relief and Employment of the Poor, No. 70 North Seventh street.

In presenting ourselves again before our subscribers, we feel that there is little of importance to engage their attention. The same unvarnished recital of relief administered, and hearts gladdened by the benefits of our time-honoured institution, might again be repeated, save that each year adds fresh instances of the advantages derived from our humble efforts; the widow and the forsaken one, recount with tears of gratitude, the blessings enjoyed under its protecting roof; and the fatherless can recall with pleasure the recollection of the many hours spent beneath its fostering care;—the aged and infirm welcome with delight the re-opening of its friendly doors; to such as *these* all our actions are of the deepest interest, and to you we are indebted, in a measure, under a kind Providence, for the means which enable us to continue our labours in this field of usefulness.

The severity of the last winter caused an increased number of applications to be made, and a larger number of women and children partook of the privileges of the Institution than during any previous season. The feelings of the Committee were often aroused in sympathy, by the recitals of suffering and distress which they were unable to relieve—the accommodations and funds of the Society preventing further admissions.

The Standing Committee, whose arduous duty it is to visit the abode of each applicant for admission, often find great need of the necessities of life in the wretched homes to which they are thus introduced, and these wants are to a certain extent supplied from the funds of the Institution; likewise relief, in groceries and clothing, has been administered to a number of infirm aged persons,—not employed at the House,—as circumstances have required. The extreme destitution of many of the applicants, made it necessary for the Society to furnish complete suits of clothing, before they were suitable objects for the Work-room. The Committee report the distribution of 482 garments, and 137 pairs of boots and shoes amongst them; this unusual demand, will in a great measure, limit our means for this season; but we feel emboldened to believe, that He whose watchful Eye has been over us, dispensing blessings upon our feeble efforts from the earliest foundation of our Society, will still preserve in the hearts of the friends of this Institution a kindly interest in its welfare—and are encouraged to hope, that each year we may be able to present to you a satisfactory report of the funds entrusted to our care.

The feeble health of our Matron, Ann Barus, made it advisable that a season of relaxation should be given her, which has proved very beneficial, and we feel thankful that we can still avail ourselves of her very efficient services in the Store, and in superintending the domestic arrangements of the establishment.

The Society would gratefully acknowledge many very acceptable donations, amongst them, the sum of \$100 from the "Citizens' Fund," which was appropriated in comfortable, &c., thus eliciting the heartfelt thanks of many suffering families; also the handsome gift of fifty pounds of Arrow Root from B. J. & J. L. Crew, which was freely used by the inmates of the Nursery during the winter, and the remainder has been handed out through the summer, much to the relief of many little sufferers. At the same time the Society feels under great obligations to Dr. J. J. Lewick, for his kindness in proffering professional services to the invalids in our Nursery, and for his attention in vaccinating many women and children, whose exposure seemed to make it necessary.

During the winter of 1851–52, the "House of Industry" was open from the 16th of Twelfth month to the 19th of Third month—in that time the work completed in the establishment, amounted to 307 sheets—300 pillow cases, and 687 garments—besides quilting 243 comfortable—12 bed quilts, and 35 skirts. Plain sewing and quilting, &c., are executed on reasonable terms, and the Society solicits further patronage from the friends of the establishment.

"The Society" refer the subscribers to the accounts of the Treasurer for information relative to the receipts and expenditures for the past year.

Historic Coins.—In excavating, or enlarging the warm baths of Visarello, near the north-west shore of Lake Bracciano, in Italy, the workmen discovered a great collection of ancient Roman coins, and a few silver goblets. These coins are supposed to have been thrown into the bath as offerings to the gods, from the guests. The silver cups are particularly interesting, as they contain inscriptions in columns, of the names of all the stations, or resting places for travellers from Cadiz to Rome, with the distances between them. A full account of these treasures is to be published by a professor in Rome.

The Fruits of a Half Century.—Fifty years ago steamboats were unknown—now there are 3000 afloat on American waters alone. In 1800 there was not a single railroad in the world—now there are 10,000 miles in the United States, and about 22,000 in America and England. Half a century ago it took some weeks to convey news from Washington to New Orleans—now not as many seconds as it then did weeks. Fifty years ago the most rapid printing-press was worked by hand power—now steam prints 20,000 papers an hour on a single press. Now is a great fellow, but will be much bigger half a century hence.

Beware of seeming truths that grow on the roots of error.

THE FRIEND.

SECOND MONTH 5, 1853.

We would ask the attention of our readers to the Reports of the Shelter for Coloured Orphans, and the House of Industry, institutions that are well known to them, and present strong claims for their patronage and support.

The following account has been handed to us by a Friend, and is in the handwriting of J. Harrison. As both the Friends have been gathered to the just of all generations, there can be no objection to its publication, and we think it will deeply interest most of our readers who knew Ann Jones when in this country.

John Harrison's last interview with his dearly beloved friend Ann Jones, of Stockport, a few days before her decease.

Went over to Stockport to see for the last time our much loved friend Ann Jones. I found her lying upon a couch by her bedside, and apparently very near the close of life. She seemed to have a concern on her mind to say a few words to me, but was so weak, and her breathing so difficult, that Sarah Horner (her faithful companion and long-proved friend) had to fan her while she spoke. In the low depth of humility and self-abasement, she said:—

"I am very low and poor in spirit, and very weak—almost finished. I have nothing of my own. If I might be a doorkeeper in the house of my Lord, it is all I ought to expect; and more than I deserve; but I trust in the mercy and power of my God. I have hope, and the apostle said we are saved by hope.

"I have been followed by Divine Goodness all the days of my life—from my youth to old age have I been followed by His unmerited love and mercy; and I trust in the power and goodness of my Lord."

"Our poor Society! oh how I feel for our poor and tribulated Society! But we must have patience and confidence in Him who is mighty, and who will deliver to the uttermost all who put their trust in Him."

She then asked me a few questions relative to the state of things amongst us: and I think she spoke of our having to be sifted—sifted as from sieve to sieve. She said a few more precious words, but became so exhausted, that Sarah Horner beckoned me to retire; to which the dear invalid objected.

On taking my hand for the last time in this world, she said, "Farewell—my love to thy wife and family"—and raising her voice—"Farewell in the Lord! Keep the Truth, and the Truth will keep thee."

She died in six days after, viz, on the 14th of Fourth month, (1846).

We take from the National Era, the following statement, which we think brings home to

the feelings, one of the dreadful features of the system of Slavery, far more forcibly than any fictitious scene could possibly do. It is enough to mantle the cheek with the blush of shame, to think that such acts are perpetrated in our land of boasted freedom and knowledge; still more to arouse honest indignation to see the truckling politicians of the free States attempting to lead them by legislative acts into a real though indirect support of the system, under the pretext of promoting fraternal feelings between the different members of the Union.

"Sale of Slaves in Washington.

"*Piano Forte, Household and Kitchen Furniture, Negro, Hays, Horses, Harness, Carriage, Carts, Farming Utensils, &c., at Auction.—On Saturday morning, December 11, at 11 o'clock, in front of the Auction Rooms, I shall sell without reserve, &c., &c., at twelve o'clock—*

One Negro Boy, 18 years of age.

Also, a Negro Girl.

3 horses, saddles, bridles, and harness.

Carryall, 2 carts, wheelbarrow.

Hay rake, 2 ploughs, cultivator.

Hay cart, lot of farm harness, &c.

Terms, cash.

JAS. C. McGUIRE,
Auctioneer.

"The above advertisement appeared in the *National Intelligencer* for several days prior to the sale. Pursuant thereto, a crowd collected at the corner of Pennsylvania avenue and Tenth street, on Tuesday morning. After the sale of horses, cows, and farming utensils, the human cattle were put up, viz.: a boy — years old, and a girl — years old. On putting up the boy, the auctioneer said that he would give any man \$25 if he would relieve him of the disagreeable duty of selling those children. No one offering to purchase him, he proceeded to sell them. He stated that he was informed that the boy was restricted to the District, which he believed was the fact; that the boy was deaf, had a running in his head, and was an invalid; that he was the pet of his mother, who was present, in great distress, and desired, as did also the relatives of the family to whom he belonged, not to be separated from him. These children were part of the estate of Jesse Brown, deceased, late proprietor of "Brown's Hotel;" and it was known that Marshall Brown (one of the heirs) was present for the purpose of buying the boy, if sold at a reasonable price, that he might not be separated from his mother. The bidding commenced, and he was struck off to Mr. Brown at \$325, when a man by the name of Naylor, a trader, claimed the bid as his, and insisted upon the negro being struck off to him. Mr. Brown averred that the bid was his, and claimed the boy. Naylor threatened to prosecute the auctioneer if he did not get him. After much cavilling among the bidders, the boy was again put up, and this man Naylor advanced the bid to \$330, when the auctioneer, prompted by feelings of humanity, offered him \$25 if he would not bid more. This offer was accepted, with the Christian remark, that he (Naylor) "*had as lief make \$25 in this way as to make it out of a nigger.*"

So the \$25 was paid over, and the poor trembling boy was delivered to Mr. Brown.

"The girl, only ten years of age, was next put up, and in the presence of his agonized mother was struck off to Judge Sturgis, of Georgia, for the sum of \$—; and this child is now probably on its way to that distant State, where she will most likely drag out a miserable existence in the cotton-field, without a single friend on whom to rely in case of sickness or distress!

"This all took place in a Christian community, within half a mile of the Capitol of this free and enlightened nation, where sat, at the very time this disgraceful scene was going on, the Representatives of a people whose laws are based on the principle of equal rights and privileges, and who have declared "that all men are created free and equal!"

ITEMS OF NEWS.

By the Arctic and the Africa, we have eight days later news from Europe.

ENGLAND.—The late Duke of Wellington's estate, as registered, amounts to £200,000, more than three and a half millions of dollars. The steamer *Magdalena* arrived at Southampton on the 8th ult., bringing £2,000,000 in specie. A steamer with £1,000,000 in gold dust from Australia, had also reached England. Cotton and provisions nearly as at last advices.

The Liverpool and Philadelphia Steamship Company have contracted for the building of a new screw steamship of 2200 tons burthen. The ship Provincialist, from Philadelphia to Liverpool, founded at sea Twelfth month 21st. The crew were taken off by a Spanish vessel.

TRALY.—Francis Madai, imprisoned for not being a Roman Catholic, has died in confinement.

At Rome, the Episcopalian Bishop of North Carolina, Ives, has abjured Protestantism.

PRUSSIA.—Count Schwern, a moderate Constitutional, has been elected President of the Second Chamber.

TURKEY.—It is thought the difficulties between Turkey and the Montenegrs, will be settled, through the intervention of Austria and Russia.

FRANCE.—The steamships for the American Trade are to be 1000 tons burthen, and are to sail from Cherbourg. A reported difficulty relative to territorial limits between Austria and France has unsettled the French funds.

INDIA.—Intelligence has been received that the English troops have taken Pequi, and annexed it to the British dominions.

ST. JAGO DE CUBA.—At this place, from official returns, it appears that in the Tenth, Eleventh and Twelfth months last, twenty-six hundred and fifty persons died of cholera, out of a population but little exceeding thirty thousand.

UNITED STATES.—On the 26th ult. the weather is reported at various places in Pennsylvania, Maryland, and District of Columbia, as very cold.

Nashville.—A large and destructive fire occurred at this place on the 28th ult.

California.—There have been great floods in many of the streams, and a large portion of the country between Tehama and Sacramento is under water. Much damage has been done to stock, and many lives are reported to have been lost. Great distress was at last account experienced by the miners, owing to the scarcity of provisions. The snow was very deep in some places, so that the cabins have been entirely covered.

WANTED

A young man to assist in Friends' Bookstore. One who writes a good hand will be preferred. Inquire at No. 84 Mulberry street. First Month, 1853.

INDIAN CIVILIZATION.

A well-qualified female teacher is wanted, to take charge of the School for Indian Children, under the care of Friends, at Tunnessasah, Cattaraugus county, New York. Application may be made to Joseph Elkinton, No. 377 South Second street; or Thomas Evans, No. 180 Mulberry street, Philadelphia.

NOTICE.

The members of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will please take notice that the annual meeting of the Auxiliary is to be held at the committee-room, Arch street meeting-house, on Second-day, the 14th of Second month, 1853, at 7½ o'clock, p. m.

Friends interested in the distribution of the Holy Scriptures are also invited to attend.

THEOPHILUS E. BRESLEY, Sec'ry.

DIED, on the 26th ult., at his residence, in Evesham, New Jersey, in the 86th year of his age, HINCHMAN HAINES, a minister of the Gospel, extensively known and beloved in our religious Society. He was a man of deep experience, well acquainted with the doctrines and testimonies of Truth as held by us, and faithful in their maintenance against all innovations, during the various trials to which, for latter years, our Society has been subjected. Being acquainted with the voice of the true Shepherd, and living under the power of the cross, he grew in grace from stature to stature, until he became a father and pillar in the Church of Christ; and as the long course of his labours and travels in the work of the ministry, we believe he was instrumental in turning many to righteousness. He had received but little school education, yet possessing a good understanding improved by useful reading, his conversation was interesting and instructive; his innocent cheerfulness being always accompanied with kindness of manner towards others. While firm in the defence of the Truth he was careful to show forth the true Christian spirit, in not allowing himself to speak disparagingly of his friends in order to lower their reputation, even when he knew they differed from him in sentiment upon some points of interest; which drew from them in return that love and respect that the disciples of Christ owe to one another.—When the business of our last Yearly Meeting was finished, he rose and expressed the desire, that the meeting might be favoured to sit a short time in stillness: a deep silence spread over the assembly, and it separated under feelings of oppressive solemnity. When they very affectionately took leave of some Friends sitting near him, and with tears running down his cheeks, intimated to them, that it was the last Yearly Meeting he should attend; his farewell being accompanied with a sense of heavenly sweetness and true fellowship, was affecting to them. When in Philadelphia about two months ago, he informed one of those on whom he called, that he believed that was the last visit he should pay to the city; and upon being taken with his last sickness, he remarked that his work was done, and he had nothing further to suffer but the pain of the body.—Having fought the good fight, finished his course, and kept the faith, we believe he has been gathered to the generations of the just, who have gone before, to receive the crown of righteousness that is laid up for all those that love and serve our Lord Jesus Christ in sincerity and truth. May it please the Lord to visit sons and daughters, and bid them run into his reward, to take the place of the faithful labourers whom he has called to their everlasting reward.

—on Third-day, the 1st inst., at his late residence, Ashley, near Wilmington, Del., Mary Richardson, widow of the late Ashton Richardson, in the 68th year of her age; a valuable member and elder of Wilmington Monthly Meeting of Friends.

THE FRIEND.

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VOL. XXVI.

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Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

From the Leisure Hour.

The Lessons of Biography.

A LECTURE FOR WORKING MEN.

(Continued from page 161.)

It would be tedious here to trace the steps by which Watt proceeded towards his great discovery. But it is very useful to remark the patience with which he prosecuted his object; how he contended with its difficulties and by the fertility of his invention, gradually overcame them; ingenuity that found out remedies for all the defects that occurred in the apparatus he was constructing—defects in the cylinder, the piston and other parts of the machine, and difficulties in the management of the air, the moisture, and the proper condensation of the steam. All was at last, however, conquered by promptitude, skill, and inexhaustible perseverance; he and a partner whom he assumed were established as the exclusive makers of steam-engines, and Watt was acknowledged to be the greatest mechanic of the age.

How imperishable is true greatness! Who can tell, who does not experience every day of his life the value and importance of this great invention? Following as it did the introduction of Arkwright's loom, what an impulse was given by it to the manufacturing resources of the country in a variety of ways, and to the progress and happiness of social life!

What is all this bustling, stunning noise that assails and oppresses one's ears, as he passes within the threshold of the factory? It seems as if it were the voice of many trumpets sounding forth the fame of the constructor of the power-loom! What are those tall chimneys that surmount the buildings of the factory, or may now be seen at almost every farm-stead in the country? Or those dark funnels that stand upright on the decks of the multitude of ships in our harbours or at sea? Each one of them is, as it were, a monumental pillar to the genius of the author of the steam-engine! And every traveller is his silent eulogist. And these columns of smoke that in cities like Manchester or Glasgow, obscure the atmosphere—what are they? Din-

g and disagreeable though they be, they are nevertheless, methinks, so many waving and floating banners, that attest the combined merits of Arkwright and of Watt.

Now, although we have been giving you this imperfect account of these eminent persons, you must not imagine that in order to be truly useful, and even in the highest sense great, any of you must become a Franklin or a Ferguson, an Arkwright or a Watt. True greatness consists not in such distinction—in making grand discoveries, or being set upon the pedestals or pinnacles of the world. Believe us, it is not really so.

We shall next present to you the portraits of two distinguished men in a different walk of life—a new beat in the great field of improvement.

One day there was born at Westerkirk, near Langholm, a boy whose father survived his child's birth but a short period, who received the name of Thomas Telford. He was originally a stonemason, and became somewhat celebrated for the neatness with which he carved the lettering of the epitaphs on the churchyard monuments. He employed all his leisure hours in reading books by the fireside. At the close of his apprenticeship, he came to Edinburgh, studied architecture, and obtained employment. When he was 25 years of age, he repaired to London, under the patronage of Sir William Pultney, and of the Malcoms of Burafoot—the family of the four knights of Eskdale, as they have been called—a very remarkable family, as we could show you had we but time to detail somewhat of their history. Under this patronage Mr. Telford obtained employment from Government as Superintendent of the works at the Plymouth dockyard. He was afterwards entrusted with the construction of the roads in the Highlands, and with the formation of the Caledonian canal. But the greatest monument to his talents as an engineer, is the suspension bridge across the Menai Straits, in Wales, an examination of which must strike all those who see it with wonder and delight. Mr. Telford had unquestionably a very comprehensive mind, and conceived everything on a large and grand scale. But vital, he was a humble and unpretending person, and remarkable for the encouragement which he gave to all young men of merit who came within his reach, and the kindness he showed to some poor relations, of which we have heard some interesting private anecdotes.

We shall mention only two other things as to this distinguished man: he was most remarkable for punctuality in everything, keeping time always to a very moment; and he was also of a very anxious disposition. We have heard it mentioned that when the Menai

bridge was finished, the last nail having been driven, and the first trial of the safety and sufficiency of the bridge being about to be made, Telford was not to be found! He was discovered at last by those who came to tell him of the success of his great work, in his chamber, in a state of great excitement, and praying that God would forbid that all his labour should come to nought.

Great is the change that in these times has been wrought in the use of words! It was formerly perhaps a little pedantic to say of a man who was fond of roaming in foreign countries, or of a boy who could not for a single minute rest in his seat, that he had a locomotive propensity! The word was, however, sometimes thus used; but the adjective has now passed into a substantive, and has come to signify a railway engine! A man now goes off in a morning from Edinburgh, to attend a meeting in the city of York, and returns to his wife and children in the evening; or he goes forward to London at the distance of 400 miles, within the space of twelve hours; and all this in virtue of the power of a locomotive! Thus the serious undertaking of a life, as it was once considered, has become the mere pastime of a day! and how is this?

A plain labouring man, but early distinguished for industry and sobriety, for steadiness, honesty, and untiring zeal for the interests of his employers, is on the watch for improvements. He is cultivating habits of patient observation, and drawing thence the elements of progress. He becomes a coalworker and a brakeman, and at the age of 25 a mechanical engineer, understanding thoroughly at once both the nature and the value of Watt's great discovery. A mind self-trained and tutored to seek after truth, by studying the laws of nature, which, in other words, are but the ever sure and stable economy of the God of nature—such a mind acquiring confidence in these laws, constructs in the form of an iron engine propelled by steam, a substitute for the strength of horses in drawing wagons.

The machine moves at first at the rate of about six miles an hour, and men wonder at the invention. Yet no one save a dreamy enthusiast, ever thought that its motion could be augmented to six or eight times that degree of speed. But when a continuous line of wrought iron railway is provided, with all its various appliances, the thing becomes practicable, and it is done! And both of these achievements were accomplished by the genius and perseverance of George Stephenson, whose life was closed but little more than two years ago.

To him we owe as first exhibited in the year 1833, on the Liverpool and Manchester line, the joint perfection of the engine and the

rail; an invention which has created a new era in the history of the world, uniting by means of rapid and cheap communication, those who had lived far apart, opening up fresh branches of human industry, as well as increasing to a prodigious extent the productive wealth of the country, and new sources of social intercourse and enjoyment. Invention has sometimes been said to be a battle with the world—a contest with the natural scepticism of men. And he alone who, well-disciplined in early life and trained to habits of patient observation, has courage and constancy to maintain the fight, will become conqueror in the end.

A *New Town in Liberia* has been laid out by the agent of the New York Agricultural Association, for a society of coloured persons who purpose emigrating thither. The site is on the bank of the St. Paul river, about two miles from the town of Millsburg. This location is said to be beautiful and the soil very good. Six hundred acres of land were granted to the Association by the Government of Liberia, and the tract has been laid out into ten acre lots, partly cleared, and five houses have been built, besides four others which are nearly completed.

PHONETICS.

(Concluded from page 186.)

During the year 1837, Isaac Pitman, of Bath, England, devoted his attention to improving the system of stenography. In the course of his experiments, he tried a separate character for each of our elementary sounds, and the result was, the system of phonography that has now come into general use in this country, for reporting, and is to a considerable extent adopted for correspondence, &c. The success which attended the application of this principle, induced the inventor to think of applying it to the spelling in books. The analysis of the language had been made, and it only remained to agree upon suitable characters to represent its elements. In devising these characters, the primary object was to make the appearance of the new spelling in print, agree with that of the old as nearly as possible. It was observed that our present vowels, when employed singly, have commonly the short sounds, as in cat, met, fit, pot, tub, &c. Hence, restricting these letters to those short sounds, it became necessary to adopt new characters, or duplicate forms of the present vowels, to represent the full vowels and diphthongs. The Romanic consonants representing simple sounds are retained as formerly. Such as were used variously, have been restricted to one sound alone. New letters were devised for those sounds, which are now represented by two or more characters. Nearly all the new letters are either obsolete forms or modifications of the old characters of nearly allied purport, so that the change in appearance which this adoption of 40 characters makes in a book, is not so great as might be expected. Thus arranged, our phonetic

alphabet contains 13 vowels, 4 diphthongs, and 24 consonants. Every letter has a distinct sound, and is invariably used to represent that sound. Hence the spelling of a word indicates its sound with unerring certainty. On the other hand, the pronunciation of a word being known, the pupil is at no loss to determine its phonetic spelling. Spelling here becomes an act of not memory, but of judgment; and were we content to adopt this system, the whole task of learning orthography—now requiring months and years of study—would be done away. But we will not be so heretical, as to talk of setting aside at once our time-honoured hieroglyphics. Future generations may discuss that point.

We will return to the application of this improvement to our present wants. We will endeavour to show that it will supply an agency in the cause of education that is sadly needed, and that while it will injure no one, its benefits to thousands now living and to generations to come, would be immense.

From the cover of some of Pitman's instruction books, we take the following:

"To learn to read and spell on the present plan, occupies at the very lowest calculation from three to five years of the life of a labouring man's child;—with many children of educated parents the result is not obtained in a shorter period of time. The labouring portion of our (English) population, cannot through poverty, give their children so lengthened a period of schooling;—consequently they grow up unable to read and write.

"On the Phonetic plan every mother will be competent to instruct her children how to read in the course of a few hours, extending over a month or two, at any convenient time between the ages of four and six years. Children will thus be sent to school able to read, and therefore capable of receiving instruction in the various branches of knowledge; whereas at present the whole period of school going with a large majority of the children who attend our National and British Schools, is absorbed in futile attempts to master the elementary arts of reading and spelling. Children who are taught to read on the phonetic plan, gradually and insensibly, and often without any particular instruction, find themselves able to read books printed in the common spelling. Many proofs of this fact are recorded in the 'Phonetical Journal.'

"It is considered by those who have investigated the subject, that the lamentable destitution of education in this country, is in consequence of the imperfection of the Romanic alphabet, and the difficult and inconsistent style of our orthography. The extent of this destitution may be seen in the following summary from the Registrar General's returns for 1846:—The population of England and Wales is in round numbers 16,000,000: of these 5,000,000 cannot read, and 8,000,000 cannot write! Children under six years of age that are included in these numbers, may be set off against those who are reported as being able to read or write, but who, in consequence of the difficulty they experience in the exercise, seldom take a book or pen into their hands. That this calculation is correct, is

proved by the following statistics of adults from the same source:—Of those who were married the same year, one man out of three, and one woman out of two, signed the marriage register with marks!

"On these grounds we feel that we have every reason that could be desired for asking all who are interested in the education of the labouring portion of the community to patronize, and the conductors of elementary schools to adopt, the phonetic system of reading, as a stepping-stone to the acquisition of reading books printed in the common spelling. They are not called upon to consider whether the new shall displace the old orthography. It will be for the grandchildren of the present adult generation to decide that question. A tolerable supply of phonetic literature already exists and is steadily increasing."

The foregoing extract exhibits in a striking light the necessity for some improved facilities for learning to the lower classes in England. Phonetic spelling would, it is believed, place the acquisition of reading and writing within the reach of all. Not a mere smattering of those arts, but such proficiency as would make their practice both easy and profitable.

The same extent of literary destitution does not exist in our land. Children here are not obliged to work in factories from infancy for the means of subsistence, schools are scattered abroad, and parents are invited to send, in many States free of charge.

But notwithstanding these seeming advantages, what is the state of learning among us? Years are wasted at our country schools in doing what should have been the work of but a few months. In numerous cases, all the time spent at books is spent to no purpose; for as no facility is gained in the use of letters, the little that has been learned falls to the ground.

For "The Friend."

Review of the Weather for First Month, 1853.

The temperature of the First month was very variable, and many sudden changes occurred during the month. In the early part of it, nearly a week of fine, mild, spring-like days, made us almost ready to conclude that winter was going to pass away without any very cold weather. But this period of fine weather was suddenly succeeded by a severe storm of hail and snow, followed by a few days of intensely cold weather: after this the temperature gradually moderated; a rapid thaw and rain then set in, which carried away all the snow and left the ground bare; after this it again became very cold for a few days. From this time till the end of the month it gradually moderated. Twenty days are recorded as being clear or nearly so; five as cloudy; and six rainy or some snow. The prevailing wind was from the N. W.

During the first period of cold weather alluded to, ice four or five inches in thickness was formed upon the mill-pounds and streams, and for a few days, those having ice-houses to fill, were actively engaged in harvesting this useful and now almost indispensable commodity, for summer use. Almost every farmer

now has his ice-house, and is anxious to have it well filled in proper season, as he is to store his grain safely in his barn;—in most instances they have been successful. But the larger ice-houses intended for supplying the city will not be well filled unless we should have more cold weather.

An interesting fact in natural history, which has some connection with our present subject, was observed by several members of this institution during the month, and being somewhat remarkable in its character, we will mention it for the benefit of the curious. The spout of one of the pipes for conducting rain-water from the roof of the building had become filled with ice; this being withdrawn by accident, a common house-fly (*Musca Domestica*) was discovered entirely embedded in the solid ice. Upon being placed beneath a warm stove, the ice was gradually melted from the fly, which was then placed on a slip of paper and allowed to remain in a warm situation for a few minutes; presently a slight motion was noticed in one leg, then a wing was slowly stretched out and expanded, and soon the little insect exhibited all signs of returning life, and began to crawl about and enjoy the change it was undergoing with much apparent satisfaction! The account we recently had in "The Friend," of the resuscitation of frozen fish, was quite remarkable; but when we consider that water is their native element, and that they were frozen too quickly to suffer from the absence of it, it loses somewhat of its novelty. But we would scarcely believe that a little fly, which we are apt to look upon with contempt, was capable of being both drowned and frozen without suffering death! Surely the example before us is but another instance of the kindness and goodness of the Creator, that everywhere exhibit themselves, in thus making provision for his humblest creatures, by which they are enabled to withstand all severe accidents to which they are liable, and from which they cannot protect themselves as can man, to a great extent, by his reasoning faculties. The fly in question had doubtless entered the torpid state previous to its becoming embedded in the ice, and while in the ice suffered nothing from the changes going on around it, as those changes did not interfere with its organic structure, or actually destroy its substance.

The 1st day of the month commenced very dull and rainy, but in the afternoon the wind changed to N. W., and it cleared off pretty cool. The 7th, 8th, 9th, and 10th, were unusually mild and fine days for the season. 11th. Very foggy in the morning; afternoon cloudy. 12th. A severe storm of hail and snow from the N. E. all the day. This storm was very general throughout the United States, and was more severe to the North and West than here;—in many places snow or hail fell to the depth of two or three feet, while here it was only as many inches; but being succeeded by cold, it made some sleighing for a few days. 16th. Very cold with high wind. 17th. and 18th. Very cold. 22d. Moderating rapidly. 23d. Commenced raining early; towards noon became foggy. A remarkable depression of the baro-

meter was observed during the day and following night. At sunrise on the 24th, the barometer stood at 28.48 inches—more than one inch below the usual average for this latitude, and nearly half an inch lower than at any time during the previous year. This indicated a storm of wind, which, however, did not come for nearly two days; the barometer in the meantime rose slowly. The 24th and 25th were dull days—a little snow falling on each. In the afternoon and evening of the latter, several snow squalls of a few minutes duration, some of them attended with violent wind, showed that the barometer had not been altogether at fault. 26th. A high wind all day, and heavy snow squall at 11 A. M., during which time the barometer rose rapidly, proved that its warning was entirely correct, though given so long before. 27th and 28th. Very cold days.

The average temperature for the month was 31°—about 5½° warmer than the First month

last year. Range of the thermometer from 6° to 59°, or 53°. The amount of rain and melted snow was 1.532 inches—of snow 2½ inches. The amount of rain and melted snow for the corresponding month last year, was 2.26 inches—of snow 16½ inches.

West-town B. S., Second mo. 1st, 1853.

NOTE.—At the commencement of the present year a change was made in the manner and time of taking the observations on temperature, and the height of barometer. Heretofore the temperature was noted at sunrise and 2 P. M., the former being considered the coldest, and the latter the warmest, for the day. Now, by means of a Rutherford's self-registering thermometer, the highest and lowest points during every twenty-four hours are obtained by making one observation, and adjusting the instrument at 10 P. M. The mean average temperature for the month taken in this way, was found to differ but one thirty-first part of a degree from that obtained in the usual way, though the mean for each day often differed 2 or 3 degrees. The mean height of the barometer is now given from sunrise to 10 P. M.

Days of month.	TEMPERATURE.			Mean height of Barometer from sunrise to 10 P. M.	Direction and force of the wind.	Circumstances of the weather for First month, 1853.
	Minimum.	Maximum.	Mean.			
1	31	51	41	29.32	S. E. to N. W.	3 Rainy—partly clear.
2	37	36	31½	29.60	N. to S. E.	1 Clear—overcast.
3	28	42	35	29.43	S. E. to N. E.	1 Cloudy.
4	25	36	30½	29.37	N.	3 Do. clear.
5	21	37	29	29.57	N. N. W.	2 Entirely clear.
6	20	43	31	29.55	W.	2 Overcast—clear.
7	29	54	41	29.55	N. W.	2 Clear and fine—spring-like.
8	30	43	37	29.68	S. S. E.	1 Do. do.
9	32	59	45	29.60	W.	2 Do. do.
10	30	54	42	29.70	S. S. W.	1 Do. do.
11	31	50	40½	29.64	S.	1 Foggy—overcast.
12	27	43	35	29.56	E. N. E.	3 Cloudy—hail and snow.
13	24	39	27	29.58	N. N. E.	2 Do. fine snow.
14	25	34	29½	29.60	N.	1 Do. do.
15	28	39	33	29.50	N. W.	2 Do. do.
16	8	34	21	29.48	N. W.	5 Clear and very cold.
17	7	23	15	29.48	N. W.	2 Do. do.
18	15	30	22½	29.48	N. N. W.	2 Do. and cold.
19	19	31	25	29.60	N. W.	3 Cloudy—clear.
20	21	34	27	29.50	N. W.	3 Clear—some clouds.
21	24	41	32½	29.50	N. N. W.	1 Clear and fine.
22	24	39	31	29.38	S.	1 Overcast—thawing fast.
23	33	37	35	28.71	N. N. E.	2 Rain—foggy and dull.
24	32	36	34	28.68	S. W. to N. W.	2 Drizzly—snowy—damp.
25	25	33	29	29.05	S. W. to N. W.	3 Clear—cloudy—snow squalls.
26	10	28	19	29.64	N. W.	4 Do. snow squalls—clear.
27	6	25	14½	30.08	N. W.	1 Do. and fine.
28	8	30	19	30.12	N. W.	1 Do. do.
29	14	40	27	29.73	S. W.	2 Do. hazy.
30	27	47	37	29.49	N. W.	3 Hazy—some clouds.
31	28	41	34½	29.57	N. W. to S. W.	2 Clear and fine.

For "The Friend."

JOHN PARKER.

(Continuation of Thomas Scattergood and his Times.)

(Continued from page 164.)

After the separation between George and the Hicksites had been effected in most parts of Philadelphia Yearly Meeting, the two bodies still continued to meet together for worship. It was so in the old meeting-house at Birmingham. To this meeting John Parker went one day, and being concerned to address those assembled, many of whom he was well as-

sured by the unerring Witness for Truth, were more in show than in substance, more in profession than possession, he rose with these words, "Ye're a tidy, clean looking people, and cleanliness is near allied to godliness." With this for a text he was led in a very remarkably close and searching line of ministry. How could it be otherwise, when divers of those addressed were open advocates of the doctrines of Unitarianism or the supporters of those who were. John Parker knew that where faith in Jesus Christ as the Lamb of God who taketh away the sin of the world, is

departed from, all profession of being led and guided by the Spirit of Truth, is either fanciful delusion, or crafty hypocrisy. Plain clothes, plain speech, plain habits of life, may all exist, where the operations of the Holy Spirit which alone can give vitality to these outside observances are not submitted to.

We have said that in the Western Quarterly Meeting were many prepared for advocating the new doctrines, by having become tinctured by the views of Paine, yet through misrepresentation, many not so affected were led off. Individuals warmly interested in some of the principal promulgators of the new views, were too much blinded by their partialities, rightly to detect the errors held forth by them. Doubtless the same thing occurred in every part of the Society of Friends where the disorganizing, sceptical, separating spirit was at work. Infidelity paved the way for the departure of many, and misrepresentation widened it. Yet sometimes Friends were agreeably disappointed, in finding more preserved in places than they expected, and sometimes the too open exposition of unsound sentiments by the leaders of the Separation, drove back from them honest-hearted Friends, who were about through ignorance to link themselves with them. An instance of this kind, narrated by our friend Christopher Healy, and confirmed by Zeno Carpenter, is worthy of preservation.

At the Yearly Meeting in New York, in 1828, after the Separation had been effected, Friends of that meeting appointed a Committee to visit the subordinate meetings, to strengthen the hands of the faithful few who remained in them. Christopher was soon afterwards attending meetings within the limits of that Yearly Meeting, and reached the house of a Friend at Bridgewater the day before that on which the Monthly Meeting was held there. He found the Friend very much cast down in mind, his faith being at a low ebb. He told Christopher that the Yearly Meeting's Committee would be at the Monthly Meeting, and that of course a separation must take place, when he expected only Zeno Carpenter, himself and two others, would remain with Friends, and then the Hicksites would take up their cases and disown them directly. Christopher knew that to look on the dark side of things was a constitutional failing in his friend, so he answered to this effect: "I knew thee of old in Connecticut, and thou wast always living in the cellar. It is a cold, damp, nasty place, and will give thee thy death of cold if thou don't get out of it. I don't want thee to get into the garret either, but to live in the house."

At this meeting the body of the members were sadly unacquainted with the causes which had led to the Separation, which was then spreading throughout most of the Yearly Meetings on the continent. They had been informed that no doctrinal difference was at the bottom of it, but only some personal dispute between the elders of Philadelphia and Elias Hicks. As the account of the dispute was given to them by the friends of Elias, they were disposed to think wrong had been done him, and were prepared to give their

strength to his cause. Such appeared to be their situation when they went to meeting the next day.

When Christopher entered the meeting-house, he saw H. J., (an aged and noted advocate of Elias Hicks,) sitting at the head of the gallery, and he took his seat below him. Several members of the Yearly Meeting's Committee were also there, and one of them, a female, was soon on her feet. Christopher was somewhat startled and distressed at this, thinking as he said when he related it, "that it was not day yet." However, as she proceeded, he found that a good measure of life and light attended the communication, and he had to acknowledge she 'had seen the sun' before him. After a time he 'saw the sun too,' and he was brought under the necessary exercise which prepared him to stand on his feet. Soon after she sat down, Christopher believed it right for him to lay open the faith of the Society of Friends, and to contrast it with that publicly preached by Elias Hicks and his followers. The letter of George Fox to the Governor of Barbadoes being brought to his mind, he repeated it, and then observed that this contained the doctrine of Friends, but that the Hicksites did not believe that their Saviour was crucified without the gates of Jerusalem.

The meeting-house was very much thronged, for throughout the whole neighbourhood it was known that a separation would be likely to take place that day, and people of all persuasions came to see what would take place, and appeared to listen with interest to what was delivered. When Christopher sat down, his next neighbour H. J. arose. He was very deaf, and commenced by saying that he had not heard one word that had been said, but that he had felt a weight of darkness, (no wonder Christopher said, in relating it, for it was in himself,) and he wished all present to know, that his Saviour was never crucified without the gates of Jerusalem. In this part of his discourse he repeated nearly the very words which had been used in describing the faith of the party he was there to support. The expose by Christopher, and its confirmation by one of the leaders among the Hicksites, produced a powerful effect upon the members of that meeting. When they were ready to proceed to business, the minute of the appointment of the Yearly Meeting's Committee was presented to the meeting. The question was thus raised, shall the Committee be recognized? If this were done, it would at once show that the Monthly Meeting intended to continue a meeting of Friends, and to reject the Hicksites. When the question came before them, there was so great an expression of unity with this course, that the clerk, who was himself a Hicksite, said it was obviously the judgment of the meeting to recognize them, but that he could not make a minute to that effect, for he did not approve of it. He however on being requested to leave the table, quietly did so, and the meeting appointed Zeno Carpenter clerk. During the discussion of the matter, some of those who had been prepared before the meeting to acknowledge the supporters of Elias Hicks,

publicly accused some of the leaders of that class with having deceived them. They said, "You told us there was no difference between the two parties, except a matter with Elias Hicks and the Philadelphia elders,—but now one of your own preachers, publicly avows his infidelity." The result of the development in this meeting was that nearly all the members remained with Friends.

John Parker continued labouring faithfully in his gift, and cheering his neighbours by his animated manners, and kind interest in their welfare. One day having been favoured to preach the Gospel with an unusual degree of the demonstration of the Spirit and power, on leaving the door of Kennet meeting-house, he as was frequently the case with him under such circumstances, appeared very cheerful, shaking hands with and addressing some pleasant remark to each person as he passed along. One of his sober neighbours, not a Friend, who had been at meeting that morning, stood a little back from the crowd with much solemn gravity expressed in his countenance, viewing John's cheerful progress among his Friends. When John reached the spot where he stood, the neighbour taking his offered hand, said, "Mr. Parker, I do marvel how you can be so lively and pleasant, immediately after having been so favoured as you have been this morning, whilst engaged in the solemn and awful work of the ministry." After a short pause, John said, "I find I can raise a variety of crops, and keep different kinds of animals on my small farm, by keeping good strong fences between the different fields, so as to confine everything to its proper place." "I see," answered his neighbour, "that much depends upon good strong fences to keep everything in its proper place, and that there is in fact but a step from one field of labour to another."

It is probable that neither John Parker nor his neighbour were hurt by this little colloquy. The religion of our Lord and Saviour Jesus Christ is not a gloomy one, and those who have felt their blessed Master's presence crowning their labours in his cause, have the privilege of feeling inward peace and manifesting outward cheerfulness. Although mirth-raising remarks would be out of place in a minister of the Gospel when pleading with his hearers to forsake their sins and to flee for their lives to the only place of safety, Jesus Christ, yet there is no necessary discrepancy between sprightly pleasantry, and serious, soul-saving piety.

In the winter of 1828-29, John Parker had a severe attack of catarrh, and never seemed fully to recover from its effects. During the time he was most afflicted by this disease, he was absent from his meeting but one day, being there when many a younger person afflicted as he was, would have esteemed themselves excused from attending. But he loved to be at the religious assemblies of his Friends, and in social worship to wait upon the Lord for a renewal of spiritual strength. When he grew somewhat better, he paid a visit to his Friends in Philadelphia and in New Jersey, and was often engaged in public ministry in the meetings which he attended as

they came in course. He appeared lively in the exercise of his gift, and it was animating to behold this aged warrior of the cross, now evidently falling in bodily powers, so green and vigorous in the spiritual life.

(To be continued.)

For "The Friend."

DRESS,—EVIL COMPANY.

The following letter written by Samuel Fothergill to a young Friend, may meet with readers to whom the counsel and wholesome sentiments of such a man are applicable and should administer warning. We cannot look upon him as a person of narrow mind, or unrefined feelings. He had proved that "rebellion is as the sin of witchcraft, and stubbornness as idolatry," but in a change of heart and life, that "wisdom's ways are ways of pleasantness and all her paths are peace." He had been carried along by the current of iniquity and corruption, but through unmerited mercy was thoroughly awakened to his dreadful condition, and by the wonder-working power of Divine Grace, to which he gave up, he experienced deep repentance, and deliverance from the fetters of sin, and finally, through the washing of regeneration, was created anew in Christ Jesus, and brought into the liberty of the sons of God. He was a man of talents, and entrusted with an extraordinary gift in the ministry, and was not ashamed of the Gospel of Christ or the simple, humble path it leads into.

"To JOSEPH BAKER, JR.

"A degree of anxious concern for thee induces me thus to address thee; and from the warmth of an affectionate heart, to open something for thy consideration, to which thy temporal and eternal welfare require thy attention. Notwithstanding many of our youth, and thyself among others, have despised the simplicity of a plain appearance like Friends, yet I am satisfied from the neglect of that distinction being maintained, they and thou have been laid open to the seducements of that destroying enemy, who hath great power over the inhabitants of the earth, and then have leaned to an earthly spirit. Thou hast fatally proved the truth of this remark. If thou hadst appeared like a religious, sober Friend, those companions who have exceedingly wounded thee, durst not have attempted to frequent thy company. Thou seest H. F.; his conduct and appearance are consistent and sober; none of those wicked young men dare approach him, such is the dignity of religion, and its superiority over vice and folly. I mention him, not from any partial regard for him as my kinsman, but as a person I have had frequent opportunities to remark. Thou knowest the esteem he has justly obtained, his usefulness in his father's family, and that he is more justly honoured than I think any young man in town. I mention him, not to upbraid thee, but to instruct thee; his manners are virtuous, his mind serene and peaceful; the contrary thy own experience will tell thee, hath been thy lot, and it results from a conduct opposite to his; nevertheless I am persuaded the re-

gard of Divine Providence is not totally withdrawn from thee; His mercy is extended to recover thee, as from the gates of hell, and pluck thee as a brand out of the fire. My concern for thee, the kind reception thou hast met with at _____, and the disposition of the worthy Friends there in receiving thee, are to me proofs of the interposition of a providential hand stretched out to save; and these things ought to be humbly marvellous in thy eyes, and induce thee to walk unanswerably to the favours received. I earnestly wish thee to abstain from any company that may be improper; thy resolutions are weak; the poison of evil company very ruinous; if thou hast not other inducement to alter thy dress, I beseech thee to do it, to keep the distinction our principles lead to, and to separate thee from *fads* and *fops*; at the same time that, by a prudent distinction in thy appearance, thou scatterest away those that are the bane of youth, thou wilt engage the attention of those whose company will be profitable and honourable to thee.

"Thus, my friend, my heart longs for thee and for thy help, that thou mayst improve the present providential allotment to the best purpose, that it may be of lasting benefit to thee. It will be good for thee to bear the yoke in thy youth; if thy mind be rightly subjected to it, thou mayst have cause to say, It was good for me that I was troubled. I beseech thee often to read the Holy Scriptures; remember the prodigal son, and imitate his penitent example, and the same gracious reception from the everlasting Father will be thy portion. With what joy would thy anxious parent, thy affectionate sister, view thee reformed, steady and prudent; but if, (which God forbid) thou shouldst slight this providential opportunity of retrieving thyself, and relapse into those things which have hitherto mastered much to thy hurt, and if continued in, must effect thy total ruin, how shall I meet those Friends to whose care I have been instrumental in committing thee? And what will be the sentence from despised mercy? I am shocked at the mere supposition; but what must be the suffering of such a state? Dear Joseph, what shall I say? what can I say that will tend to thy help, but earnestly press thee to seek Him who is mighty to save, and to whom Jonah cried out of the belly of hell! Cherish every impression of good; place thyself frequently before that tremendous bar, to which thou art hastening, and bring every thought and action to judgment; be diligent and faithful in business, but above all, be diligent in making provision for thy poor soul.

Farewell,
S. F."

For "The Friend."

THE TASK.

A task I have, but ah unlike
The poet's task who sat
Upon a sofa, fed his hares,
Or foaled with the cat.

A task Hercules, and yet one
I love with all its cares;
A mother's duties, housewife's toils,
This appellation bears.

A mother's duties—how glad!
There be who seem to feel
Their daily need to see! in prayer,
Their own—their children's weal.

As delegated shepherds they,
As stewards duty bound,
Not only their own hearts to guard,
But all the camp around.

As wife, for solemn contract bound
To faithfulness and love;
What heart but raisech not the cry,
"Who shall sufficient prove?"

Oh, might we but clean handed be,
When inquest shall be made—
"Where are the lambs, those precious lambs,
For which my ransom paid?"

Those precious lambs, oh have we strove,
Unceasingly to lead
Their erring footsteps to the fold?
Their hungry souls to feed?

If thus, the answer of Well done,
Will all our toil repay,
And be an anchor to the soul,
Though they may wisely stray.

For "The Friend."

GETHSEMANE.

BY IDA IRVINE.

* Gethsemane! the Lamb betrayed
Has knelt beneath thy olive shade;
The anguish of his mighty prayer
Was poured upon thy midnight air.

The while the weak disciples slept,
His fearful watch alone he kept;
Alone he wrestled, sad, red, prayed,
Whose word the seraphim obeyed.

Oh, weak of heart, and dim of faith!
"Could ye not watch one hour?" He saith,
Whose life had been one vigil long
To save mankind from sin and wrong.

Again he prayed, the Holy One!
"Father, thy will, not mine, be done!"
While looking down, the starry night
Stood silent 'midst her train of light.

Oh Saviour! suffering long and meek;
Look down upon thy children weak;
By that dread hour of midnight prayer,
Save us from sorrow, from despair.

We see before, the narrow way,
The cross, the burden of the day,
After the solemn river's brink,
What marvel if our spirits shriek!

Thou, who hast trod that way before,
Oh lead us to the heavenly shore;
So guide us on that thorny road,
That we may reach Thy blest abode.

And filtering not for doubt or sin
Press firmly on the goal to win;
And when we see our closing sun,
Say calmly still, "Thy will be done."

For "The Friend."

The Crowning Blessing.

Many blessings may be possessed, yet if
humility is deficient, that which alone can
sweeten them, render them safe and unfold
them to our real enjoyment, is still wanting.
Man may acquire every desirable thing upon
which his heart is fixed, or that wealth or
talent can confer, without his happiness being

promoted; for if he is not particularly guarded, he is liable to a buoyancy attendant, which is apt to raise the mind from the place of true safety and prosperity. Humility should ever be sought after, as the great, the crowning blessing, under a continual consciousness, that as men, it is as much out of our reach, as any other quality, and can only be possessed as the great and merciful Preserver of his people sees fit to bestow it. But this, and every other favour, is granted to that individual whose principal concern is to serve his Creator faithfully, with living and acceptable sacrifice.

To be exalted by wealth or influence, implies a sad laxity in principle, or weakness of mind; and though many may possess conspicuous talents, which employed in true lowliness, would make them honourable, yet from being unwary, self-consequence too frequently makes its appearance, when superior talents are very liable to be thwarted in their design for usefulness; and from a blinded misapplication of them only contribute to make their possessor odious and cumbersome to society; at the same time that many obscure individuals having less imposing abilities, and yet faithfully employing the moderate powers with which a beneficent Creator has endowed them, are truly honourable and useful.

Humility is alike essential for the wealthy and the indigent, the prominent and the obscure, and in every situation in life, is an embellishment to the character. This quality is so desirable, that it is frequently imitated by those who are not in a situation to enjoy it, in its undissembled appearance, with its invigorating and preserving effects upon the mind, and its happy and limiting restraints upon the department and conversation. Nothing but the genuine properties of this excellent virtue can truly recommend it, or render it amiable; the counterfeit must be ever dull, and defective in that beauty and brightness which the reality always emits in the sight of every beholder that can duly appreciate its worth.

True humility cannot be assumed and put on at will; and the Christian alone can see that it is one of the choicest gifts or preparations of mind conferred by the great Dispenser of all our sure mercies: for "the meek will be guide in judgment, and the meek will He teach his way," and Peter said, "All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

As the fertile valley differs from the barren mountain, possessing a fruitful soil, a fresh verdure, and everything that can gladden the heart, or please the senses, thus making life agreeable; even so widely does the humble mind differ from one exalted in the dearth of its own conceit, in a state of alienation from its Maker, and which has been untamed by the benign spirit of the holy Redeemer, operating immediately upon the heart and the affections. Every favour not received in humility, seems to stand as a tree on a desert, with its greenness parched and withered, and proves worse than a blank in our enjoyment; it often furnishes thorns for our flesh, instead of being fruitful in comfort and happiness, as it other-

wise might be, were it received in a profitable state of mind; since it tends to foster pride, which never fails either to obscure or shut out from the view that course, which it is our best, our vital interest to pursue. "Who shall ascend into the hill of the Lord? and who shall stand in His holy place? He that hath clean hands and a pure heart: *who hath not lifted up his soul unto vanity, nor sworn deceitfully.* He shall receive the blessing from the Lord, and righteousness from the God of his salvation." (Ps. xvi. 3—5.)

State of New York.

Circular of the Bible Association of Friends in America.

In again calling the attention of Auxiliaries to the annual Queries to be answered previous to the general meeting of the Association in the Fourth month, the Corresponding Committee would press upon Friends who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to *all* the Queries, and of forwarding their Reports seasonably to the Depository.

It may be recollected that in making donations to Auxiliaries, the board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its Report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; and that their receipt should always be promptly acknowledged.

Address John Richardson, No. 50 North Fourth street, Philadelphia.

THOMAS KIMBER,
CHARLES YARNALL,
SAMUEL BETTLE, JR.

Committee of Correspondence.

Philada., Second mo. 12th, 1853.

QUERIES.

1. What number of families or Individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?
3. How many members, male and female, are there belonging to the Auxiliary?
4. What number of families of Friends reside within its limits?
5. Are there any *families* of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; if so, how many?
6. How many *members* of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?
7. How many Bibles and Testaments may probably be disposed of by sale within your limits?
8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?
9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?
10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?
11. How many Bibles and Testaments are now on hand?

Address of Edward Everett.

We have always felt some fears respecting the Colonization Society, lest it might use its influence to force or improperly to urge the free coloured population to emigrate to Africa. This would be a great wrong, but we are not aware that it has been done. There have many instances occurred, and many are frequently occurring, where the poor slave is obliged to choose between leaving his native country or remaining in his bonds; for this oppression the master must be held responsible, and it is perhaps well that in such cases there is a Society able and willing to undertake the labour and expense of transporting the helpless men and women from the scene of their wretched captivity to the home of their forefathers. Many of our free coloured people are now looking towards emigrating to Africa with the hope of being able to establish in it a home of comfort, freedom and equality, and to such as these, the facilities of shipping, offered by the Colonization Society, must be a decided advantage. We are looking with great interest towards the Republic of Liberia, and fully believe that it will ere long exercise a great influence for good, not only in Africa, but on the population of this country, both white and black. So long then as this Society confines its operations to promoting the intercourse between the United States and Africa, and assisting the transportation of those who desire to go there, or who cannot escape the miseries of slavery except by emigration, we shall be glad to see it prosper.

We have read with much interest the Address of Edward Everett, at the late Anniversary Meeting of the Colonization Society, held in Washington, and we propose to make copious extracts from it for our columns. A great many silly things and infidel sentiments have been thrown before the public of late, about the assumed difference of races in men; and the physical and mental organization of the negro have been spoken of as so decidedly inferior to those of the white, as to afford ample proof of their not springing from the same original stock. It will be seen that E. Everett holds very different sentiments.

"The settlement of Liberia, on the coast of Africa, under the auspices of the Colonization Society, was founded on a political and moral necessity. As the measures adopted for the suppression of the African slave trade led to the capture of slave ships, it was necessary that provision should be made for restoring the captured Africans to their native country. To return each to the village where he was born was impossible. Collected as they are from every portion of the interior, and often brought down to the coast from vast distances, all thought of restoring them, at least immediately, to their several homes was out of the question. To place them down at any of the usual resorts on the coast of Africa, would be to throw them back at once into the power of the native chiefs, who are the chief agents for carrying on the foreign trade. A settlement on some point of the coast, protected

by the influence and the name of a powerful civilized State, seemed, therefore, an indispensable condition of all measures for repressing the foreign slave trade, on account of the necessity of furnishing an immediate asylum to the victims that might be rescued from its grasp, where they might be received, and sheltered, and civilized, and gradually perhaps find their way into the interior to their native tribes.

"Allied to this object of the colony was one still more important, because applicable to a much larger number of persons; and that was to afford a home in Africa to such freed men of colour in this country as were desirous of emigrating to the native land of their fathers. This object at first approved itself almost unanimously, at the South and at the North, to the white and the coloured race. Jealousies by degrees crept in—prejudices (so I must think them) arose—till at length the Colonization Society and its colony have become intensely unpopular with a considerable part of those whose interest was one of the leading objects of the formation of the Society; I mean our free coloured population.

"Now, sir, I do not intend to discuss the ground of these jealousies, nor to inquire into the policy of the laws of some States, and the condition of public opinion, often more powerful than law, in others, which make the condition of the free coloured man in all parts of the country one of inferiority and hardship. In order to meet the objections to the Society, that it recognizes and co-operates with these oppressive laws, and a still more oppressive public opinion, I will admit such to be the character of the legislation and the public sentiment of the country, in reference to the free coloured population. But does this furnish any valid, practical argument against colonization? Does the fact that the free coloured man is unjustly treated in this country—that he is oppressively excluded from all the eligible careers of life in the United States—furnish any argument why he should not resort to the region where his fathers were born—to a climate more congenial with the African constitution—a soil more generally fertile, and one which, it is every day becoming more probable, is rich in deposits of gold?

"For myself, I must own that this state of legislation and public opinion seem to me strong considerations in favour of emigration. I cannot reconcile with real kindness towards our free coloured population the attempts which have been made, and with considerable success, to prevent their emigrating from this country, where their position is one of hardship and disability, to a country which promises them every imaginable advantage.

"What sort of a kindness would it have been toward the persecuted Puritans who in 1608 composed the little flock which afterwards became the pilgrim church at Leyden, to endeavour to persuade them at all hazards not to leave England? Or what motive of real, enlightened kindness could have prompted a similar attempt in reference to Governor Wintrop's much larger and more important company in 1630? Would it have been the

part of real friendship to go among them and tell them they were the victims of cruel laws and still more cruel prejudices; to bid them remember that they were born in England—that they had as good a right to live there as their oppressors; to exhort them to stand upon their rights, and if need be to bleed for them; to depict the western continent and their probable fortunes in it in the darkest colours? But this is the precise counterpart of the language continually addressed to the free coloured population of the United States by those who claim to be their peculiar friends.

"Or to take a case if possible more nearly parallel, that of the suffering Irish, Scotch, French, Swiss, Germans, Norwegians, and others, who to the number of hundreds of thousands annually are emigrating to the United States. Would it be deemed an act of friendship, or rather refined cruelty, or at least of most mistaken kindness, to go among the suffering population of these several countries, whose thoughts are turned toward America as a land of refuge and plenty, and endeavour to dissuade them from removal; kindling in their minds a morbid patriotism, a bitter nationality; urging them to stay and starve, rather than find employment, position, and prosperity for themselves and children on this side of the Atlantic.

"But I must pass to another very important object of the Colonization Society in establishing the colony of Liberia, and that is, the effectual suppression of the slave trade throughout its extent and within the sphere of its influence."

"It is now about seventy years since the powers of Christendom, excited to activity by philanthropic associations and benevolent individuals, in Europe and America, began their warfare upon this cruel traffic. The American colonies, before their independence, passed laws for its abolition, which were uniformly negated by the Crown. The revolutionary Congress, in the first year of its existence, denounced the traffic, and the Constitution of the United States appointed a date for its prospective abolition. This example has been successively followed by other States. The trade is now forbidden by the laws of every Christian and several of the Mahomedan Powers of Europe and Asia. It still exists, however, to a frightful extent; and the more active the means used to suppress it, by blockades and cruisers, the greater the cruelty incident to its practice, by crowding the slave ships with a greater number of victims.

"Such being the case, many of those in England who had taken the greatest interest in the suppression of the traffic, have seriously proposed to abandon the system of blockades and cruisers, and resort to other expedients; and of these unquestionably none can be compared for efficiency with the settlement of the coast. Wherever a colony is founded by England, France, or America, the traffic is broken up, not merely for that extent of coast, but for the whole interior region which finds an outlet through it. In this way the traffic has been wholly suppressed for an extent of at least one thousand miles from the northern extremity of the jurisdiction of Sierra Leone

to the southern bounds of Liberia. It is necessary only to look at the map to see what an important extent of country has been rescued in this way from the direct scourge which ever afflicted humanity. The last of the ancient slave marts, Gallinas, has been lately purchased and brought within the limits of Liberia. Along a line of coast not less extensive than that from Maine to Georgia, from every bay and within the shelter of every headland of which this traffic was carried on within the memory of man, the slave trade has been wholly rooted out."

(To be continued.)

Remarkable Peculiarity of Vision.—Sir David Brewster, at the late meeting of the British Association at Belfast, in England, gave an account of "Vision without a Retina," in which he stated that in the course of last summer, he met a person, who had a peculiarity of vision of a very remarkable kind, and one of which he believed there was no other example. This person, by a fall from a horse, received such a severe blow on his head, that he was entirely deprived of the sight of one eye, and, to a great extent, of that of the other. Neither of the eyes had suffered the slightest local injury from the blow; and therefore the total blindness of one eye, and the partial loss of the other, arose from the insensibility of the retina, caused by the disorganization of the part of the brain more immediately connected with the origin of the optic nerves. The degree of vision which remained in one eye was such as to enable this person to recognize any friend at a very considerable distance; but if *very near*, he could not recognize a most intimate acquaintance, as he could see only the eye or the mouth of his friend, and he was not able to obtain, from the duration of the impression of light, and the rapid transference of his eye from one feature to another, such a combination of the separate impressions as to give the likeness which they composed.

Material for Building Houses.—The Scientific American, in an article on the cost of materials for building houses, says that a house near Fishkill has been constructed, the walls of which are of prepared gravel. Walls two hundred and fifty-six feet in circumference, and eleven feet four inches high, cost \$79 to put up, and this amounts to as many feet as are embraced in a house 45 feet long, 25 feet wide, and 21 feet high—two stories and a half. The materials of which the walls are made are a compound of eight bushels of slacked lime, sixteen bushels of sand, and about sixty bushels of fine and coarse gravel. This wall has stood summer heat and winter frosts, and is getting harder and better every day. When stone, wood, and brick are high, this is considered a very economical material, especially for the construction of cottages around the neighbourhood of a large city.

"If Christians lived nearer to God, they would have no difficulty in loving one another."

School Law.—A law in Massachusetts makes absenteeism from school a crime, and a truant child can be taken from the care of its natural protectors when its parents fail in their duty. The city authorities of Boston are taking the most vigorous and effective measures to enforce the statute.

"There is not more error in false mirth than in unjust heaviness."

THE FRIEND.

SECOND MONTH 12, 1853.

SLAVERY IN PENNSYLVANIA.

The following Bill, proposing to legalize and re-establish the iniquitous system of slavery in this Commonwealth, is now before the House of Representatives; and as the measure has been recommended by the Governor, there is reason to fear it may be enacted into a law, unless the voice of our citizens is promptly raised against so disgraceful an Act.

"An Act to carry out, in good faith, the provisions of the Constitution of the United States, and to encourage and promote friendly and fraternal feelings among the citizens of the Republic.

"In view of the great and multiplied blessings which have flowed to us under our Federal Constitution; and with a sincere and ardent desire to cherish and maintain it, in its letter and spirit, and in all its parts; and to recognize and cultivate those friendly and fraternal feelings and courtesies, which should ever pervade and actuate the citizens of all our sister States: Therefore

§ 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same, That from and after the passage of this act, it shall and may be lawful for any person, being a citizen of any of the States of this Union, in which the institution of domestic slavery is recognized by law; and also being the owner of a slave, or slaves, and being emigrating to another of the States of this Union, in which the said institution of domestic slavery also exists, to pass with such slave or slaves, through this State, towards his ultimate destination; and such transit, including all necessary and unavoidable detention and delay, shall be a legal case, entitle such slave or slaves to freedom: *Provided*, That the provisions of this section shall, in no case, be taken to apply to slave dealers, but only to bona fide owners and emigrants, as aforesaid.

"§ 2. That it shall be lawful for citizens of any of the other States of this Union, visiting in this State, for business or pleasure, and remaining in the same for any period not exceeding six months, to bring and retain with them such domestics as they may deem suitable for their convenience and comfort, and such as they might lawfully hold to service in their own States.

"§ 3. That so much of any law or laws as may be incompatible with the provisions of this act, be, and the same are hereby repealed."

A short Remonstrance against the passage of this bill has been prepared, and printed, and it is very desirable that Friends in the different neighbourhoods in Pennsylvania will exert themselves to procure signatures, and forward them to some suitable member of the Legislature. Printed copies of the Remonstrance may be obtained at Friends' bookstore, No. 84 Mulberry street; and those who can-

not conveniently apply for them, may write them out, taking care that each signer signs his name to *two copies*, one for each House. It is as follows, viz.:

"To the Senate and House of Representatives of the Commonwealth of Pennsylvania.

"The undersigned, citizens of Pennsylvania, earnestly but respectfully remonstrate against the passage of any law which will re-establish Slavery in this Commonwealth, by authorizing the holders of slaves to bring them into, or carry them through the State, or to retain them here as slaves for any period of time."

ITEMS OF NEWS.

The steamships Canada and Atlantic have arrived from England during the week.

ENGLAND.—Cotton at old prices. Breadstuffs declining. Some alarm is manifested lest the new export of France should make a descent on the English coast.

During the last two months it has rained in England with little intermission. Now there is a prospect of a change of weather, which will allow the farmers to prepare for spring cropping.

FRANCE.—The emperor has announced his intended marriage with Eugenie, a daughter of a Spanish Count Montijo. It was not well received at Paris. Many ships of war are now being built in the French navy-yards.

The recent floods on the streams in France have been very destructive to property.

GENOA.—Daniel Mazzenti, a surgeon by profession, has been condemned to imprisonment for three years, for preaching against Popery, and in praise of Protestantism. A project of a steamship communication between Genoa and New York is entertained at the former city.

CHINA.—The export of silk from China last year, is reported as less by 21,000 bales than in the previous year.

AUSTRALIA.—A scarcity of breadstuffs is apprehended.

UNITED STATES.—The fishing business of the United States is a very heterogeneous one. The tonnage employed in the mackerel fishery in 1851, was 50,539. Massachusetts takes the lead in this fishery, having had 39,416 tons engaged in it. Last year 229,242 barrels of mackerel were inspected in the Bay State alone. The amount of coffee consumed in the United States, in 1852, is estimated at 204,351,595 pounds.

Maryland.—A bill is before the Maryland Legislature, for the erection of a bridge over the Susquehanna at Havre de Grace; and one for the opening of a ship canal from the Delaware River to Chesapeake Bay.

Ohio.—The fare from Philadelphia to Cincinnati by the Pennsylvania Railroad, and the steamboat from Pittsburg, has been reduced to eleven dollars.

New York.—The tolls for flour and wheat on the New York Canal, was about \$1,000,000.

INDIAN CIVILIZATION.

A well-qualified female teacher is wanted, to take charge of the School for Indian Children, under the care of Friends, at Tunesassah, Cattaraugus county, New York. Application may be made to Joseph Elkinton, No. 377 South Second street; or Thomas Evans, No. 180 Mulberry street, Philadelphia.

SOUP FOR THE POOR.

The Southern Soup-House, situated No. 16 Green's Court, between Spruce and Pine and Fourth and Fifth streets, is now open

every day, except First-day, for the delivery of soup to the poor, and bread twice in the week.

The demand being large, and the funds of the society low, donations in money, flour, meat, or vegetables, will be gratefully received at the house, or by Jeremiah Hacker, No. 144 South Fourth street; or Thomas Evans, No. 180 Arch street.

NOTICE.

The members of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will please take notice that the annual meeting of the Auxiliary is to be held at the committee-room, Arch street meeting-house, on Second-day, the 14th of Second month, 1853, at 7½ o'clock, p. m.

Friends interested in the distribution of the Holy Scriptures are also invited to attend.

THEOPHILUS E. BRESLEY, *Sec'y.*

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; William Bettle, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 179 South Fifth street, and No. 227 North Front street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 49 South Wharves; Townsend Sharpless, No. 187 Arch street, and No. 32 South Second street; John M. Whittall, No. 161 Filbert street, and No. 138 Race street.

Visiting Managers for the Month.—William Thomas, No. 242 N. Fifth street. George R. Smith, No. 487 Arch street. George G. Williams, No. 244 N. Fifth street.

Physician and Superintendent.—Joshua H. Worthington, M. D.

Steward.—John Wistar.

Matron.—Margaret N. Wistar.

WANTED

A young man to assist in Friends' Bookstore. One who writes a good hand will be preferred. Inquire at No. 84 Mulberry street. First month, 1853.

MARRIED, at Friends' meeting-house, in Fall River, Mass., the 31st of First month, 1853, HERBERT A. SKINNER, to SARAH, daughter of Miller Chase, of all this place.

DIED, on the 15th ultimo, in the 86th year of her age, RACHEL CARE, (relict of Jesse Care,) a member of the Monthly Meeting of Friends of Philadelphia for the Northern District.—This aged Friend was an example of patience in suffering; contented cheerfulness, and Christian resignation marked her character amid the varied trials dispensed to her. She appeared to be as one waiting for the coming of her Lord, expressing her "willingness to depart;" when it should please Him to take her. Through his redeeming love and mercy, we humbly trust, her spirit has been permitted to enter into one of those blessed mansions He went before to prepare.

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AT NO. 59 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Postage to any part of Pennsylvania, for three months, if paid in advance, three and a quarter cents; to any part of the United States, for three months, if paid in advance, six and a-half cents.

For "The Friend."

Address of Edward Everett.

(Continued from page 173.)

"But, great as is the importance of this object, it yields in interest to another connected with it, but far more comprehensive and momentous; and that is the civilization of Africa. The condition of the African continent is a reproach to the civilization of the world. With an extent nearly three times that of Europe—a considerable portion of the known regions of great fertility, teeming with vegetable and animal life, traversed by lofty ranges of mountains which send down from their sides the tributaries of noble rivers, connected by the Mediterranean on the north, both with the ancient and modern culture of Europe—the western shores projecting into the Atlantic ocean, the great highway of civilization—the south-eastern running within a near proximity to our own continent, the eastern coasts spread out to the commerce of India and the whole Oriental world, while the Red Sea and the Nile throw open the approaches of the Asiatic continent, it would seem that by natural endowments and geographical position, it was destined to be the emporium and garden of the earth. Man only throughout these vast regions has remained in arrears in the great progress of humanity; and instead of keeping pace with his fellow-men in other parts of the world—has been so much depressed by various causes of degeneracy, as finally to have come under a suspicion of natural inferiority—in which I must own I have no belief.

"I have no doubt that among the numerous races of Africa, as of the other continents, there are great diversities of intelligence; from the warlike, politic tribes of the Central plateau, to the broken-down, enfeebled hordes on the banks of the Congo, and the squalid, scarcely human Hottentot. But it may be doubted whether this difference is greater than between the Laplander, the Gipsy, the Calmuc, on the one hand, and the best and brightest specimens of humanity to be found in Europe and America, on the other.

"What, then, is the cause of the continued

uncivilization of Africa? And, without pretending to pry too curiously into the mysteries of Providence, it appears to me that a sufficient cause may be found in some peculiar circumstances in the history and geography of this continent. It seems a law of human progress, which, however difficult to explain, is too well sustained by facts to be doubted, that the first advances out of barbarism must be made under the influence of culture from abroad. Thus the germs of improvement were brought from Egypt and Syria to Greece; from Greece to Rome; from Rome to the west and north of Europe; from Europe to America, as they are now on their way from our continent to the remotest islands of the Pacific. To what extent the aboriginal element shall be borne down and overpowered by the foreign influences, or enter into kindly combination with them, depends upon the moral and intellectual development of both parties. The native race may be so apt for improvement as to harmonize promptly and kindly with the cultivated strangers. This was the case with the early Greeks. Or the disparity may be so great that no kindly union between them is practicable, and the native tribes slowly and silently retreat before the new comers. This has been the case with the native races of our own continent, who have found it all but impossible to embrace our civilization.

"Now, in reference to this law of our social nature, the difficulty in Africa has been twofold: first, that the other quarters of the globe, who had obtained the start in the race of improvement, and might have proved the instructors and guides of the native races, were all deeply concerned in a traffic with the continent of Africa, which, instead of tending, like other branches of commerce, to mutual improvement, and especially to the elevation of the inferior party, is of all barbarizing agents the most poisonous and deadly. In this way, foreign trade, which has usually been the medium through which the more cultivated foreign race has gradually introduced itself to a mutually beneficial intercourse with the less advanced tribes, has been to Africa, from the dawn of history to the present day, the all-powerful agent of eternal civil war, anarchy, and social disorganization. This has been one cause of her making so little progress in civilization. Another is her climate; her mighty equatorial expanse—a more extensive tract of land between the tropics than in all the rest of the globe; her fervid vertical sun, burning down upon the rank vegetation of her fertile plains, and rendering her shores and water-courses pestiferous to a foreign constitution. This peculiar geographical character seems again to shut her out from the ordinary approaches of civilization. Common induc-

ments of commercial gain are too weak to tempt the foreign merchant to these feverish districts. Nothing but a taste for adventure approaching to mania attracts the traveller; and when Christian benevolence lures the devoted missionary to this field of labour, it lures him too often to his doom. Here, then, we see a union of influences which seem to seal the fate of unhappy Africa as an abomination of desolation.

"But now mark and reverence the providence of God, elating out of these natural disadvantages of climate, (disadvantages to man's apprehension,) and this colossal moral wrong—the African slave trade—out of these seemingly hopeless elements of physical and moral evil—after long cycles of suffering and crime, of violence and retribution, such as history can nowhere parallel—educing, I say, from these elements, by the blessed alchemy of Christian charity, the means of the ultimate regeneration of Africa.

"The aroused conscience of Christendom denounces the slave trade, but not till it has existed for three centuries, and filled a portion of the western hemisphere with five or six millions of the descendants of Africa, of whom about a million and a half, in the islands and on the continent, have from time to time become free; though born and reared under circumstances unfavourable to mental culture, yet still partaking in the main of the common blessings of civilization and Christianity, and amply qualified, as Liberia has shown, to convey those blessings to the native land of their fathers. Thus, at the moment when the work itself is ready to be commenced, the chosen instruments are prepared. Do I err in the opinion that the same Providence which has arranged or permitted this mysterious sequence of events, is calling and inviting them to the auspicious work? All other means have been tried in vain. Private adventure has miscarried; strength, and courage, and endurance, almost superhuman, have languished and broken down; well appointed expeditions, fitted out under the auspices of powerful associations and powerful Governments, have ended in calamitous failure; and it is proved at last that the Caucasian race cannot achieve this long-deferred work. When that last noble expedition which was sent out from England, I think in the year 1811, under the highest auspices, to found an agricultural settlement at the confluence of the Niger and Tschad, interior of Africa, ascended the Niger, every white man out of one hundred and fifty sickened; all but two or three, if my memory serves me, died; while of their dark-skinned associates, also one hundred and fifty in number, with all the added labour and anxiety that devolved upon them, a few only were

sick, and they individuals who had passed years in a temperate climate, and not one died."

(To be continued.)

From the Annual Monitor for 1853.

SIMON MAW BOWEN.

Simon Maw Bowen, of Gaisborough, England, an elder, deceased Seventh month 9th, 1852, aged 80 years.

This Friend had not a birthright in our religious Society, and as he seldom conversed about himself, little is known of his early history, but his aged sister speaks of him as being religiously thoughtful when a child. While very young his father placed him with a Friend, near his own residence; and in this situation, when attending a funeral, the ministry of a woman Friend made a deep and lasting impression on his mind. After this he was apprenticed to an uncle at Woodbridge, who was a Friend; but with the stipulation, on the part of his father, that he should attend the Episcopal Church. This uncle dying before his apprenticeship expired, he was turned over to another Friend of the same place, and he then commenced attending the meetings of Friends, but he has been heard to say, that it was the reading of the life of John Richardson, which convinced him of the soundness of our principles.

After leaving Woodbridge, he settled at Gaisborough, in the business of a grocer. Conducting his trade in strict accordance with Christian principle, and being diligent and courteous, he realized experimentally the truth of the declaration, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." It was his practice to close his shop during the time of the week-day meetings, and thus to liberate himself and his assistants for the purpose of joining on these occasions in the public worship of the Most High, whom he truly recognized as his God, preferring his service before every other object. And notwithstanding the sacrifice of time, in what are generally considered business hours, he obtained a comfortable maintenance for himself and his family, as well as a sufficient provision for old age.

About the year 1793, he was received into membership with Friends, and he afterwards married Ann Hopkins, whom he survived sixteen years. They had four children, whom they trained in the nurture and admonition of the Lord; three of whom died when about of an age to be the comfort and stay of their parents. Keen as was this trial, it was greatly mitigated by the evidence which each of these young people afforded, that they had chosen the Lord for their portion, and by the humble, but confiding trust, that through a crucified and glorified Redeemer, they were removed from the temptations and trials of time to the joys of a happy eternity; and under these alleviations, the parents were enabled to bear these trials with composure and resignation, and with thankfulness to God for his mercies.

While in the vigour of life Simon Maw

Bowen took an active part in the anti-slavery cause, and in many other objects for promoting the welfare of the human family. Partaking largely of the love of Christ, he was earnest in endeavouring to attract others to the same Lord and Saviour, and with this object in view, he became an active distributor of religious tracts, before this mode of diffusing Christian instruction was so general as it now is. He was also diligent in maintaining the Christian discipline of our own Society, and watched over the flock with fatherly care, as an elder. His house and his heart were warmly open to those who laboured in the Gospel, and he willingly accompanied such and assisted them in the appointment of meetings for persons not possessing with Friends. Whilst from home in a service of this kind, when the Asiatic cholera first visited this island, he was attacked with that malignant disease, and brought as to the brink of the grave. From this time his bodily strength was exceedingly reduced; but notwithstanding his great feebleness, he continued to attend meetings for worship diligently, often making extraordinary efforts to unite with his friends on these solemn occasions. His treasure being in heaven, it was evident that his heart was there also; and after he became confined to the house, he sometimes expressed a fear that he was too anxious to be gone, and said that he had no pain of body or mind. His cheerfulness and resignation during the long period of his great weakness, were striking; his voice had become so feeble as to be scarcely audible, but his happy countenance was an index of the peaceful serenity of his mind. A few days before the final close, he expressed a hope that he might not be detained here much longer; soon after he fell into a lethargic state, which continued till "the silver cord loosed," and he fell asleep in Jesus.

On the Varieties Observable in the Eyes of Different Animals.

Though the eye is situated in the head of all creatures, yet there are variations in its position, its size, and its formation, adapted to their several natures. In man, it is so placed as to look forward; but at the same time to take in objects on the right hand and the left to a considerable extent. In birds, the eyes are situated in such a manner as to see nearly all around them, that they may the better seek their food, and escape danger. The eyes of hares are so protuberant, and placed so much towards the sides of the head of the animal, that they can see best behind them—as their chief security is in flight; whereas dogs, who are formed by nature to pursue their prey, have their eyes situated more forward, that they may the better see the object of their pursuit. A similar variety is observable in the means by which the various motions of the eye are effected. In the human species, a curious set of muscles is provided for this purpose; and the motion of the head enables the eye to command a variety of objects; but where these muscles are wanting, either for moving the eye or the head, the wisdom of the Creator hath, by some other

means, supplied the deficiency. The meaneast and most loathsome reptile is not suffered to lack the means of procuring food, or of defending itself from an enemy. The snail can thrust out her eyes to a distance, Providence having placed them at the extremity of four horns, which she can direct as she finds most convenient; and the spider, which has no neck, is furnished with from four to eight eyes, placed in the head so as to see in different directions. Some insects, which have not the power of moving the eye, have two protuberant hemispheres, each of which contains a vast number of eyes. The microscope has demonstrated, that a common fly has not less than four thousand eyes in each hemisphere; and every eye furnished with a distinct pupil, crystalline humour, &c. Other insects, as the silk-worm and dragon-fly, have many more.

Those animals whose eyes are exposed to the greatest danger, are provided with the best means of defending this delicate organ. The mole, which has to search for its food under ground, has a small eye, and deeply fixed in the head, so as to be well protected from injury. Other animals are furnished with what is called *The Nictating Membrane*, which is a kind of transparent covering, which may be drawn before the eye without preventing the sight; and must be of very great service to birds, to protect the eye when flying among branches of trees; and to quadrupeds, who have occasion to hold down their heads to reach their food. Other varieties in the formation of the eye are remarkable. The pupil of the eye is round in the human subject, which enables us to see in every direction alike; but quadrupeds of the graminivorous kind, have it horizontally oblong; by which they can view a larger space over the earth; while animals of the cat kind, who climb trees, and prey on birds, and animals which hide in the ground, have their pupils oblong in the contrary way; by which they can look upwards and downwards at the same time. Some insects can only see objects at a great distance, and make use of their feelers to ascertain objects which are near; and others, as the common fly, can only see objects which are close; and these are most astonishingly magnified. Birds and fishes have a power of seeing distinctly, either at a distance or near at hand, at pleasure, by varying the distance of the crystalline humour from the retina. By this means it is that birds can see their food at the end of their bills, or discern it on the ground from the heights at which they often fly. This property of the eye is also of great importance to fishes, on account of the refractive power of the water.

"O Lord, how manifold are thy works!—in wisdom hast thou made them all! The earth is full of thy riches, so is this great and wide sea, wherein are things creeping innumerable. These wait all upon Thee, that Thou mayst give them their meat in due season." Thou, who hast not neglected the spider, that crawls upon the ceiling, nor the snail that creeps on the ground, so that their wants are supplied, and their enemies resisted, wilt not, canst not, be unmindful of thy cove-

nant-people, whom thou hast purchased with thy blood. The God of Grace will not be less bountiful than the God of Nature. O ye of little faith, wherefore do ye doubt?

The varieties observable in the kingdom of Nature may illustrate what we perceive in the kingdom of Grace: each individual has his different gifts; and these suited to the station he is intended to occupy. There are diversities of gifts; but the will is bestowed by the same Spirit, "who divideth to every man severally as he will." Let not him that hath more knowledge be puffed up: another perhaps has more zeal or more love. The gifts of Grace, like those of Providence, are often more equally bestowed than we are ready to imagine. Our great concern should be to improve our respective talents, to the glory of our great Master, that in the day of reckoning we may not be found wanting.

For "The Friend."

JOHN PARKER.

(Continuation of Thomas Scattergood and his Times.)

(Continued from page 173.)

John Parker attended the Yearly Meeting in 1829, and took part in the concerns which claimed its attention. The impression was strong on his mind that it would be the last he should ever be at. On his return home, his bodily infirmities increased, but his mind seemed brighter; and in his visits among his friends, he manifested much of that character so beautifully drawn of him in the memorial issued by his Monthly Meeting. It says, he was "not very thoughtful of what he should eat, or wherewithal he should be clothed; and feeling happiness and contentment within himself, he seemed to spread a ray thereof where he went." His strength gradually declined, but he continued to get to his religious meetings, and to the dwellings of Friends near by, almost to the very close. He one day said to a Friend, "I think much of late about dying. It is a serious thing to die. 'If the righteous scarcely be saved, where shall the wicked and ungodly appear?'"

About the middle of the Sixth month, our late valuable young friend E. B. paid him a visit, and felt convinced the days of this aged servant of the Lord were drawing to a close. He found that his respiration, after any exertion became painfully laborious, and that spells of oppression were experienced by him, even when sitting still. Yet his cheerfulness continued, and his mind seemed clothed with serenity. His thoughts were on religious subjects,—and his conversation tended to the edification of his listeners. His judgment seemed clear and strong, and a sweet, deep feeling of humility appeared to clothe his spirit. He remarked during the conversation, "I can remember the time in my youth, when I first fully gave in my name to serve the Lord. I was broken down and deeply contrited, and, in this lowly state, experienced inexpressible peace and sweetness of feeling. A renewal of this precious feeling I have felt at various subsequent periods." He then added with emotion, "and I think I have felt a measure of it now in my old age."

How full of heavenly sweetness and consolation must such a condition of mind have been at such a moment. To be able to look back with emotions of gratitude to the Lord who had redeemed him from evil, and had given him to experience the peace of his children, to feel the warm gushes of thankfulness for the present assurance of his love, and to have a quiet, well-grounded hope for the future, that through the redemption which is in Christ Jesus, a blessed immortality would be his portion when the conflicts of time were all over.

On reading this at the present time, I have had recalled to my recollection the account we have left us of that dedicated friend and elder, William Prideaux, of England, who having been faithful to his Divine Master in the strength of manhood, continued to bring forth fruit in old age. In his last sickness he experienced no fear, no terror. To a relative he could say, "I have always loved the Truth, and now it doth not fail me. * * I have nothing but peace in looking forward or backward." "All is well." On being asked if he were pretty comfortable, he could say, "Yes; I don't know when I was otherwise. How should I be otherwise? My Lord God Almighty is with me, my dear Redeemer, whom I wish thee and all to honour, even in the little concerns of life. He hath done for me far beyond what I could ask or think." Thus in the eighty-third year of his age, sustained in resignation to suffering,—in thankful gratitude for spiritual favours, and in an unshaken confidence of a blessed immortality, to the very close, he passed quietly away.

In the course of John Parker's conversation at this time with E. B., in relation to the leaders amongst those who had separated from Friends, he said, "he was fully convinced that the ground of their departure was a radical, long-cherished, unsoundness in the Christian faith; that they had rejected the doctrines of the divinity and mediation of Jesus Christ; and that, however they might deny the charge, he believed they had in heart become deists." For those who had been beguiled and led astray by these leaders, he felt much sympathy, and great anxiety. His fear was, that by evil communication their faith would gradually be undermined. The awful condition of those who denied the divinity of Jesus Christ, peculiarly impressed him. He said, "The Divinity and the Mediation of Christ, form the foundation-stone of the Christian religion. All that is built upon any other foundation than this, will be found to be built on the sand." He expressed his belief that the new society formed by those who had seceded from Friends, would come to nought. He emphatically exclaimed, "It has no foundation, and therefore cannot stand."

John also stated it as his opinion that the want of true humility, and the pride and arrogance of the human heart, had been the means of drawing many from the paths of peace. He thought that the leader himself had been too high-minded to receive the caution and advice of elders and other faithful Friends. He added, that he had always thought it right to take

such counsel, and that he had found safety in it.

Other dedicated, wis-hearted Friends, as well as John Parker, have held the same doctrine. I well remember an instance in point. In the Fifth month, 1824, William Flanner was in Philadelphia, having been liberated by Friends in Ohio Yearly Meeting, for religious labour in England. On First-day, the 18th of that month, he attended in the morning the Mulberry street meeting, and to it also came L. P. M., a woman from New York, who had been in attendance at the Yearly Meeting of the Separatists. She went into the gallery, and after a time kneeled. A few persons rose, but the body of the meeting kept their seats. She was spoken to by an elder, to whose advice she paid little regard. Towards the close of the meeting, William Flanner arose. He endeavoured to strengthen Friends to faithfulness amid the varied trials besetting them, and the perplexing scenes with which they were surrounded. He said that where meetings were favoured with sound heads, and they abode in soundness, the body would be kept in order and harmony. If such faithfully supported the cause, things would be kept in their proper places. But when this is not the case,—when the head was unsound, the heart would be sick,—disorder would come in, and meetings would dwindle. He thought there was a danger when those who speak in public meetings could be willing in their own judgment. They should be able to take the advice of solid, weighty Friends. He had left home, he said,—left all that was near and dear to him, to go, as he believed, at Truth's requiring, an ambassador in its cause to a foreign country; yet if his sound and honourable Friends of this city should come to a solid and decided judgment that it would be best for him to return home, he would leave his burthen upon them, and retrace his steps. These observations, he said, had been called forth by an unsavoury offering that we had heard in that place, which had brought darkness over the meeting, yea, Egyptian darkness.

These remarks were attended with such religious weight and authority, as brought solemnity over the meeting, and repressed and subdued the unsettled spirits present. The meeting ended in a comfortable quiet.

The next Fourth-day after the conversation with E. B., John Parker attended a meeting for worship for the last time. He arose early in the meeting and said, "Those who gathered much had nothing to spare, and those who gathered little had no lack. Abundance was not surfeiting, and a little was satisfying." This was in reference to the children of Israel gathering manna, and it is typical of the gathering of spiritual food under the Christian dispensation. Soon after John had taken his seat, one of the Separatists who had been disowned, made some remarks which seemed to undervalue the Holy Scriptures. The idea he wished to convey seemed to be this, that although it might be well sometimes to read the lives and experiences of good men of former times, yet that, as we became more spiritually-minded, we should feel the necessity of reading these writings less. Expressing

his hope that they would be less attended to or relied on, as we came near the close of life.

Soon after he had taken his seat, John Parker arose, and although labouring under much difficulty of breathing, bore testimony to the value and importance of the Holy Scriptures. He quoted the text, "Whatsoever was written aforetime, was written for our learning, that we, through patience and comfort of the Scriptures, might have hope." This hope he explained as the hope of eternal life through Jesus Christ. He showed that the scriptures were to be read and believed; and that as we advanced in religious experience, and above all, as we draw near the close of life, we should, if we really were members of the church of Christ, increasingly desire to read and meditate upon the consolatory promises contained in them.

After the close of the meeting, he said to a friend, "This world has lost its charms for me." "I have no wish to continue a moment longer in it, unless it might be that I could do some good to the Master's cause." He expressed unity with Friends in Philadelphia, who had kept the faith during the recent trial, and added, "I feel united to the people of God everywhere." He then went into the preparative meeting, and took some part in the business, although his breathing could be heard across the house. After meeting E. B. told him he seemed ill, and scarcely fit to be from home. He answered with serenity, "I am almost worn out; but I believe it to be my duty to attend meetings while I have breath."

After this, he was mostly confined to the house, and though gradually decreasing in strength, continued calm and cheerful. He at one time expressed that his only hope was in Christ, and in his mediation and intercession with the Father, for being received in the end. At another time, when under great suffering, he exclaimed, "Oh, that I had the wings of a dove, that I might flee away, and be at rest. Be near me, oh Lord, in these times of great trial, when the soul is about to be separated from the body. Oh Lord, my trust is in thee, let me not be ashamed."

Two days before his death he took an affectionate leave of his family, setting forth his faith in the dear Redeemer, who had given himself a ransom for all. He could say in the present feeling of living faith, "I know that my Redeemer liveth; and because he liveth, I shall live also."

He continued at times engaged in supplication until First-day morning, the 12th of Seventh month, 1829, when he was quietly released from the body; and we doubt not but the Lord Jesus, whom he served and honoured on the earth, has gathered him into one of those mansions, which He testified that he went before to prepare for those who, believing in God, believed also in Him. He was in his eighty-first year.

"Think not that the sacrifice of Isaac has been demanded but once; it may with truth be said to be required every day of each one of us. If you are at a loss to know what this Isaac is which you ought to immolate, ask

your heart what it is that you dare to love more than God, and that causes you most frequently to depart from his holy will; is it the carnal pleasure which voluptuousness promises you, or the cruel satisfaction which revenge gives, or the malignant joy which slander awakens in your soul, or the stunning insensibility which worldly dissipations produce, or the secret complacency by which pride is often nourished? Behold, behold the child of your corruption which you ought to sacrifice to the Lord!"

For "The Friend."

CATSKILL MOUNTAIN.

SUNRISE.

The morn is breaking in the East afar,
The peary dawn, just glimmering, reveals
The distant mountain line; and all beneath,
River, and forest, farms and hamlets, lie
Yet in the gloom of night; while gathering clouds
In deeper shades enfold them. Lo! the sun's
Bright heralds don their crimson robes; anon,
Their golden zoes, and beaming diadems—
With such unearthly purity of ray
They glow, that one might deem the seraphim,
In silent awe around the flaming throne
Waiting some high behest, were thus arrayed.
Upon the mountain's lofty brow we stand;
Outspread around, beneath, before, sublime
The expanse of view; rare feast for mortal eyes.
And now the vapoury folds that far adown,
Chilly now, lay surging like a sea,
Have caught the orient blaze—and as the sun
Comes forth in glorious majesty and might,
Oh, who can paint the splendour of the scene!
Beyond the river's eastern marge, they lie
All white and glittering in his earliest beams:
They glow, their bright cohorts of celestial hosts,
With snowy ensigns raised and floating high,
Going forth to hail the immortal King of Heaven.
And now the morning breeze up-springing fresh,
With light wand, here and there, the mid rinks
parting;

Discloses slopes of the valley green,
Its wooded glades, and fields, and azure lakes;
Then sweeping up the river's noble course,
The glancing of his burnished shield is seen.
Down 'neath the dizzy steep, our wondering gaze
Meets, glistening from the mountain's shadowy base,
Another troop, all gray and sad, from dark
Ravines and fountains cool deep hid
Within its heart, like mourners from the tomb:
But soon they too reflect his cheering beams,
And raise their drooping heads to smile 'mid tears.
Endless the shapes of beauty and of grace
Evolved in this fair sight pagant: there,
A frozen sea, with dazzling icebergs gleams—
Here water-spouts rise jetting to the skies.
And as the king of day asserts his reign,
And fast the wreathing mist dissolves away,
How lightly it unfurls its downy wings,
And slowly floating up the mountain's side
Its gossamer skirts just touching the tree tops,
Melts softly in the blue serene above.

SUNSET.

A loftier summit gained,—a breakfast bold
Of precipices bare and rifted, shields
The mountain's front, majestic in their wild
And fearful height; down o'er the shelving verge
Is seen the forest rising to its base,
The dappled foliage quivering in the breeze.
The western sun is closing this fair day
With glory meet for such a scene—around,
The giant mountains lift their awful forms;
The highest peak reflects the glowing west
Superbly flushed with hues of purple light,
Like some grand monarch, robed in regal pomp;
While lower summits shine in contrast strong,
Their mantles brightening to the intensest green.
No sound of life, these solitudes sublime
Awakes, save Nature's sweetest choristers,

The birds; now warbling soft their vesper hymn.
Most Eden-like in this wild harmony,
The wood-robins' clear silvery music trills
Up from their bowers among the pine-tree tops;
Responsive carolling from shade to shade.
Sweet vocalists! I've listened to your songs,
Piping from thickets by the streamlets side,
Or lowland groves, the quiet homestead near;
But never with such pure entranced delight,
Have I labored your numbers among the pines-tree tops.
As now, in this grand mountain orchestra
Above the atmosphere of lower earth—
It seems the very melody of peace
And deep repose—such strains as might attune
The little golden harps of infant souls,
In their sweet praise—low-breathing, yet
Not less the highest strains among the angels.
The parting daylight's rosy smile still trembles
On the mountains' crests, while on the vales
Beneath, the evening shades have softly closed.
Dimly, the river's waving sheen just marks
His silent course, while twilight's gloom all hues
Is blending into one unvaried blank.
Man's boasted dwellings, that in garish day
But twinkled in the green like children's toys,
Are all effaced.—Oh man, thy lordly state,
Thy mien erect and haughty, dwindle here
To insect nothingness, scarce visible!
Thy princelike halls and palaces, from these
Aerial heights, as dove-cotes would appear.
And yet this mite, this breathing particle,
Struts in his thy shell, and swells with pride,
If his poor sordid hands with grovelling toil
Have heaped more dust, his mushroom mansion
show

More fair and spacious than his neighbours—thus
Enslaving to low palmy aims, the soul,
That immaterial essence which enshrines
The pure immortal and heavenly life.
Germ of a god-like nature! peacefully gift!
The untold treasures of the Universe
Are but as dross to this. Prized as its worth,
Our prayers would ceaseless flow for genial showers
Of grace divine, and love-enriching beams,
To bless our culture of its tender growth,
That it might flourish, bearing holy fruit;
Out-rooting those foul weeds of pride that spring
From a polluted soil. Then would pure praise
From grateful hearts, to the Redeemer's throne
Ascend: the enlarged and chastened soul far-raised
Above earth's toys, would own these glorious
scenes—
These ancient mountains, and primeval woods,
The flowing rivers, and far-spreading vales,
With all the lovely change of light and shade,
The sparkling dappery of morning mist,
The golden west, and mellowed gloaming tints,
As the best work of a dear Father's hand;
And bearing as immediately the seal
Of Omnipotent Deity, as the stars
In their exalted spheres; with filial love
Ascribing all to Him, the Redeemer's throne
Who "dwelleth in the high and holy place,"
Yet with the contrite mourner of abides.

For "The Friend."

SIMPLICITY.

Simplicity is not confined to consistency in
dress, conduct or conversation, but is equally
incumbent in every religious movement. There
must be a simplicity in our carriage, an ex-
clusion of the pride too often arising from the
consciousness of distinguished intellect, and an
immediate dependence upon Best Help,
prostration of the unsanctified powers, before
the mysteries of the kingdom of the Prince of
Peace, are unveiled to the view. That sim-
plicity which the cross of our dear Redeemer
produces in all who yield to its benign influ-
ence, is truly beautifying and profitable, and
is entirely dependent upon the single eye, and
the faithful application of the talents commit-

ted to us in accordance with the direction of the blessed light of Christ.

As all are concerned to wait the dear Master's time, and with propriety to fill their respective spheres in usefulness, no matter whether their qualifications should be prominent and imposing, or more retired and obscure, this holy simplicity, arising from faithfulness, will bind them sincerely together, in an equalizing bond of brotherhood: for many vessels are in the Lord's house, each being required for His holy service, and all fitted and prepared in unerring Wisdom for usefulness in the church. Here a majestic spirit is not permitted to arise, nor any feeling that would desire to intrude itself for the sake of acquiring celebrity in Society, and that would vain exercise lordship over the flock, or lead the members to wish others to stand back, considering themselves more holy; but when a spirit of this kind acquires the ascendancy, the tender and the simple are overlooked, their unobtrusive usefulness much undervalued, and the kind and sympathetic fellowship with which they were once regarded, gives place to coldness and neglect, which too frequently increases, till a frigid or persecuting spirit is exercised against them. Then the scruples and faithfulness of those individuals in support of our precious principles and doctrines, which were once cordial, become burdensome and frivolous in their estimation, and those labours which were once seen to be essential for our preservation and unity in the one eternal and unchanging Spirit of Truth, are attributed to a wrong spirit, one calculated to produce difficulty in the church, and disunity amongst brethren.

How important then is that singleness of heart which considers self of no reputation, but is livingly concerned to wait upon that excellent Power which giveth liberally and upbraids not, for a qualification, and renewal of strength, acceptably to perform every service required at our hands. As there is a low and reverent dwelling as at the feet of the blessed Jesus, we are mercifully enabled to cast all our dependence upon Him, and continually to realize our helplessness and utter insufficiency without His holy assistance; and this state will not only preserve the eye from saying to the hand, I have no need of thee, and the head to the feet, I have no need of you, but also seal the conviction that those members of the body which seem to be more feeble and less comely, are the more necessary.

As it becomes our daily concern to labour in Christian simplicity amid every trial, and against all opposing things, we shall be kept under the persuasion that the work is the Lord's, and that in the might of His strength He will carry it on in opposition to all the combined powers of the earth: we shall then experience preservation as in the hollow of His holy hand from all the evil of the unrighteous, wherein we shall know every aggressive and persecuting spirit which rises up to the affliction of the godly, and that would lay waste the Lord's work, to be under the malediction expressed by Isaiah: "Woe to thee that spoilest and thou wast not spoiled;

and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee." (Isa. xxxiii. 1.)

State of New York.

Holy Influence.—There are some individuals with whom we can scarcely have any intercourse, without discerning something of their blessed Master in them—something of His meekness, tenderness, and love—something of His patience, humility, and submission—something of His purity, courage, and zeal. There are some with whom we seldom mingle as we pass through life's pilgrimage, but we are ready to say of them, This is a man of God, a man of holiness; I know with whom he has been in company. He has been with the Lord Jesus, and the savour of His name is upon him. Can we describe the weight, the influence, the moral importance which such an individual possesses? Impossible! his counsel and advice, his admonitions, his cautions, his encouragements—and above all his example and his prayers, are so many channels, through which a gracious God conveys unutterable blessings to our souls.—*Memoirs of J. H. E.*

For "The Friend."

THE RIGHT SPIRIT.

It is very instructive in reading over the history of the rise and early trials of our religious Society, more especially as set forth by George Fox in his Journal, and by Sewel in his "History," to observe the manner in which the eminent men of that day were qualified by the great Head of the Church, to meet the difficulties that presented themselves from time to time within the Society itself, and to labour effectually for the building up of the converts in our most holy faith, and for the preservation or restoration of unity among the members, when anything occurred to mar or to break it. Lapses from the true faith there were, even among those who witnessed the marvellous breaking forth of the Lord's power in the beginning, producing among them, as they always have, and always will do, strifes and divisions: but as the faithful members kept subject to the government of Christ in their own hearts, he clothed them with his own meek, long-suffering, reclaiming Spirit, and gave them wisdom so to order the action of the Church he had gathered, as effectively to maintain its integrity, and to keep, or to bring back within its enclosure many who, though honest in their intentions, had through unwatchfulness been deceived and misled, and others who, in the hour of darkness had fallen entirely away. With what love and tenderness did they plead with such as these, and while maintaining the Truth in its authority and simplicity, how careful and concerned were they that no feeling of distrust, no root of bitterness should spring up or be cherished among themselves, to hurt or keep down the pure life in any.

After James Naylor had departed from the

Truth, and brought reproach upon the Society, some who had been drawn away by the same spirit that beguiled him, and others, weak members, whose feelings were deeply moved, and enlisted in his behalf, on account of the dreadful sufferings to which his cruel persecutors subjected him, indulged in much crimination of faithful Friends, who had been concerned to maintain the faith inviolate, and who, while they pitied and mourned over their degenerate brother and his supporters, felt bound to bear testimony against their departures. George Fox seeing the danger of a party feeling creeping into the Society, and ever on the watch to guard it from danger, put forth the following short but instructive Epistle:

"To all the elect seed of God called Quakers, where the death is brought into death, and the elder is servant to the younger, and the elect is known, which cannot be deceived, but obtains victory. This is the word of the Lord God to you all; Go not forth to the aggravating part, to strive with it out of the power of God, lest ye hurt yourselves, and run into the same nature, out of the life. For patience must get the victory, and to answer that of God in every one, which must bring every one to it, to bring them from the contrary. Let your moderation, temperance, and patience be known unto all men, in the seed of God. For that which reacheth to the aggravating part, without life, sets up the aggravating part, and breeds confusion; and hath a life in outward strife, but reacheth not to the witness of God in every one, through which they might come into peace and covenant with God, and fellowship one with another. Therefore that which reacheth this witness of God in yourselves and in others, is the life and light, which will outlast all, is over all, and will overcome all. Therefore in the seed of life live, which bruise the seed of death."

It is this kind of life that we greatly want to abound more among the members of our Society in the present day; and it is this only that can restore the Society to its former purity and unity. There is grievous inconsistency and weakness, and great divisions existing within different parts of its organization, produced by the intrals of the spirit of the world, and by false doctrines privily brought in. Through the mercy of the Redeemer of men, there have been preserved among us, those who have faithfully pointed out these causes and their destructive effects, and in the authority of Truth have laboured for their removal; but there is great need for the prevalence of the Spirit recommended by George Fox, the spirit which "bruise the seed of death," gets the victory by patience, and reacheth "the witness of God in others." It was by this spirit that J. Naylor was brought out of the darkness into which he had fallen, and enabled to condemn his departures from the true faith, and which crowned his end with peace; and it is this spirit that will finally give the victory to those who, in its Lumb-like nature, are willing to suffer to the end. It, and its blessed effects, were thus beautifully described by J. N. just before his death:

"There is a Spirit which I feel that delights to do no evil, nor revenge any wrong, but delights to endure all things in hopes to enjoy its own to the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptation. *As it bears no evil in itself, so it conceives none in thought to any other.* If it be betrayed it bears it; for its ground and spring is the mercies and forgiveness of God: its crown is meekness, its life is everlasting love unfeigned, and takes its kingdom with en-trance and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it, or can own its life. It is conceived in sorrow, and brought forth without any to pity it, nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings, for with the world's joy it is murdered. I found it alone, being forsaken; I have fellowship therein with them who live in dens and desolate places in the earth, who through death obtained this resurrection and eternal holy life."

For "The Friend."

RACHEL HILL.

The death of this beloved Friend seems to call for a more extended notice than what is given in the 27th number of the present volume of "The Friend," inasmuch as the example she has left should animate those of her especial acquaintance to be vigilant in the work of their day. Though suddenly called from works to rewards, her lamp appeared trimmed, and her light burning. It is said in the obituary notice alluded to, "She was a diligent attender of meetings for worship and discipline;" and it may be added, a reverent waiter therein upon Him who is the "resurrection and the life;" knowing that without realizing this, the mere attendance of them would be insipid and formal, and would only tend to add condemnation in the day of final retribution. Her services in meetings for discipline were seasoned with life, exemplifying according to the gift received, the declaration, "My servant shall deal prudently." Whilst she evinced strong solicitude that all might be gathered and preserved, within the "Garden enclosed," she could not pusillanimously sacrifice any of those blessed truths and testimonies given to our religious Society, either in the maintenance of its doctrines or the order of church government.

As a member of the Ohio Yearly Meeting Boarding School Committee, she felt the responsibility resting on her, and was diligent and zealous in the discharge of those duties appertaining to that appointment, and was much interested in the welfare of that institution and the children placed there, with whom she was always cheerful and affable. May the younger members of Society residing in the vicinity of that institution, seriously consider what portion of service falls to their lot in promoting and carrying forward so commendable a work, in which our deceased Friend felt so lively an interest; persevering through good and through evil report. This is a sub-

ject that should strongly press on the attention of our junior members, that they may be prepared when their elder Friends may be called away from the field of service, to carry forward the interests of this concern with a zeal proportionate to its importance, suffering the example of which we have been speaking to say to them, "Go and do thou likewise."

Ohio, Second mo., 1853.

For "The Friend."

THIBETIAN PRAYERS.

When Huc and Gabut, the two Jesuit missionaries were travelling in the interior of Tartary and Thibet, they observed with much interest the methods of prayer practised by the followers of Buddhism. After describing the pilgrimages around the Lamaseries or Buddhist convents, performed by a succession of prostrations; they say, "Some pilgrims do not prostrate themselves at all, but carry, instead, a load of prayer-books, the exact weight of which is prescribed them by the Great Lama, and the burden of which is so oppressive at times, that you see old men, women and children absolutely staggering under it. When, however, they have successfully completed the circuit, they are deemed to have recited all the prayers contained in the books they have carried. Others content themselves with simply walking the circuit, telling the beads of their long chaplets, or constantly turning a sort of wheel placed in the right hand, and which whirls about with inconceivable rapidity. This instrument is called *Tchu-Kor*, (turning prayer). You see in every brook a number of these *Tchu-Kor*, which are turned by the current, and in their movement are reputed to be praying, night and day, for the benefit of those who erect them. The Tartars suspend them over the fire-place, and these in their movements are supposed to pray for the peace and prosperity of the whole family, emblemized by the hearth. The movement itself is effected by the thorough draught occasioned by the openings at the top of the tent.

"The Buddhists have another mode of simplifying pilgrimages and devotional rights. In all the great Lamaseries you find at short intervals figures in the form of barrels, and turning upon an axle. The material of these figures is a thick board, composed of infinite sheets of paper pasted together, and upon which are written in Thibetan characters the prayers most reputed throughout the country. Those who have not the time, or the zeal, or the strength to carry huge boards of books on their shoulders, or to prostrate themselves, step after step, in the dust and mire, or to walk round the Lamaserie in winter's cold or summer's heat, have recourse to the simple and expeditious medium of the prayer-barrel. All they have to do is to set it in motion; it then turns of itself for a long time, the devotee drinking, eating, or sleeping, while the complacent mechanism is turning prayers for them.

"One day, on approaching a prayer-barrel, we found two Lamas [priests of Buddha] quarrelling furiously, and just on the point of

coming to blows, the occasion being the fervor of each for prayer. One of them having set the prayer automaton in motion, had quietly returned to his cell. As he was entering it he turned his head, doubtless to enjoy the spectacle of the five prayers he had set to work for himself, but to his infinite disgust, he saw a colleague stopping his prayers, and about to turn on the barrel on his own account. Indignant at this pious fraud, he ran back and stopped his competitor's prayers. Thus it went on for some time, the one turning on, the other stopping the barrel, without a word said on either side. At last, however, their patience exhausted, they came to high words; from words they proceeded to menaces, and it would doubtless have come to a fight, had not an old Lama, attracted by the uproar, interposed words of peace, and himself put the automaton in motion for the joint benefit of both parties."

Ridiculous as these things appeared to the French stangers, it would perhaps be difficult to condemn them on any principle which would not apply with more or less force to many customs, which, as zealous members of the Roman Catholic church, they themselves practised and approved. "*Telling the beads of their long chaplets,*" is a description applicable in both cases; and to those who have any sense of the true nature of prayer, and whose eyes have not been blinded by habit and education, it would seem almost as rational to make a barrel of written prayers and set it to whirling round by water-power, as to hire another person to repeat any prescribed quantity of them. How great a blessing it is to be convinced of the truth of the doctrine, that no prayer is of any avail, but that which is begotten in the soul, by the operation of Divine Power.

Discovery of the Mississippi.—In 1539, De Soto entered Florida, to seek the visionary realm, while almost at the same time, the adventurous Franciscan, Mark de Niza, set out from Culiacan to return upon De Vaca's trail, as De Soto sought to follow it; for both expeditions were the offspring of the accounts of the surviving four. Around both, accordingly, hangs a halo of romance, which has caused much scepticism as to their real success. De Soto reached the Mississippi, his Rio Grande or great river, which hurried down its muddy tide, the giant trees it had uprooted hundreds of miles above. He crossed it about the lowest Chickasaw Bluff, as our historians commonly suppose, and then ascended the river on the western shore for some weeks. The chroniclers of his expedition were thus at liberty to examine the country around, and, in fact, their description, though but incidental, is valuable and generally accurate. De Soto now roamed over the country west of the Great river. In April, 1542, he reached it again, broken-hearted, after long and useless wanderings. Why linger over his fate? He died soon after on his banks, not far from the mouth of Red river, and after a temporary interment on the shore, his body was sunk in the waters of the Rio Grande (Mississippi).

Egyptian Agriculture.—The fields of sugar-cane about Farshoot were the richest I have seen. Near the village, which is three miles from the Nile, there is a steam-refinery, established by Ibrahim Pasha, who seems to have devoted much attention to the culture of cane, with a view to his own profit. There are several of these manufactories between here and Cairo, and most of them were in full operation when we passed. For every inquiry which one makes respecting sugar, the Arabs answer, "Ibrahim Pasha." At Radamouh, between Minyeh and Siout, there is a large manufactory, where the common coarse sugar made in the Fellah villages is refined and sent to Cairo. We use this sugar in our household, and find it of very excellent quality, though much coarser than that of the American manufactories. The culture of cotton has not been so successful. The large and handsome manufactory built at Kench has not been in operation for three years, and the fields which we see here and there have all a forlorn, neglected appearance. The plants grow luxuriantly, and the cotton is of fine quality, but the pods are small, and not very abundant. About Siout, and in Middle and Lower Egypt, we saw many fields of indigo, which is said to thrive well. Peas, beans, and lentils are cultivated to a great extent, and form an important item of the food of the inhabitants. There are also occasional patches of beets and turnips, but I have never seen them in the markets of the principal towns. The only vegetables we can procure for our kitchen are onions, radishes, lettuce, and spinach. The Arabs are very fond of the tops of radishes, and eat them with as much relish as their donkeys.—*A Journey from New York to Nineveh.*

Jewish Negroes.

Every year furnishes additional proof of the wide dispersion of the Jews, according to the declaration of the inspired prophets. Nearly fifteen hundred years before Christ, God, through his servant Moses, threatened them with overthrow in case of apostasy, saying, "The Lord shall scatter thee among all people, from one end of the earth even unto the other." In fulfilment of this, we see them in all the cities of our own land, and the traveller meets them in every country of Europe, in Egypt, and in western and southern Asia. As unknown regions are visited, they are discovered in the most unexpected places; having in some cases, as in India, even lost their original colour, and become black. Lately a new discovery has been made, to which we would call the attention of our readers. The account is contained in a French religious paper, published in Paris, in pamphlet form, and entitled "Bulletin du Monde Chretien." We translate the following:—

"The Rev. Dr. Phillip, missionary in the North of Africa, gives the following details concerning that country. A Russian Jew, resident at Medeah, gave him information concerning a great number of Israelites inhabiting the cases of Sahara, and dwelling also at Bathoor, Bis-Wrabi, Tanggurt, Bousara, Bein,

Uzab, Loquaz, etc. There are in each of these places as many as a hundred families, with numerous synagogues, and about a hundred copies of the Law, written upon parchment, some of which were more ancient than any he had ever seen.

"But this is not all; other curious details reached Dr. Phillip from another source. A Jew, who had accompanied a German traveller as far as Timbuctoo, found near the boundary of the kingdom of Bambara, a large number of Jewish negroes. Nearly every family among them possesses the Law of Moses, written upon parchment. Although they speak of the prophets, they have not their writings. Their prayers differ from those of other Jews, and are committed to little leaves of parchment stitched together, and contained numerous passages derived from the Psalms. These Jews have mingled some of their superstitions of 'oral law,' (which they have not committed to writing,) with those of their neighbours, the Mahomedans and the heathen. They enjoy equal liberty with other subjects of the African chiefs, and have their synagogues and their rabbis. The explanation which they gave of themselves, in connexion with their black skin, is this: that after the destruction of Jerusalem, at the time of the first captivity, some of their ancestors, having neither goods nor lands, fled to the desert. The fatigue which they endured was so great that nearly all the females died by the way. The children of Ham received them with kindness, and by intermarriage with their daughters, who were black, communicated that colour to their children. These children became, generation by generation, of a deeper hue, until no difference of colour now distinguishes the children of Shem and those of Ham. The form of their features, however, is very different from that of the negroes around them."

These are highly interesting facts, and create a strong desire that these unexplored regions may be speedily opened to intercourse with the civilized world. Access to these ancient manuscripts, which are probably older than any others now extant, would be of great value in correcting the received Hebrew text, or in throwing light upon doubtful passages. And what a door of hope for Africa would be opened by their conversion to Christianity!—*Religious Herald.*

Gum Arabic.—In Morocco, about the middle of November, that is, after a rainy season, which begins in July, a gummy juice exudes spontaneously from the trunk and principal branches of the acacia tree. In about fifteen days it thickens in the furrow, down which it runs, either in a vermicular (or worm) shape, or more commonly assuming the form of oval and round tears, about the size of a pigeon's egg, of different colours, as they belong to the white or red gum tree. About the middle of December, the Moors encamp on the borders of the forest, and the harvest lasts six weeks.

The gum is packed in very large sacks of leather, and brought on the backs of bullocks and camels to certain ports, where it is sold to the French and English merchants. Gum is highly nutritious. During the whole time

of harvest, of the journey, and of the fair, the Moors of the desert live almost entirely upon it; and experience has proved that six ounces of gum are sufficient for the support of a man during twenty-four hours.

The Craters of the Moon.

Not less than three-fifths of the surface of our satellite are studded with vast caverns, rather circular pits, penetrating into its mass, and usually enlaid at the top with a high wall or rock, which is sometimes serrated and crowned by peaks. These craters vary in diameter from fifty to sixty miles, to the smallest place visible—probably 500 feet; and the numbers increase as the diameter diminishes, so that the multitude of the smaller ones becomes so great that we cannot reckon it. The ridge which envelops the crater is always sloping on its external side, and steep or rather precipitous within, although it seldom descends to the cavern's base, by a single cliff or leap. Within it, there are generally concentric ridges, assuming the form of terraces, and making the descent to the bottom, as the central chasm appears, more gradual. The bottom of the crater is sometimes convex, low ridges of mountains being also found running through it, while, at its centre, conical peaks frequently rise, and smaller craters, whose height, however, seldom reaches the base of the exterior wall. These curious objects are so crowded, in some parts of the moon, that they seem to have pressed on each other, and disturbed, and even broken down each other's edges, so that, through their mutual interference, the most odd-shaped caverns have arisen.

The crater Tycho is that brilliant spot near the top of the moon, which, when the moon is full, appears the centre of a system of shining streams or rays. The country around is peculiarly disturbed; there is no plain there larger than a common field. Now, if passing across that rugged district, one were gradually approaching Tycho, its first and distant aspect would seem like an immense wall or ridge of rock in the horizon, with a stretch of nearly fifty miles, and reflecting the sun's rays with a peculiar lustre; on approaching the ridge its character would change; we should then discern that it is part of an immense circle, but perhaps not so lofty nor so steep that a practiced mountaineer of the earth need shrink from its ascent. Supposing the ascent accomplished, and that with terrestrial ideas one stood on the summit. Trusting to the analogy of every disturbed region of our planet, we must have thought of the opposite side, while it was unseen, only as a corresponding slope, or at least a descent, which, if different in steepness, would correspond in extent; but the eye is now in presence of an appalling contrast!

On the edge of a dizzy cliff, passing down by an unbroken leap for 13,000 feet, the traveller gazes below him with terror and bewilderment. At the base of the cliff several low parallel terraces creep along; but a little onward the depth of the chasm is revealed, and it descends from the top of the ridge no less

than 17,000 feet, or 2,000 feet more than the summit of Mont Blanc rises above the level of the sea! It is quickly perceived, too, that this huge barrier encloses a vast circular area fifty-five miles in diameter; so that if the spectator were at the chasm's centre, he would find around him at every side, at the distance of twenty-seven miles, a gigantic and unbroken wall—unbroken by a gap or ravine, or pass of any description—rising into the air 17,000 feet, and forbidding his return to the external world!

How frightful that seclusion in the moon—a chasm utterly impassable, its walls bare, rugged, hopeless as a prison's bars! It is a solitude, too, which nothing alleviates; verdure is never there, nor the song of a bird; rain never refreshes, nor cloud shelters it; it is relieved from a scorching sun and flaming sky only by night with its stars. Nor among those countless pits is Tycho the most appalling. There are some of nearly equal depths, whose diameter may not exceed 3,000 feet; nay, towards the polar regions of the moon, caverns probably exist, whose depths have never yet been illuminated by one beam of the solar light.—*Nichol.*

THE FRIEND.

SECOND MONTH 19, 1853.

It must be sorrowful to every one who feels the obligations imposed by the Christian religion, and believes in the awful and inevitable consequence that sooner or later follow a disregard or violation of those obligations, to observe how generally the opinion seems to have obtained among those engaged in administering the affairs of Government, that the laws of Christ are not applicable in regulating the affairs of States or nations. Appealing to those laws in opposition to the requisitions of acts palpably antichristian, but which have received the necessary legislative sanction, has become a standing topic for loud denunciation or ribald jest, even with many who claim authority to declare the public opinion, and to enact or enforce rules that include the whole community within their action. Without referring to the slave States, we see this disregard of the "higher law" exemplified in the attempts made in many of the free State Legislatures, for the enactment of most oppressive and cruel laws, which would injure and afflict a class of the population charged with no crime other than the colour of the skin in which the Almighty has invested them; while many of the legislators for the General Government show it not only in the policy they advocate towards the blacks, and the aborigines of our country, but in the eagerness with which they embrace every opportunity that presents to implant or cultivate in the public mind a feeling of hostility towards others (as they are represented) rival nations. Thus using the influence which their position may give them, (as a prominent politician proclaimed to be his ambition) to prepare the hearts of the people for war.

As ours is a representative government of decided democratic character, in which the

elective franchise is enjoyed by nearly every adult citizen, it seems fair to conclude that the morals as well as the politics of the majority of the community, are correctly represented in our legislative halls; and the conclusion is both humiliating and alarming. We boast of the education and general information diffused throughout all classes; of our knowledge of human rights, and of our fervid attachment to freedom; and yet it is evident that either there is not discernment enough to perceive the distinction between right and wrong, and that virtue and liberty must go hand in hand in order to secure happiness, or that with the knowledge, the community has not principle and courage enough to come up to the requisitions of the moral law, that "higher law" which Christ laid down.

Politicians, the men who seek to legislate for or administer our government, are notorious seekers after popularity, and shape their speech and their actions, to catch the applause of the multitude. If then public opinion was firmly fixed in favour of virtue, however much evil might be present with such, they would be afraid to run counter thereto, and our country would be spared the suffering and the disgrace which sin attaches to any people. It is then of the utmost importance that those members of the community who are favoured to see things in their true light, should strive to enlighten the public mind, and prevent, so far as in them lies, the confounding of right and wrong, by a misapplication of terms to designate acts or modes of reasoning. Men's supposed interests often prompt them to practice a sort of self-deception, by which they persuade themselves, that the course which they wish to pursue does not involve any serious violation of the moral law, because they hear it spoken of as proper and commendable, or see it tolerated and practised by the majority of those around them. If the conviction sometimes forces itself upon the minds of such, that they are not coming up to the requirements of the pure standard of Truth, they are readily led to palliate their course by appealing to the circumstances which exist in the present state of the world, and which they are willing to believe, do not admit of a strict application of the severe test of Truth. The "general opinion," "the voice of the people" are appealed to as the criterion to judge by, and conscience is appeased by assurances that so many surely cannot be in error, or if they are not exactly right, individuals will be held guiltless for that which is effected through the agency of so many. But the true Christian knows that this is altogether untrue, a device of the Evil One to betray men and communities to their own destruction. How necessary is it then, that we should be constantly on our guard, lest by unfaithfulness in not coming up to the obligations imposed on every disciple of Christ, we not only fail to see ourselves steadfastly against the very appearance of evil, but unguardedly to give our influence in tolerating or upholding that which is radically wrong, and which, though it may receive the sanction, or even the applause of the multitude, must in the end work death to the best interests of society collectively, and its mem-

bers individually. The signs of the times are, we think, calculated to bring this consideration home to each one with peculiar force. There seems a determination on the part of many who are entrusted with legislating for the country, to pursue any course that promises to promote their ambitious hopes, reckless of the laws of justice and truth, or the consequences that sooner or later will follow their infraction; and it behoves every one, who sincerely loves his fellows and his country, to be constantly on the watch, lest by word or deed he should in any way participate in the sin and invoke its punishment.

ITEMS OF NEWS.

EUROPE.—The Niagara arrived from Liverpool during the week.

ENGLAND.—Cotton firm at old prices. Breadstuffs declining.

RUSSIA.—Advices from St. Petersburg state that an expedition is fitting out for Japan.

INDIA.—The war between the English and Burmese still continues. The British army has lately obtained a victory over their opponents.

PARAGUAY.—This country is now open to foreign trade and foreign settlers. The last may hold land and enjoy toleration of their religious opinions.

MEXICO.—The revolution in the various States of Mexico is spreading. The city of Mexico has at last taken part in the movement.

UNITED STATES.—*Hog Packing*.—The number of hogs packed in the "great West" this last season is estimated at 1,596,302, being an increase over last year of 365,422.

Pennsylvania.—The State canal is to be opened on the 1st of Third month. The late freshet in the Susquehanna has been very destructive. Several bridges have been swept away, and much lumber.

Vermont.—The "Maine law," or a law prohibiting the sale of spirituous liquors, has received the sanction of the majority of the voters of Vermont.

Maine.—A freshet in the Piscataquis river has flooded the village of Passadunkag. The loss is heavy.

California.—Accounts received represent the floods as still great in the rivers, and the distress of the miners, from the inability to procure provisions, very intense.

RECEIPTS.

Received from Is. Duffinton, agent, for Levi Chace, \$2, vol. 26; from Jehu Fawcett, agent, O., for Edw. Bonsall, Jr., \$2, vol. 25, for Thomas F. French, \$2, vol. 26; Josiah Fawcett, \$2, vol. 26; from Dr. Geo. Michener, agent, O., for James Douglas, \$3, to \$2, vol. 26, for Fleming Crew, \$3, to \$2, vol. 26.

INDIAN CIVILIZATION.

A well-qualified female teacher is wanted, to take charge of the School for Indian Children, under the care of Friends, at Tunesassah, Cattaraugus county, New York. Application may be made to Joseph Elkinton, No. 377 South Second street; or Thomas Evans, No. 180 Mulberry street, Philadelphia.

WANTED

A young man to assist in Friends' Bookstore. One who writes a good hand will be preferred. Inquire at No. 84 Mulberry street.

First month, 1853.

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Address of Edward Everett.

(Continued from page 172.)

"I say again, sir, you Caucasian; you proud Anglo-Saxon; you self-sufficient, all-attempting white man, you cannot civilize Africa. You have subdued and appropriated Europe; the native races are melting before you in America, as the untimely snows of April beneath a vernal sun; you have possessed yourself of India; you menace China and Japan; and the remotest isles of the Pacific are not distant enough to escape your grasp, nor insignificant enough to elude your notice; but Central Africa confronts you and bids you defiance. Your squadrons may range along or blockade her coast; but neither on the errands of peace nor the errands of war can you penetrate to and occupy the interior. The God of Nature, no doubt for wise purposes, however inscrutable, has drawn across the chief inlets a cordon you cannot break through. You may hover on the coast, but you dare not set foot on shore. Her mud-built villages will afford no resistance to your arms, but death sits portress at their undefended gateways. Yellow fevers, and blue plagues, and intermittent poisons, that you can see as well as feel, await your approach. As you ascend the rivers, pestilence shoots from the mangroves that fringe their noble banks; and the glorious sun, which kindles all inferior nature into teeming, bursting life, darts disease into your languid system. No, you are not elected for this momentous work. The Great Disposer, in another branch of his family, has chosen out a race, descendants of this torrid region, children of this vertical sun, and fitted them, by ages of stern discipline, for the gracious achievement.

From foreign realms and lands remote,
Supported by His care,
Through burning climes they pass unhurt,
And breathe the tainted air.

"Sir, I believe that the auspicious work is begun; that Africa will be civilized—civilized by her offspring and descendants. I believe it because I will not think that this mighty

and fertile region is to remain forever in its present state; because I can see no other agency adequate to the accomplishment of the work; and because I do behold in this agency a most mysterious fitness.

"I am aware that doubts are entertained of the practicability of the work, founded in part on the supposed incapacity of the civilized man of colour in this country to carry on an undertaking of this kind, and partly on the supposed hopeless barbarism of the native races, which it is thought by some persons to be so gross as to defy the approach of improvement. I believe both opinions to be erroneous.

"It would, I think, be unjust to urge as a proof of the intellectual inferiority of the civilized men of colour in this country that they have not made greater intellectual progress. It appears to me that they have done quite as much as could be expected, under the depressing circumstances in which they have been placed. What branch of the European family, if held in the same condition for two or three centuries, would not be subject to the same reproach? Mr. Jefferson, in his Notes on Virginia, urges the intellectual inferiority of the African race as existing in the United States. He might have been led to doubt the justice of his conclusions, by reflecting that in the very same work, he thinks it necessary to vindicate the race to which we ourselves belong from a charge of degeneracy made by an ingenious French writer, (the Abbé Raynal.) Why, sir, it is but a short time since we Anglo-Americans were habitually spoken of by our brethren in England as a degenerate and inferior race. Within thirty years it has been contemptuously asked in the liberal journals of England, in reference to the native country of Franklin and Washington, and Adams and Marshall, and Jefferson and Madison, of Irving, Prescott, Bancroft, Ticknor, Bryant, and Longfellow, "who reads an American book?" In the face of facts like these, it becomes us to be somewhat cautious in setting down the coloured race in America as one of hopeless inferiority.

"Again, sir, it is doubted whether there is in the native races of Africa a basis of improvableity, if I may use that word, on which a hope of their future civilization can be grounded. It is said that they alone, of all the tribes of the earth, have shown themselves incapable of improving their condition.

"Well, sir, who knows that? Of the early history of our race we know but little in any part of the globe. A dark cloud hangs over it. The whole north and west of Europe, until the Roman civilization shone in upon it, was as benighted as Africa is now. It is quite certain that at a very early period of the his-

tory of the world, some of the native races of Africa had attained a high degree of culture. Such was the case of the ancient Egyptians, a dark coloured race, though not of what we call the negro type. They are considered the parents of much of the civilization of the Greeks, and indeed of the whole ancient world. As late as the fifth century before the Christian era, Plato passed thirteen years in studying their sacred records. The massive monuments of their cheerless culture have withstood the storms of time better than the more graceful creations of Grecian art. And yet if we were to judge of the capacity of the Egyptian race for improvement from the present condition of the native population of the valley of the Nile, we should have no reason to place them above the inhabitants of the valley of the Niger. Races that emerged from barbarism later than those of Africa, have, with fearful vicissitudes on the part of individual States, acquired and maintained a superiority over Africa; but I am not prepared to say that it rests on natural causes of a fixed and abiding character.

"We are led into error by contemplating things too much in the gross. There are tribes in Africa which have made no contemptible progress in various branches of human improvement. On the other hand, if we look closely at the condition of the mass of the population in Europe, from Lisbon to Archangel, from the Hebrides to the Black sea; if we turn from the few who possess wealth or competence, education, and that lordship over Nature and all her forces which belongs to instructed mind; if we turn from these to the benighted, destitute, oppressed, superstitious, abject millions, whose lives are passed in the hopeless toils of the field, the factory, the mine; whose inheritance, from generation to generation, from father to son, is beggary; whose education is stolid ignorance; at whose daily table hunger and thirst are the stewards; whose rare festivity is brutal intemperance; if we could count their numbers, gather into one aggregate their destitution of the joys and lights of life, and thus estimate the full extent of the practical barbarism of the nominally civilized world, we should be inclined, perhaps, to doubt the essential superiority of the present improved European race.

"If it be essentially superior, why did it remain so long unimproved? The Africans you say have persevered in their original barbarism for five thousand years. Well, the Anglo-Saxon race did the same thing for nearly four thousand years, and in the great chronology of Providence a thousand years are but as one day. A little more than ten centuries ago, and our Saxon ancestors were

not more civilized than some of the African tribes of the present day. They were a savage warlike people—pirates by sea, bandits on shore—enslaved by the darkest superstitions, worshipping divinities as dark and cruel as themselves. The slave trade was carried on in Great Britain. Eight hundred years ago the natives of that island were bought and sold for the South and East of Europe as ruthlessly as upon the coast of Africa at the present day. But it pleased Divine Providence to pour the light of Christianity upon this midnight darkness; by degrees civilization, law, liberty, letters, arts, came in; and at the end of eight centuries we talk of the essential inborn superiority of the Anglo-Saxon race, and look down with disdain on those portions of the human family who have lagged a little behind us in the march of civilization.

(Conclusion next week.)

Encroachment of the Sea.—A communication in the *Charleston Courier* states, that for the last ten years the sea has not only been encroaching on the harbours of the Southern States, but has threatened to invade their rice river domain with its salt inundations. The mouths of the Weccamaw and of the Santee have been alike alarmed with its pickling qualities, and the Cooper has suffered under these unfavourable influences almost to its sources. The right arm of Charleston, yielding some 20,000 tierces of rice for export, is in danger of being lopped off, and one of the most valuable staples, and the most perfect system of cultivation by irrigation, may be lost to the State, if speedy and effective measures are not adopted to drive back the salt to its natural element, the ocean.

For "The Friend."

THE CENSUS OF 1850.

No. 1.

THE FOREIGN IMMIGRATION.

The only population returns of the late census which I have yet met with, are those of the white and free coloured persons. These give the birthplace of the inhabitants, and thus present an important fact not noticed in any previous census. The tables in the newspaper copy I have used, are evidently inaccurately printed, as the footing up of the columns does not agree with the sums obtained by computing them in other combinations, although this does not affect the general result.

The white and free coloured population of the Union is 19,986,847; of whom 2,210,828 or 11.1 per cent. are foreigners. Of this number 1,488,491 or 66 per cent. of the whole foreign population, are from Great Britain, Ireland, and their North American colonies. The Irish element is 961,722 or 42½ per cent. of the whole. The German population (including Germany, Prussia, Austria, Switzerland, Belgium, and Holland) is 608,848, or 27 per cent.; so that the British and German emigrants form 93 per cent. of our foreign population.

France and the south of Europe contribute 62,134 or 2½ per cent.; Scandinavia and

Russia, 19,304; Spanish America and the West Indies 20,749, each less than 1 per cent.; and there remains nearly 50,000, or about 2½ per cent., the greater part of which is of unknown or unclassified origin.

In ascertaining how this foreign population is distributed over the Union, it will be convenient to form five districts, viz.: the New England States; the four Middle States; the Western States and Territories north of the Ohio and of Missouri; the Rocky Mountain region, including New Mexico; and the Slave States.

The following table exhibits the distribution in these divisions of the foreign emigrants,

	Irish.	German.	British and Canadian.	French and Southern Europeans.	Scandinavian &c.	Western States, &c.	Total.
New England,	196,609	7,473	90,009	2,449	777	886	298,203
Middle States,	133,479	9,112	235,832	19,470	2,079	2,301	1,007,822
Western States,	123,429	2,157	16,459	1,454	13,477	6,818	150,787
Rocky Mountain Territory,	3,046	3,871	7,436	2,205	3,477	8,318	25,948
Slave States,	100,861	131,007	37,513	22,880	1,842	8,125	391,728
	961,722	608,848	636,707	62,134	19,304	20,749	2,189,624

It is thus shown that nearly one-half of the emigrants reside in the four Middle States, or rather, in the two States of New York and Pennsylvania, whose foreign population is 969,000; that these States contain nearly twice as many foreigners as live in the free States to the West, and more than three times as many as inhabit either New England or the Slave States.

The white and free coloured population of the five divisions I have adopted, is as follows, viz., New England 2,728,116, Middle States 5,987,712, Western States 4,721,684, Rocky Mountain Territories 178,812, Slave States 6,315,897; these numbers being sufficiently exact for my purpose. Taking them as the basis, it will be found that the foreign emigrants form 10.9 per cent. of the popula-

tion of New England, 16.8 per cent. of the Middle States, 12 per cent. of the Western States, 13.7 per cent. of the Rocky Mountain Territories, and 4.7 per cent. of the Slave States.

If we pursue these calculations farther into details, it will be found that the foreign emigrants in New England form 16.2 per cent. of the population in Massachusetts, and 15.6 per cent. in Rhode Island, about 10 per cent. in Connecticut and Vermont, 5.4 per cent. in Maine, and less than 4 per cent. in New Hampshire.

In the Middle States they constitute 21 per cent. of the population in New York, 12½ per cent. in Pennsylvania, 11.9 per cent. in New Jersey, and 5.83 per cent. in Delaware.

In the Western States the foreign emigrants form 35 per cent. of the population in Wisconsin, 33.7 per cent. in Minnesota, 13.5 per cent. in Michigan, 13 per cent. in Illinois, 11 per cent. in Ohio and Iowa, and 5½ per cent. in Indiana.

In the Rocky Mountain Territories they constitute 24.14 per cent. of the population in California, 17.53 per cent. in Utah, 8.72 per cent. in Oregon, and 3.35 per cent. in New Mexico.

In the Slave States the foreign emigrants form 23.9 per cent. of the white and free coloured persons in Louisiana, 13.2 per cent. in Missouri, 10.8 per cent. in Texas and Maryland, 10.35 per cent. in the District of Columbia, and 5.73 per cent. in Florida. In the remaining Slave States they form 1.85 per cent. of the free inhabitants—the largest proportion being 3.78 per cent. in Kentucky, and the least ¾ per cent. in Tennessee.

When the full returns of each State shall be published, it will probably be found that the distribution of this foreign population in each State is governed by laws of considerable interest to the statesman and political economist.

Let us next examine the tendencies which the several races who seek their homes among us, exhibit in the choice of settlements.

Of the Irish emigrants, 55 per cent. are settled in the Middle States, 20 per cent. in New England, 13.7 per cent. in the Western States, and 10.5 per cent. in the Slave States.

Of the British emigrants, 44½ per cent. are in the Middle States, 29.7 per cent. in the Western States, 17 per cent. in New England, and 7½ per cent. in the Slave States.

Of the Germans, 40.8 per cent. are in the Western States, 35.8 per cent. in the Middle States, 21.5 per cent. in the Slave States, and 1.22 per cent. in New England.

Of the Scandinavians, 70 per cent. are in the Western States, 13.89 per cent. in the Middle States, 9.54 per cent. in the Slave States, and 4 per cent. in New England.

Of the French and Southern Europeans, 36 per cent. are in the Slave States, 30.35 per cent. in the Middle States, 25.14 per cent. in the Western States, and less than 4 per cent. in New England.

Of the Spanish Americans, 42.5 per cent. are in the Rocky Mountain Territories, 39.16 per cent. in the Slave States, 12 per cent. in the Middle States, 4.26 per cent. in the New

From the Annual Monitor for 1853.

CHRISTOPHER BOWLY.

Christopher Bowly, of Cirencester, deceased Tenth month 14th, 1851, aged 78 years.

The Friend whose death is here recorded, was extensively known as a willing and generous contributor towards the support of various institutions which have been established for the physical and moral improvement of the human family. Indeed the liberality with which he disposed of his property for the benefit of his fellow-creatures, was a trait in his character which well deserves to be noticed as a stimulus to others, with the hope that those who possess the means may be induced by such an example to go and do likewise. Coming into possession of considerable property in middle life, it appeared to be his anxious desire to be found a faithful steward; and not satisfied with expending merely his income, it was found at his decease, that his property had been reduced to less than half its original amount by the liberality with which he had expended it, merely for charitable and benevolent purposes. He had large numbers of tracts printed and circulated amongst the different classes of the community, and evinced the deep interest he took in the education of the poor, by erecting at his own cost two or three different school-rooms for the benefit of the children of the town in which he resided, whilst many a school in different parts of the country shared his generous sympathy in this direction. The poor of his neighbourhood partook largely of his bounty during his life, and by the erection and endowment of eight very substantial cottages or almshouses, he provided that the fruits of his benevolence should be enjoyed long after his decease. The cottages are vested in Trustees, who are empowered to select occupants of a certain class, who in addition to living rent free, are entitled to a weekly payment from the endowment, an assistance which will cheer and comfort in the decline of life, many an aged inhabitant of his native town.

Whilst thus endeavouring to alleviate the sufferings of the poor and distressed, he was yet more anxious to prevent their sufferings as far as possible, by improving the habits and character of the people. He was one of those who early saw that one of the greatest temptations to that improvidence and vice which produces so much misery, especially amongst the working classes, was the use of intoxicating drinks, and he earnestly endeavoured by example, and in various other ways, to promote the abandonment of their use, as almost the only hope of effecting a real and permanent improvement in the moral and social state of the great masses of the people. With these views, his contributions towards the support of the Temperance Cause generally, were very liberal, whilst his native town will long possess a monument of his generous benevolence, in the noble Hall which he erected at Cirencester a few years since, at an expense to himself of more than £2000.

Let it not be supposed, however, that these various acts of kindness, honourable as we

feel them to be to the individual who performed them, were looked upon by himself in other light than as the feeble but honest endeavour to fulfil the duties of his stewardship in the sight of God. He was not one who ever spoke much of his own religious feelings, even to his near friends, and the short and severe illness which terminated his life, precluded the possibility of much clear apprehension as to the state of his mind; but he has left behind him a series of private memoranda, extending over a large portion of his life; which clearly evince that his mind was alive to the deep importance of religion; that, entertaining very humble views of his own attainments in Divine things, he earnestly desired that his faith and love might be increased; and that his hope of salvation rested not on any works of righteousness or acts of benevolence, but only on the pardoning mercy of God in Christ Jesus, through the abounding of which, we trust, this frail mortal has put on a glorious immortality.

John Kitto, as an Illustrator of Scripture.

“Enoch walked with God.”—GENESIS v. 22.

The fifth chapter of Genesis is chiefly a list of names and ages—a genealogy that seems at the first view to offer little to engage the peculiar interest of the devout mind. But let us not be discouraged. Let us examine it closely. Lo, we are well rewarded. Here hid among these names is a sentence more precious than gold: “Enoch walked with God; and he was not, for God took him.” How this came to pass we know not, and we need not care to know. We know that God graciously removed him from the evil to come, and we know why—“He walked with God.” Well, then, what is this walking with God? Was this a peculiar privilege of the antediluvian saints? We read but of two who “walked with God,” and these were both born before the flood. Enoch, he walked with God, and God took him; Noah, he walked with God, and God did not take him; but preserved him in the world when all else perished, and made him the second father of mankind. This, therefore, is surely a high privilege, being visited with such distinguished honour. Who is there among us that will not covet it, strive after it, and mourn for it, if it should prove to be among the honours of a past condition?

But let us not mourn. This privilege is indeed ours—is as open to us as it was to the fathers before the flood—and is at this day as highly considered by God, as it was in times of old. And do not our hearts burn within us to know this! Do we not instantly resolve to gird our pilgrim loins, and walk with God for the rest of our life’s rough and troubled way? Alas! too many of us have small care about it. Too many of us hear with but languid interest, with but half-concealed indifference, that it may be our privilege to walk with God as truly as Enoch walked, as truly as Noah walked, with Him.

And is it an easy matter to walk with God? Alas! nothing of the spiritual life is easy to the proud natural heart of man; but when the Spirit of God has made that heart soft, to walk

England, and 2 per cent, in the Western States.

We thus see that the English, and next to them the Scandinavians, have the least disposition to settle in the Slave States; while the Southern Europeans and Spanish Americans prefer them as their home, and one-tenth of the Irish and one-fifth of the Germans settle there. To the French and Spaniards the extent to which their languages are spoken in the States bordering on the Gulf of Mexico, forms no doubt a strong attraction, and renders that region, and especially the State of Louisiana, their favourite abode.

The Germans have preferred Missouri, Maryland, Louisiana, Kentucky, Texas and Virginia, and form a valuable addition to the population of those States, by their industry and energy, labouring with their own hands, and setting a laudable example of thrift and enterprise.

In looking over the tables to ascertain the proportions which these emigrants bear to each other in the several States, one cannot but be struck with the fact, that the British and Irish elements form 95 per cent. of the foreign population in New England, leaving but 4 per cent. or a population of 11,585 for all other foreigners. The political bearing of this fact in maintaining the influences which have given to the population of New England so marked a character as the American type of the Anglo-Saxon race, is obvious and unquestionable.

When we come to the Middle States, we find that the English and Irish emigrants form 76 per cent of the whole, and that a new element—the German—constitutes 21.63 per cent., leaving but 2½ per cent. to all other foreigners.

In the Western States the English and Irish element is still more reduced, forming 61 per cent.; while the German is increased to 43.88 per cent., and the other foreign population to 5.2 per cent.

In the Slave States the English and Irish proportion is further reduced to 45.5 per cent., the German remains at 43.5 per cent., and the other foreign population is increased to 10½ per cent.

Another remarkable fact made clear by these returns, is the comparative freedom from foreign admixture of the white population of the South. Unquestionably the people of Virginia, the Carolinas, Georgia, Tennessee, Alabama, Mississippi, and Arkansas, who do not contain among them more than 1.85 per cent. of foreign population, are a more unmixed race from the old colonists, than the citizens of any other of the United States.

If these details should be thought useless and tiresome by some, there are others to whom they will be acceptable, for they know that the only way in which the facts elicited by the census can be made clear, and their importance appreciated, is thus to examine and tabulate the result, so as to make them show forth the truths they contain.

Knowledge is grateful to the mind as light is to the eyes.

with God is an easy and pleasant thing; and to tread the rough paths of the world by his side, and under his protection and upholding grace, becomes the highest and most cherished privilege of our pilgrim state.

And what, then, is it to walk with God? If thou art a father, take thy little son by the hand and walk forth with him upon the breezy hills. As that little child walks with thee, so do thou walk with God. That child loves thee now. The world—the cold and cruel world—has not yet come between his heart and thine, and it may be hoped that it never will. His love now is the purest and most beautiful he will ever feel, or thou wilt ever receive. Cherish it well; and as that child walks lovingly with thee, so do thou walk lovingly with God.

But he walks humbly also. He looks up to thee as the greatest and the wisest man in the world—and in his world thou art such. He has not seen thee subject to the proud man's contumely—he has not witnessed thy visage become pale before "the cold charities of man to man;" he comprehendeth not the foolishness of thy wisest things. He only knows thee in thy strength, where thou art lawgiver and king, and where thy master is far away. Thus conscious of thy greatness and unconscious of thy littleness, he walks humbly with thee; and thus humbly as he walks, do thou walk with Him whose strength is real, for it can bear even the burden of thy sins; whose wisdom is real, for even thy foolishness cannot perplex it.

And thy little son has faith in thee—he walks confidently with thee. The way may be long, and rough and trying—but he knows that if he wears, his father can carry him through in his arms. The way may to his thought be dangerous; he deems that there may be evil beasts in the wood, or evil men by the road. But he fears not. He feels that his father's strong arm is between him and all danger, and he believes that no harm can befall him by his father's side. How happy is he, how free, how joyous is his trust in thee! The trials that perplex thy life are unfelt by him. The griefs that rend thy heart touch him but lightly. Thou bearest all his burden. His life's welfare rests upon thy going in, and thy coming out; and he knoweth it not. He need not know it. He feels with unmisgiving faith, that thou art his shield, and rests in gleeful peace behind that broad protection which shuts out all care and thought of the rough world from his view. Thus confidently as thy son walks with thee, walk thou with God. Believe that

"Thou art as much His care, as if, beside,
No man or angel lived in heaven or earth."

Believe of Christ that

"On thee and thine, thy warfare and thine end,
Ere in his hour of agony He thought."

And believe that if thou walkest trustingly, and lovingly, and humbly with God,—even as thy son walketh with thee—thou walkest with him as Enoch walked, and shalt not fail of as high a recompense.

There is no way of walking with God but

as a little child. To the world we may offer a bold and resolute front, for there is much to try us, much to battle with there. But to God we can only turn with childlike trust and love, crying to him in the certainty of his love, in reliance upon his power, and in the humbleness of our hearts—"My Father, thou art the guide of my youth!"

Furthermore, to walk with God as Enoch walked, is under all circumstances to realize his presence with us. When Moses asked of the Lord, "Show me thy way"—meaning the way the Lord would have him to go through the toilsome wilderness—what was the answer? Did he describe the way to him? No; but he told him something far better—"My presence shall go with thee, and I will give thee rest." What needed Moses to know more of the way than that? In all his walks and travels, God would be ever present with him, to guide all his steps—the light before him, the shade at his right hand. This was enough for Moses; and it is enough for us in our no less perilous journey through the waste, howling wilderness. If we walk with God, if we enjoy his presence in all our way, it is well with us—we are safe, we have rest. All men walk not alike with God. Some

"Leap exulting like the bounding roe,"

in the joy of thy hearts, and the fulness of their grace. Others move on with strong but staid and steady pace; and some walk lamely, and struggle on with pain and labour, but they all walk—and if they keep God's presence with them, they are all safe—for all walk with God.

Is not this in fact the test of one's walk with God? To walk with God, is to walk as in God's presence. If, therefore, the feeling that he is ever present with thee, that his eye is always upon thy heart, be a trouble and not a joy to thee, a terror and not a hope—there is ground for fear, that thou hast not yet attained to the blessedness of walking with God as Enoch walked, and as the saints in all ages have walked with him.—From *Kitt's Bible Illustrations*.

For "The Friend."

SPRINGFIELD LIBRARY.

A notice which recently appeared in "The Friend," of the formation of libraries within the limits of some of the meetings of Friends in England, designed not only for the use of their own members, but extending their usefulness, by admitting those not of our religious Society to partake of the benefits which such institutions are calculated to confer, wherever established under proper restrictions, could hardly have failed to excite feelings of interest in the mind of every reader of that journal, who desires the improvement and good of the human family. We cannot doubt the importance of circulating among those not in membership with us, as well as among our own members, the writings approved by the Society, explanatory of its religious principles and testimonies, by which the views of Friends on the various points of Christian doctrine may become more generally understood; and

the efforts made to accomplish this object, and the satisfaction manifested by many to whom the books have been offered, are gratifying and encouraging.

The object in making this communication, is to suggest for the consideration of Friends in different neighbourhoods in the country, whether it would not be conferring a permanent benefit on their members, especially the younger class, and also on some who do not make profession with us, more generally to form library companies within their respective limits, to be composed exclusively of members of our Society, and conducted under their control. The latter would obviate the danger of having pernicious or objectionable books introduced; and the members of a meeting banded together in the management of a concern having one common interest, would make the task easy and agreeable. Young persons of active minds when not engaged in the necessary duties of business, naturally seek some means of filling up their leisure hours; and in many instances it is to be feared this time is unprofitably spent, unsuitable company resorted to, and the hours occupied in frivolous and unmeaning conversation, which enervates the mind, and dissipates all feeling of good. If access could easily be obtained to a collection of useful and interesting books, our junior members, and those of riper age, would doubtless avail themselves of the privilege, and thus acquire a store of solid information, the benefits of which would be felt through life. Though the number of Friends composing a meeting may be small, and their means limited, it need not operate as a discouragement; important results sometimes following small beginnings, where the object is persevered in.

Considerations of this nature induced some of the members of both sexes of Springfield meeting, Delaware county, to convene in the winter of 1835, for the purpose of considering the propriety of forming a Library Company, which resulted in the conclusion to carry the proposition into effect; and articles for their government being produced and adopted, the association organized, by the appointment of a Secretary, Treasurer, and Board of Managers. The rules would occupy too much space for insertion in "The Friend;" but it may not be improper to state, that the right of membership is limited to those who are and continue to be members of the religious Society of Friends,—a subscription of two dollars at the time of joining, and one dollar annually thereafter to be paid by every Friend becoming a member. The introduction of novels, romances, or any works of an immoral tendency, or which in any wise derogate from the principles of the Christian religion, is strictly guarded against. The general duties of the Managers are defined, who are to meet quarterly, and the Association annually, at a stated time. Those who are not members are allowed the use of the books by paying a few cents per week while a book is out, or one dollar a year, which entitles them to all the privileges of members, so far as relates to the use of the books. About a month after the Constitution was adopted, the library was opened, a suitable case to contain the books

having been provided, and placed in an apartment of the old meeting-house not wanted at that time for other purposes.

At the commencement, the number of volumes was of course small, but it has gradually increased, and the library now contains 660 volumes, comprising a selection of the most valuable works on the subjects of Religion, History, Biography, Voyages and Travels, and the different branches of Science, furnishing a variety of reading both entertaining and instructive.

Since the opening of the library, the members of Springfield having decided to build a school-house upon the meeting-house lot, the Library Company subscribed the necessary funds, and raised it an additional story, in which the books are now kept, and a convenient room furnished for the meetings of the Managers; the cost of the building was about \$400.

At the annual meeting in the Twelfth month last, a minute was made requesting the Managers to adopt such measures as they might deem advisable, for the more general circulation of the approved writings of Friends among those who are not members of the association residing in the neighbourhood and its vicinity, the books to be loaned free of charge. It is intended to carry this into effect when some preparations now in progress are completed. A number of small books inculcating correct moral and religious sentiments, designed to attract the attention of young children, have recently been procured, with the intention of lending them to that class without any distinction or charge.

There is a librarian appointed annually, who attends at the room one afternoon in the week, to hand out books and receive those returned, for which he is paid a small salary. This institution has been in operation long enough to test its usefulness, and it may be said that the highest expectations of those who first interested themselves in its establishment have been realized; and they have the satisfaction of observing, that many of our young friends as they grow up, appreciate its value, and take a lively interest in its continuance and progress.

Springfield, Second month, 1853.

For "The Friend."

PHONETICS.

As soon as Pitman and Ellis had arranged the alphabet to their satisfaction, they commenced applying it to practice. They started periodicals in the new type, (which soon met with an extensive circulation,) also published instruction books, and reprinted several of the standard works of English literature. Lecturers and teachers traversed the kingdom, and thousands of able minds were soon drawn into their ranks.

Phonetic teaching was introduced into the United States about two years after its invention. S. P. Andrews, of New York, was the first to propagate it here. He began his labours in Boston; but after spending some time in a hopeless attempt to make an impression upon the inhabitants of that city, he left it and

went to New York. A periodical was started in Cincinnati. The first year it was published monthly; the second semi-monthly; since which time it has been sustained as a regular weekly newspaper. It is entitled the *Phonetic Advocate*, and edited by E. Loughby and brother.

From this central point, an interest in this subject has radiated throughout the West, and to some extent throughout the Union. Phonetic spelling is in practical use in perhaps every county in Ohio. It has obtained a footing in all the other Western States, and has some able advocates in Mississippi, Georgia, and other places in the South. Soon after it was known in this country, the American Academy of Arts and Sciences had the subject before it, and after deliberate investigation recommended its practical adoption.

But the most decisive headway the reform has made, perhaps anywhere, has been in Massachusetts. Toward the close of the year 1850, an experimental class was started in Boston, under the immediate tuition of Emma Lathrop. It consisted of about forty children from five to seven years old. During the first four months they were confined to the phonetic system and to writing phonography. After this they were introduced to the common Romanic reading. At the end of six months, such was their proficiency, that the conductors of the school felt willing to exhibit their attainments to public inspection. A respectable audience was brought together. The children displayed a degree of knowledge in the art and mystery of reading, in the analysis of words and in shorthand penmanship, that had perhaps never before been witnessed in pupils of their age. The auditors were delighted, astonished; went home and reported the wonders they had seen and heard. A second and third exhibition soon followed, by which time a general interest was excited throughout the city, in this new method of instructing children.

The State Legislature was petitioned to encourage the reformed spelling. They referred the subject to the joint Committee on Education, before whom a class of phonetic pupils was examined. At this time the class had been under instruction but little more than a year, and at the time of their first public examination (nine months previously) they had paid no attention to common spelling. The Governor of the State and many other men of distinction were present as spectators, and the result called forth the unqualified admiration of all.

Dr. Stone wrote sentences on the black-board, given him by one of the committee, in phonographic characters, which characters to the outsiders were as unintelligible as Egyptian hieroglyphics. The children read them readily and correctly.

The report of the Committee coincided with the general judgment of the spectators. They mentioned several points in which they say they "had evidence to prove" the superiority of the new system,—they speak of the very short time those children had been learning to attain such proficiency; but one special point to which they direct attention, was the distinctness of their pronunciation. They say

they had never known a class of children of their age, or of any age, who in this respect were their equals. Upon this point indeed, the claims of phonetic instruction can hardly be too strongly urged. Were there nothing else to recommend it, the facilities it affords for developing the human voice, and applying it to all the phases of sound that belong to our language, would outweigh every argument against it.

These proceedings in Massachusetts have been thus particularly dwelt upon, because they have been more carefully conducted than most other experiments of the kind that have come to our notice. Wherever the phonetic alphabet has been tried, the success has been corresponding. The same particulars in which the analytical class in Boston have had the advantage, have been manifested with more or less distinctness in every case.

From all that has been realized, we are warranted in saying, that the introduction of phonetic spelling would save an average of two years in the education of children. That it would not hinder them in learning to spell, is a settled matter with those who have tried it; while some maintain that the are gainers even here, as the time saved in learning to read furnishes them with more leisure for the proper study of orthography. That it makes better readers than can well be made without its agency, for the distinct enunciation of every word is printed in unmistakable characters before the learner's eye. The teacher has only to cultivate in the pupil habits of attention, and he becomes a perspicuous reader as a necessary consequence. With the Romanic alphabet, no one can tell the pronunciation of any word he meets with in a book which he has never heard pronounced. The living teacher must be at hand, attending closely to his duties or the pupil runs into errors which perhaps he carries with him through life. Besides, there are many children whose articulation is in some way or other at fault; for these, the common method of instructing to read, furnishes no remedy. But that searching analysis of our language that phonetic teaching employs, is the means, and the only means yet devised, to bring all the organs of speech into unrestrained use.

After all that our schools for coloured children, schools for unlettered adults, schools among the Indians, and schools throughout the country everywhere, are doing, they bring but few of their pupils to such proficiency that they turn their instruction to much practical account. So much time is necessarily consumed in getting through the abstrusities in the labyrinth of our orthography that many give up in despair. Even those among them who do learn to read and write to some purpose, make but little pretension to correct spelling, or distinctness in reading. The labour that is bestowed upon this class of pupils is bestowed at immense disadvantage. Their road to learning is an unaided track through a miry wilderness, and after all our efforts to guide them, we are often constrained to quit our charge; their object unattained.

In phonetic spelling we have a railway to knowledge; and where facilities of travel are

of such vast importance, why should we not embrace them? It has been demonstrated that we can place a knowledge of books within the reach of an ordinary mind by one week's phonetic instruction. At first, of course, such an one must read slowly, but he can read understandingly; and though no living teacher come within his reach, he can soon learn to read with ease and perspicuity.

This method of instruction, of such importance to all, is peculiarly called for, where a knowledge of our language is yet to be acquired.

It may be necessary here to say a few words, to clear up the confusion of ideas entertained by some upon phonography and phonotypy. The former is a system of shorthand, employing characters altogether dissimilar from common letters. It interests the accomplished scholar, whatever his business or profession in life; but the mass of the people have much to learn before it would be advisable to turn their attention to it. It is based upon phonetic spelling, and has therefore been confounded with the printed alphabet employed in teaching the art of reading. Phonotypy has no necessary connexion with it; hence, no one should infer from the unintelligibility of the one, that the other is beyond his comprehension. One hour's attention will enable any educated person to read it without difficulty.

Since commencing this article, it has been suggested to the writer, that there is one widespread objection to phonetic spelling that ought to be answered. It is, that it would destroy our etymologies. This objection appears to be raised by those who are not familiar with the subject they are opposing. There is, perhaps, no instance where an unprejudiced mind has examined the matter, but the difficulty has nearly vanished away.

However, on account of those to whom this appears a real difficulty, it may be observed, first, that there are comparatively few of those who speak English, who are very inquisitive about the origin of our words. However many there may be who may wish to investigate this subject, they may refer to the treasures of our present orthography (which we are in no hurry to burn); there they may satisfy themselves in tracing analogies.

Secondly, phonetic spelling makes less difference in the appearance of our books than a stranger to it would imagine. The Latin spelling is so nearly phonetic, that our words from that language would suffer very little change in their appearance. We have but few *common* words of Greek derivation, but little can here be said of that language for want of knowledge. It is chiefly our old Anglo-Saxon words that are shorn so much of their inconsistencies; and the origin of these is so obscure, that it would puzzle the antiquarian to throw much light upon them.

But the force of our argument does not depend upon underrating the importance of etymologies. Those employed in tracing the derivation of words may magnify their office; but after swelling its importance by every circumstance of fancied or real utility, let them ponder the weight of the balance against them. The

introduction of a simple and truthful spelling would smooth the asperities of the road to learning for the benefit of all.

Second mo. 7th, 1853.

First Principle of Home Education.

"In order to form the mind of children," writes the mother of John Wesley,—"the first thing to be done is to *conquer their will*. To inform the understanding is the work of time, and must proceed by slow degrees as they are able to bear it: but the subjection of the will is a thing that must be done at once, and the sooner the better; for, by neglecting timely correction, they will contract a stubbornness and obstinacy which are hardly ever conquered; and never without using such severity as would be as painful to me as the child. In the esteem of the world, they pass for kind and indulgent, whom I call *cruel* parents, who permit their children to get habits which they know must be afterwards broken. When the will of a child is subdued, and it is brought to revere its parents, then a great many childish follies and inadvertencies may be passed by.

I insist upon conquering the will of children betimes, because this is the only strong and rational foundation of a religious education: and without which, both precept and example will be ineffectual. But when this is thoroughly done, then a child is capable of being governed by reason, till its own understanding comes to maturity, and right principles have taken root in the mind."

We cannot too strongly urge every parent to bend the whole energy of mind and affection to this great and fundamental point in Home Education—the government and subjection of the will. This done, every future step is comparatively easy and pleasant. This left undone, all else will be next to unavailing. We offer no apology for dwelling so much at length on this one point, because of its paramount importance. Indeed, we cannot dismiss it without another quotation from the same source as the former. "As *self-will* is the root of all sin and misery, so whatever cherishes this in children, insures their wretchedness and irreligion; whatever checks and mortifies it promotes their future happiness and piety. This is still more evident if we consider that religion is nothing else than doing the *will of God*, and not our own; that the one grand impediment to our temporal and eternal happiness being this self-will, no indulgence of it can be trivial, no denial unprofitable. The parent who studies to subdue it in his child, works together with God in the renewing and saving a soul. The parent who indulges it, does the devil's work, makes religion impracticable, salvation unattainable,—does all that in him lies to ruin his child, soul and body forever."—*S. S. Journal*.

There cannot, there ought not to be taken a step in life, without more or less necessity for some reference to a better guide than our own fallen reason. But to let reason be dormant in vain expectation of infallible government, is like tempting Omnipotence, and trust-

ing to His delivering Arm, when there is no outward need to display His providential interference. We cannot examine our moral constitution impartially, without being conscious of a Supreme Ruler, and he that is conscious of body, soul, and spirit, being under the Divine guidance naturally as well as spiritually, cannot emancipate himself in any single act from God's service—and whatsoever he does, whether he eats or drinks, and endeavours to do all to His glory.—*J. Hancock*.

For "The Friend."

PRAISE.

We praise Thee Father, that thou givest
The strength whereby the spirit liveth
From day to day—
When o'er the faint and troubled soul
The surges of temptation roil,
And seem to say
The floods will surely sweep thy strongest holds
away.

We praise Thee Father, for the little might
With which Thou girdst us to uphold the right,
"Faint yet pursuing?"
We praise Thee that thou teachest us to lean
Upon thy arm of Power—though unseen—
And list the wooing
Of thy good Spirit, from our own undoing.

We praise Thee that when tempted to rebel
From the close day which we know full well,
Thou guardest the way—
And with swift messengers of angel light,
Encompasseth usen the path of right,
Nor lettest us stray
Till the curbed spirit boweth to obey.

We praise Thee for the good with which Thou
blesseth—
For every thought of Thee, the heart possesseth—
And we would raise
From humble altars tribute songs to Thee,
That Thou permittest such vile worms as we
To speak Thy praise—
And ask Thy holy help through all earth's wildering
maze.

Way of Preparing Locusts for Food in the Desert of Zahara.

In and about this valley were great flights of locusts. During the day, they are flying around very thickly in the atmosphere; but the copious dews and chilly air in the night, render them unable to fly, and they settle down on the bushes. It was the constant employment of the natives in the night to gather these insects from the bushes, which they did in great quantities. My master's family, each with a small bag, went out the first night upon this employment, carrying a very large bag to bring home the fruits of their labour. My mistress Fatima, however, and the two little children, remained in the tent. I declined this employment, and retired to rest under the large tent. The next day the family returned loaded with locusts, and, judging by the eye of the quantity produced, there must have been about fifteen bushels. This may appear to be a large quantity to be gathered in so short a time; but it is scarcely worth mentioning when compared with the loads of them gathered, sometimes, in the more fertile part of the country over which they pass, leaving a track of desolation behind them. But as

they were the first, in any considerable quantity, that I had seen, and the first I had seen cooked and eaten. I mention it in this place, hoping hereafter to give my readers more particular information concerning these wonderful and destructive insects, which, from the days of Moses to this time, have been considered, by Jews and Mohammedans, as the most severe judgment which Heaven can inflict upon man. But whatever the Egyptians might have thought in ancient days, or the Moors and Arabs in those of modern date, the Arabs who are compelled to inhabit the desert of Zahara, so far from considering a flight of locusts as a judgment upon them for their transgressions, welcome their approach as the means, sometimes, of saving them from famishing with hunger. The whole that were brought to the tent at this time were cooked while alive, as indeed they always are, for a dead locust is never cooked. The manner of cooking is by digging a deep hole in the ground, building a fire at the bottom, as before described, and filling it up with wood. After it is heated as hot as possible, the coals and embers are taken out, and they prepare to fill the cavity with the locusts, confined in a large bag. A sufficient number of the natives hold the bag perpendicularly over the hole, the mouth of it being near the surface of the ground. A number stand around the hole with sticks. The mouth of the bag is then opened, and it is shaken with great force, the locusts falling into the hot pit, and the surrounding natives throwing sand upon them to prevent them from flying off. The mouth of the hole is then covered with sand, and another fire built upon the top of it.

In this manner they cook all they have on hand, and dig a number of holes sufficient to accomplish it, each containing about five bushels. They remain in the hole until they become sufficiently cool to be taken out with the hand. They are then picked out, and thrown upon tent-cloths or blankets, and remain in the sun to dry, where they must be watched with the utmost care to prevent the live locusts from devouring them, if a flight happens to be passing at the time. When they are perfectly dried, which is not done short of two or three days, they are slightly pounded, and pressed into bags or skins, ready for transportation. To prepare them to eat, they are pulverized in mortars, and mixed with water sufficient to make a kind of dry pudding. They are, however, sometimes eaten singly, without pulverizing, by breaking off the head, wings and legs, and swallowing the remaining part. In whatever manner they are eaten, they are nourishing food.

It is not only by the inhabitants of the Great Desert that the locusts are hailed with joy. The Hottenots also give them a hearty welcome, and make many a hearty meal upon them, too—not only eating *them* in large quantities, but making a sort of coffee-coloured soup of their eggs.

Locusts are cooked in various ways—roasted, boiled and fried. Sometimes they are ground up in hand-mills, or pounded between two stones, and then mixed with flour and made into cakes and baked. They are also

salted and smoked, and pecked away against a time of scarcity. It is said they taste very much like fish, and are particularly light, delicate and wholesome food. They are carried into many of the towns of Africa, by wagon loads, as we bring poultry to market.

From the Christian Advocate and Journal.

Honesty in Business.

Two brethren were riding in a wagon one day; the conversation turned on the manner of doing business.

"Brother," said one, "if we would succeed in store-keeping we cannot be strictly upright in every little thing. It is impossible. We could not live."

"It is contrary to religion not to be upright," replied the other. "Honesty is as much a part of religion as prayer, or reading the Bible. A man may pray and read the Bible, and yet if he be not strictly an honest man, he cannot be a religious one."

"I don't know about that; we must live,—that is my doctrine."

"But you pretend to be a religious man, don't you? You are a professor as well as I am."

"But we must live. I shall break down in my store if I do not shave a little."

"And you will be more likely to break down if you do. I tell you, my brother, honesty is not only a part of religion, but it is the best policy too; and I will venture to say, the man who is honest will succeed better in his store than the one who is not. The man who is unjust, either in little things or great things, is a dishonest man, and an irreligious man; and the day of judgment will convince him of it fearfully."

The above conversation, in substance, took place in one of the counties of the State of New York. The storekeeper did business in a village near which they were riding. Since that time he has failed in his business, and has been obliged to leave the village.

I wish every merchant, every storekeeper, would lay this truth to heart: "A man who is not strictly an honest man cannot be a religious man." T. C.

What promotes the general happiness is required by the will of God.

THE FRIEND.

SECOND MONTH 26, 1853.

We have received several testimonials in approbation of the sentiments expressed in our 20th number, respecting Novel reading: the following we extract from a letter from a Friend in a neighbouring State.

"The pertinent editorial remarks in the 20th number of 'The Friend,' respecting the pursuit of works of fiction, so much corroborate my own views, that it seemed to be my place to express the approbation with which I regard them; feeling it a duty to sympathize with, and endeavour to sustain those in correct sentiments, who are from time to time

concerned to express them for the preservation of our testimonies.

"I have long considered highly wrought and exciting stories, so many of which are freely circulating in the community, as having a very pernicious effect upon the young. Many of them are productions of bright genius, and a fervid imagination, and though professedly describing scenes of real life, combine many exciting natural pictures with a highly wrought and fictitious colouring, so as to make the whole narrative unnatural and unreal, perverting the taste of the reader, and destroying the relish for plain facts; leading to wandering and unstable ideas on important things, which incapacitate for settling on true and fixed principles, and also for pursuing profitable and religious works, with that lively interest which is necessary to secure useful and permanent impressions.

"Some might imagine that works of this character are so ingeniously arrayed against giant evils, that they cannot fail to have a beneficial influence. Still it may be well to remember that such works are more likely merely to divert and amuse; while unvarnished and real facts, incontrovertible and honest truths, enforced by a firm but conciliatory spirit, are more likely to find their way to the heart, and convince the judgment."

"While concerned to avoid the least opposition to any sincere and conscientious movement against slavery, it seems also proper, even necessary, to be wary; lest under a sense of the magnitude of the evil, we suffer ourselves to be hurried along in a popular current of approbation of every thing which seems to bear against it, without sufficient reference to the nature or tendency of the means employed. There is a fear of, or repugnance to being thought to countenance any acknowledged evil of magnitude, and rather than risk the reputation by checking any apparently minor inpropriety in that which is directly employed against it; it is much easier and more agreeable to move along with the crowd of adorners; but it is easy to see how the Society of Friends may be gradually weakened in this way, respecting many of its Christian testimonies, till in reality there is scarcely a mark of difference between them and others, excepting the name.

"Happy would it be for our Society, did the simplicity of Truth, the care and concern in reference to every departure therefrom, which characterized our forefathers, still attend all its members: then as a pure, consistent, and united people, we would stand forth against all wrong, with the irresistible influence of the Prince of Peace, which would disarm opposition by the radiance of a pure life and consistent conduct; inducing others to glorify our Father who is in heaven, and awaken a more ardent concern to follow us, as we endeavour, not only in word and profession, but in deed and in truth, to follow Christ. No state can be more remote from the spirit of slavery than this, nor could anything raise a more powerful and practical testimony against it. It would stand as a consistent and living reproof to the system. A real and unfeigned abhorrence to all oppression would then live in the

minds of the members, and that kindness which would preserve them from misunderstanding each other on so many points, would be more conspicuous, and prevent any misconstruction of sentiment expressed, in regard to the impropriety of the means employed against some of the prominent evils in the world."

The article on "Phonetics," in the present number, is from the same correspondent as furnished the communications recently published in our paper, and is a continuation of them. We are aware that very many of the readers of "The Friend" think the subject one that possesses no intrinsic interest, except for those who, like him, are sufficiently enthusiastic to suppose that "phonetic spelling" is really "a railway to knowledge," but it is a legitimate subject for experiment, and its history and elucidation may lead to some practical good. With the present number however, we wish to close the subject in our paper. We find from the communications received, that it must lead to a controversy, for which, we do not think the matter of sufficient importance, to spare the room it would occupy. One of our correspondents requests us to state what are the "insuperable obstacles" to the introduction of phonetic spelling, to which we alluded in our previous editorial notice of the subject, but for the above reason we decline going into it, and rest content with the readers of our journal, adopting or not, the views held out in the well written but rather extravagant articles we have published. The author will see that we have curtailed his last essay. This was absolutely necessary in order to insert it in one number; but we have omitted nothing that in anywise impairs the clearness of his narrative, or the force of his argument. We think that upon more careful reflection he will see the unsoundness of one of the omitted paragraphs; where he says, that "It (phonetic spelling) would disenthrall the minds of millions of heirs of immortality upon whom the light of the Gospel has never beamed."

We would call the attention of our readers, especially those in the country, to the article headed "Springfield Library." There are few ways in which more direct and immediate benefit can be bestowed on a neighbourhood, than by the establishment of a library of well selected books. If entered into with spirit, it soon creates a taste for reading, if it does not already exist, and both mind and manners are developed and improved. The Society of Friends has always manifested a deep concern for the promotion of good education, and has made great efforts to establish and maintain schools for the religious and literary training of the children of its members. But education does not cease, as too many appear to think, when the child leaves the school-house; it goes on, for better or for worse, whether at home or abroad, until the principles are fixed, the taste fully settled, and the character formed. Of how much importance is it then, that as the young are growing up

to maturity, they should be kept in good company; in society that will tend to instruct and advance them in whatever is improving and ennobling. Good books may be said to form a great part of this society, and if the young have not ready access to them, they must suffer a most telling loss from it. We trust that Friends in different neighbourhoods will be stimulated to successful efforts for the establishment of libraries amongst themselves, and also to develop and cultivate a taste for the perusal of the well-selected books placed in them.

The Obligation of the Sabbath: A Discussion between I. Newton Brown and Wm. B. Taylor. Philadelphia: A. Hart, late Carey & Hart. 1853.

We have received from the publishers a work of three hundred pages, with the above title. The "discussion," which appears to have been originally published in the "Christian Chronicle," one of the weekly religious Periodicals of Philadelphia, grew out of the publication by W. B. T. of six propositions, "designed to cover the entire ground of Christian Anti-Sabbatarianism," which be announced as incapable of refutation. The challenge was accepted by I. N. B., and the volume before us is the product of their joint labours.

We will give the first of the six Propositions as showing the ground assumed, and on which the others necessarily depend. "There is one, and only one weekly Sabbath, enjoined, described, or in the remotest manner alluded to in the whole Bible, whether Hebrew or Christian—the Saturday Sabbath. 'The seventh day is the Sabbath.' No other day is so designated; no other day can be the Bible Sabbath (Exodus xx. 11)." In the others, it is asserted, that the Sabbath was strictly a ceremonial and Jewish institution, that it was abrogated with the Law, and that the apostles regarded the sanctification of the Sabbath as a provisional type "fulfilled and superseded by the Gospel dispensation."

We have rarely read a controversial work which betrays less uncharitable feeling on the part of the respective champions. The propositions are vehemently and adroitly assailed, and as unflinchingly and triumphantly defended. Their truth is plainly demonstrated from scripture.

The Society of Friends has never been "so superstitious as to believe that either the Jewish Sabbath now continues, or that the first day of the week is the antitype thereof, or the true Christian Sabbath; which with Calvin we believe to have a more spiritual sense; and therefore we know no moral obligation by the fourth commandment, or elsewhere, to keep the first day of the week more than any other, or any holiness inherent in it." This being the case, we are sorry to observe that some in membership with us, make use of the term Sabbath when speaking of the first day of the week. This is especially observable in the contributions to the two weekly Periodicals published by members of the Society in Great Britain, and is a mark of weakness and degeneracy. Should any one among us have any

doubts respecting the correctness of Friends' testimony in this respect, or feel disposed weakly to betray it, in order to assimilate with those professors who consider the fourth commandment still binding upon them, we would advise them to read this "discussion."

ITEMS OF NEWS.

EUROPE.—The arrivals from England during the past week, have been the steamers Alps, America, and Pacific, at New York, and the City of Manchester, at Philadelphia.

ENGLAND.—Notice has been given by the new ministry of its intention of extending the elective franchise.

Wiseman, the new English Roman Catholic cardinal, dressed in his red cloak and hat, has been lecturing at Leeds. The burden of his speech was, that science never flourished more than in Roman Catholic countries.

The East India Company, it is reported, intend increasing the European part of its army. The present amount of the whole military force in India is 322,000.

A company have advertised to construct the Atlantic and Pacific Junction Canal for fifteen millions of pounds sterling.

Commander Inglefield is to sail in the steamship Phoenix, during the first week in the Fifth month, in a further search for Sir John Franklin.

Cotton heavy at last prices. The corn market slightly improved.

FRANCE.—Paris voted 600,000 francs for purchasing a diamond necklace for the new empress, and 300,000 francs to purchase bread for her thousands of poor.

On the day of his marriage the emperor pardoned 3000 political prisoners.

Among the Roman Catholic absurdities still continued in France, is that of baptizing bells. A new one, called the "Great Bell," is about to be baptized, and the emperor and empress have consented to stand godfather and godmother for it.

ITALY.—Riots have taken place at Rimini, and the Austrian flag has been torn to pieces. A detachment of the Austrian troops has since occupied the place. The brothers Rothschild have loaned fifty millions of francs to Piedmont, and fifteen millions to Tuscany.

AUSTRIA.—Emigrants from Austria to America, by a recent order of the Austrian government, forfeit irrevocably their rights of domicile, and will not be permitted to return. The gloomy fortress of Comoro is still filled with Hungarian prisoners.

TURKEY.—A large Turkish army is rapidly occupying Montenegro.

UNITED STATES.—*Chloroform.*—It is stated that chloroform has been used with success in the East to stupefy bees when the owners wished to remove a portion of the honey from the hive.

The West.—The winter has been unusually severe on the western plains. The American Fur Company has lost much cattle, and many horses, and even buffaloes and antelopes have been found frozen to death.

California.—Provisions have fallen. A large amount of gold dust continues to be shipped for the Eastern States by the Isthmus.

WANTED

A young man to assist in Friends' Bookstore. One who writes a good hand will be preferred. Inquire at No. 54 Mulberry street.

First month, 1853.

ERRATA.—For "waving" read *waning*, in the 21st line from the top of the last column of the poetry, on page 189, in our last number.

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Address of Edward Everett.

(Continued from page 186.)

"Sir, at the present day Africa is not the abode of utter barbarism. Here again we do not discriminate; we judge in the gross. Some of her tribes are indeed hopelessly broken down by internal wars and the foreign slave trade; and the situation of the whole continent is exceedingly adverse to any progress in culture. But they are not savages. The mass of the population live by agriculture. There is some traffic between the coast and the interior. There is a rude architecture; gold dust is collected; iron is smelted; weapons and utensils of husbandry and household use are wrought; cloth is manufactured and dyed; palm oil is expressed; schools are taught. Among the Mahomedan tribes the Koran is read. I have seen a native African in this city who had passed forty years of his life as a slave in the field, who, at the age of seventy, wrote the Arabic character with the elegance of a scribe; and Mungo Park tells us that law suits are argued with as much ability, fluency, and *at as much length* in the interior of Africa as at Edinburgh. I certainly am aware that the condition of the most advanced tribes of Central Africa is wretched, mainly in consequence of the slave trade, which exists among them in the most deplorable form. The only wonder is, that with this cancer eating into their vitals from age to age, any degree of civilization can exist. But I think it may be said, without exaggeration, that degraded as are the ninety millions of Africa, ninety millions exist in Europe, to which each country contributes her quota, not much less degraded. The difference is, and certainly an all-important difference, that in Europe intermingled with these ninety millions are fifteen or twenty millions possessed of all degrees of culture up to the very highest; while in Africa there is not an individual who, according to our standard, has attained a high degree of intellectual cultivation; but if obvious causes for this can be shown, it is unphilosophical to infer from it an innate essential incapacity.

"But all doubts of the capacity of the African race for self-government, and of their improbability under favourable circumstances, seem to me to be removed by what we witness at the present day, both in our own country and on the coast of that continent. Notwithstanding the disadvantages of their condition in this country, specimens of intellectual ability—the talent of writing and speaking; capacity for business, for the ingenious and mechanical arts—for accounts, for the ordinary branches of academical and professional learning—have been exhibited by our coloured brethren which would do no discredit to Anglo-Saxons. Paul Cuffee, well recollecting in New England, was a person of great energy. He navigated his own ship, manned by men of his own colour. His father was an African slave, his mother an Indian of the Elizabeth islands, in Massachusetts. I have already alluded to the extraordinary attainments of Abernethy. A man of better manners or more respectable appearance I never saw. The learned blacksmith of Alabama, now in Liberia, has attained a celebrity scarcely inferior to that of his white brother, known by the same designation. I frequently attended the examinations at a school in Cambridge at which Beverley Williams was a pupil. Two youths from Georgia and a son of my own were among his fellow-pupils. Beverley was a born slave in Mississippi, and apparently of pure African blood; he was one of the best scholars—perhaps the best Latin scholar—in his class.

"These are indications of intellectual ability afforded under discouraging circumstances at home. On the coast of Africa, as it appears to me, the success of Liberia, the creation of this society, ought to put to rest all doubts on this question. The affairs of that interesting settlement, under great difficulties and discouragements, have been managed with a discretion, an energy, and, I must say, all things considered, with a success which authorize the most favourable inferences as to the capacity of the coloured race for self-government. It is about thirty years since the settlement began, and I think it must be allowed, as I have already intimated, that its progress will compare very favourably with that of Virginia or Plymouth after an equal length of time. They have established a well-organized constitution of republican government. It is administered with ability; the courts of justice are modelled after our own; they have schools and churches; the soil is tilled; the country is explored; the natives are civilized; the slave trade is banished; a friendly intercourse is maintained with foreign Powers, and England and France have acknowledged their independent sovereignty. Would a handful of Anglo-Americans from the hum-

blest classes of society have done better than this?

"The truth is, Mr. President, and with this I conclude, an influence has been, is, and I trust ever will be at work, through the agency of the colony of Liberia, and through other similar agencies I hope hereafter to be established, abundantly competent to effect this great undertaking, and that is the sovereign power of Christian love. Ah, sir, this, after all, is the only irresistible power. Military force is sometimes resisted and subdued; commercial enterprise becomes bankrupt; State policy is outwitted; but in the long run, pure, unselfish, manly—rather let me say heavenly—love can never fail. *It is the moral sentiments, principally under the guidance and impulse of religious zeal, that have civilized the world.* Arms, and craft, and mammon, seize their opportunity and mingle in the work, but cannot kill its vitality. That our coloured brethren equally with ourselves, are susceptible of the moral sentiments, it would be an affront to your discernment to argue. Sir, I read last year in the newspapers an anecdote which seemed to put this point in so beautiful and affecting a light, that with your permission I will repeat it.

"A citizen of Rapides, in Louisiana, with his servant, started for California, hoping to improve his not prosperous circumstances, by sharing the golden harvest of that region. For awhile they were successful; but the health of the master at length failed. What, in that distant region, under a constitution forbidding slavery, and in that new and scarcely organized society, what was the conduct of the slave? Priest and Levite, as the master lay ill of a typhus fever, came and looked on him and passed by on the other side. But the faithful servant tended, watched, protected his stricken master; by day and by night his companion, nurse, and friend. At length the master died. What then was the conduct of the slave as he stood in those lonely wastes by the remains of him whom living he had served, and who was now struck down by the great Emancipator? He dug his decent grave in the golden sands; gathered up the fruits of their joint labours; those he considered the sacred property of his master's family; toiled a few more weeks under the burning sun of a California summer, to accumulate the means of paying his passage to the States, and, that object accomplished, returned to the family of his master in Louisiana. I cannot vouch for the truth of the story. The Italians have a saying of an anecdote of this kind, that 'if not true, it is well invented.' This, sir, is too good to be invented; I believe, I *know it must* be true. And such a fact proves more for the possession by the African race of the

moral sentiments by which the land of their fathers is to be civilized than volumes of argument. Sir, that master and that slave ought to live in marble and brass. If a person so humble as myself, so soon to pass away and be forgotten, dare promise it, I would say their memory shall never perish.

Fortunati ambo! si quid me carmina possint,
Nulla dies unquam memori vos eximet aëvo.

"There is a moral wealth in that incident beyond the treasures of California. If all the gold she has hitherto yielded to the indomitable industry of the adventurer, and all that she yet locks from the cupidity of man in the virgin chambers of the snow-clad sierras, were all molten into one vast ingot, it would not buy the moral worth of that scene.

"Sir, I leave you to make the application. I have told you, you knew it well before, how Africa is to be civilized, and who are to do the work; and what remains but that we, that every friend of humanity, should bid God speed to the undertaking."

From the Pennsylvania Inquirer.

The New Monster Telescope.

We have already alluded to the fact that an enterprising gentleman of England, [named] Craig, has for some time past been busily engaged in constructing, at his own cost, an immense achromatic telescope—by far the largest and most powerful in the world, and from which the most important discoveries may be anticipated. A late number of the London Morning Chronicle devotes more than a column to the subject. The building was commenced about four months since, and consists of a plain central tower of brick, the walls of which are about eighteen inches in thickness, the height sixty-four feet, and the diameter fifteen feet. It is erected upon a solid bed of concrete, and weighs two hundred and twenty tons. This tower is the very perfection of construction, so as to prevent the slightest vibration; and this can be still further provided against, if necessary, by loading the different floors, by which means the most complete steadiness is secured.

By the side of this tower hangs the gigantic telescope, the immense tube of which, measuring eighty-five feet in length, is shap'd something like a cigar. At one end is the eyepiece, at the height of about five feet from the ground, and at the other the dew-cap, or covering, the object of which is to prevent the absorption and condensation of moisture which takes place during the night, when the instrument is most in use. The exterior is of bright metal, and the interior painted black, to absorb the divergent rays of light. The instrument has a focal distance which varies from seventy-six to eighty-five feet, and its greatest circumference is thirteen feet, the widest portion of the tube being about twenty-four feet from the object-glass, and the determination of this point was the result of repeated experiments, made with great care. The instrument has an object-glass of two feet aperture, and has already given evidence of its marvellous power. One of the lenses is of flint, and the

other of plate or crown glass. The two, placed in contact, are used in combination, and constitute the achromatic glass. The tube, when mounted, weighs between three and four tons.

It has already been ascertained that, as a measuring instrument, or for penetrating space, the powers of this new contrivance are very extraordinary. "It separates minute points of light so distinctly that its qualifications as a discovering telescope must be extremely valuable. It resolves the 'milky way' not simply into beautiful and brilliant stardust, to use the language of astronomers, but subdivides this 'dust' into regular constellations, showing counterparts of the Orion, the Great Bear, and the other brilliant galaxies of our system, adorned, in addition, with the most varied and gorgeous colours. The lenses are so perfectly achromatic that the planet Saturn appears of milk-like whiteness; and, as regards this planet, a good deal of scientific interest has been recently attached to it in consequence of the distinguished American astronomer, Bond, of the Cambridge Observatory, Massachusetts, having stated he believed he saw a third ring or belt round the planet. Prof. Challis found the Northumberland telescope at Cambridge to bear upon it, but failed in discovering it. Lord Rosse's gigantic telescope was also employed upon it in vain; and it became a matter of great interest to the astronomical world to ascertain whether there was a third ring or not, and this question has been solved by the Craig telescope, the third ring, of a clear brilliant gray colour, having been distinctly seen. This is owing to the great quantity of light which the Wadsworth telescope brings to the eye of the observer from this planet, giving a bright appearance to what, in an instrument of less power, would have been completely invisible.

"Some idea of its powers may be formed from the fact that it magnifies the light of the moon 40,000 times, and in coarse objects, like the outlines of the lunar mountains and the craters, the whole of these rays may be allowed to pass at once to the focal point, as they do not in such objects confuse it in any appreciable degree. In the Craig telescope the moon is a most magnificent object, and perfectly colourless, enabling the beholder to trace the outlines of the various mountain ranges with such vivid distinctness as to make us long for fine clear weather in order to bring the whole powers of this marvellous instrument to bear upon our satellite. It is positively asserted that on a favourable evening, if there was a building or object of the size of Westminster Abbey in the moon, the whole of its parts and proportions would be distinctly revealed. As an illustration of its space-penetrating powers, and the manner in which it grasps in the light, it is stated that soon after it was erected it was directed to a test-object, a minute speck of light in one of the constellations, which is not to be seen at all times by the most excellent instruments, though guided by first-rate observers, and in profound darkness. The Craig telescope at once discovered that this test-object was not a minute speck of light, but a brilliant double star. As

soon as it is finally adjusted, Mr. Craig proposes to direct the instrument to the planet Venus, to examine it minutely, in the hope that he may be able to settle the question of whether she has a satellite or not.

"But, (continues the account,) wonderful as are the effects of this telescope, it is not yet perfect, and it has been found that a part of one of the lenses is too flat by about the five-thousandth part of an inch. To many it may appear incredible that the five-thousandth part of an inch can be estimated so as to be appreciable and measured, but the indistinctness of a portion of the image revealed the fact. The rays of light which fall upon that part of the lens go beyond the focal length, and render the object indistinct, and confuse the image. This portion of the lens has to be 'stopped out' when extraordinary accuracy of definition is required; as, for instance, in observing so fine a point as the third ring of Saturn; and, as the aperture is so large, the absence of this small portion of the rays is not important, the quantity of light being so great. It was at first feared that the attempt to correct this defect might produce the inconvenience of over-correcting it, and produce an error on the other side; but Mr. Gravat has devised a plan by which the lens, which was polished in the first instance by four workmen, may now be re-polished by machinery upon such accurate mathematical principles as will prevent the possibility of error. The machinery is somewhat similar to that by which the reflector of Lord Rosse's gigantic telescope was polished, with the difference that, the reflector being concave, and the Craig lenses convex, the machinery will act reversely."

"Like Lord Rosse's great reflector, the achromatic telescope on Wadsworth-common can only exert its marvellous powers when the weather is calm as well as clear. During the last three weeks, although a succession of scientific visitors have been watching on the common, only one night proved favourable, and that for merely the space of half an hour. When there is any atmospheric disturbance arising either from high winds or from a high temperature, during the day, followed by cold at night, the objects in the glass are seen in motion, rising and surging like the waves of the sea. This disturbance, which is seen more or less in all large telescopes, is owing to the movement of different strata of air, the more heated portion ascending, and the cold air descending to supply its place. The same phenomena are observable occasionally even with the naked eye in hot weather in looking over an extensive beach of heated sand or dry soil, and the mirage of the desert, and the *fata morgana* of the Sicilian coast, are to be ascribed to the same atmospheric disturbances.

"The site upon which the telescope and its tower stands, and which is about a mile and a half from the Clapham station of the South-western railway, is of the extent of about two acres, and has been liberally granted free of rent by Earl Spencer so long as the telescope is maintained there. The ground is at present surrounded by a boarding, the building and its appurtenances being still in the hands

of Mr. Gravatt and his workmen. It is intended to erect a small house within the enclosure for the use of the resident observer or astronomer who may be placed in charge of the instrument; but as the arrangements are not yet completed, and the instrument itself not finally adjusted, no provision has been made to enable the public to inspect this last marvel of science, which we have no doubt will soon become one of the lions of the metropolis."

We shall await with the deepest interest the further discoveries of this modern wonder of science.

From the Leisure Hour.

THE WORKERS IN GOLD.

THE GOLD-BEATER.

One dark, foggy morning in November, we strolled leisurely along the greasy footpaths of a part of the metropolis well known as the abode of craftsmen in the lighter branches of metallic manufacture. Scarcely had we entered the street to which we now refer, when our attention was arrested by a door-plate with the inscription, "secret-springer;" and almost every succeeding step revealed the domiciles of "watch-case manufacturers," "working jewellers," "engravers," "engine turners," "dial finishers," "gold-chain manufacturers," and a host of others. At length we came to a lofty and antiquated range of buildings, dark and dingy, with the smoke of more than a century upon them. About midway from between the casements of a "first-floor," protruded a rude specimen of antique carving, intended to represent the human arm, extending a hand holding a hammer. Here, too, smoke and soot had pursued their blighting and begriaming avocations, and this arm, once resplendent in its skin of gilt, now partook of the surrounding dinginess. This emblem was indicative of the occupation of the inmates—gold beating, which is to form the topic of our present lucubration.

But let us enter.

Gold beating had always been associated, in our minds, with such a monotonous continuity of the mechanical process, that we had set down the craftsmen of this order in the same category with trunk makers, and some other parties who, from the necessary character of their avocations, have gained an unenviable notoriety as disagreeable neighbours. In this case, however, an attempt had been made to mitigate the evil; the workshop being placed at the remotest extremity of a small garden. The shop was a neat, narrow, modern building, curiously contrasting with the venerable edifices which surrounded it, about whose protruding casements the now leafless vines clung fast to the smoke-blackened bricks.

Now the din of beating commenced, by the slow and measured fall of a single hammer, like the first toll of a peal of bells. Two or three others speedily chimed in; and, as we opened the door, the noise was so great that we had as much difficulty in making our voice heard by the master, as we should have had if addressing him in Cheapside, at the busiest

part of the day, when the roadway was literally covered with vehicles.

Understanding that we wished to be initiated into the mysteries of his craft—one of the most ancient, by the way, of which we have any account—the master of the shop had provided himself with 2½ oz. of the precious metal, which he had just procured from the refiners. It was in hundreds of little lumps, in which state it is technically called "dust." With regard to quantity, we may state, that this 2½ oz. of "gold dust" would have filled an old English gentleman's snuff-box, calculated to hold ¾ oz. of his kind of "dust;" but while the latter is only worth ¼d., the former cost the beater £9 2s. 3d., that is £4 1s. an ounce. He put in 2½ dwts. of silver and copper as alloy. The gold is always alloyed, more or less, according to the colour required in the leaf; and the above amount was necessary in this case, as the leaf to be produced was what is technically termed "deep gold." Too much alloy, however, would completely spoil the colour.

The gold and this alloy were now put into a crucible, a little earthen vessel resembling a small flower-pot. The crucible was then put on the fire, and surrounded by coke, at a "white heat." Gold, it is well known, requires a greater heat to melt it than any other metal. Having at length been reduced to a liquid state, the contents of the crucible were poured into an "ingot," filling a little cavity about 1½ in. long by ¾ in. wide, and ⅝ in. deep.

Having become cool, this "ingot" was sent to the "flattening mills," where it was flattened (by passing beneath rollers, of various sizes, worked by steam) into a beautiful brilliant ribbon, about the thickness of foal-lead, 1½ in. wide, and no less than 6 yards in length. This ribbon was rolled up loosely, and placed, for a minute or two, in the fire, to "anneal" or soften it, and thus render it easier to "work." It was now handed over to one of the apprentices, who carefully divided it, with his compasses, into 160 pieces, which he cut off with the shears into sections of 1½ in. square. In reply to our inquiry as to the value of each of these squares of golden ribbon, we were told that they averaged between 6 and 7 grains in weight, and were consequently worth between a shilling and fourteen pence each.

These 1½ in. squares were now placed in a tool called a "kutch," composed of a number of leaves of vellum, 4 in. square—one between each two leaves, throughout the "tool." They were not placed in with the fingers, but by a kind of wooden instrument, like a very large pair of sugar-tongs; for the slightest heat in the hand, though imperceptible to the individual, discolours the gold.

This process being somewhat monotonous, and occupying a considerable time, the gold-beater called for his short pipe, and sent his boy out with a suspicious-looking jug. And here we must intimate with sincere regret, the admitted fact, that gold-beaters, as a class, are strongly addicted to both smoking and drinking. A quantity that would go far to stultify an ordinary mechanic, produces very little effect on many of them. The gold-beater

smoked his pipe, and quaffed his "four-penny," which led to an instructive conversation on the drinking habits of the trade.

Meanwhile the apprentice having disposed of all the pieces in their order between the vellum leaves of the "tool," and having encased the whole in a parchment wrapper, commenced beating it with a large hammer no less than 16 lbs. in weight, till the little gold leaves which they contained, of 1½ in. square, began to overrun the leaves of the "tool," which was 4 in. square. Thus these 160 pieces of the gold ribbon aforesaid, had now become 160 leaves 4 in. square; and these, when cut up again, made 640 pieces of their original size. At this stage it was what is called dentists' gold, as used by them in stopping decayed teeth, &c.

These 640 pieces, into which the 160 had been beaten, were now placed in another tool, to be beaten once more. This tool was called a "sholer," of the same description as the last-mentioned, except that instead of vellum leaves, they were of what is well known as "gold-beater's skin." These 640 pieces, it will be remembered, when placed in the tool were 1½ in. square; but when the beating was complete they were all the size of the tool, that is, 5 in. square, which would give 2560 pieces of the original size. When they came out of this tool the leaves were equal to 10,240 pieces the same size as the original 160. The leaves had now become so thin as to be perfectly transparent.

They were now taken out of the tool, and cut into leaves ¾ in. square, in which state they were put into the "books," in which they are sold at the rate of 25 leaves for 1s. 3d. To gain an idea of the extent to which these leaves had been beaten out, in addition to the figures already given, we may call attention to the fact, that the original 160 leaves 1½ in. square weighed between 6 and 7 grains, whereas instead of 160 leaves 1½ in. square, we have now 10,240 of 1½ in., and 6000 of ¾ in. square, and these only weigh 5 grains instead of 7. Gold has been beaten considerably finer by the master; this was only the work of an apprentice, and below, rather than above, the average.

Many interesting facts are related respecting the "tools," and the wondrous properties, changes, and requirements, of the "gold-beater's skin;" but these will appear more appropriately in a subsequent paper. Without great care of these tools, which vary according to the state of the weather, the process of gold-beating could not be carried on without great loss, as it would be impossible to beat the metal to the requisite thinness.

The leaves of gold were now placed between the leaves of little books, which were rubbed with ochre to prevent adhesion. In this state it is used for signs, ornamental work on ceilings, and book-binding. By a curious process it is intermixed with silk, and imparts an elegant hue to the robes of the fair sex. But the chief use to which it is put is that of gilding picture-frames, looking-glasses, &c. For these, and kindred purposes, gold is infinitely superior to any other metal; indeed, no other will answer the purpose. A substitute has,

indeed, been attempted, called Dutch metal, but it has proved a failure.

To obtain a still more palpable idea of the wondrous malleability of gold, we took from our pocket a penny piece of George III., and placing it before the gold-beater, interrogated him somewhat after the following fashion:—

Q.—What is the weight of this penny piece?

A.—An ounce. In fact, those penny pieces are so true, that if the 1 oz. weight does not happen to be just at hand, they are often used instead.

Q.—Presuming that this penny were gold, instead of copper, how much heavier would it then be than it is now?

A.—Now, as I have just said, it weighs 1 oz.; if gold instead of copper, it would weigh just 3 oz.

Q.—Give me some idea of the malleability of a piece of gold the exact size of this penny.

A.—It would be beaten, on an average, into 7500 of our gold leaves, as they are sold in the books of gold; that is, $3\frac{1}{2}$ in. square. But this is a low estimate, for I have often beaten it into 8000 leaves of $3\frac{1}{2}$ in. square, so thin as to be quite transparent, and so delicate in hue, that to touch was to tarnish them. These, if spread out, would cover 27,000 square inches, and would carpet a house containing 10 good-sized rooms.

But we fear the patient reader who has got thus far, will begin to think that we are making our story as malleable as the metal itself. Tempting, therefore, as the subject is for discussion, having stated the leading facts which have come before us, we shall conclude. From the data we have given, any school-boy may amuse himself by ascertaining the size, weight, and value of the piece of gold required to gild the floor of the Exhibition, or the dome of St. Paul's. He has simply to ascertain the superficial area of each.

From the Annual Monitor for 1853.

LUCY A. CADBURY.

Lucy A. Cadbury, of Birmingham, daughter of B. H. and C. Cadbury, deceased Fourth month 10th, 1852, aged 4 years.

This dear child, was from her cradle, of a contented and happy disposition, full of life and energy, and remarkably sociable with strangers to whom she rendered herself particularly attractive, both by her engaging manners, and the interest with which her active mind entered into the pursuits and enjoyments of children. The warmth of her love was strikingly manifested towards her little friends, as well as to all around her, by many affectionate attentions. Notwithstanding these and other pleasing and amiable traits in her character, she had a strong will, which it was sometimes difficult to control; and, in her endeavours to maintain her own determination contrary to the wishes of those who had the charge of her, a strong conflict between good and evil in her mind was often apparent; but when the temptation to evil had been overcome, her countenance expressively indicated how happy she felt.

A little incident which occurred a few weeks prior to her illness, instructively evinced her tender susceptibility; and though plainly

showing the corruption of the natural man, gave hopeful indications of the work of grace in her young heart. One day her mother had taken her with her, to call on a friend, who kindly gave Lucy Ann two pears; she was allowed to eat one, and promised to share the other with her sister. Soon after reaching home, Lucy Ann was missed; but she was presently found concealing herself in her bedroom, and quietly eating the other pear. Her mother gently reproved her, and told her how sorry she felt that she had done so; endeavouring to point out to her how wrong it was, and expressing a hope that she would not do so again. Lucy Ann remained silent, and looked very thoughtful for some time, and then asked her mother to excuse her, after a pause she added with much seriousness: "I will go and ask God to excuse me." On her mother saying, "Do my dear," the dear child went to the foot of her bed, and kneeling down, she raised her little hands in the attitude of prayer, and though no words were heard to escape her lips, it was believed that, through Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," her simple aspirations ascended with acceptance to the Father of mercies, and obtained for her a sense of forgiveness; for she rose from her knees with a happy countenance, and went down stairs to join her sisters.

Some time afterwards, during her illness, she reverted to this circumstance, and when reminded how unhappy this act of deception had made her, she sweetly said, "but I am not unhappy now."

She was accustomed to listen, with much interest and attention, to the reading of the Bible, and scripture narratives, and having a very retentive memory, would sometimes give an interesting account of what she had heard, and refer to it afterwards. The circumstance of the prophet Samuel being so early "called of the Lord," appeared to have made a deep impression on her mind, and the manner in which she brought it to view by her remarks, is remembered with interest. She also used to repeat with much seriousness and feeling, some favourite hymns, particularly one which begins—

"My Father I thank thee for sleep," &c.

"Her appearance at this time," writes her mother, "indicated all the bloom of health, giving promise of lengthened life; and little did we then think that these bright earthly prospects were so soon to be blighted. But He whose ways are not as our ways, and who knew what was better for her, and for us, saw meet to take her from us soon after she had attained her fourth year."

Her illness commenced about the 14th of First month, when nothing more than a feverish cold was apprehended; but it soon became evident that deep-seated disease had taken hold of the system. At times she suffered much from her cough and oppression on the chest; but she was enabled to bear a long confinement, with much cheerfulness, and her expressions not unfrequently indicated, that her thoughts were turned heavenward. When in

the eleventh week of her illness, feelings of thankfulness were expressed on account of her being preserved in so much patience; she replied, "God will make me better, when I am patient." One day when her mother had been speaking to her about the Saviour, and his great love towards us, and inquired of her, if she loved Jesus, she sweetly and impressively replied, "Yes, dear mother;" and embracing her affectionately, burst into tears. Being one evening reminded of her many blessings, and asked, who gave them all, she threw her little arm round her mother's neck, and tears rolling down her cheeks, she gently answered, "God, dear mother!" This tenderness was the more striking, as she seldom wept throughout her illness.

Third month 9th. Dear Lucy Ann was sitting on her mother's knee, when she asked to hear some verses "about Daniel in the lion's den," adding, "Daniel loved God—and I love God." At this period, her mind was in a very sweet, submissive state, and many were the precious seasons passed in her sick chamber. She evinced much thankfulness for her many blessings, and expressed great concern for her kind attendants, fearing lest they should suffer by setting up, and watching by her bedside.

On the morning of the 29th, she said to one near, "Oh! I my cough, it is so bad; but God makes me patient, and I can bear it." She was much pleased with the kind calls of her dear relatives and friends, and on one occasion said to an attendant in reference to them, "Don't thou think I have a great many kind friends?" and added, "God gives them to me! Don't thou think he is very kind, to give me so many friends, and such a kind mother?" One morning, before her health appeared at all impaired, on coming into her mother's bed, she very sweetly said, entirely of her own accord, "Jesus is my Saviour;" and when during her illness, her attention was drawn to the crucifixion of our blessed Lord, she remarked, "He died to save us." She was strongly attached to her dear grandmother, whose decease took place about four weeks prior to her own illness, and she twice inquired, with calmness, "Shall I be put in the same grave as dear grandmother?" She had spoken before, on another occasion, of "going to heaven."

On the night previous to her decease, on her mother expressing her concern in seeing her so restless and uneasy, requiring to be frequently moved, she said, "God makes me bear it, does not he, dear mother?"

The chamber of our dear child, "continues her mother," was far from being a scene of gloom; indeed, it might rather be considered one of cheerfulness. The liveliness of her mind, remarkably evinced itself in the interest she took in what was passing around her.

Seventh day the 10th, was one of very anxious solicitude, in watching over our precious child, whose short life was felt to be gradually drawing to a close. Towards eight o'clock in the evening, a slight rambling came on, and about ten o'clock, our precious Lucy Ann settled down on her pillow, with her left arm under her head, as if going to sleep, and thus peace-

fully breathed her last, leaving the consoling belief, that her immortal spirit was forever at rest with her Saviour."

Similar scenes, though unrecorded, no doubt do often take place in the family circle; and it is interesting to have the opportunity thus to notice the early buddings of piety, and may we not say—the early ripening and gathering of the fruit. It reminds us of the words: "Out of the mouth of babes and sucklings thou hast perfected praise;" and these simple annals of childhood are valuable, both as encouragement to parents in endeavouring VERY EARLY to draw the attention of their offspring to the blessed truths of the Gospel, and the work of the Holy Spirit in their own hearts, and as inducements to other dear children to follow the example of those who remember their Creator in *very early youth*, and felt that they both knew and loved their God and Saviour, and were favoured to experience his blessing, in life and in death.

GEORGE WILSON.

A few years since, as Mr. Gallaudet was walking in the streets of Hartford, there came running to him a poor boy, of very ordinary first-sight appearance, but whose fine intelligent eye fixed the gentleman's attention, as the boy inquired, "Sir, can you tell of a man who would like a boy to work for him, and learn to read?" "Whose boy are you, and where do you live?" "I have no parents," was the reply, "and have just run away from the workhouse because they would not teach me to read." The gentleman made arrangements with the authorities of the town, and took the boy into his own family.—There he learned to read. Nor was this all. He soon acquired the confidence of his new associates, by his faithfulness and honesty. He was allowed the use of his friend's library, and made rapid progress in the acquisition of knowledge. It became necessary after a while, that George should leave Mr. Gallaudet, and he became apprenticed to a cabinet-maker in the neighbourhood. There the same integrity won for him the favour of his new associates. To gratify his inclination for study, his master had a little room finished for him in the upper part of the shop, where he devoted his leisure time to his favourite pursuits. Here he made large attainments in mathematics, in the French language, and other branches.

After being in this situation a few years, as he sat at tea with the family one evening, he all at once remarked that he wanted to go to France. "Go to France!" said his master, surprised that the apparently contented and happy youth had thus suddenly become dissatisfied with his situation—"for what?" "Ask Mr. Gallaudet to tea to-morrow evening," continued George, "and I will explain." His kind friend was invited accordingly, and at tea time the apprentice presented himself with his manuscripts in English and French, and explained his singular intention to go to France. "In the time of Napoleon," said he, "a prize was offered by the French govern-

ment for the simplest rule for measuring plain surfaces, of whatever outline. The prize has never been awarded, and that method I have discovered." He then demonstrated his problem, to the surprise and gratification of his friends, who immediately furnished him with means of defraying his expenses, and with letters of introduction to Hon. Lewis Cass, then our Minister to the Court of France. He was introduced to Louis Philippe, and in the presence of the king, nobles, and plenipotentiaries, the American youth demonstrated his problem, and received the plaudits of the Court. He received the prize, which he had clearly won, besides valuable presents from the king. He then took letters of introduction, and proceeded to the Court of St. James, and took up a similar prize offered by some Royal Society, and returned to the United States. Here he was preparing to secure the benefit of his discovery, by patent, when he received a letter from the Emperor Nicholas himself, one of whose ministers had witnessed his demonstrations at St. James, inviting him to make his residence at the Russian Court, and furnishing him with ample means for his

oufit. He complied with the invitation, repaired to St. Petersburg and is now Professor of Mathematics in the Royal College, under the special protection of the Autocrat of all the Russias!

FOR "THE FRIEND." THE CENSUS OF 1850. No. 2.

THE NATIVE EMIGRATION.

It appears by the returns of the census that the number of native white and free coloured inhabitants of the Union is 17,747,251, and that 13,631,944 of these are natives of the States or Territories in which they reside, while 4,122,317 or nearly one in four of the whole native population have emigrated from the States in which they were born. The main stream of this immense emigration has set strongly to the West and South, yet there are ebb-tides and counter-currents in this mighty movement well worthy of observation.

And first—of the general emigration, of which the following table exhibits the main features.

EMIGRANTS FROM.

EMIGRANTS TO.	New England.	Middle States.	Old Slave States.	New Slave States.	Western States.	Western Territories.	Total.
New England. . . .	266,608	46,880	4,349	927	2,207	252	321,013
Middle States	240,791	296,404	51,543	2,120	16,909	639	517,506
Old Slave States	12,932	18,659	438,658	21,343	231,719	4,170	797,461
New Slave States	12,396	33,420	623,982	129,411	80,288	1,691	886,278
Western States	144,143	634,240	433,121	14,000	25,830	156	1,293,540
Western Territories	33,219	105,322	31,578	5,842	53,131	1,535	231,627
Rocky Mtn Territories	13,430	19,344	17,948	12,045	15,512	2,313	80,593
	823,519	1,134,349	1,620,879	186,588	445,786	11,197	4,122,317

It is thus shown that the number of emigrants from the thirteen Old States, Tennessee and Kentucky, has been about 3½ millions, and the immigration into these States about sixteen hundred thousand or less than one-half the former; while the immigration into the new States and Territories has been 2½ millions, which is four times the emigration from them which amounts to 633,570.

If we look more closely into the details of these statistics, we shall find that the interchange of inhabitants throughout the New England States indicates an intense activity and energy in the social elements. Thus, for example, 73,243 persons born in Massachusetts, are living in the other New England States, while 113,761 persons born in these are living in Massachusetts. So, likewise, 40,865 persons have emigrated into Vermont, while 36,016 Vermonters are living in the other New England States. There is not probably anywhere else to be found such an example of interchange and interfusion of inhabitants between distinct States. Connecticut and Maine are the most isolated of these States, the emigration from them to the rest being 7 per cent. of the whole population and the immigration but 5½ per cent.

If we include the adjoining State of New York in these calculations, we shall find that the number of persons born in New England, who have removed into the other New England States and into New York forms 63 per cent. of the whole New England emigration; while those settled in the Western States are nearly 25 per cent.; those in the remaining Middle States 4.6 per cent.; and those in the slave States 3.5 per cent. Of these States, Vermont has furnished the largest proportion of emigrants, 62.75 natives of that State living in other parts of the Union, for every 100 remaining at home. For the other States, the proportion is in Connecticut 52.91, in Rhode Island 42.19, in New Hampshire 41.98, in Massachusetts 25.71, and in Maine 12.99 to 100.

The small proportion which the emigrants to the States south and west of New York bear to the whole number is surprising; since we have been accustomed to regard New England as the great source of the population of our new settlements. It is clear, that however large a portion of that emigration has sprung from a New England stock, but a small per centage has proceeded directly from the east of the Hudson.

The whole number of New Englandmen settled south of New York, is 246,381, of whom nearly three-fourths are from the States of Massachusetts, Connecticut and Vermont.

Still more remarkable is the small number of immigrants into New England from the other States. The immigration from New York is 40,316, being nearly three times that from all the rest of the Union to the South and West.

In examining the returns from the Middle States, we find the number of native emigrants from Delaware, compared with the natives remaining in the State to be as 44.18 to 100. In New Jersey this per centage is 34.61, in New York 25.43, and in Pennsylvania 22.88. More than half the emigrants from New Jersey and Delaware are settled in the adjoining States; while two-thirds of the whole emigration—a population in round numbers of 760,000—four times the amount of the New England emigration has flowed into the great valley between the Lakes and the Ohio.

We also notice the increase of emigration to the slave States, the number being 102,000 or 9 per cent., while from New England it is but 25,300 or 3½ per cent. of the whole emigration.

Accustomed as we have been to regard our Eastern States as the great hive of our nation—the returns from the old slave States of Maryland, Virginia, the Carolinas, Georgia, Tennessee and Kentucky seem the most surprising.

The native emigration from New England is 26.5 per cent. of its whole population; that from the Middle States 18.9 per cent.; while that from the old slave States is 36.7 per cent.; showing a migratory tendency one-third greater than exists in New England.

The number of white and free coloured inhabitants born in the old slave States and not residing there, is 1,620,879. Of this emigration 1,081,730 or two-thirds of the whole number has been to other slave States, and 484,709 to the free western States. One cannot but be struck with the influence of situation on the course and strength of the current. To this number of 484,709, the three frontier slave States of Maryland, Virginia and Kentucky contributed 362,888 or nearly 75 per cent., while the next tier of States, Tennessee, the District of Columbia, and North Carolina have furnished 106,019 or 22.3 per cent., and the two remotest States of South Carolina and Georgia have sent but 13,802 or 2.8 per cent.

We learn from these tables that South Carolina is the most isolated State of the Union. Of her own free population of 283,523, only 3 per cent. are foreigners and less than 5 per cent. native immigrants; while not more than 5 per cent. of her native population has migrated to the free States. It is true that 70 per cent. of her free native population, numbering 172,996 souls are residents of the other slave States; but the slowness of her increase proves this emigration to have been the draining of her prosperity. For while the population of the Union has increased since 1820 140 per cent., that of South Carolina has been augmented by only 33 per cent.; and during the last centennial period her free inhabitants

have increased 6 per cent., her whole population 12.5 per cent., and that of the Union 35.6 per cent.

The native emigration from Maryland is 31.9 per cent. of her natives resident in the State, in Virginia this per centage is 44.46, in the District of Columbia 29.31, in North Carolina 50.89, in South Carolina 70.95, in Georgia 80.51, in Tennessee 41.28, and in Kentucky 42.81; while the native immigration stands as follows, viz: in Maryland 9.68 per cent.; in the District of Columbia 72.36; in Virginia 6.25; in North Carolina 3.9; in South Carolina 4.84; in Georgia 28.81; in Tennessee 29.45; and in Kentucky 23.34. We may trace in the large immigration into the District, the influence of the seat of the general Government, and in that into Georgia, Kentucky, and Tennessee, the progress of the planter from the worn out fields of his old home to the unexhausted soil of the South and West—two-thirds of the immigrants into the first two, and 85 per cent. of that into the latter of these States, being from Maryland, Virginia, and the Carolinas.

It is also worthy of note that there are nearly 18,000 emigrants from Pennsylvania and New Jersey in each of the States of Maryland and Virginia—many of whom are skilful and industrious farmers—reclaiming by the labour of their own hands the exhausted farms of those States—and forcing back inch by inch the actual Mason and Dixon's line of division between freedom and slavery.

We now come to the new States, which are the chief recipients of this vast native emigration, and which, though not themselves sufficiently replenished, are beginning to pour out their copious streams of emigrants into still fresher and more tempting lands.

The native immigrants into the new slave States number 623,072, and the native emigrants from them 186,588; 88 per cent. of the former and 81 per cent. of the latter being from and to the other slave States.

Taking their native resident population at 100, the native emigrants from Florida are 23.02, from Alabama 35.1, from Mississippi 22.42, from Louisiana 10.15, from Texas 5.04, from Arkansas 17.27, and from Missouri 13.62; while the native immigrants into Florida are 120.63, into Alabama 77.29, into Mississippi 107.06, into Louisiana 45.41, into Texas 180., into Arkansas 154.99, and into Missouri 88.09 per cent. About 47.6 per cent. of the inhabitants of these States are natives of the States they live in.

The growth of the free States in the valley of the Ohio, is the marvel of American statistics. Half a century ago, at the census of 1800, there was but Ohio with 45,000, and Indiana with less than 5,000 souls, and now they count more than 4½ millions.

Ohio, now the third State of the Union, has a population of 1,950,000, more than twelve hundred thousand of whom or 61½ per cent. are natives of her soil. Her native immigrants amount to 542,517; of whom 200,634 are Pennsylvanians, 85,762 Virginians, 83, 979 New Yorkers, 36,698 Marylanders, 23, 532 Jerseymen, 22,855 the men of Connecticut, 13,763 Massachusetts men, and 14,320

Vermontese. 295,473 natives of Ohio are emigrants into other States, 81.7 per cent. of whom live in the adjoining free States, one-half of this latter number or 120,197 being residents in Indiana.

Indiana is the next oldest of these new States, and her native population is 54.54 per cent. of her whole number, while that of Illinois is 40.34, and that of Michigan 35.07 per cent. The native immigration into Indiana is 400,376, of which 171,676 is from the old slave States; 79,129 from the Middle States, and 20,646 from New England. There are 92,035 of her native born citizens emigrants into the other States, 63,091 of whom are in the free western States and Territories, and 20,677 in the slave States.

The native immigrant population of Illinois is 383,233, of which 143,342 is from the slave States, 99,955 from the Western, 113, 404 from the Middle States, and 26,542 from New England. New York has contributed the largest share 17.5 per cent., Ohio 16.7, and Kentucky 12.9 per cent. to this immigration.

The native emigrants from Illinois are 45, 879, of whom 18,791 are to the other free Western States and Territories, 20,677 to the slave States, and 5,054 to the Rocky Mountain Territories.

The State of Michigan is an offset from New York, which has furnished 66 per cent. (or 138,756) of her whole native immigration; nearly one-half the remainder being from New England.

Of these New England settlers in the Western States, those from Maine and New Hampshire prefer Ohio and Illinois. Sixty-five per cent. of the New England population of Indiana is from Vermont, while only 1381 out of 40,000 Vermontese in the West, are living in Illinois. Nearly one half of the Massachusetts men are living in Ohio, and only 7 per cent. are settled in Indiana, while 65 per cent. of the settlers from Connecticut are in the former, and only 5 per cent. in the latter State.

As I have said before, these numbers will require to be corrected when the authorized copy of the Census shall be published, although the errors are not material.

The free coloured population of the United States, according to the Census, is 419,064, and is distributed as follows:

New England States,	22,241
Middle States,	141,699
Old Slave States,	192,520
New Slave States,	23,816
Free Western States,	38,570
Free Western Territories,	918
	419,064

It is evident that they constitute so small a proportion of our population, scarcely over 2 per cent., as not greatly to influence the above calculations, which may therefore be regarded as fairly showing the manner in which our native white citizens are dispersed.

They give us however but an inadequate idea of the extent and force of the migratory tendency, for they tell us only of the living. How

THE FRIEND.

THIRD MONTH 5, 1853.

ON CHRISTIAN INTERCOURSE.

It is by throwing open a dark cellar to the sweet light and air of heaven that the mouldiness and dampness disappear; so it is by opening the heart to the influences of the love of Christ and to the reciprocities of Christian society that its gloomy and morbid feelings are chased away.

A plant that grows in a cave is pale and sickly; so is the piety of a Christian who shuts himself out from the fellowship of God's household.

It would be a poor state of civil society where every one should attempt to live independently of his neighbours, being his own hatter, tanner, shoemaker, spinner, weaver, chairmaker, etc. So it is a poor state of Christian society, where each pursues his weary pilgrimage to heaven alone, neither seeking health and comfort from his brethren, nor offering them in return.

A single stick of wood makes a poor fire, especially if it be green and covered with snow; but a mass of sticks can be made to burn, though they be at the beginning both green and wet. So what with inward corruption, and what with outward temptation, the Christian who shuts himself up from communion with his brethren, finds it hard work to keep his bosom in a glow; but when he goes among them, and mingles his feelings with theirs, then his heart becomes hot.

"Iron sharpeneth iron; so man sharpeneth the countenance of his friend." A maxim that cannot be improved in its application to Christian intercourse. We leave it as it is.

Would you like to give your brother a look of unkindness, a word of unkindness, and meet him the next moment in heaven?—Extract.

How to make a good Student.—Many years since, when the late Lieutenant-Governor Phillips of Andover, Massachusetts, was a student of Harvard College, owing to some boyish freak, he left the University, and went home. His father was a very grave man, of sound mind, and few words. He inquired into the business, but deferred expressing any opinion until the next day. At breakfast he said, speaking to his wife, "My dear, have you any cloth in the house suitable to make Sam a frock and trousers?" She replied, "Yes." "Well," said the old gentleman, "follow me, my son." Samuel kept pace with his father, as he leisurely walked near the common, and at length ventured to ask, "What are you going to do with me, father?" "I am going to bind you an apprentice to that blacksmith," replied Mr. Phillips. "Take your choice; return to college, or you must work." "I had rather return," said the son. He did return, confessed his fault, was a good scholar, and became an excellent and useful citizen. If all parents were like Mr. Phillips, the students at our colleges would prove better students, or the nation would have a more plentiful supply of blacksmiths.

"Filling up time with, and for God, is the way to rise up and lie down in peace."

The grand jury of Chester County having found a true bill for kidnaping, against McCreary, who was engaged in carrying off Rachael Parker a coloured girl, forcibly abducted while residing with a person of the name of Miller, Governor Bigler has made a requisition of him from the Governor of Maryland. We believe in every instance of the kind that has occurred heretofore, the requisition has been disregarded, and we are prepared to see this treated in the same way. McCreary is as notorious in this nefarious business as Alberti. He got his victim as far as Baltimore, but the interference of her friends prevented her being sold there, and brought the case before a Court for trial. It will be recollectcd that the person with whom she had resided, having gone on to Baltimore in order to effect Rachel's liberation, was found, shortly after he started on his return home, suspended by the neck to the limb of a tree, under circumstances that render it very probable he had been murdered. When the trial came on, so overwhelming was the testimony to Rachel being a free woman, that the person who claimed her as a slave abandoned the claim before the trial was completed.

It appears from the following account, taken from the "Village Record" that McCreary had stolen away another of the Parker family some time before his unsuccessful attempt upon Rachel.

"It will be recollectcd that prior to the kidnaping of Rachel Parker, in West Nottingham township, Chester County, in December, 1851, that notorious man-stealer, McCreary, had taken Elizabeth, sister of Rachel, from a certain Matthew Donnelly, in East Nottingham, took her to Baltimore and deposited her in the slave-jail of the Messrs. Campbell, for \$600. She was transferred to the Messrs. Campbell's jail in New Orleans, and there sold to a gentleman fifty miles up the coast from that city.

"When Rachel was taken to Baltimore, 'headed off' and lodged in the county jail, a number of philanthropic citizens of that city, members of the Society of Friends, called on the Campbells, had a full interview with them with regard to Elizabeth alias 'Henrietta Crocus;' and so confident were they that she was the free born girl, Elizabeth Parker, that they immediately entered into a bond of \$1,500 for her return, and conditioned for the payment of that sum if she did not prove to be the said Elizabeth Parker. Months rolled on, and some time in July last a vessel arrived at Baltimore from New Orleans, having on board the said girl, who was again safely ensconced in the jail of the Messrs. Campbell."

"Despatches were at once sent to Nottingham, Chester County, and promptly answered by the arrival in that city of James Mullen, Esq., Robert Hughes, and James W. Hutchinson, all of whom were well acquainted with both the Parker girls from their infancy. On proceeding to Campbell's they were shown into the yard where some 25 women were; they took a rapid survey of them and at once agreed, "Elizabeth is not here." "Not here!" said Campbell. "I have a few more;" and another party was ordered down from the loft. These had scarcely reached the yard before they all recognized the identical Elizabeth Parker who seven months before was torn from her free home—dragged to Baltimore—sold to New Orleans—returned to Baltimore, and now stood before them utterly unconscious

Selected.

MORNING HYMN.

These are thy glorious works, Parent of Good,
Almighty; thine this universal frame,
Thus wondrous fair; thyself how wondrous then!
Unspeakable, who sit'st above these heavens
To us invisible, or slightly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and pow'r divine.
Speak ye who best can tell, ye sons of light,
Angels—for ye behold him, and with songs
And choral symphonies, day without night,
Circle his throne, rejoicing—ye in heaven,
On earth join, all ye creatures to extol
Him first, him last, him midst, and without end.
Fairest of stars, list in the train of night,
If better thou belong not to the dawn,
Suggest thyself to that sweet smiling morn
With thy bright cincture, praise him in thy sphere,
While day arises; that sweet hour in thine.
Thou Sun, of this great world both eye and soul,
Acknowledge him thy greater, sound his praise
In thy eternal course, both when thou clim'st 'st,
And when high noon hast gain'd, and when thou
fallest.
Moon, that now meet'st the orient sun, now fly'st,
With the fix'd stars, fix'd in their orb that flies,
And ye five other wand'ring fires that move
In mystic dance, not without song, resound
His praise, who out of darkness call'd 'st up light.
Air, and ye elements, the eldest birth
Of Nature's womb, that in quaternon run
Perpetual circle, multiform, and mix
And nourish all things; let your ceaseless change
Vary to our great Maker still new praise.
Ye mists and exhalations that now rise
From hill or streaming lake, dusky or gray,
Till the sun paint your fleecy skirts with gold,
In honour to the world's great Author rise,
Whether to deck with clouds th' uncolor'd sky,
Or wet the thirsty earth with falling showers,
Rising or falling, still advance his praise.
His praise, ye winds, that from four quarters blow,
Breathe soft or loud; and wave your tops, ye plains,
With every plant, in sign of worship wave;
Fountains, and ye that warble, as ye flow,
Melodious murmurs, warbling tune his praise.
Join voices, all ye living souls; ye birds,
That, singing, up to heaven's gate ascend,
Near to your wings, and in your notes his praise.
Ye that in waters glide, and ye that walk
The earth, and stony tread, or lowly creep;
Witness if I be silent, morn or even,
To hill or valley, fountain or fresh shade,
Made vocal by my song, and taught his praise.
Hail! universal Lord, be bounteous still
To give us only good; and if the night
Have gathered ought of evil, or conceal'd,
Disperse it, as now light dispels the dark.

MILTON.

God gives riches to the worldly minded, but stores up his treasures of wholesome afflictions for his children.

of whom she was, or for what purpose she was exposed!

"Here we find returned to Baltimore, Elizabeth Parker, a girl who was stolen from Chester County, and sent off to New Orleans, where she was sold under the name of Henrietta Crocus. For many long months she remained in a state of what must have appeared to her hopeless bondage. No one knew where she was, except the person who abducted her: to the Campbell's (the slave dealers), at Baltimore, she was known only as Henrietta Crocus—the name of a girl who had run away from Maryland. The Legislature of Pennsylvania having had the subject brought to their notice, authorized counsel in her behalf to be employed, and the payment of all expenses to regain her freedom; thus seconding the praiseworthy efforts of the citizens of Chester County and of the city of Baltimore. Little hope was entertained of ever seeing Elizabeth Parker again on her native soil, and after undergoing servitude and imprisonment for more than a year, by the result of a trial on a petition for freedom in Baltimore, last week, she is again restored to that liberty from which she had been rudely and wickedly torn.

In our editorial notice of the article on "Phonetics" published last week, we took occasion to call the attention of its author to a sentiment contained in one of his paragraphs, which we characterized as unsound; we think it no more than justice to him, to give the following explanation which he has forwarded to us by letter. He says, "upon reviewing the paragraph in question before the manuscript passed out of my hands, I saw the unsound construction it might bear. But trusting that my meaning would be obvious from the context, and that its 'extravagance' might be excused as being rather rhetorical flourish, brought in to round off a conclusion, and not just seeing how to change it without spoiling the style, I let it pass. If you have any doubt what sentiment prompted the passage, I will state it in other words, that will perhaps bear but one construction. 'I (the use of phonetic spelling) would enable millions, who if they have any knowledge of outward revelation, only receive it from the lips of others, to read the Bible for themselves.' I am sorry that anything that could be construed into a limitation of the efficacy of the "Gospel preached by every creature under heaven," should have escaped my pen."

ITEMS OF NEWS.

TURKEY.—Advices from Europe have been received by the steamships Arabia and Humboldt, at New York.

ENGLAND.—Parliament met on the 8th ult. The price of cotton has declined. Flour slightly advanced, other provisions nearly stationary.

FRANCE.—No fresh taxes are to be imposed this year. French troops are moving towards Lombardy and Rome.

ITALY.—An insurrection took place at Milan, but it has been crushed and the ringleaders hanged.

TURKEY.—The war with Moutenegro seems likely to be settled. The commander of the Turkish army has offered the inhabitants good terms, if they will submit.

AUSTRALIA.—The arrival of emigrants at Melbourne is estimated to average about one thousand a day.

INDIA.—Pegu has been officially annexed to the British Provinces. If the Burmese monarch does not peaceably acquiesce in this wholesale robbery,

the English threaten to take Ava, and dethrone him.

MEXICO.—Still unsettled.

UNITED STATES.—Washington.—A disgraceful personal attack has been made on Hubbard the Postmaster General, by Briggs of the Senate. *California* still sends gold. Flour was falling in price there,—other provisions advancing.

RECEIPTS.

Received from J. B. McGrew, for H. D. Richardson, O. \$2, to 26, vol. 27; from Samuel Fritchard, Ind. \$5, to 26, vol. 27; from P. C. Macomber, N. Y. \$1, to 26, vol. 26; from Geo. D. Harworth, O. \$6, to 25, vol. 26; from W. Davis, Jr., Va., \$2, vol. 25; from Henry Knowles, agent, N. Y., for John W. Knowles, Benj. R. Knowles and Geo. W. Brown, \$2 each, for vol. 26.

Whiteland Boarding-School for Girls.

The summer term to open 2d of Fifth month, and continue 22 weeks. For boarding, washing, tuition, and school stationery, (except the books used in recitations,) the charge is \$60 the term. Those inclining to send will please make early application.

YARDLEY WARNER,

Warren Taverna P. O., Chester Co., Pa. Third month, 1853.

WEST TOWN SCHOOL.

Information to Parents and others respecting the Conveyance of Pupils to and from Friends' Boarding School at West Town, on and after the 26th inst.

CLOSE OF THE WINTER SESSION.

The Winter Session of the School will close on the 8th of Fourth Month. The pupils who go to Philadelphia will be taken to West Chester on that morning and from thence in the Rail Road Cars, which will leave that place at a quarter before 8 o'clock, A. M. They will be accompanied by an Agent from the School, who will have the care of them and their Baggage. The cars will arrive at the depot, Market street above Schuylkill 5th street, about 10 o'clock, where parents and others will be expected to meet their children.

COMMENCEMENT OF THE SUMMER SESSION.

The Summer Session of the School will commence on Second-day the 2d of Fifth month next. The pupils will be conveyed by Rail Road to West Chester, where conveyances will be in waiting to carry them and their baggage to the School on the arrival of the afternoon cars on Second-day the 2d and Third-day the 3d of Fifth month. The cars leave the Depot, south side of Market street above Schuylkill 5th street, at 3 o'clock, P. M. The Agent of the School will be at the Rail Road Depot on Second and Third-day afternoons, who will furnish pupils with tickets, and have the care of them and their baggage, and will accompany them to West Chester. Those intending to go to the School will please apply to the School Agent for tickets, and not to the Agent of the Rail Road Company. The charge for each pupil and baggage from Philadelphia to the School will be \$1, as heretofore, to those who procure their tickets of the agent of the School. All baggage should be distinctly

marked West Town, with the name of the owner, (if it is a trunk) on the end, and should be sent directly to the Rail Road Depot, and not to Friends' Bookstore, as by doing so double portage will be avoided. Those children from a distance arriving some hours before the departure of the cars, can be accommodated at the Book Store No. 84 Mulberry Street, their baggage however should be taken directly to the Depot.

Applications for admission should be made to Joseph Snowdon, Superintendent, at the School, or Joseph Scattergood, Treasurer, No. 84 Mulberry Street, Philadelphia.

OFFICE, STAGE, PACKAGES, LETTERS, ETC.

The West Town Office will be continued at Friends' Bookstore, No. 84 Mulberry street as heretofore, where all small packages for the pupils may be left, which will be forwarded from thence to the School. All letters for the pupils and others at the School, should be sent by mail, directed to *West Town Boarding School, West Chester P. O., Chester Co., Pa.*, and not left at the Book Store. Postage should be prepaid, and packages should be distinctly marked and put up in a secure manner, so that the contents will not be liable to be lost by handling. A Stage will be run on Second, Fourth and Seventh-days, from the School to West Chester, to meet the afternoon cars for Philadelphia, and from West Chester to the School, on the same days, leaving on the arrival of the afternoon cars from the city. The fare for each passenger by the stage will be 25 cents. When special conveyances at other times are provided at the School, the fare will be 50 cents to or from West Chester. West Town Boarding School, Third mo., 1853.

MARRIED, at Friends' meeting-house, in Smyrna, Cheungo Co., N. Y., the 13th of First month, 1853, CHESTER A., son of John Weaver, of Sumneret, Niagara Co., to LYDIA W., daughter of Solomon B. Doss, of the former place.

DIED, at the Falls of St. Anthony, Minnesota, on 2d of Tenth month, 1852, in the 26th year of his age, EZRA HALL, son of William and Hannah Hall, of Short Creek Monthly Meeting, Jefferson Co., Ohio. This dear youth was of a retiring and thoughtful disposition, and from an early age remarkably circumspect and exemplary in his conduct. Having come to Minnesota in company with some of his friends who were seeking for homes in the west; after leaving one of them unwell in Ohio, who shortly after died, he was unusually pensive and dejected, until, arriving near the point of destination, he was taken with dysentery, and survived but five or six days. In the course of his sickness he said but little, containing sensible till the close, and passed away with apparent calmness and composure. Although it has pleased the great Disposer of events to cut short the thread of his life in the midst of his youthful career, and far away from the solace of parents and friends, yet they have a cheering hope that the never failing Friend of those that honestly and sincerely seek unto him, was his support through the dark valley, and granted him admittance to a better inheritance.

—, on Third-day morning, 1st inst., MARY S. wife of WILLIAM BETTZ, and daughter of James Sinton, in the 37th year of her age.

—, on the 27th ult., ELIZABETH LEE, widow of the late John Lee, in the 93d year of her age, a valued member and Elder of Exeter Monthly Meet-

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For "The Friend."

NOTES FROM BOOKS.

A SETTLEMENT OF CREE INDIANS.

The Red River of the north rises in the territories of the United States, and flowing north discharges its waters in Lake Winnipeg. Within a few miles of the boundary line of Canada the Assiniboin colony, a settlement chiefly of Scotch emigrants, has been formed by the Hudson Bay Company. In the course of a geological survey of the North Western territories performed by D. D. Owen, for the government of the United States, the geologist visited this colony, and the following interesting statement is transcribed from the official report:

"While detained at the Assiniboin colony by these preparations for our return, I had an opportunity of making a short visit, which pleased me much, to a settlement of about five hundred Cree Indians, residing below the colony at Prince Rupert's landing. They are decidedly the most civilized tribe which I have seen or heard of in the North. These Indians support themselves mainly by the produce of their farms, which they cultivate with their own hands. They dwell in comfortable squared-log buildings, erected, thatched, and whitewashed by themselves. They are acquainted with the use of the simpler farming utensils, and the mechanical operations necessary to keep their farms and houses in order. Each family cultivates from five to ten acres of land, which is kept well fenced. They mow their own hay and feed their own cattle on it in winter. A few occasionally hunt during a month or more in the summer, when their crops do not require much attention; but this is more for recreation than for support. Some of the men occasionally contract with the Hudson Bay Company to transport their goods to and from York Factory on Hudson's Bay.

"The remarkable change in the habits and customs of these Indians has been wrought mainly through the force of example, by Mr. Smithurst, who resides among them as mis-

sionary, and who is thoroughly conversant with their language. That gentleman is remarkable for his love of order and arrangement, and is devoted to agriculture and horticulture. His house is situated in the midst of a delightful little flower garden, kept in beautiful order, with flourishing fields of grain and meadows in the rear. The Indians having continually before their eyes so pleasing and practical an example of the comforts of a civilized life, as well as an illustration of the means by which in a rigorous climate, they may be enabled to provide for themselves a support far more stable and certain than that derived from the chase, have gradually fallen into the habits of their instructor, and by degrees have gathered around their permanent homes, the implements and appurtenances, and even some of the comforts and luxuries belonging to the establishment of the thrifty farmer. It is true, they are sometimes accosted contemptuously by their neighbours, the Chippewas, and ridiculed as earthworms and grubs; but they now retort upon them: 'Wait till the winter sets in, and then you will come to us, beggars for our refuse potatoes and indifferent peas.'

"The evening we were there, several young lads were engaged in sharpening their scythes, preparatory to going out next morning in a party to mow."

THE BAD LANDS OF NEBRASKA.

Among the numerous tributaries of the Missouri are two small streams which flow from the west—the White and Cheyenne rivers, and fall into the Missouri in about latitude 42 and 26 west longitude from Washington.

The country between the head waters of these rivers has long been known to the French voyageurs as the 'Mauvais Terres,' or Bad Lands, and is thus described in Owen's Geological Report.

"After crossing Sage Creek and proceeding in the direction of White River, about twelve or fifteen miles, the formation of the Mauvais Terres proper bursts into view, disclosing one of the most extraordinary and picturesque sights that can be found in the whole Missouri country.

"From the high prairies that rise in the back ground, by a series of terraces or benches towards the spurs of the Rocky Mountains, the traveller looks down into an extensive valley, that may be said to constitute a world of its own, and which appears to have been formed partly by an extensive vertical fault, and partly by the long continued influence of the scooping action of denudation.

"The width of this valley may be about thirty miles, and its whole length about ninety,

as it stretches away eastward towards the base of the gloomy and dark range of mountains known as the Black Hills. Its most depressed portion, three hundred feet below the ground level of the surrounding country, is clothed with scanty grasses, and covered by a soil similar to that of the higher ground.

"To the surrounding country, however, the Mauvais Terres present the most striking contrast. From the uniform monotonous open prairie, the traveller suddenly descends one or two hundred feet into a valley that looks as if he had sunk away from the surrounding world; leaving standing, all over it, thousands of abrupt prismatic columnar masses, frequently capped with irregular pyramids, and stretching up to a height of one or two hundred feet or more.

"So thickly are these natural towers, studied over the surface of this extraordinary region, that the traveller threads his way through deep confined labyrinthine passages, not unlike the narrow irregular streets and lanes of some quaint old town of the European continent. Viewed in the distance indeed, these rocky piles, in their endless succession, assume the appearance of massive artificial structures, decked out with all the accessories of buttress and turret, arched doorway and clustered shaft, pinnacle and finial, and tapering spire.

"One might almost imagine oneself approaching some magnificent city of the dead, where the labour and the genius of forgotten nations had left behind them a multitude of monuments of art and skill.

"On descending from the heights, however, and proceeding to thread this vast labyrinth and inspect in detail its deep intricate recesses, the realities of the scene soon dissipate the delusions of the distance. The castellated forms which fancy had conjured up have vanished, and around one on every side is bleak and barren desolation.

"Then, too, if the exploration be made in midsummer, the scorching rays of the sun pouring down in the hundred deluges that conduct the wayfarer through this pathless waste, are reflected back from the white or ash-coloured walls that rise around, unmitigated by a breath of air, or the shelter of a solitary shrub.

"The drooping spirits of the scorched geologist, however, are not permitted to flag. The fossil treasures of the way, well repay its sulliness and fatigue. At every step, objects of the highest interest present themselves. Embedded in the debris, lie strewn in the greatest profusion, organic relics of extinct animals. All speak of a vast fresh water deposit of the early Tertiary period, and disclose the former existence of most remarkable races

that roamed about in by gone ages high up the valley of the Missouri towards the sources of its western tributaries.

"Every specimen as yet brought from the Bad Lands proved to be of a species that became exterminated before the mammoth and mastodon lived, and differ in their specific character, not only from all living animals, but also from all fossils obtained even from contemporaneous geological formations elsewhere."

The region thus described is, without doubt, one of the richest in the world for its remains of extinct animals, and will not long remain unexplored. Besides a small species of rhinoceros no larger than a hog—a gigantic Palæotherium—a genus established by Cuvier for an animal allied to the Tapir, has been found here. A nearly entire skeleton measured as it lay embedded, eighteen feet in length and nine feet in height. Many hitherto unknown genera, filling up some of the missing links in the chain that connects the elephant with the deer on the one hand, and on the other the tiger, have already been brought to light.

Letter from Sarah L. Grubb.

The following letter from Sarah L. Grubb to Mary Capper contains so much pertinent matter, that it may be well to revive it in the columns of "The Friend."

Stoke Newington, Sixth month 10th, 1833.

"MY DEAR FRIEND,—Thy salutation of love by letter is precious to us, as the long-continued friendship thou hast evinced has always been; and now I may say that this address of thine is reviving to our minds. How encouraging it is to see those who made many sacrifices in early life for the truth's sake, not rest in past experience, even of the Lord's goodness, but be as those who remember, that 'he that thinketh he knoweth anything, knoweth nothing yet as he ought to know;' and even in old age, are concerned to go on learning of Him who said, 'I am meek and lowly in heart.' Ah! my dear friend, this Yearly Meeting has exhibited much thou wouldst grieve to see, and thy dear lines to us convinced us of thy sense thereof. We have not indeed been able to see eye to eye, but we have widely and manifestly taken a different view of the state of our religious Society. Some of us thinking with thyself, that we see a sorrowful departure from primitive or godly simplicity, not merely in the external appearance, but also in that of higher importance, even christian doctrine, I am glad that thou canst so fully subscribe to the 'anointing which is truth, and is no lie,' the unction from the Holy One, as an internal evidence manifested in the soul. What shall we do, if we suffer ourselves to be drawn from this blessed Spirit of the Saviour of men, or the measure of it which is given to all, for our profit? Where, but within our own hearts, shall we find the Comforter and the safe Guide? Surely the holy scriptures direct us to Christ within, the hope of glory; but *non*

we are told, that in looking for inward direction, we subject ourselves to error; and that the Gospel is to be found in the scriptures, where there is 'clear, comprehensible truth,' and 'a direct message from God.' True, the scriptures came by inspiration of God, yet, in my view, the same inspiration must be with us, to give us to comprehend their spiritual meaning and application; because the natural man, by all his head knowledge and finite capacity, even though he may compare scripture with scripture, and acknowledge to their harmony, is, nevertheless, the natural or unregenerate man still, without the operations of the Spirit in his soul; even that which is the Divine gift to all men, and which, I conceive, brings all who adhere to it, into a 'converted state, whether they be favoured with the inspired writings, which tell of the blessed and holy Redeemer, or whether they be ignorant of them. Must it not be our experience, in order to partake of the benefit of the death and sufferings of Christ, to be brought into obedience unto righteousness? and what can do this for us, but the power of God, or name of Jesus, which is immediately made known to us by inward revelation thereof? In short, my dear friend, I feel alarmed in seeing that we, as a community, are in great danger of leading to the understanding of man, in this day of the truly surprising 'march of intellect;' and that, for want of trusting in the Lord with all the heart, we are going off greatly from first principles; intermingling indeed with that which is not distinguished by gospel simplicity, but which has a tendency to bring us to be satisfied with many things, out of which, as a people, we were brought by a strong hand and a stretched out arm, which delivered from the iron hand of cruel persecution, as well as from all false dependence in religion. All will not, however, thus return, either to the maxims and customs of the world, or to the beggarly elements, to be again brought into bondage; a precious seed remaineth, and will remain, however hidden, in which the real life of the crucified Immanuel will be found; and who will by and by come forth, and shine as the children of Him who is light, and in whom is no darkness at all. Yea, I believe it shall yet be the earnest inquiry, relative to such as abide in the truth through all, 'Who is she that looketh forth as the morning; fair as the moon, clear as the sun, and terrible as an army with banners?' Ah! my long loved friend, I am persuaded that thou dost know what thou professest; and the possession of the truth as it is in Jesus, has been thy primary concern in the different stages of life: thou hast now, at times, the certain evidence of having been kept from following 'cunningly devised fables;' and I humbly trust that the saying of Him who enabled thee to separate thyself unto Him, from all that is found in the apostacy, will be realized to thee—'Lo, I am with you always, even unto the end of the world.' Amen, saith thy ever affectionate friend

SARAH GRUBB."

Eminence excites attention and produces imitation.

Review of the Weather for Second Month, 1833.

The weather for the Second month was quite variable, with a large proportion of dull and disagreeable days, during which considerable rain fell. In some places the rains were long-continued and heavy, and attended by heavy freshets. This was particularly the case in the centre of this State; and the damage done on the Susquehanna and its tributaries in the destruction of bridges, &c., is said to have been very great. To the Eastward destructive floods have occurred in the Connecticut and Merimac rivers. In this immediate vicinity, the rains, together with the many changes from cold to warm and *vice versa*, have made exceedingly bad roads during the greater part of the month: in many places they have been really dangerous, and travelling has been uncommonly laborious not only during the past month, but for a greater part of the winter.

By examination of the table given below, it will be seen that the direction of the wind has been set down as east or south-east for about one-half of the days in the month, and that in only one case (on the 18th), a wind from that quarter was not succeeded by rain. It is well known to most persons, that winds from that direction are productive of rain, and the cause may readily be understood when we come to examine into the subject a little. Rain is universally produced by the mixture of two portions of air differing in temperature, and the amount of moisture they contain. A given bulk of air at 32° can retain only a limited quantity of moisture, while the same bulk at 56° can retain *four times* as much;—now, if these two portions of air are mixed, their temperature will be a medium or 59°, and at this point air can retain only *one-half* the amount of vapour that it can at 86°; in other words, it requires twice the bulk of air at 59° to hold the same amount of vapour in suspension that it does at 86°; consequently, when two equal volumes of air completely saturated and at the temperatures of 32° and 86° respectively, are mixed, a portion of vapour exactly equal to that before held by the air at 32° will be precipitated in the form of rain. As it requires about 2060 cubic feet of air at 32° to hold one pound of water in the form of vapour, it may readily be seen what an immense amount of rain may fall under favourable circumstances; and that if the difference of temperature of two bodies of air filled with moisture be but a small fraction of that mentioned above, rain will ensue. Indeed, it rarely, if ever, happens, that the difference of temperature is so great as that mentioned, nor is it necessary: but the amount of rain will be in direct proportion to the difference of temperature and the proximity of the two bodies of air to their point of saturation. On the eastern coast of the United States, the southeast winds coming from the Atlantic, must necessarily be charged to excess with moisture after having traversed over the ocean thousands of miles: these meeting and mingling with colder currents from the west and northwest produce the long-continued and heavy southeast rain

storms. As we proceed inland from the coast, we would naturally expect to find that the amount of rain would be less, in consequence of the air continually parting with a portion of its moisture, and by long-continued observation this is found to be the case; and even in the vicinity of the great northern lakes the quantity of rain that falls in a given time averages less than near the Atlantic coast. Thus, the yearly average fall of rain for 22 years at Philadelphia is about 42.7 inches; at Boston 39.23 inches; at Hanover, New Hampshire 38 inches; in New York State 36 inches; and in Ohio 36 inches; showing a regular decrease as we recede from the coast. It will be observed that the quantity at Philadelphia is somewhat greater than at Boston, although the former place is farther inland; this apparent exception is not one in reality, but arises from the difference in latitude of the two places—it being well known that the quantity of rain increases as we approach the tropics.

The 1st of the month was clear in the morning, but the wind being S. E. it soon became cloudy; and the morning of the 2d was ushered in with a pouring rain, which towards noon was followed by a dense fog; in the evening several peals of thunder were heard to the eastward. At Springfield, Delaware County, a barn belonging to O. Eden and Beatty was struck by lightning: two cows that were in the barn were killed, and some injury was sustained by the building, though it was not set on fire. 4th to 7th, inclusive, were either dull, foggy, or rainy days. On the 6th the thermometer rose to 57°, but in less than 24 hours it fell about 25°, and continued to grow colder till the 10th. 13th. A little snow in the morning—just enough to whiten the ground—it soon changed to rain, and the snow quickly disappeared. This was the only snow during the month, if we except a squall of a few minutes duration on the evening of the 10th. 14th. Very windy and pretty cool. 15th. A clear morning, but as the day advanced a S. E. wind gradually brought with it an excess of moisture, and by evening the sun was entirely obscured by dense clouds; the following day a soaking rain fell. 19th and 20th. Cold days—the latter the coldest in the month. 22d. Commenced raining at 10 P. M., and continued without much intermission till 3 or 4 P. M. of the next day, when it cleared off pretty cold. A considerable depression of the barometer occurred at noon on the 23d, which was followed in the evening by a high wind; and at times during the night and next day it blew almost a hurricane. 27th. Wind again in S. E. and rain at 9 P. M. 28th. Raining most of the day, and very foggy in the evening, with no appearance of clearing off soon. Thus the month closed pretty much as it began, being throughout dull, drizzly and wet.

The range of the thermometer for the month was from 15 to 57 or 42°. The mean temperature was 34½°, about 3° higher than for the Second month last year. The amount of rain was 4.706 inches.

The mean temperature of the three winter months was 31½, or 7½ higher than the pre-

vious winter. The amount of rain and melted snow was 11.436 inches—of snow about 3 inches; the preceding winter, the amount of

rain and melted snow was 7.22 inches—of snow 3½ inches.

West-town B. S., Third mo. 1st, 1855.

Days of month.	TEMPERATURE.			Mean height of barometer from surface to 10 P. M.	Direction and force of the wind.	Circumstances of the weather for Second month, 1855.
	Minimum.	Maximum.	Mean.			
1	27	37	32	29.84	E. S. E.	2 Clear—cloudy and dull.
2	30	45	37½	29.67	S. E. to S.	1 Rain—very foggy—thunder.
3	35	52	35½	29.79	N. X. W.	2 Clear and pleasant.
4	35	43	39	29.71	S. E.	1 Foggy—drizzly and damp.
5	37	54	45½	29.63	S. E.	1 Rain and dense fog.
6	34	57	45½	29.49	S. to N. W.	2 Steady rain all day.
7	30	36	33	29.52	N. X. W.	1 Cloudy and dull.
8	22	37	29½	29.64	N. X. W.	2 Clear and pleasant.
9	22	34	28	29.65	S. W. to N. W.	2 Do. do.
10	18	40	29	29.37	S. E. to S.	2 Cloudy—some squalls.
11	29	51	40	29.24	S. W.	2 Cloudy—clear.
12	33	45	39	29.46	N. W. to S. E.	2 Do. do.
13	39	38	34	29.26	S. E. to N. W.	3 Snow and rain—clear.
14	23	32	27½	29.63	N. W.	4 Clear—high wind.
15	18	37	27½	29.81	S. E.	2 Clear—overcast.
16	32	49	40½	29.42	S. E. to W.	2 Rain most all day.
17	29	44	36½	29.37	N. W.	3 Clear.
18	23	41	32	29.44	S. S. E.	2 Clear—overcast.
19	21	33	26½	29.26	N. X. E.	2 Cloudy—lunar halo.
20	15	33	24	29.22	N. W.	3 Clear and cold.
21	21	36	28	29.45	S. S. W.	2 Some clouds—variable.
22	27	39	33½	29.26	S. S. E.	1 Cloudy—rain 10 P. M.
23	29	47	38	28.96	S. E. to N. W.	1 Rain—spits of snow.
24	21	39	25½	29.29	N. W.	5 Some clouds—very windy.
25	21	36	28½	29.47	N. X. W.	2 Clear.
26	25	42	33½	29.57	N. W.	1 Mostly clear.
27	28	44	36	29.68	S. E.	2 Clear—overcast—rain.
28	33	41	37	29.34	S. E.	1 Rain—very foggy.

For "The Friend."

Fret not thyself.

"Fret not thyself because of evil doers," was the advice of the Psalmist; and he gives this very sufficient reason, "For thy shall soon be cut down like the grass, and wither as the green herb;" but "the goodness of the Lord endureth continually." Where we are concerned to look upon things around us in this way, "trusting in the Lord," though we see "iniquity to abound," we are kept in the patience, and are preserved in that which keeps our "love from waxing cold,"—out of that disposition which would "fret itself in any wise to do evil." And in endeavouring to perform our duty to God, and to our fellow beings, even should it be to counsel, to warn, or to reprove the erring, it would be with the desire to gather them into the fold, where, under the care of the good Shepherd, there is "a going in and out and finding pasture." The result we should be willing to leave with Him, counting ourselves but unprofitable servants, though we be made instrumental, through His assistance to help; or, if failing of this effect, be resigned to leave it to him, with whom "are hid all the treasures of wisdom and knowledge," and who can dispense, as he sees meet, either immediately, or instrumentally, according as he sees best; or should he for a time withhold altogether, we should not be disposed to murmur, considering

that "his ways are not as our ways, nor his thoughts as our thoughts." Here is the state of a full surrender to him, giving up all to him, and resigning the disposal thereof to his wisdom and care, thus casting all our care upon him, wherein we are drawn to follow him without holding back, or compromising, or staying beyond the proper time, when the command is to "go forward." And here also we feel concerned to be kept in the true zeal, letting nothing of the creaturely activity arise, lest it only accomplish that which the will of man ever does, and which is "not the righteousness of God."

To avoid these extremes is necessary for a true action and procedure in our duty, as relates to us as individuals, and also equally so in our united capacity; for our sufficiency is not of man. Therefore we must be weaned from all that is of man, and from too much looking to instrumental help, and come simply to dedicate ourselves to perform our own duty in his sight, and by the might of his holy Spirit, without fearing the consequences, or endeavouring either to bring the ark on faster, in our own will and time, or from laying hold thereon unbidden, to stay or steady it, or to keep it back, even though it might seem to us to be but the wild kine who are bringing it forward.

Here we would be kept from fretting either because we thought it was not moving on fast enough, or because of the means

whereby it is designed it should move onward; also we should be preserved from letting in hardness of feeling towards any, and from using hardness of speech. And though we be called to speak plain things, "by the Word of the Lord," yet it would be in His Spirit, as the "angel when contending with the devil (he disputed about the body of Moses), durst not bring against him a railing accusation, but said, The Lord rebuke thee." It is only in this spirit that the Lord's servants can be enabled effectually to come out against his enemies. And here the Giant who "defies the armies of the living God," (which may be standing even forty days in fear,) is not able to stand, but may be smitten down by the smooth stone from the sling of the little David, whose reliance is in his God, trusting in him even to put weapons in his hand by the way, rather than to proceed in Saul's untried armor.

O! that our Israel may trust in the Lord for deliverance; and the more we are tried, and are brought to a stand, as it were ready to think "we shall one day fall by the hand of the enemy," may we be the more concerned to come unto David's God, who is able to deliver us, and by as unexpected means, if we are faithful, as was Israel of old, from Goliath and the uncircumcised enemies of the Lord and his people. O! that we may lay aside all contriving of our own, and in the everlasting patience wait on the movings of His Spirit; keeping out all surmising and jealousies, which are not of a godly jealousy, and be as willing either to wait long, or at His bidding to go forward according as is the will and design of the great Head of the church concerning us. And then I do verily believe, that he will make all things "work together for good to them who love him," and will assuredly in his own time make a way for them, even though it be through fire and through water, and enable them to "sing his praise on the banks of deliverance."

May we be willing to let the camp be searched, and see what there is that hinders our progress, and to put away the forbidden things, that our beloved society may once more shine forth in that beauty, that would, as in ancient days, attract the sincere seekers of truth to come and have fellowship with us, and with the Father and with His Son Christ Jesus.

Were we thus concerned to go forth in his time, and to rely on him in that faith which David had, whose trust was, that He who delivered him out of the paw of the lion, and out of the paw of the bear, would deliver him out of the hand of the uncircumcised Philistine, I believe He would yet make a way for his people.

Let us not therefore be discouraged, or too much cast down, because of the desolations which abound, and of the flood of iniquity overflowing, and the defying of the armies of Israel by the "uncircumcised in heart and ear," who "always resist the Holy Ghost." Let us not cast away the shield of faith as though it had not been anointed; but let us gird up the loins of our minds, watch and be sober, and hope to the end, with the assurance

as we do so, our God will accept us and not cast us away.

And as we are concerned to cry unto Him "O Lord be gracious unto us," acknowledging in sincerity, "we have waited for thee," and having known Him to be our "arm in the morning" of this society, "our salvation also in this" "day of trouble," it would be verified that, "at the noise of the tumult the people fled; at the lifting up of Thyself the nations were scattered;" and his people should thus come to experience "a dwelling in a peaceful habitation, and in sure dwellings, and in quiet resting places; when it shall hail, coming

down on the forest, and the city shall be low in a low place."

N. G. Second month 24th, 1853.

THE CENSUS OF 1850.
For "The Friend."
No. 3.

THE RATE OF INCREASE.

It is now sixty years since the first census of the United States was taken, and the six decennial returns, reduced so as to show the increase per centum for each period, furnish results both curious and important. The following table exhibits that per centage.

STATES.	1790 to 1800	to 1810	to 1820	to 1830	to 1840	to 1850.
Maine	57.1	50.7	30.5	34.1	25.4	16.2
New Hampshire	23.5	16.6	13.9	10.3	6.6	11.7
Vermont	80.8	49.9	8.3	19.	4.	7.4
Massachusetts	11.7	11.5	10.7	16.7	20.2	33.3
Rhode Island17	11.4	7.8	17.	11.9	31.9
Connecticut	5.4	4.4	5.	8.1	4.1	24.5
New York	72.5	63.6	43.	39.	26.6	27.2
New Jersey	15.1	17.7	11.5	15.6	16.3	21.
Pennsylvania	33.6	34.5	29.5	28.5	27.8	33.5
Delaware	8.7	13.	.1	5.5	1.7	17.1
Maryland	6.8	11.4	7.	9.5	5.	24.
District of Columbia	70.4	37.5	20.5	20.5	9.7	18.2
Virginia	17.6	10.7	9.3	13.7	2.3	14.6
North Carolina	16.3	16.2	15.	15.5	2.1	15.3
South Carolina	38.6	20.3	20.9	15.6	2.2	12.5
Georgia	96.3	55.7	35.1	51.5	33.7	31.
Tennessee	24.2	147.8	61.5	61.2	21.6	20.9
Kentucky	202.3	84.	38.8	14.8	13.3	25.9
Florida					56.8	60.4
Alabama			513.6	142.	90.8	39.6
Mississippi		341.2	87.	81.1	174.9	57.8
Louisiana			106.4	40.6	63.3	42.1
Arkansas				110.1	221.1	114.9
Missouri			219.4	110.9	173.2	77.7
Ohio	408.6	151.9	61.3	61.9	30.1	
Indiana	403.	50.6	133.1	99.9	44.1	
Illinois		349.5	185.2	202.4	80.2	
Michigan		86.8	235.6	570.3	87.8	
United States	35.	36.4	33.2	33.5	32.6	35.6

In examining the above table, we cannot but be struck with the great steadiness of the rate of increase for the whole Union. It fluctuates between 32.6 and 36.4, its average being 34.4. Should the Union last for another period of sixty years, and its inhabitants continue as it may be fairly presumed they will, to increase at the same rate, they will then number 135 millions.

The steadiness of this rate enables us to point out which have been at the different periods, the new States most sought to by the emigrants and the probable sources of the stream.

Thus, in the first decennial period, Tennessee, Kentucky, Georgia, Vermont, New York and Maine, were those to which the emigrants thronged. In the second period, Ohio, Indiana, Mississippi and Tennessee; in the third, Alabama, Indiana, Illinois, Missouri, Ohio and Louisiana; in the fourth, Michigan, Illinois, Alabama, Indiana, Missouri and Arkansas; in the fifth, Michigan, Arkansas, Illinois, Mississippi and Missouri; and in the sixth, Arkansas, Michigan, Illinois and Missouri, were those which increased most rapidly.

Among the old States, Connecticut is that of which the increase has, up to 1840, been the slowest and steadiest; its mean being 5.4 per cent. There is no reason to think that the real increase of population in that State has been much below the average of the whole Union, and we may therefore safely estimate the number of her native born citizens living out of the State at the end of each decennial period, to be 25 per cent. of her population at the beginning of that period; an estimate which would give to Connecticut during those 50 years an emigration of 330,000.

We see that from Massachusetts, Rhode Island, Connecticut, New Jersey, Delaware, Maryland, Virginia and North Carolina, a constant stream of emigration has been flowing since the year 1790; that since 1800, New Hampshire and South Carolina; since 1810, Virginia and Pennsylvania; since 1820, Kentucky, and since 1830, Maine, New York and Tennessee have been added to the emigrating States.

In some of these States which have tracts of unoccupied lands in one part, drawing to them a great influx of emigrants, and in an-

other part a population already dense and seeking elsewhere for room to expand—these indications of the census are masked and modified; and we know that there are States sending forth a great stream of emigration, yet receiving all the while accessions to their population so as to keep their increase up to, and even beyond, the average of the whole Union.

In a country where there are no laws to bind the citizens to a particular spot or avocation, where the temptation of fertile lands in the wilderness is ever ready to entice the discouraged and the unsuccessful to seek some new abode—the utmost mobility and elasticity of population must exist. We see the influence of this principle in a very remarkable manner in tracing the details of these returns of the census. Amidst the steadiness and regularity of the national growth—as steady and uniform as the great operations of Nature—is an almost capricious irregularity in that of the several States which make it up; yet this apparent capriciousness disappears upon a close inspection.

The first check which our prosperity received, was the series of measures that ended in the war of 1812. During this third decennial period, the increase in the population of the Union which had before been 35 and 36½ per cent, fell to 33.2. The influence of the war in checking industry and population may be distinctly traced in the lessened increase of nearly all the Atlantic States, and the increased emigration to the South and West. These effects are, it is true, somewhat obliterated by the interval of peace which elapsed before the taking of the census of 1820.

The influence of the pecuniary distresses of the few years preceding the census of 1840 is more distinctly to be traced. The growth of the old Slave States on the seaboard appeared to be suddenly struck down. As compared with the preceding ten years, Delaware was reduced from an increase of 5.5 per cent. to one of 1.7 per cent.; Maryland from 9.5 to 5; Virginia from 13.7 to 2.3; North Carolina from 15.5 to 2.1; and South Carolina from 15.6 to 2.2. This checking of the growth of the old Slave States was compensated for by the immigration into the new. The increase in Mississippi rose from 81 per cent. to 175 per cent.; in Louisiana from 40 to 63; in Arkansas from 110 to 221; and in Missouri from 111 to 173 per cent.

So likewise the rate of growth of New Hampshire fell from 10.3 per cent. to 5.6; that of Vermont from 19 to 4 per cent.; that of Rhode Island from 17 to 12; of Connecticut from 8 to 4; and of New York from 39 to 27; while the rate of increase of the population of the West, especially of Michigan, Illinois, and the new Territories, was considerably augmented.

The growth of Massachusetts worthy of observation. For the first thirty years it was a little over 11 per cent. for each decennial period, so that we may rate her emigration at 20 per cent. or about two-thirds of her increase. The capital and labour of the State being then diverted from commerce and navigation to manufactures, her success in these

gave employment at home to her citizens, so that her rate of growth increased in the succeeding 30 years 16.6 per cent., 20.2 per cent., and 33.3 per cent.

The same causes operated in Rhode Island, although this State shows more distinctly the effects of the commercial distresses previous to 1840.

The last decennial period has been one in the main of great and general prosperity. This is shown not only in the greater tendency to equality in the growth of all the States, but by the way in which those most affected by the depression in 1840, had recovered themselves in 1850. Thus the rate of growth in the New England States rose from 14.3 per cent. to 22 per cent., and the four northeastern Slave States rose from 2.7 per cent. increase to 15.3 per cent. In Connecticut the rate of increase rose from 4 to 24 per cent., showing unequivocally the great prosperity of her manufactures; while the similar increase in the growth of Maryland from 5 to 24 per cent., must be mainly attributed to the near completion of her great lines to the West, and to the development of her mineral wealth.

During the last twenty years Pennsylvania has grown more rapidly than any of the old States, except Georgia. During the last ten her increase has been 33.5 per cent.; that of Massachusetts 33.3; that of Rhode Island 31.9; that of Georgia 31; of New Jersey and of Alabama 30.6; of Ohio 30.1; and of New York 27.2 per cent.

It would swell this article to an unwieldy bulk to point out all the relations which the above table suggests. Enough has been said to show that much valuable information lies hidden from the careless eye in these returns of population, until by classification and reduction they are made to speak intelligibly.

For "The Friend."

FRIENDS IN WALES.

Among the various sects into which the nominal Christian community in England was divided at the time of the rise of Friends, there were doubtless very many individuals, who by their faithfulness to the measure of knowledge they had attained, were accepted by the Lord Jesus Christ. The nominally religious, whether they were called Episcopalians, Presbyterians, Independents, or Seekers, were still clinging to the ceremonies of a legal dispensation, whose rites were but outward and typical; and though often conscious that they gathered little spiritual strength thereby, they were endeavouring by great earnestness of soul in the partaking thereof, to give some vitality to the form which had been long dead. Many of them were sensible that they had not attained that point in faithful dedication of heart, and real sanctification of soul, which, dim-sighted as they were, they could still see was pointed out in the Scriptures of Truth as characteristic of Christian discipleship. Beside the outward written testimony to the state of holiness to which they were called, their hearts often were made sad by the Spirit of the Lord Jesus, which operated within them, condemning all sin. The inward Witness for

purity though often felt, was by many of them through a want of true spiritual knowledge, supposed to be something dependent upon outward instruction previously received. Thus the fresh unfoldings of the Holy Spirit were little heeded, in the mistaken belief, that they were but the operations of memory recalling doctrines and principles gathered from the Scriptures of Truth. Not knowing a state of patient waiting upon the Lord for instruction, their sense of their own deficiency drove them on to greater diligence in external observances. They multiplied their times for taking the outward bread and wine as a "communion;" they shortened the period between their meetings for hearing preaching; they lengthened in public meetings, in family gatherings, and in private chambers, the prayers they offered. In these respects the various classes of the religious community seemed to seek to outdo each other.

When the Society of Friends began to spread through the north of England, their doctrines striking at the dead forms of religious observances, as well as at the love of the world, that living root from which so much sin and corruption springs, created a great sensation among the members of the various Christian sects. There were many things in the practices of the new Society, entirely different from any that marked other professors, and though their doctrines might be in the main fundamentally the same with that of all orthodox Christians, if outward forms were considered unessential, yet the spirituality of their views,—their clear testimony to the inward manifestation of the Light of Christ to lead into all Truth,—and as being sufficient for that glorious purpose in every one obedient to its leadings, put the axe to the root of that dependence upon public preachers which had been one great cause of the want of individual spiritual growth and experience among the generality of professors. The inquiries stirred up by the testimonies Friends bore against the spirit, the maxims and manners of the world, led many seekers after Truth, through the grace of the Lord Jesus Christ, and the inward illumination of his blessed Light, to see the beauty and excellency of the way of the cross, as it had been unfolded to and preached by George Fox. The fame of the new Society spread far and wide through England. Many false and injurious reports were circulated against its principles, and concerning the practices of its members. Yet there was something even in the worst accounts given of them, which could scarcely fail to awaken the consideration of religious people. They were said to uphold the doctrine of the immediate influence of the Holy Spirit on the mind of man, as his director and counsellor, and as indeed that teacher, which cannot be removed into a corner. They declared that man was called to perfection, and that the Lord God who demands perfection of him, is able and willing to keep him from falling into sin, if he will but walk in humility, faithfulness, and obedience before Him. These were glorious doctrines, and many hearing of them, felt a warm desire to know more of the matter.

Amongst those who had heard of the new Society, and something of its doctrines, and was not so discouraged by the calumnies spread against it, but that he desired more full information on the subject, was Morgan Floyd, a man standing in the station of minister to a congregation at Wickham, in Denbighshire, Wales. In 1653, he desired two of his congregation, one of whom was named John Ap John, to go to the north of England, where alone there was a body of Friends at that time, investigate their principles and practices,—and having tried what they were, and satisfied themselves, to return and report to him. In making choice of two persons for such an important mission, he doubtlessly chose such as he thought of sound mind, and discreet judgment, as well as such as he deemed in measure instructed in the mysteries of godliness. John Ap John had been himself a preacher at Denmaris, in Anglesea, as we learn from George Fox's Journal, but for some cause he was now in Denbighshire, and appears to have been considered one of the flock of the said Floyd.

These two inquirers passed on to the north of England, and there in order to try what Friends were, they attended their meetings. George Fox briefly states the result thus:—"When these triers came amongst us, the power of the Lord seized on them, and they were both convinced of the truth. So they staid some time with us, and then returned to Wales; where afterwards one of them departed from his conviction; but the other named John Ap John abode in the Truth, and received a part in the ministry, in which he continued faithful."

What effect the favourable report of the two *spies* sent by Morgan Floyd, had upon him, we have no means of ascertaining, but he never joined the Society of Friends, and his congregation opposed them roughly. If he still clung to his old doctrines, his congregation and his salary, after learning the views of the Society, and found that his chosen friends were convinced of their truth, it is nothing more than thousands have done since. Many seriously-awakened persons have made inquiries for *themselves* into the principles of Truth, and have been convinced that the path of duty, of true wisdom, and of real earthly happiness, lies under the cross, and yet they have never been able to bring their minds to walk therein. The love of the world has too much dominion in them. They cannot humble themselves so that the King of Glory, the Lord Jesus Christ, may take the rule and government of their hearts.

John Ap John having returned to Denbighshire, was faithful to the openings of the Light in his mind, and grew in grace and spiritual experience. What meetings were first established in his neighbourhood, does not appear; but we find that in 1655, a gift of the ministry of the Gospel had been committed to him, and that he was in Glamorganshire zealously advocating the doctrines of Truth. Being at Swansea in the Eighth month, he believed it right for him to go to the steeple-house, at the time the priest of the place was to preach. When the discourse was over, he asked the

preacher this pertinent question, "Art thou a minister of Christ?" These words, conveying as they did an insinuation that there might be a doubt as to what the answer if made in truth, would be, irritated not only the priest who had ministered, but also another one who was then present. This last, seized John by the collar, and in great wrath dragged him out of the house, and delivered him into the custody of a constable. That night he was confined in a close dark prison. The next day he was brought for examination before the magistrates of the place, the priests being also in attendance, who laboured to incense those in authority against him. They demanded sentence upon him, desiring that he might be whipped; that the devil might come out of him. Whenever he attempted to speak, one or other of these excited men would strike him, and stop his utterance by placing their hands before his mouth. They succeeded in their efforts, and John was committed to prison.

(To be continued.)

For "The Friend."

FRANCE AND ITS RULERS.

The situation of the French nation is an anomalous and portentous one, containing as it does several great conflicting parties and interests; all, for the present, awed into silence by the overshadowing popularity of the *parvenu* emperor, who is attempting to establish a dynasty through the influence of a name, but which are anxiously watching for an opportunity to carry out their respective schemes for rising into power, and will probably, before a great while, make some effort that must convulse not only their own nation but the whole of Europe.

In order to remind our readers of the origin of these individual factions, and the ground on which they claim pre-eminence, we take the following brief sketch from the "Leisure Hour," which though written prior to the re-establishment of the empire, is not the less informing and interesting.

"It is impossible to survey without deep emotion the posture of political affairs among our neighbours across the Channel. The feelings which animate us as we listen to the unexpected and portentous events which now and then startle us, like a thunderclap issuing from the bosom of some angry cloud, are too solemn to receive any tinge from mere theoretical prepossessions in favour of particular forms of government; they spring from genuine sympathy for a great nation, mingled with boding anxiety, and a half-despairing hope, with respect to the fate awaiting it in the future. When will convulsions cease? When will civil discord be permanently hushed, and opportunity afforded for the growth of order, liberty, and religion? Sixty-three years have rolled away since the revolutionary storm began, and still its fury is unspent; it still rages with apparently unexhausted powers of mischief. It is true that more than 7,000,000 French citizens have raised Prince Napoleon Louis Buonaparte to supreme power;

but, with the career of his uncle and the late Louis Philippe—both objects of the popular choice—before our eyes, we cannot hope, if to hope were lawful, that such an arrangement will be lasting. We can only look up with devout confidence to Him who rules among the nations, assured that under his guidance all will at last be well. Meanwhile it may be interesting to take a brief view of the three families whose rival pretensions have, since 1818, so singularly complicated the web of French politics, whose mutual intrigues precipitated the crisis of December last, and whose claims, though now, with one exception, in abeyance, may yet become the soil of new factions, and the occasion of fresh disasters.

"Of these families, the one which claims precedence, at least in this notice, is that which represents the elder branch of the Bourbon dynasty. On the death of Louis XVI., and that of his son a short time after, the French crown would have devolved, in the ordinary course, upon his brother, the Comte de Provence. This prince, together with his younger brother, the Comte d'Artois, were the chief means of rousing the sovereigns of Austria and Prussia to those acts of aggression which awoke the military enthusiasm of France, and thus paved the way for the ascendancy of Napoleon. Immediately on the fall of the great Corsican, the Comte de Provence ascended the throne as Louis XVIII., a dignity in which, after a temporary flight, he was finally reinstated after the battle of Waterloo. He was succeeded by his surviving brother, the Comte d'Artois, who assumed the title of Charles X. His arbitrary conduct, however, once more threw France into rebellion. In July, 1830, he was expelled the throne, and the instruments of his despotic measures found a prison in the fortress of Vincennes. The Duc d'Angoulême, eldest son of Charles X., who had married his cousin, the only daughter of Louis XVI., was now the nearest person to the crown; but, seeing no chance of obtaining it, on account of the state of popular feeling, he waived his right in favour of his nephew, the Duc de Bordeaux; more commonly known as the Comte de Chambord, from the Chambord estate, which was purchased for him by public subscription on the confiscation of the Bourbon property by the French government. This prince is the idol of the Legitimist party, the most strenuous exertions have been made on his behalf, and there were moments during the past year when it seemed likely that Henry V., rather than Napoleon Louis, would now be the recognized ruler of France. He was born on the 29th of September, 1820, a few months after his father, the Duc de Berri, second son of Charles X., had fallen beneath the hand of an assassin.

"The house of Orleans, recently represented by Louis Philippe, for eighteen years king of the French, is a younger branch of the Bourbon family. It was founded in 1661, by Philippe, brother of Louis XIV., whose son, under the title of regent, exercised absolute sway during the minority of Louis XV. One of the most distinguished princes of this

younger branch was Louis Philippe Joseph, surnamed *Egalité*, from the part he took in the first revolution. From the beginning of that struggle he made common cause with the most extreme faction; he wore the national cockade, spoke at the Jacobin clubs, and even voted for the death of the king; but, at length, lost his own life upon the scaffold. His eldest son, the late king of the French, experienced a chequered career. After fighting under the banners of the Republic, he was forced, at length, to find an asylum in obscurity. He fled, at one time, the post of usher in a school; at another, was obliged to teach languages for his support. Driven from Europe, he took refuge in the United States, and after sounding the lowest depths of adversity, was raised in 1830, on the expulsion of Charles X., to the throne of France. His subsequent history is well known. After curbing the excesses of a fierce democracy for a series of years, and being regarded by Europe as a model of wisdom, firmness, and good fortune; when, by politic measures, he had almost ripened his ambitious schemes, and saw himself surrounded by an accomplished family, able ministers, and an army apparently devoted to his interests, he fell, in the course of a single day, to the condition of a helpless exile, whose ashes were destined, ere long, to find their resting-place in a foreign land. His eldest son, the Duc d'Orleans, was killed by a fall from his carriage in 1842, leaving, as the representative of his house, and the heir of its future fortunes, the Comte de Paris, who was born in 1838, besides his second son, the Duc de Chartres, who is two years younger. The prospects of the Comte de Paris are, perhaps, less promising than those of his rivals. His abilities, however great they may eventually prove, will lack the support of a title derived from birth; the terms on which his grandfather ascended the throne having virtually acknowledged the principle of those measures which at length drove him from it; and if the French nation should at last decide for royalty, it is more likely that they will choose the direct representative of their ancient kings, or the Imperial dynasty of Napoleon, than one who has neither abstract right nor popular *prestige* in his favour.

"At present, however, the star of Napoleon is in the ascendant. That wonderful man seems to have engraved his name in the very soul of France. Though for more than thirty years he has slumbered in the grave, he rules that country with absolute sway. The infatuation which offered up millions at the shrine of his ambition, has strengthened with the lapse of time, and his name has only to be uttered to gather around it the suffrages of a people who are united in nothing but the homage they render to his memory. The disastrous splendours of his fame can receive little addition from ancestral honours, yet it is worth mentioning, that his family is of ancient date and noble origin. Its name occurs as early as the twelfth century among the knights of St. James of Calatrava. At the beginning of the sixteenth century, Gabriel Buonaparte fixed his residence at Ajaccio, in

the island of Corsica, and founded that branch of the family which has since attained a renown rivaling that of the Cæsars. The immediate ancestors of Napoleon were Charles Buonaparte, who fought along with General Paoli for the independence of Corsica, but at length acquiesced in the sovereignty of a nation destined soon to be governed by his son; and Maria Lucretia de Ramolino, a lady of great beauty and admirable mental qualities, who died in 1832, in her eighty-third year. The family of Charles and Lucretia Buonaparte consisted of five sons and three daughters. Of the daughters, Eliza, the eldest, married an Italian nobleman. She died August, 1820, leaving one daughter, the Countess Camerata. Pauline, the favourite sister of Napoleon, died in 1825, leaving no children. Caroline, the youngest, was married to Joachim Murat, with whom she ascended the throne of Naples; one of her sons, Napoleon Achille Murat, married a grand-niece of General Washington; the other, Napoleon Lucien, was lately envoy extraordinary from France to the court of Turin. Of the five brothers Buonaparte, Joseph, the eldest, left no male offspring; and, on the death of the Duke of Reichstadt, the son of Napoleon by the empress Maria Louisa, the representation of the family properly devolved on the next brother, Lucien, and his descendants. But Lucien married without the emperor's consent, as did also the youngest, Jérôme, and on this ground they were both excluded from the succession in 1804. Admitting the validity of this exclusion, we must look for the representative of Napoleon in the family of Louis Buonaparte, the fourth brother, who married Hortense Beauharnais, daughter of the empress Josephine, and of whom Napoleon Louis Charles, the president of the French republic, is the only surviving child. This extraordinary man, pronounced, as if prophetically, by his mother, a "mere compound of obstinacy and daring," is thus connected by both parents with the founder of the dynasty which he is evidently ambitious to perpetuate. He was born at Paris, the 20th of April, 1808. He had already made two desperate attempts to rouse the feelings of the people in his favour, when the revolution of 1848 opened the way for his return to France. He was forthwith chosen a member of the National Assembly, and in December of the same year, was chosen President by more than six million votes. His recent *coup d'état* is fresh in the recollection of all. Between seven and eight millions have vested him for ten years with all but absolute power. He is connected by ties of affinity with several of the leading potentates of Europe. Besides the *prestige* which clings indissolubly to the name of Buonaparte, he can count among his maternal relatives, the son-in-law of the Emperor of Russia, the Queens of Sweden and Portugal, and the Empress Dowager of Brazil. Whether his ascendancy will last, it would be presumptuous confidently to predict; but, should it continue, may he have the wisdom necessary to reconcile it with the true interests of the people he aspires to govern."

Selected.

THE LORD WILL PROVIDE.

BY JOHN NEWTON.

Though troubles assail, and dangers affright,
Though friends should all fall, and foes all unite,
Yet one thing secures us,—whatever befall,
The Scripture assures us the Lord will provide.

The birds without barn or storehouse are fed,—
From them let us learn to trust for our bread;
His saints what is fitting shall ne'er be denied,
So long as 'tis written, The Lord will provide.

We may, like the ships, by tempests be tossed
On perilous deeps, but cannot be lost;
Though Satan enrages the wind and the tide,
This promise engages, the Lord will provide.

His call we obey, like Abram of old,
Not knowing our way, but faith tasks us bold;
For though we are strangers, we have a true guide,
And trust, in all dangers, the Lord will provide.

When Satan appears to stop up our path,
And fill us with fears, we triumph by faith;
He cannot take from us, though off he has tried,
This heart-cheering promise, the Lord will provide.

He tells us we're weak, our hope is in vain;
The good that we seek, we ne'er shall obtain;
But when such suggestions our spirits have pined,
This answers all questions, the Lord will provide.

No strength of our own, or goodness, we claim;
Yet, since we have known the Saviour's great name,
In this our strong tower for safety we hide;
The Lord is our power, the Lord will provide.

When life sinks apace, and death is in view,
This word of his grace will carry us through;
No fearing or doubting with *UNSUB* on our side,—
We hope to die trusting the Lord will provide.

I Told that Lie.—I heard a story the other day, (writes a correspondent of the Knickerbocker,) which amused me. An old lady said—

"When my father moved into the new country, one of us children once told a lie. My mother could not ascertain the culprit, but a lie lay between us.

"Well," said she, "you may escape now, but you may be sure that I will know on some day which of you has told a lie."

"Weeks passed on, and nothing more was said on the subject. My father lived in a log house, which contained one room above, and one below. The children slept in the chamber. One night a tremendous wind arose, and at midnight blew off the entire roof of the house. My mother, alarmed at the crash, ran up the ladder, and putting her head into the roofless chamber, cried—

"Children, are you all there?"

"Yes, mother," piped a small and terrified voice; "yes, mother, we are all here, and if the day of judgment has come, it was me that told that lie!"

"To how many 'children of larger growth' does a similar repentance come, and from similar causes; the 'still small voice' amid the storm.

Marbleized Iron.—The use of iron, in its application to building purposes, seems to be daily extending—its durability, solidity and susceptibility of ornament for architectural

adornment, without much increasing the cost, recommending it above all other materials. A new application of it has been made by a company in New York, in the manufacture of marbled iron, which has all the beauty and variety of colour that marble itself exhibits. The iron appears to be enamelled, and the choicest kind of marble for mantels, columns, and table-tops, are imitated so closely that the ordinary eye cannot detect the difference. The great advantages of this article are its cheapness—it is produced at one-half the cost of marble, and in various shapes and forms, according to the taste of the purchaser—its durability, and its capability of resisting a greater degree of heat. Neither acids nor oils affect it, in which respect it has a decided advantage over marble. The beauty and utility of this manufactured article will make it a valuable and important substitute for marble.

An Erect Position.—A writer on health very justly condemns the habit of lounging which a large number of people indulge in, as injurious to the health. He says:

“An erect bodily attitude is of vastly more importance to health than is generally imagined. Crooked bodily positions, maintained any length of time, are injurious, whether in a sitting, standing, or laying position, sleeping or waking. To sit with the body leaning forward on the stomach, or on one side, with the heels elevated to a level with the head, is not only in bad taste, but it is exceedingly detrimental to health, cramps the stomach, presses the vital organs, interrupts the free motion of the chest, and enfeebles the functions of the abdominal thoracic organs, and, in fact, unbalances the whole muscular system. Many children become slightly hump-backed or severely round-shouldered by sleeping with their head raised upon a high pillow. When any person finds it easier to sit or stand, or walk or sleep in a crooked position than a straight one, such a person may be sure his muscular system is badly deranged, and the more careful he is to preserve a straight or upright position, and get back to nature again, the better.”

THE FRIEND.

THIRD MONTH 12, 1853.

A correspondent at a distance who is evidently but little acquainted with the wonders of modern Astronomy, objects to the extract published in one of our late numbers, describing “the Craters of the Moon,” as being uncertain, and asks “how that knowledge was come at?” We answer, by means of mathematical calculation, and the use of an instrument slowly brought to perfection by the study of the phenomena of the passage of light through transparent crystalline bodies. “If our friend will read the description of “The New Monster Telescope,” given in our last number, and the wonderful results obtained by its extraordinary power, we think it will

remove all incredulity in relation to the description of “the craters in the moon.” We will cheerfully comply with the request relative to the extract from Penn’s “No Cross no Crown,” when a suitable opportunity presents.

To the two subscribers, one in Massachusetts, and the other in the State of New York, who say they feel themselves bound to withdraw their support from “The Friend,” on account of our strictures on Uncle Tom’s Cabin, we would remark, that while we shall not object to their mode of showing their disapprobation of the sentiments expressed relative to the book in question, we do emphatically deny there being any “proslavery arguments” in the remarks published in the Journal, and we think that notwithstanding the charges made, they must be aware that “The Friend” has always maintained an unflinching and consistent testimony against slavery.

ITEMS OF NEWS.

From EUROPE.—The Cambria and Baltic steamships have arrived from Liverpool.

ENGLAND.—In Parliament strong assurances were made of the peaceable intentions of Napoleon. Estimates for the support of the navy, amounting to seven million pounds sterling, have been voted by both Houses of Parliament.

Cotton slightly declining. Breadstuffs dull, and tending downwards. Weather has been stormy, with deep snow.

FRANCE.—Thirty ships have been chartered by merchants in Paris, to bring ice to that city from Sweden. There is a prospect of an active spring business in France. The orders for goods from the United States, at Lyons, already exceed the amount it is possible to supply. Weather frosty, with snow.

SPAIN.—The new ministry have a large majority in the Cortes.

ITALY.—Quiet at the point of the sword. Property of suspected persons confiscated. Gates of Milan still closed; 30,000 florins demanded of that city each week by the Austrian General.

AUSTRIA.—An attempt to assassinate the emperor failed.

UNITED STATES.—The thirty-second Congress has expired, having effected little good. The new President has been inaugurated, and his cabinet has been confirmed.

Pennsylvania.—The State canal is open. Four persons killed on an emigrant train on the Central railroad, through the carelessness of the conductor. He has been committed to jail to stand trial.

New York.—Money market very stringent, notwithstanding there is a mania for purchasing real estate.

Illinois has disgraced the profession of freedom, by enacting a law to sell free coloured persons as slaves who shall come into that State.

The West.—The pork crop in eight of the hog raising western States, overruns the crop of last year eight million pounds.

VENOUS AYRES.—A revolution headed by General Flores broke out on New Year’s day.

BRAZIL.—The papers state that the ship Camargo, sailing under the American flag, had landed 600 slaves. The yellow fever at Rio, and spreading.

CAPE OF GOOD HOPE.—The English have again defeated the natives, and it is said the Kaffer war is over.

RECEIPTS.

Received from Jacob Haines, agent, Pa., for Jane W. Edwards, \$2, vol. 25, Eliz. Willits, \$2, vol. 26, Chrstr. Ellwood, \$2, vol. 26, Jos. McCarty, \$4, vols.

25 and 26, Marshall Battin, \$8, to 52, vol. 26; from Stephen H. Bull, \$10, to 52, vol. 26; from W. Crew, O., \$2, vol. 26.

GEORGE FOX’S JOURNAL.

Subscribers for the Leeds edition of Geo. Fox’s Journal, whose names have been forwarded to the undersigned previous to the first of the present month, are informed that the first shipment has come to hand, and the books are ready for delivery. The price of the present invoice, including all expenses, (after throwing in the twenty additional copies for every hundred, to bring down the expense,) will be \$1.15 for each copy bound in muslin in two volumes, deliverable here. It is probable that future lots of the work will not vary greatly from this price, if the number of copies subscribed for will entitle us to the allowance.

Subscribers in Philadelphia will please send for their copies to

W. HOGGSON, JR.,
S. E. corner of Tenth and Arch streets.

Communicated.

Phonography.—Benn. Pitman, of Bath, England, brother to the inventor of phonography, has just arrived in this country, for the purpose of effecting a wider dissemination of this useful art. Certain improvements have recently been made in the details of the system, which, it is said, render it still more efficient as a means of rapidly and legibly committing thoughts to paper.

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 on Fourth-day, the 16th of Third month, 1853, at 3 o’clock, p. m., at Mulberry street meeting-house, Philadelphia.

WEST-TOWN SCHOOL.

The Committee on Instruction, will meet in Philadelphia, on Sixth-day, the 18th inst. at 3 o’clock, p. m.

Third month, 1853.

INDIAN CIVILIZATION.

A well-qualified female teacher is wanted, to take charge of the School for Indian Children, under the care of Friends, at Tunessasah, Cattaraugus county, New York. Application may be made to Joseph Elkinton, No. 377 South Second street; or Thomas Evans, No. 180 Mulberry street, Philadelphia.

Whiteland Boarding-School for Girls.

The summer term to open 2nd of Fifth month, and continue 22 weeks. For boarding, washing, tuition, and school stationery, (except the books used in recitations,) the charge is \$60 the term. Those inclining to send will please make early application.

YARDLEY WARNER,

Warren Tavern P. O., Chester Co., Pa.
Third month, 1853.

DIED, on Seventh-day, the 12th of Second month, 1853, in Cedar Co., Iowa, in the 29th year of her age, SARAH ANN, wife of Phineas Cowgill, and daughter of Isaac and Sarah Branson, formerly of Belmont Co., Ohio. She was previously to her removal to Iowa, a member of Plainfield Monthly Meeting, Ohio.

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From Arnistead's Select Miscellanies.

The Liberty of Gospel Ministry.

The Liberty of Gospel Ministry exemplified, in a short account of Thomas and Jane Colley.

Thomas Colley was a native of the village of Smeaton, near Pontefract, where he was born in 1742. Of his early life little more is known than that he was educated in the principles of the Episcopal Church.

While residing at Sheffield as an apprentice he became awakened to a sense of the sinfulness of sin, and to his need of a Saviour, and associated himself with some pious people, among whom he subsequently became a preacher.

He married in 1764, and his wife proved a true helpmeet to him, both in things temporal and spiritual. She had been led to compare closely with the doctrines of the New Testament, the practices which are common amongst most denominations of Christians, and some of these she had perceived were not in accordance with the precepts of Christ and his apostles.

It was customary among the people with whom her husband was associated, to make a collection at the conclusion of their meetings, and to hand it to the preacher; and on one occasion when he returned home after preaching, and extended his hand to give her a small sum which he had received in this way, she drew back her hand, and addressed him thus: "Thomas, is it the gospel you have been preaching? If it be, the command is, 'Freely ye have received, freely give;' but if it be not the gospel, then how could you take money for pretending to preach that which you have not preached?" This address made a deep impression on the mind of Thomas Colley; he became greatly burdened in spirit, under the conviction that he had acted in a way which was contrary to the precept of his Lord and Master, and he felt restrained from preaching again in the same manner. In the forenoon of the First-day of the following week, about the time at which people were going to their various places of worship, he went out,

thinking that he would go to some one of these places, but unresolved as to which. In proceeding along the streets, he noticed some persons belonging to the Society of Friends going to their meeting, and came to the conclusion that he would follow them; for having understood that their meetings were often held in silence, he thought that he should find a quiet opportunity of reflecting upon those subjects, which now weighed so heavily upon his spirit.

Soon after taking his seat in this meeting, with his mind turned to the Lord, and desiring to be given to see what was in accordance with the Divine will, he became sensible of the influence of the Holy Spirit bringing a feeling of solemnity over the congregation, under which his own mind was reverently bowed before the God of heaven and earth, and greatly contrited. His understanding became at this time much more clearly enlightened than it had previously been, to perceive the nature of that worship of the Father which is in spirit and in truth, and to apprehend the accordance of the practice of silent waiting upon God in religious assemblies, with this true gospel worship; and he came to the conclusion that in whatever manner others might assemble to worship God, the way in which he should be enabled most acceptably to perform this solemn duty, was that adopted by the Society of Friends.

Jane Colley soon joined her husband in attending the meetings of Friends; and as their attention was directed to the state of their own hearts before the Lord, and 'to feeling after him if happily they might find him,' they found these occasions blessed to their souls; their strength in the Lord was renewed, and they witnessed the promise of Christ respecting the Holy Spirit, 'He shall take of mine and shall show it unto you,' more abundantly fulfilled in their experience. They were received into membership with Friends in 1766.

As Thomas Colley bore patiently the baptisms of the Holy Spirit, by which he was made sensible of his helplessness to perform the Divine will in his own strength, and was brought to trust in the Lord alone, he grew in grace, and in process of time, he felt constrained by the love of Christ to speak as a minister of the gospel in the meetings of Friends.

His first communication in this line of service was in the year 1768. Being careful, in humility and watchfulness, to occupy the talents committed to him, his services were acceptable and edifying, and in due time, he was acknowledged by his friends as one of their approved ministers. Not long after this, he felt himself called upon by Him who 'putteth forth his own sheep and goeth before

them,' to travel in the service of the gospel, and way was made for him in the discharge of this duty, according to the good order established among the Society of Friends, by which their ministers, though not receiving any pecuniary remuneration for preaching the gospel, but conscientiously adhering to the precept, 'Freely ye have received freely give,' are nevertheless, carefully provided for in regard to travelling and other needful expenses while from home in the service of the gospel.

As the Society does not restrict the services of its ministers to any particular places, but when those who are approved amongst them believe themselves called upon to particular services, and bring the subject before their Monthly Meetings, which are held for the care of their congregations, these meetings weightily deliberate upon such subjects, before the Lord; and if they feel unity with the ministers in regard to the service they have in prospect, they give them certificates of their unity, and set them at liberty to proceed in the performance of their apprehended duty. In this way Thomas Colley performed many journeys in Great Britain, Ireland, and some more distant countries with the concurrence of that Church with which he had become united.

In 1799, in company with his friend Philip Madin, an elder also of Sheffield, he paid a religious visit in the Island of Barbadoes, and in a few of the other British West India Islands. Being favoured to return home in safety, he penned the following reflections:—"Under a grateful remembrance of the many favours of the Almighty, graciously extended to us through the course of this long and perilous journey, in preserving us in the midst of a raging and tumultuous war, in opening our way in the service in which we were engaged, and affording ability and strength to discharge the duty of the day, our spirits are humbly bowed in deep reverence and thankfulness to the Father and Fountain of all our mercies."

A few years after his return from this voyage, he again left his near connections and travelled extensively in North America, where his gospel labours were well received, and made a deep and instructive impression on the minds of many of those whom he visited; for he was eminently qualified to set forth the blessings of salvation through our Lord Jesus Christ, who came as the light of the world, and offered himself as a sacrifice for the sins of mankind, and to turn the attention of his hearers to the teachings of the Holy Spirit, in the secret of the soul; in order that they might not only know this blessed Teacher as a witness against sin, but as the Comforter of those who being reconciled unto God through

the death of his Son, follow him in the regeneration.

In reference to one of his visits to London, he writes: 'I have laboured many weeks in this populous place, visited all the meetings [of Friends] in this city, and most of them on First-days, and have had public meetings in all their meeting-houses, and in many other places. In this service, I may with reverence acknowledge, that the Lord has been near, and has fulfilled his ancient promise, 'As the day, so shall thy strength be.' The meetings have generally been large; neither unfavourable weather, nor snow on the ground, have prevented people from attending them; and that living power, which is both ancient and new, has been the crown and diadem of our religious assemblies.'

When not engaged in religious service, this devoted man was diligent in attention to his business, which was that of a cutter; here in following the example of the apostles, and especially that recorded of Paul, who laboured with his own hands as a tent-maker, and thus ministered not only to his own necessities, but to the necessities of those who were with him, 'that he might make the gospel of Christ without charge.'

In 1810, Thomas Colley's health began to decline, and he said to one of his friends, 'I have, for a considerable time, apprehended I should have a lingering illness, and have never desired it might be otherwise. I do not as some have done, wish for a sudden removal, as I think Divine Providence as well as Divine Grace, is as much manifested in times of sickness as in times of health. It now yields me great consolation that I worked while health and ability were afforded. I now see but little to be done. It is cause of great satisfaction that I was enabled to pay my last religious visit in London.' In the meeting at Sheffield, at this period of his life, he spoke with increasing frequency both in testimony and in supplication; manifesting with clearness, and in the power and love of the gospel, as a father in the church of Christ, that he longed with increasing solicitude for the spiritual progress of those amongst whom he had long and faithfully laboured.

In the Seventh month, 1811, he was seized with violent illness, which he expected to survive only a few days; but being a little revived, he said to a friend who visited him, 'I am a poor, weak creature, uncertain how this attack may terminate, nor am I anxious about it;' and referring to his labours as a minister, he added, 'For some time past I have been concerned to use the strength afforded, in discharging manifested duties, and on retrospect, I do not see one religious duty or service left undone.'

After this he gradually declined, and in the Sixth month, 1812, he became very weak. On the 10th, when one of his friends who called on him was about to take his leave, having to attend the meeting of Ministers and Elders that evening, he said with a calm and expressive countenance, 'The Lord bless thee; and may he be with you in all your

movements in the promotion of his work.' Then referring to his own situation, he added, 'How long the taper may glimmer in the socket is uncertain. I think it will not be long. My love to Friends. Farewell!' He spake but little after this, but appeared to be patiently waiting the summons to join the 'innumerable multitude who have washed their robes, and made them white in the blood of the Lamb;' and on the 12th of the Sixth month he expired, in the 70th year of his age, having been a minister 44 years.

Jane Colley survived her husband about seven years; she was one of the many evidences which have occurred in the Society of Friends, that where the restrictions of man do not interfere with the work of the Lord, he still continues to fulfil that prediction of the prophet Joel, respecting the preaching of women, to which the apostle Peter referred on the day of Pentecost; 'And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy; and on my servants and on my hand-maidens I will pour out in those days of my Spirit, and they shall prophesy.' She became a minister in 1779. Her labours were edifying to her friends, but were chiefly confined to the meeting to which she belonged. While health permitted, she attended diligently to her husband's business when he was absent on religious service, but during many of her latter years, she was confined to her room by a painful disease. In this season of trial she testified that her love for her friends, and for the prosperity of Truth and righteousness was amongst her greatest comforts in life; and that she was mercifully favoured with an undoubted evidence that a place of rest and peace with her Saviour would be allotted her in his eternal kingdom. A few hours before her death which occurred when she was about 77 years of age, she said, 'My sufferings are very great; but in the end all will be well; and soon after putting up the prayer—'Holy Father, if consistent with thy will, grant me a release and take me to thyself;' her spirit quitted its tenement of clay, to join the glorious company in heaven, in everlasting praises to Him who died for them, whom not having seen on earth they loved, and in whom believing they rejoiced with joy unspeakable and full of glory.

'It is a great disgrace to religion to imagine that it is an enemy to cheerfulness, and a severe exacter of pensive looks and solemn faces.'

Illustrations of Locomotive Speed.

Dr. Lardner, in his lately published *Economy of Railways*, thus endeavours to convey to the unpractised reader the enormous speed of a locomotive going at the rate of seventy miles an hour:—'Seventy miles an hour is, in round numbers, 105 feet per second; that is, a motion in virtue of which a passenger is carried over thirty-five yards between two beats of a common clock. Two objects near him, a yard asunder, pass by his eye in the

35th part of a second; and if thirty-five stakes were erected by the side of a road, one yard asunder, the whole would pass his eye between two beats of a clock; if they had any strong colour, such as red, they would appear a continuous flash of red. At such a speed, therefore, the objects on the side of the road are not distinguishable. When two trains, having this speed, pass each other, the relative velocity will be double this, or seventy yards per second; and if one of the trains were seventy yards long, it would flash by in a single second. To accomplish this, supposing the driving-wheels seven feet in diameter, the piston must change its direction in the cylinder ten times in a second. But there are two cylinders, and the mechanism is so regulated that the discharges of steam are alternative. There are, therefore, twenty discharges of steam per second, at equal intervals; and thus these twenty puffs divide a second into twenty equal parts, each puff having the twentieth of a second between it and that which precedes and follows it. The ear, like the eye, is limited in the rapidity of its sensations; and, sensitive as that organ is, it is not capable of distinguishing sounds which succeed each other at intervals of the twentieth part of a second. According to the experiments of Dr. Hutton, the flight of a cannon ball was 6700 feet in one quarter of a minute, equal to five miles per minute, or 300 miles per hour. It follows, therefore, that a railway train, going at the rate of 75 miles per hour, has a velocity of one-fourth that of a cannon ball; and the momentum of such a mass, moving at such a speed, is equivalent to the aggregate force of a number of cannon balls equal to one-fourth of its own weight.'

For "The Friend."

RATES OF POSTAGE.

Apprehending that it will interest many of the readers of "The Friend," I have prepared the following digest of the existing laws in relation to the rates of postage.

To any part of the United States the postage is as follows:

On letters, for each $\frac{1}{2}$ oz. over 3000 miles, 3 cents if prepaid, and 5 cents unpaid.

Over 3000 miles, double those rates.

Each newspaper, periodical, unsealed circular or other printed matter not exceeding 3 ounces in weight, one cent, and each additional ounce 1 cent. If not prepaid, double these rates.

Newspapers and periodicals paid quarterly or yearly in advance, one-half of those rates.

If weighing not over $1\frac{1}{2}$ oz., in the State where published $\frac{1}{2}$ cent each; and weekly papers in the county where published, free.

Small newspapers and periodicals published monthly or oftener, and pamphlets of 16 octavo pages or less, when sent in packages weighing at least 8 ounces, to one address, prepaid by affixing postage stamps thereto, $\frac{1}{2}$ cent per ounce.

Books bound or unbound weighing not more than 4 pounds, under 3000 miles prepaid 1 cent per ounce, unpaid $1\frac{1}{2}$ cents; over 3000 miles prepaid 2 cents, unpaid 3 cents.

* Acts xviii. 3; xx. 33, 34, 35. 1 Cor. iv. 12.

To or from Great Britain and Ireland per steamers.

The postage on letters is 24 cents per ½ ounce, except to or from California or Oregon, where the postage is 29 cents, prepayment optional.

On newspapers each 4 cents, one-half of which must be prepaid.

On periodical works and pamphlets, 4 cents each, if they do not exceed 2 ounces in weight; and 8 cents per ounce or fraction of an ounce for all excess of that weight, one-half to be prepaid.

Letters for the Continent of Europe may be sent by the steamers for England on prepayment of 21 cents per ½ ounce, when conveyed by the United States steamers, and 5 cents when conveyed by the British steamers, except from California and Oregon, when 5 cents additional is to be paid. Thus in the one case the Atlantic sea postage is to be collected at the mailing office in the United States, and in the other left to be collected with the British transit and other foreign postage at the place of delivery.

To or from Bremen by the Bremen Line.

Postage on letters per ½ ounce 20 cents, prepayment optional. Newspapers each 2 cents, United States postage, which must be collected in the United States, whether the paper is sent from or received in the United States. Letters and newspapers to other parts of the Continent may also go by this line, subject to additional postage beyond Bremen.

To or from France by the Havre Line.

Same rates of postage as above, and subject to same restrictions.

To Prussia, Austria, and the other German States, semi-weekly:—Letters 30 cents per ½ ounce, being the full postage, prepayment optional. Newspapers 6 cents each, being the full postage, prepayment required.

Each fraction of ½ an ounce or 1 ounce to be charged as a full ½ ounce or ounce.

Newspapers, &c., should have their envelopes open at each end.

The British steamers leave New York and Boston alternately on Fourth-day of every week, for Liverpool, and the American steamers leave New York for Liverpool every other Seventh-day.

The steamers for Havre and those for Bremen leave New York once in four weeks.

The Use of Remembering.

“What’s the use of remembering all this?” pettishly cried a boy, after his father, who had been giving him some instructions, left the room.

“I’ll tell you what, remembering is of great service sometimes,” said his cousin. “Let me read to you now from the Living Age. Please hear.

“My dog Dash was once stolen from me,” says Mr. Kidd. “After being absent thirteen months, he one day entered my office in town with a long string tied round his neck. He had broken away from the fellow who had

held him prisoner. Our meeting was a very joyful one. I found out the thief, had him apprehended, and took him before a magistrate. He swore the dog was his, and called witnesses to bear him out. ‘Mr. Kidd,’ asked the lawyer, addressing me, ‘can you give any satisfactory proof of this dog being your property?’ Placing my mouth to the dog’s ear—first giving him a knowing look—and whispering a little communication known only to us two, Dash immediately reared up on his hind legs, and went through with a series of manoeuvres with a stick, guided meanwhile by my eye, which set the whole court in a roar. My evidence needed nothing stronger; the thief stood convicted, Dash was liberated, and amid the cheers of the multitude we merrily bounded homeward.”

There, boy, do you hear that? That dog’s remembering was of service to him; it was taken as evidence in the court, and it fairly got the case. Yes, he was set free, and a thief convicted. Well, if remembering his master’s instructions served a dog so well, how much more likely is it to be important for a boy to treasure up the instructions of his father, not knowing what straits they may keep him out of!

The lesson is a pretty good one, and other boys might profit by it.—*Child’s Paper.*

For “The Friend.”

FRIENDS IN WALES.

(Continued from page 206.)

The mittimus by which John Ap John was consigned to prison, was addressed to the keeper of the common gaol, &c., or his deputy at Cardiff, and was signed the 8th day of the Eighth month, 1655, by Robert Dawkins. It makes no specific charge against the prisoner other than this: “John Ap John, of Denbighshire, hath misbehaved himself contrary to the laws.” The commitment was for no definite time, but “until he shall give good security for his appearance at the first Great Sessions, and in the meantime to be of good behaviour towards his Highness, and all good people of this nation.” The laws of England had not been broken by the prisoner, neither was the speaking in a place of worship after the priest had concluded what was called the “service,” at all unusual in that day. But the animosity of the priest towards John, was to be satisfied, and the magistrates in doing this, consented to pervert the law, and oppress an innocent man. The length of time he was imprisoned is not mentioned.

It is stated in the old collection of sufferings that Thomas Holmes “is understood to have been the first minister of the Society of Friends in Wales.” This from his own account in a letter, part of which we shall presently introduce, can hardly be correct. His residence when convinced of Friends’ principles, was in the North, and John Whiting speaks of him as of Westmoreland. George Fox, writing of the ministers, above sixty in number, who went from the northern counties of England to preach the everlasting Gospel in various parts of that Island, in 1654-5, says, Thomas Holmes went into Wales.

In writing from Cardiff, under date of Twelfth month 27th, 1651, answering to Second month, 1755, new style, Thomas Holmes says, “This is to let thee know of my journey and service in Wales. I came out of Cheshire about five weeks ago, and I stayed two First-days in Radnorshire, in the mountains, where I had divers meetings,—where many of that people called Baptists are convinced of the Truth. There is a great conviction in that part; but the most are Welch, and some cannot understand English. There are three who have the Welch tongue, who are serviceable, and labour among them; which three Friends came out of the north of Wales. There is one who is a justice of peace, convinced, and is very faithful and serviceable in his place. I was five nights in his house, and had a great meeting [there]; he dwells in the mountains in Montgomeryshire. After I had been two First-days in Radnorshire, I passed into Monmouthshire, to a town called Abergavenny, where I got a meeting that evening in the inn where I lodged; and the next day being the market-day, I was moved to speak in the market. I drew the people into a convenient place, and spoke a pretty time to them; it cast a sound through the town and country, for not any Friend had spoken there before. The next day, I met with my wife and Alexander Birket, at a place where they had a meeting. Alexander Birket is in Monmouthshire; two justices of peace are convinced there. The last First-day, I had a meeting four miles from Chepstow, and another on the Third-day; and this day being the Fourth-day I had a meeting six miles beyond Cardiff at the sea-side. To-morrow I pass to a general meeting in Newport, at a justice’s house.”

This letter shows that there were at least three ministering Friends in the north of Wales when Thomas Holmes first visited it. One of these was without doubt John Ap John.

Elizabeth Holmes, the wife of Thomas, whom he met with as narrated in his letter, was a valiant testimony-bearer for the Truth. Her very frequent companion in her subsequent labours in Wales, was Alice Burkett, who was also a minister, and probably was the wife of the Alexander Birket spoken of above. We should think it most likely that Alice was with her at this time, for in a letter from Francis Howgill to Margaret Fell, dated the 21st of Third month, 1655, he says, “two women are gone to Wales.”

From the frequency of the mention of Thomas Holmes, and his wife, in connection with the sufferings of Friends in Wales, it seems probable that they took up their residence somewhere within its borders, and John Whiting says that Thomas died there in the days of King Charles the Second.

On First-day, the 5th of the Eighth month, 1656, a company of the newly-convinced Friends met at Cressage, in the county of Salop,* to hold a religious meeting. The place where they were convened, was located

* Salop was considered a part of Wales in those days.

in the neighbourhood of the steeple-house, and when one of them began to speak, it is probable that the sound of his voice was heard by those within it. Soon a number of persons came out of the house, and in a furious manner rushed in among the Friends who were quietly gathered, and laid violent hands on several of them. A constable also came, and led the Friend whom he found engaged in the ministry into the town. There many persons being gathered round them, he felt the flow of Gospel love towards them, and was enabled to preach the doctrine of Truth, no one interrupting him. When he had finished his testimony, the crowd still standing quietly around him, he felt constrained to bow the knee in solemn supplication. Whilst thus engaged, the servants of Samuel Smith, the parish priest, came there in a rude manner, and endeavoured by vigorous efforts with kettles, a candlestick and frying-pan, to make a noise loud enough to drown the voice of prayer. Some there inquired of them, "Why they did so?" The priest's serving man answered, "He that set us to it, will bear us out." The priest's maid brought water with her, and she assisted by others, threw it into the faces of many of the Friends. The priest who set this riotous proceeding in operation, did not himself appear, but he entered a complaint against Friends to the justices, and obtained a warrant to have William Paine, Constantine Overton, John Paine, Humphrey Overton, Thomas Jenks, John Farmer, and James Farmer, brought before them. They obeyed the summons, and no evidence appears to have been offered to show that they had violated the law, or disturbed the public peace. On the contrary, several of the priest's own hearers testified "That they saw nothing done by them, but what was peaceable and orderly." Yet, to gratify the priest, the justices committed the whole seven to the common prison, to remain there until the time of the next assizes, which would not occur for five months. Time passed away slowly in prison, yet at last the Assizes came, and they were brought out before the court. No breach of law was or could be proven against them. Yet taking occasion of their coming before him with their hats on, the judge on pretence of its being a contempt of court, fined them and recommitted them to prison. There they remained for three months longer.

The principles of Truth had made by the beginning of the year 1657, some progress in several of the counties in Wales. In Glamorganshire, Monmouthshire, Radnorshire, and Salop, persecution had already commenced against the members of the new Society, and many distrains had been made of their goods for tythes. In this year Montgomeryshire received the doctrines of the Truth, and the seed planted there, for a long period produced much good fruit. It appears that in the neighbourhood of Dolobran in the said county, there was a seed of seekers after Truth, who were hungering and thirsting after something more spiritual and soul-satisfying than anything which they had yet attained to. Richard Davies informs us that one of their great Independent teachers told

them that "the time would come that there would be no need of the Scriptures any more than another book." Richard was stumbled at this, and asked the preacher when that time would be. He replied when the Lord would make a new covenant with his people, as it is said in Jeremiah: "I will make a new covenant with the house of Israel; after these days, saith the Lord, I will put my law into their inward parts, and write it in their hearts, and will be their God and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Richard thought it would be a happy day when each for himself should know the Lord without needing the teaching of others. He says, "This day we know not then, for all our preaching and long prayers; though the Lord did then beget true hungerings and thirstings in our souls after him. We had great love and zeal, and desired the knowledge of the Truth as it is in Jesus. Sometimes I have said, this was like Jacob's dream, when he awoke and said, 'Surely the Lord is in this place, and I knew it not.' And indeed we knew not the Lord as we ought to have done; namely, by his Light, Grace, and Spirit shining in our hearts, to give us the light of the knowledge of the Son of God, which knowledge keeps a man meek and humble. Such are not puffed up in a vain mind, to seek after those things that are too high for them, as too many are climbing up that way, which is not that to God the Father; the way to the Father is the way of holiness and purity, and humility, without which no man shall see the Lord nor enjoy his presence to their comfort."

(To be continued.)

"We find out many things by observation which we never could by reasoning."

SPRING.

The sweet south wind so long
Sleeping in other climes, on sunny seas,
Or dallying gaily with the orange-trees
In the bright land of song,
Wakes unto us, and laughingly sweeps by,
Like a glad spirit of the sunlit sky.

The labourer at his toil
Feels on his cheek its dewy kiss, and lifts
His open brow to catch its fragrant gifts—
The aromatic spoil
Borne from the blossoming gardens of the south—
While its faint sweetness lingers round his mouth.

The bursting buds look up
To greet the sunlight, while it lingers yet
On the warm hill-side; and the violet
Opens its azure cup
Meekly, and countless wild flowers wade to fling
Their earliest incense on the gates of spring.

The reptile that hath lain
Torpid so long within his wintry tomb,
Pierces the mould, ascending from its gloom
Up to the light again;
And the little snake crawls forth from caverns chill,
To bask as erst upon the sunny hill.

Continual songs arise
From universal nature: birds and streams
Mingle their voices, and the glad earth seems
A second Paradise!
Thrice-blessed Spring!—thou bearest gifts divine!
Sunshine, and song, and fragrance—all are thine.

Nor unto earth alone—
Thou hast a blessing for the human heart,
To heal its wounds and healing for its smart,
Telling of Winter flown,
And bringing hope upon thy rainbow wing,
Type of eternal life—thrice-blessed Spring!

BURLINGTON.

From the Leisure Hour.

Visit to the Haunts of Luther.

Will you, courteous reader, in your leisure hour, become my fellow traveller? I was last summer at Wittemberg, in Germany, where I was much interested in tracing the footsteps of Luther. I am now in imagination going thither again: will you give me the pleasure of your company? You shall see all the memorable things in a few minutes.

This, then, is the town of Wittemberg—now in Prussia; when Luther lived in it, however, it was in Saxony. The wars of Napoleon, which changed many things in Europe, caused the transfer of the territory in which it stands from the latter kingdom to the former. It is, as you see, a fortress, entirely surrounded by a strong fortification, and flanked by two batteries commanding the course of the river Elbe, on which it stands. We are now about the middle of the town, and there, just before us, is a large and respectable, though not handsome building, called the Augustineum. It is the ancient university, in which Luther was appointed to a professorship by the then Elector of Saxony. This great man was not born here, but at a town called Eisleben, also in Saxony, in the year 1483. Awed by a flash of lightning, which killed a friend with whom he was walking, he threw himself into a monastery belonging to the Augustinian friars. He became so diligent and successful a student, especially of the Bible, a copy of which he first found in the library of the house, that he acquired a high reputation, and, upon a vacancy occurring at Wittemberg, he was promoted to the chair, first of philosophy, and then of sacred theology there. A monastery of the Augustinians, the order to which Luther belonged, stands there, directly behind the Augustineum, and separated from it only by a middle-sized garden. That is the place in which Luther lived as a friar, and this garden, the little oblong beds and paths of which do not seem to have been altered since his days, is the very spot in which he took his daily walks. The monastery, you observe, is externally very ugly; but we will go into the interior presently.

In this place Luther was quietly residing with his brother friars, performing matins and vespers, and counting the beads of his rosary, diversifying his religious exercises with his periodical walks and theological lectures, and enjoying the highest celebrity as a professor, when the town of Wittemberg, in common with a large part of Europe, was

thrown into great excitement by the arrival of a monk named Tetzel, who came with authority from the pope to effect a great sale of indulgences, or pardons from sin both prospective and retrospective, for money. Luther saw the wickedness and felt the scandal of this proceeding, and he resolved to oppose it. He accordingly wrote an argumentative paper against indulgences, in which he expressed his views in ninety-five propositions (or *theses*, as they were called in Latin), and challenged Tetzel, with any others who pleased, publicly to dispute them. This paper, of which there is, I believe, a copy in the British Museum, he nailed upon the door of that church which you see yonder, the schloss-kirche, or castle-church, so called because it adjoins the castle. There is the very place on the door to which it was affixed.

This assault on the sale of indulgences, which had been so highly patronized, and which had brought to the papal treasury so much money, caused, you will recollect, a great excitement and a vehement controversy. It was, indeed, the commencement of the Reformation. Luther followed up his theses by lectures in the University, and by efforts in the pulpit. That is the church in which he officiated—the stadt-kirche, or town-church, and in which he preached the gospel with great earnestness and success. It was not in that pulpit that he preached, however; you see it is nearly new; but if you will come with me I will show you the stairs that led to his pulpit. There they are, in that corner. A shabby affair, are they not, according to our notions? Just like a ladder up which one goes in the present day to a hen-roost. Little did it matter how Luther got into the pulpit, however, for when he was there he preached with a power which stirred the whole town, and I may say the whole country too. The excitement, indeed, spread all the way to Rome, where the pope and the cardinals were indignant, and made many attempts to put the reformer down. At first they thought this would be very easy, but they did not find it so; and after many ineffectual attempts at persuasion and intimidation, the pope issued a bull, or official document, excommunicating him. This it was fully expected would settle the matter, since such a thing had never been heard of as a simple member setting at naught a pope's bull. So it was to be, however; for Luther, strong in his convictions of the truth, and not at all daunted by the threats and machinations employed against him, resolved, not only to disregard the bull of excommunication, but to do this in the most public and influential manner. He accordingly took it in his hand just outside of the town, going through the Elster gate—the very gate we are passing now—and placing himself under an oak, which grew just there, he set it on fire, and burnt it to ashes, in the presence of an immense concourse of people. You see an oak is growing there now, within those railings, but that is a young one, not fifty years old; the large old tree under which Luther stood was cut down by the French, for purposes of military defence, when the fortress was held by them, and this young tree was

afterwards planted on the same spot by the Prussian government.

We all know that the Reformation, thus begun by Luther, made great and rapid progress. After a while that Augustinian monastery was a monastery no longer, and Luther no longer a friar. He entered into domestic life by marrying Catharine von Bora, a lady who had been a nun, but who made him for many years an excellent and devoted wife. He lived as a family man in the very building in which he had lived as a friar—the Augustinian monastery—in a suite of rooms which was converted into a house for him. We will, if you please, go up-stairs into the parlour which he and his family occupied, and which is yet preserved for the gratification of visitors. This is the room. Look round it for a moment. It is a very comfortable sitting-room, sufficiently large and lofty; and, indeed, a room which must have been very handsome. Overlooking the decayed state of the floor, it is handsome still. You notice the ornamental character of the window and of the ceiling. Observe also the furniture. There are two very old-fashioned chairs, standing by the window. One has its back towards you, a rather large chair, with arms: that was Luther's. There, sit down in it. A comfortable chair, is it not? although rude and inelegant. That chair now just before you, and facing the window, smaller and without arms, belonged to Luther's wife, and many a tidy piece of work, no doubt, did she do in it. Tidy, however, is not quite the word, for her needlework was beautiful. There is a specimen of it in the cupboard behind you—actually a portrait of her husband, wrought entirely with a needle and silk; it is a good likeness too, and the work is exquisite. Now, if you turn round, you will see a good-sized oak table, square and without leaves, old and decaying, that is Luther's table, at which he ate, and read, and wrote. And there in the corner is his stove, made after the old German fashion, and covered, at his particular desire, with numerous carvings in wood. A great many persons, and not a few illustrious persons, have come into this parlour, and before we quit it you may perhaps think it worth while to notice a memorial left by one of them. It is there, on the door, and consists of a few illegible chalk marks. That is the signature of Peter the Great, emperor of Russia; and so valuable has it been thought as a memorial of him that it has been protected by being framed and glazed.

Well, there Luther lived, but he did not die there. He died at Eisleben, his native place, where he was buried, and his body was afterwards brought to Wittenberg, and laid in the castle-church. This good woman will open the door for us, and show us the grave. There it is, you see, in the body of the church, about the middle; not a tomb, but a grave; and as it is about six inches below the present pavement of the church, it is covered with a wooden lid which the woman will lift up for us. Now it is open; it is as though you could look down into the very grave itself, and see the dark chamber in which he sleeps. Is it not a solemn and interesting spectacle?

This great man seems to be still the soul of Wittenberg, and to live in it everywhere. You have already seen several portraits of him. There was one in his parlour, one in the town-church, in which his wife and son were associated with him, and here is one in the castle-church also. If now we go into the market-place, an ample area in the middle of the town, we shall find a bronze statue of him handsomely placed upon a pedestal, and under a canopy. And there is yet another portrait of him in the rath-haus, or town-hall, that large and venerable building which occupies one whole side of the market-place. Let us go into it; but we must mind whom we address, as it is full of officials on the business of the magistrates. Here is a gentleman who knows what we want, and he will show us what remains to be seen of Luther. Here is his handwriting, exhibited in many of his letters. And here, in this handsome room, the council chamber, is his parlour. Here, too, is his rosary, the string of beads, some large and some small, by means of which, when a friar, he counted his prayers. And here is his hour-glass. You recollect that the hour-glass was used to measure time before clocks and watches were invented; but this of Luther's is perhaps more complex than any you ever saw. There are no less than five glasses, each adapted to measure a different portion of time, from five minutes to several hours. Good and faithful man! He valued his minutes, no doubt, as well as his hours, and employed them laboriously for God and for his kind; but both his hours and minutes are all run now, and the sand which measured them bears no testimony to the manner in which they were spent. Yet a witness there was, and a record there still is. His witness was in heaven, and his record is on high.

SCRAPS FOR "THE FRIEND."

It behooves every Christian to take good heed to these five rules:

1. To hear as little as possible of whatever is to the prejudice of others.
2. To believe nothing of the kind, till we are absolutely forced to it.
3. Never to drink into the spirit of one who circulates an ill report.
4. Always to moderate, as far as we can, the unkindness which is extended toward others.
5. Always to believe, that if the other side were heard, a very different account would be given of the matter.

A fool, says the Arab proverb, may be known by six things:—anger without cause; speech without profit; change without motive; inquiry without object; putting trust in a stranger, and not knowing his friends from his foes.

Kindness.—The influence which woman exerts is silent and still: felt rather than seen; not chaining men's hands, but restraining their actions by gliding into the heart. If a mother, she governs by love; if a wife, she conquers by submission; if a sister, her words

will be attended to, by being uniformly kind and affectionate; there is no oratory so powerful as words of kindness, no power so great as that which is acquired by a return of benefits for injuries inflicted or designed; and nothing so touching as solicitude for indifference. A kind word will often tell more than the severest reproof, and a sigh of sorrow make a far deeper impression than an open censure. We are so constituted, that hope has far more influence upon us than fear; and to win a commendation, when worthy of being obtained, will cause the abstaining from actions which would otherwise be committed with unconcern, though certain to raise a gust of anger. Kindness, like the gentle breath of spring, melts the icy heart.—*Carey.*

“Weeping may endure for a night, but joy cometh in the morning.”—PSALM XXX.

“Be of good cheer.” “Keep the faith.” It is from clouds that we receive rain. “Every cloud has its silver lining, and He who wove it knows when to turn it out.” And every night, however long and dark, will yet have its sunny morning. Our noblest powers are never developed in prosperity. Any bark may glide in smooth water with a favouring gale; but that is a brave oarsman who rows *up stream*, against a current, with adverse winds, and no cheering voice to bid him “God speed.” Keep your head above the waves; let neither sullen despair, nor weak vacillation drag you under. Heed not the arrow of treachery that is aimed at you from the shore. When one frail human reed after another breaks around, or beneath you, lean on the “Rock of Ages.” The Great Refiner passes you through the furnace but to purify. The fire may scorch, but it shall *not* consume you. As you keep the faith and the patience, He will yet label you, “Fine gold.” The “narrow path” may be thorny to your feet, but the “promised land” lies beyond. Therefore press forward—be of good cheer humble Christian. “Trust in the Lord and do good, add verily thou shalt be fed;” not with “bread alone,” but by whatever thy dear Lord and Master sees is most needed to cherish and nourish the “hidden life.” And by and by, when the end of thy earthly pilgrimage is reached, thy armour shall be un buckled by the Captain of Salvation; thou shalt cast off the dusty mantle of mortality, and exchange it forever for the robes of righteousness, the “clean linen pure and white, which is the righteousness of saints.”

Praise a wise man and speed him on his way;
for he carrieth the ballast of humility,
And is glad when his course is cheered by
the sympathy of brethren ashore.

Twpper.

Washington's Watch.—The *Christian Watchman* relates the following anecdote of Washington, in illustration of the practical good sense which he manifested in everything. The incident speaks volumes upon his character: “His personal friend, Gouverneur Morris, was about going to Europe, and Washington, along with several letters of in-

struction, gave him this charge, ‘to buy him at Paris, a flat gold watch; not the watch of a fool, or of a man who desires to make a show, but of which the interior construction shall be extremely well cared for, and the exterior air very simple.’ What a mine of wisdom do these words suggest about men as well as watches, ‘the interior well cared for, and the exterior air very simple!’ Boys and girls, remember Washington’s watch, and be just like it yourselves!”

From the North American & U. S. Gaz.

INSTINCT IN A HYENA.

During the mission with which I was charged, in 1843, to Algeria, some of the natives gave me a young hyena, which soon became attached to me, after the manner of a faithful and gentle dog. This creature became the inseparable companion of my rambles. With an instinct aided by her uncommon acute sense of smell, she served me as a guide, and with her I felt certain of never going astray, to whatever distance I might penetrate, either into a forest or mountain ravine, or among those immense sandy plains which so much resemble the sea. As soon as I wished to return—or even before it, if she herself felt weary—the hyena, with dilated nostrils, sniffed the soil; and after a few moments spent in careful investigation, she used to walk rapidly on before me. Never did she deviate from the track by which we had come, as I constantly perceived by the mark which my foot had made in stopping to pluck some rare herb, or the evidence of where my hand had broken a branch from some stunted shrub. From time to time she used to stop, and seat herself on her haunches like a dog, fawning for a caress, and after having obtained it, she would trot on again. If any noise were heard in the midst of the profound silence of the desert, she used to creep her ears, and make inquiry with her quick scent and hearing. If the result proved nothing alarming, she would gaily pursue her route. If an Arab appeared, she bristled up her long mane, took refuge between my legs, and remained there until she saw him pass on, after exchanging with me the salutation which every native bestows on the traveller whom he meets on the way.

One morning, enticed onward by the strange phantasmagoria of a mirage, in the sandy plain near Thebesa, I found myself at length in the midst of a desert. On every side I could see nothing but sand, heaped up like waves, and over which the burning heat of the atmosphere formed that sort of undulating reflection which produces the illusions of the mirage. Fatigue at length overcame me; suddenly I fell on the ground without strength, my head burning, and ready to perish with thirst. The panting hyena came up to me, and smelt to me with apparent disquietude. Suddenly she darted off so abruptly and with such rapidity, that I thought she had left me to my fate. I tried to rise and follow her, but I could not. Ten minutes passed, and I saw my faithful pet returning. She rushed towards me, and began to lick my hand with

her cool tongue, while her lips were dropping with fresh water. I observed that her track through the sand was marked by drops of moisture.

The certainty of finding water restored my strength. I arose and managed to follow the hyena, who walked on slowly in advance, turning her head from time to time towards me. Ere long I reached a hole scooped out of the sand; its bottom was moist, but contained no water. I tried to dig it deeper, but my hands, scorched by the sand, reached no water. Meantime the hyena wandered about, scenting the ground. Suddenly she began to work with her paws, and made a small hole, which speedily became filled with water. Although somewhat brackish, it seemed to me delicious; I drank of it freely, bathed my hands and face, and then proceeded homeward, following my faithful guide.

Such was the extreme acuteness of this creature’s sense of smell, that at the distance of five or six leagues from the house which I inhabited at Philipville, she used to discover the existence of the carcass of a dead animal. Then the natural instinct of the wild beast awoke, and would not be restrained. She used to manage to elude my vigilance, dart off with marvellous rapidity, and ere long return, gorged with flesh and half dead from fatigue. It was in one of these gastronomic excursions that I lost her. A panther, who had committed great ravages in the district, attacked and wounded her so severely, that she died in a few hours after her return home.

INDIAN ELOQUENCE.

The *Toronto Watchman*, of the 30th ult., contains an earnest appeal from the Indians of Rice Lake to the whites, begging them to stay the plague of intemperance which has been communicated by them to the children of the forest. Some passages in the appeal are exceedingly eloquent and touching. It says:

The five villages, Alnwick, Rice Lake, Mud Lake, Schoogog and Credit, are all that is left of the Mississagan tribe of Indians. Save us! our White Brothers, save us!

Long ago you came to us and asked for a place to build your wigwam; we gave you a country; say, was it not worth giving? We now ask you for deliverance from an enemy we ourselves cannot overcome; like everything else of the white man, it is too strong for us. We love our homes, and we do fight this invader of their purity and being; but our ranks are getting thinner and weaker; our deadly foe is marching onward, wasting, destroying, crushing a victor to the West!

My White Brothers, could the souls of the dead Chipewas and Mohawks, killed by Fire-water, come from the Land of Shade, and camp by the door of the Whiskey Trader, from the city of Rock, to the head waters of the Big Lake, town and village, would be crowded by the Pale Outcasts: Red no more, scorched Pale by the blue flame! Warriors no more, the Totems of their Fathers lost; Hopeless! The track of a canoe cannot be seen upon the water, nor the trail of an eagle

in the clouds; so dies the poor drunken Indian! His canoe shoots down the stream struck by the poison the White man brought, his Spirit flies into a dark cloud!—he is gone! Who cares? In a few winters so will our Race pass away! Scattered, weak, dumb, hopeless, who cares?

Give us back our woods and the deer! Give us back our bark wigwams and our Father's virtue!

Save us, Our White Brothers, Save us!—A dying Race implores you! Put out the Blue Flame that is consuming us! Ye can!

A Word to Parents.—What the princes of Egypt said to the mother of the babe that wept in its ark of rushes on the reedy Nile, the voice of the Almighty addresses to every parent on whose bosom is laid a bud of immortality:—"Take this child, and nurse it for me, and I will give thee thy wages."

"Nurse it for me!" For the King eternal, immortal, invisible, the only wise God. Are you able! Will you engage to make it his loyal subject? Then labour night and day, at the dawn and in the dawns of morning, with sleepless prayer and a patience next only to that of redeeming love.

"I will give thee thy wages." Do you accept the condition? Do you believe the promise! Years may pass and you see no recompense, reap no harvest but tears. Still go forth weeping if you will, yet bearing precious seed, for unless the Treasury of heaven be empty, or the truth of God can fall, your toil shall find payment.

But you must be faithful to the articles of agreement. "Nurse it for me"—not for the world. The world hath wages too. Ye, and she will doubtless pay those who train up their child after her fashions, in the broad road where thousands go. She hath a variety of wages, suited to the degree of service that may have been rendered, apples of Sodom, wood, hay, stubble, the whirlwind, "the worm that never dies," and the fire that is never quenched.—*L. H. Sigourney.*

Passions of Animals.

A very interesting book on the "Passions of Animals," show us that there is more scope in the life and sensations of birds and beasts than we commonly suppose:—

"Small birds chase each other about in play, but perhaps the conduct of the crane and the trumpeter is the most extraordinary. The latter stands on one leg, hops about in the most eccentric manner, and throws somersets. The Americans call it the mad bird, on account of these singularities. The crane expands its wings, runs round in circles, leaps, and throwing little stones and pieces of wood in the air, endeavours to catch them again, and pretends to avoid them, as if afraid. Water-birds, such as ducks and geese, dive after each other, and clear the surface of the water with outstretched neck and flapping wings, throwing an abundant spray around. Deer often engage in a sham battle, or trial of strength, by twisting their

horns together, and pushing for the mastery. All animals that pretend violence in their play, stop short of exercising it; the dog takes the greatest precaution not to injure by his bite; and the orang outang, in wrestling with his keeper, attempts to throw him, and makes feat of biting him. Some animals carry out in their play the semblance of catching their prey; young cats, for instance, leap after every small and moving object, even to the leaves strewn by the autumn wind; they crouch and steal forward, ready for the spring, the body quivering, and the tail vibrating with emotion, they bound on the moving leaf, and again spring forward at another. Rengger saw young jaguars and cougars playing with round substances like kittens. Young lambs collect together on the little hillocks and eminences in their pastures, racing and sporting with each other in the most interesting manner. Birds of the Pic kind are the analogues of monkeys, full of mischief, play and mimicry. There is a story told of a tame magpie, which was seen busily employed in a garden, gathering pebbles, and with much solemnity and a studied air, dropped them in a hole about eighteen inches deep, made to receive a post. After dropping each stone it cried, 'crack!' triumphantly, and set off for another. On examining the spot, a poor toad was found in this hole, which the magpie was stoning for his amusement."

Presence of Mind.—The herdsman of a farm in North Uist had occasion one day lately to send his daughter for the cattle under his charge. There were about eighty of them, and among them two bulls, one of which was occasionally in the habit of assaulting people. On the day in question, the damsel unwarily approached the bull too closely, when he immediately gave chase. On a level field, without dykes, bogs, or any other place of refuge to resort to, what would the reader have done—for to run home a distance of three-quarters of a mile was out of the question. The girl, with great presence of mind, ran over to the other bull—a good-natured animal, and much stronger than her assailant. Standing close by his side, and kindly tapping him on the back, she drove him towards her father's house, followed by her enraged enemy, who kept roaring and fuming all the way, but when he came too close, her protector turned round, and, with a shake and toss of his head, kept the assailant at bay. In this manner the fugitive arrived safely at home.—*Inverness (Scotland) Courier.*

Safety on European Railways.—According to a recent return of railway traffic in Prussia in 1851, it appears that the number of persons conveyed by the Prussian railroads in that year, was 9,901,651; of this immense number, only one individual was killed, having jumped from a train in motion; only four persons were wounded. By accidents on the line to persons not passengers, four were killed and three injured; they were all crossing the rails contrary to the regulations, in front of advancing trains. The accidents to em-

ployees and labourers on the lines and at the stations were more numerous. Under this head there are 18 killed and 20 injured. In most of these cases the accident could be traced to their own carelessness. There was one suicide by laying down on the rails before an engine, and another attempt of the same kind that did not prove fatal. Excluding the case of suicide, there were last year 23 fatal accidents on the whole of the Prussian lines, and 27 persons injured. The Prussian calculation states that in England there were five accidents to every million passengers, while in Prussia there was only one accident to every two millions.

The Snail Trade in France.—We learn from our Parisian contemporaries that the snail is becoming a fashionable article of diet, and that for several months past a particular place has been appropriated for their sale in the Paris fish-market, in the south-east angle, near the lobsters and fresh water fish, "Snails," says one of the French journals, "were highly esteemed by the Romans, our masters in gastronomy, and are now raised in many of the departments with success. In the sixteenth century the Capuchins of Fribourg recovered the art of breeding and fattening snails, an art which is not lost in our day, for in Franche Comte, Lorraine, and Burgundy they raise excellent snails, which find a sure demand in the Paris market. There are now fifty restaurants, and more than twelve hundred private tables in Paris where snails are accepted as a delicacy by from eight thousand to ten thousand consumers. The monthly consumption of this moluscus is estimated at half a million. The market price of the great vineyard snails is from 2*l.* 5*0.* to 3*l.* 5*0.* per hundred, while those of the hedges, woods, and forests, bring only from 2*l.* to 2*l.* 25*0.* The proprietor of one snailery in the vicinity of Dijon is said to net over 7000 francs annually."—*Times.*

A Christian Innkeeper.—Among the ancients nothing was in worse repute than that of a *caupo*, or innkeeper; so that a word derived from it—*cauponari*—became a proverbial expression to designate dishonourable adulteration. But the innkeeper Theodotus, at Anycra, in Galacia, who died as a martyr in the Diocletian persecution, showed how even such a trade might be made use of for the service of Christianity. His tavern became, in that persecution, a place of refuge for all persecuted Christians, where they received the means of support, and where the communion was celebrated with bread and wine at his expense. The biographer of this person compares his tavern to Noah's Ark, on account of its being a safe rendezvous for all true Christians in this persecution.—*Nlander's Light in Dark Places.*

Happiness is said to consist in the exercise of the social faculties.

Faith and Patience are the very bulwarks of our religion; if we have not faith to believe in the fulfilment of Christ's holy promises,

and patience to wait for it, what will signify all our speculations; we have no gifts to bestow upon ourselves, nor can we for one moment command the possession of those which may be in store for us. We must then endeavour to feel ourselves as beggars, and strive patiently to wait for the least crumbs of Divine favour which may be dispensed, remembering that even these are only given to those who truly hunger.

THE FRIEND.

THIRD MONTH 19, 1853.

It has been announced at different times that the Government of Brazil has exerted itself so effectually to enforce the laws of the country against the Slave trade, that it is almost entirely broken up there, and the market for human flesh, so long kept open in its ports, and annually supplied with upward of fifty thousand victims, is now almost entirely closed, so far as relates to the importations from Africa. Knowing how anxious the abandoned men engaged in that nefarious traffic have been, and still are, to divert attention from their cruel and unlawful proceedings, we have been sceptical respecting the different accounts published of the abandonment of the trade; and are therefore rejoiced to see in the Second month number of the "London Friend," the following statement, founded on the report of the two Friends who visited Brazil for the purpose of presenting to the Emperor the Address on Slavery and the Slave Trade, prepared two years ago by the Yearly Meeting of London.

"We rejoice to be informed that the slave trade, which of late years had greatly augmented in Brazil, and which in 1850 had reached a fearful magnitude, is now nearly or quite extinct. Only one vessel is known to have landed its cargo of human beings, on any part of its extensive coast during the past year."

It would seem however, that notwithstanding the determination of the Government of Brazil to put an end to this abominable business, vessels sailing with American papers and under the flag of the United States, are still engaged in it, and that one of them has within a few months, succeeded in landing a cargo of slaves in some one of the ports on the coast. We take the following from the "Boston Daily Advertiser."

"The Slave Trade in Brazil.—From the following paragraph, which is copied from the Rio Janeiro Correio Mercantil of December 31, 1852, one would suppose that there is the most holy horror of the slave trade in Brazil, and that it exists only by the connivance of the people of the United States, in affording the facility of covering it by their flag. The fact is, there is no crime on the statute-book of the United States for the commission of which by an American citizen he would be more likely to be brought to punishment than that of violating the laws which prohibit any participation in the slave trade. It is not unlikely that, in the case referred to in this act, forming a conjecture merely from the probabilities in similar cases, if the American flag has been made use of, as alleged, it has been done by the fraud of foreigners, and not of American

citizens. We learn from a correspondent that the vessel alluded to in this extract is stated in a private letter of the same date to be the *Camargo*, formerly 'American.'

"When we yesterday noticed a disembarkation of Africans on our coast, we said it was reported to have been done under the American flag. We now learn that it was the flag of the United States which protected this piracy, effected by the subjects of that great nation, who, in defiance of the orders of their own Government, and in violation of their country's laws, have dared to defile the glorious standard of their nation in this abominable trade in Africans.

"If the Government of the American Union do not take measures to vindicate the honour of their flag, and enable their diplomatic and naval agents to prosecute the offenders, the slave trade will receive a new impulse, and the American flag, which has contributed so much to the civilization of the world, always respected as the ensign of a powerful nation, will become a loser in its dignity and glory."

"It is said that further speculation of the same kind will be protected by the same flag; and although the American Minister, aided by the commander of the squadron, will do all he can to prevent it, what can they accomplish with only a few men of war, of large size, on so extensive a coast?"

"However, we must not despond. The imperial Government will employ all lawful means at its disposal to ferret out and bring to repentance those who think they can violate the laws to which they are subject, thereby subjecting us to great evils, promoting a prejudice against foreigners, and retarding our prosperity."

The "Advertiser" is very much mistaken in its assertion that an American citizen runs any great risk of punishment for violating the laws of the United States against participating in the slave trade. It has long been known by our Government that the slave trade is systematically prosecuted by its citizens, who sail out of the ports of Brazil with the necessary "sea papers," furnished by the American consuls, with which they baffle the vigilance of the British cruisers; and with another set furnished by the Brazilian authorities, to be used in case they are visited by any one of the American squadron; and that thus provided, these lawless men are constantly disgracing the flag of their country by prostituting it to support and carry on the trade in human beings; and yet no steps are taken to prevent or abate the sinful nuisance. The subject has been again and again brought before it by our Ministers at the Court of Brazil, and by the representations and remonstrances of the British Minister at Washington; and although two of the Presidents have laid the matter before Congress, it is thought of too little importance by the political leaders in the two Houses to be taken up or acted on. Where citizens of the United States have been taken in the act of transporting slaves, sent home, tried, and condemned, they have, we believe, uniformly escaped the full measure of the punishment assigned them, by the extension of an Executive pardon.

ITEMS OF NEWS.

The steamship Africa has arrived since our last from Liverpool.

ENGLAND.—The House of Commons have agreed to appoint a Committee to consider the expediency of relieving the Jews from their present disabilities. Cotton declining. Breadstuffs dull.

TURKEY.—There is danger of war between Russia and Turkey. Austria makes complaints against

Turkey and makes demands of her. Austria looks to Russia to support her claims.—Turkey to England and France for support to maintain her independence.

FRANCE.—The emperor has pardoned 150 political prisoners. The Assembly this month will have the privilege of approving of the emperor's and his ministers' demands, in the forthcoming budget.

SPAIN is borrowing money of the San Fernando Bank, on the credit of the customs to be collected next year at Havana.

AUSTRIA.—In fear of outbreaks in Hungary, revolutions in Italy, and yet threatens Turkey.

INDIA.—The British conquerors in Pegu, are fast submitting to that greater conqueror Death.

AFRICA.—A war exists among the tribes on the coast of Africa, on the subject of ardent spirits. The Miramboos or Mohammedan party are opposed to the introduction of intoxicating drinks. Some blood had been shed.

UNITED STATES.—Cambridge.—A new comet discovered on the evening of the 8th inst.

Philadelphia.—Murder and manslaughter appear to be alarmingly on the increase in our large cities. Two women were murdered on the evening of the 12th inst., in Southwark, by Arthur Spring, an Irishman, for the sake of about \$160.

California.—Flour owing to the large amount received, has much declined in price. Pork has slightly advanced. The yield of gold as abundant as ever.

GEORGE FOX'S JOURNAL.

Subscribers for the Leeds edition of Geo. Fox's Journal, whose names have been forwarded to the undersigned previous to the first of the present month, are informed that the first shipment has come to hand, and the books are ready for delivery. The price of the present invoice, including all expenses, (after throwing in the twenty additional copies for every hundred, to bring down the expense,) will be \$1.15 for each copy bound in muslin in two volumes, deliverable here. It is probable that future lots of the work will not vary greatly from this price, if the number of copies subscribed for will entitle us to the allowance.

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YARDLEY WARNER,

Warren Tavern P. O., Chester Co., Pa.
Third month, 1853.

Correction.—Elizabeth Lee, whose death is mentioned in the 25th number of "The Friend," wasted seven days to complete the 29nd year of her age.

MARRIED, at Friends' meeting-house, Gwynedd, Montgomery county, Pa., on the 17th ult., SAMUEL MORRIS, of Philadelphia county, to LYDIA, daughter of Jesse Spencer, deceased.

THE FRIEND.

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From the Lecture Hour.

WHAT IS SNOW?

Snow, we reply, is the moisture of the atmosphere frozen into minute crystals. It would scarcely be supposed that the broad flakes which every blast of wind blows hither and thither as it lists, are beautiful and perfectly formed collections of crystals, delicate in their structure, and regular in their measurement. None of the crystalline mineral masses, however, which usually come under the observations of those who are not professed mineralogists can at all compete with them in the elegance of their forms, or in the variety and beauty of their combinations. If a tolerable microscope be at hand, the examination of some flakes of snow is always an interesting and profitable employment for an hour of winter leisure. The minute vegetable and animal substances prepared for the microscope do not more perfectly exhibit wonderful regularity and simplicity of structure in their minutest parts than does the snow-crystal, which amazingly illustrates the boundless influence of the law of order in inanimate matter. An almost endless variety exists in these crystals, and the observer is at a loss to say which are the most delicate in their elementary forms, or the most perfect in their combinations. Attempts have been made to classify the crystals of snow, but the forms are so numerous, and the differences so minute, that students have found the task more than usually difficult.

But if it be perplexing to classify the forms of snow-crystal, it is at present impossible to determine the cause by which their endless modifications are produced. The temperature and density of the atmosphere in which they are formed have doubtless an influence upon their structure, but beyond this probable conjecture we can scarcely be said to have any knowledge of the conditions which determine their crystallization. Man has investigated the order and arrangement of planetary systems, the distances, orbits, and velocities of worlds, the laws which sustain their conditions and regulate the recurrence of their

phenomena, but he is not yet able to give a satisfactory reason for the varieties of form in a snow-crystal. Whether the crystallization is regulated by the peculiar conditions of the watery vapour diffused through the interstices of the atmosphere, if we may so speak, or from the influence of some subtle agent, is a problem to be resolved by future scientific discoveries.

In equatorial regions snow is unknown at the ocean level, and in all latitudes less than thirty-five degrees it is rare. In the polar regions, as Captain Scoresby informs us, snow falls nine days out of ten in the months of April, May, and June. Between the torrid and frigid zones, snow showers are more or less frequent at certain seasons of the year, according to their latitudes. In some of the northern countries of Europe, as in Norway, Sweden, Lapland, and Northern Russia, snow covers the ground for the larger portion of the year, and the warm but short summer breaks suddenly upon the frost-bound earth, to be, after a short interval, as suddenly driven away by inexorable winter. In Great Britain, Germany, and the northern portion of France, the seasons are distinctly marked, and the change from one to another is gradual; but although the winters are long and sometimes severe, the ice and snow upon the low grounds are of short continuance, and seldom close the highways of commercial intercourse, whether by land or water. In the south of France, in Spain, Italy, Greece, and Southern Turkey, snow is rarely seen. The winters are mild and of short duration; they are seasons of repose rather than of suffering; hailed in their approach and regretted in their departure.

In all latitudes, snow may be found in the higher regions of the atmosphere. The elevation at which it is produced, and its transmission to the earth, depend on temperature. Snow often exists at comparatively unimportant altitudes when there is no evidence of its presence at lesser elevations, for having to descend through heated strata in its passage to the earth, it is liquefied and falls in rain. On the other hand, a sudden decrease of temperature at inferior heights may crystallize the floating vapour or falling water, so that while it rains on the summit of a mountain it may snow at its foot.

Coloured snow is not a common phenomenon in this country, though numerous instances of its appearance are on record. But in some parts of the polar seas, red and brown snow have a sort of permanent locality, and specimens have been carefully examined by scientific navigators. The colouring matter of brown snow is supposed to be an earthy substance collected from the surface of certain mountainous ridges by the waters which at

midsummer are produced by the partial thaw of their thick icy covering. Red snow was observed by Captain Ross in Baffin's Bay, and his experiments led to the supposition that it is coloured by a vegetable substance. Scoresby, on the other hand, attributes the colouring to the agency of a bird (the little auk) found in great numbers in some parts of the polar seas. The time was when teachers have thought such simple and natural explanations below the dignity of their learning, and the unlettered would have despised them because they made no demand upon their vulgar credulity and insatiable superstition.

A snow storm in this country is frequently preceded by a calm atmosphere—an unusual quietness of nature, but not such a one as to attract the attention of those who are unoblivious of atmospheric changes. The air thickens, it loses its transparency, and those depths of space which in more genial seasons seem an ocean of colour without a medium, become turbid as though a curtain of dingy cloud were dropped from mid-heaven over the darkening world. A few flakes fall; but as day dwindles and night comes down over-spreading the earth, they drop faster and faster, filling the air with their fleecy forms. The sun sets, and its last reflected rays light the snow-capped summits of the gentle hills where youth gambols in summer, and in declining autumn old age takes its annual farewell of green fields and fresh air. The hour has come for the celebration of the earth's mourning over the decay of her offspring; solemn and silent are all her agents, and other sounds are hushed or muffled. The tinkling bell of the sheafed sounds as though it were cracked, and the harmonic chime of the village church is stopped midway in air; the homeward-bound traveller listens in vain for the well-known evening bells. The rude village vagrant, who with jeering and insolent speech follows the poor and afflicted, as foot-stone or broken-hearted they halt through the street, or along the dusty pathway of the high road, sneaks home gibbered and silent. It is not the hour for noise, the atmosphere refuses to carry sounds while it is throwing its white emblems of youthful death upon the cold earth.

The muffled sounds which float in the air during a snow storm have a cause easy of explanation. The air, although not the only conductor of sound, is the one which communicates to our organs of hearing the vibrations of all bodies. Upon it the effects of the sounding mass are spent, and it is the impression it receives of which we become sensible. We should be alike ignorant of the shrill chirp of the cricket, the musical note of the lark, and

the rolling peals of thunder, if there were no medium of communication between our sense of hearing and the sounding body. The correctness, in short, of the impression made upon the ear depends upon the purity of the channel through which it is transmitted to it. When the air, therefore, is filled with snow, sound appears indistinct, because the medium of communication to the ear is, if we may so express it, choked up.

No intensity of cold endured in this country can give a conception of the influence of frost within the polar circles. This desolate region is more terrible to the uninitiated navigator than the imagination can paint or the pencil delineate. It is indeed a world of snow and ice; land and water are, in winter, everywhere buried under a lifeless frigidty. Not a pulse beats, not a germ of life exists, beneath the thick and boundless mass of floating water. The lack of colour is repulsive from its monotony and many associations with sterility and death. The land is rugged and uneven on its surface, mountain rises upon mountain, but there is neither beauty nor grandeur; all is white. Ocean itself is converted into ice and snow. Could the hand of frost arrest the raging sea of warmer climes in the moment of its utmost turbulence, and solidify it when the waves are highest, the scene would be more monotonous but not less desolate than a polar region. Upon an unbounded plain of ice and snow, the eye here and there detects the dim outline of upheaved ice fragments, piled in ruin one upon another, forming broken but long extended hillocks, jagged in outline, and uniform in colour. In the dim twilight of a sunless season, the junction of sea and land is unobserved, but in distant spots there rise indistinctly the outlines of snow-wrapt mountains, and in the intersecting valleys, icebergs, with their spreading bases, lift their giant conical peaks of frozen water to the sky, as though to taunt their rocky compeers and defy them in height and perpetuity.

In still valleys—where in other climes the most fertile soil and the richest vegetation are found—on the indented shores of the ocean, the ice-mountains are for the most part covered with a perpetual snowy rest; or, if perchance, in some favoured spot the frost should for one or two months relax its hold, to let the light and heat of the never-setting sun of summer fall upon the earth under a temperature not many degrees above the freezing point, the only evidence of life is a saxifrage or a draba, or at best a salix, a tree, if such it can be called from its European types, three or four inches in height. All of these are born and die within a period of five or six weeks. From the end of October to the end of February, the sun is invisible, giving only a feeble twilight of about six hours' duration when nearest the horizon. In this frigid night, there is nothing to relieve the eye, or to associate the snowy realm with other portions of the earth's surface, but the twinkling stars and flickering aurora which throw their feeble lights over the desolation, to be reflected in melancholy beams from the long-extended plains of unspotted snow and the peaks of icebergs.

From Arminstead's Select Miscellanies.

THE HOLY SPIRIT.

One of the fathers, who is usually called St. Bernard, speaking of the promised manifestations of Christ's Spirit to the soul, has this striking passage. He says, "I was sensible that he was present with me; I remember it after his visits are over; I remember when I could know he was present? I answer; his presence was living and powerful. It awakened my slumbering soul. It moved, softened and wounded my heart, which had been hard, strong and distempered. It watered the dry places, illuminated the dark, opened those that were shut, inflamed the cold, made the crooked straight, and the rough places plain. So that my soul blessed the Lord, and all that was within me praised his holy name. I had no evidence of his presence with me by any of the senses; only from the motions of my heart. I understood that He was with me. From the expulsion of vices and the suppression of carnal affections, I perceived the strength of his power. From the discernment and conviction I had of the very intent of the heart, I admired the depths of his wisdom. From some little improvement of my temper and conduct, I experienced the goodness of his grace. From the renewal of my inward man, I perceived the comeliness of his beauty; and from the joint contemplation of all these things, I trembled at his majestic greatness. But because all these, on his departure, became torpid and cold, just as if you withdraw fire from a boiling pot, I had a signal of his leaving me. My soul must be sad till his return, and my heart be again inflamed with his love: and let that be the evidence of his return."

The Passage of the Red Sea.

In the immediate vicinity of Suez the Red Sea contracts into a narrow channel, which becomes so insignificant, when the tide is out, that one can almost wade through it. In the neighbourhood likewise there are several equally dry spots. To the north of the town this extremity of the Red Sea again expands; and there are unmistakable evidences that it spread several miles further upwards in former days. We were enabled to determine this most accurately, when we took our camels the next morning, and rode round this end of the gulf, instead of crossing it in a boat, as our companions did; for a violent north-easter drove whole clouds of sand from the desert across the plain, and covered the spots, from which the water had just receded, with a coat of sand, that converted them into solid soil. This circumstance gave us a clue to the progressive extension of the surface of land, and led us to trace out its necessary result in decreasing the width of the gulf in this quarter. Its northern extremity must, therefore, in the course of three thousand years have undergone so great a change as to preclude us, at the present day, from drawing any safe conclusion with regard to its then conformation. After somewhat more than half an hour's ride we reached the extreme point; and, after

a further ride of five and a half hours, we were refreshed with the delightful prospect of some palm trees, though of stunted growth, and several flourishing gardens; in fact, we had reached Anun Musa, the site of Moses's wells, (Exod. xv. 27.)

This is the region which witnessed the great miracle wrought by the hand of Jehovah, when he delivered his chosen people out of the bondage of Egypt. Israel was gathered together to keep the passover at Ramses, in the land of Goshen, which lies to the north of Cairo; "with their loins girded, their shoes on their feet, and their staff in their hands, eating in haste." (Exod. xii. 11.) And they went out from the land. "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light, to go by day and night." (Exod. xiii. 21.) "God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt." To this end, they were to wander about in the desert of Sinai. On the first day they journeyed to Succoth: on the second they encamped in Etham, in the edge of the wilderness, probably near the north-western extremity of the gulf, whence they intended perhaps to travel round the point at the eastern end of the sea, where they would gain the wilderness, and be in safety from the pursuit of Pharaoh. The Lord, however, commanded them to turn and encamp before Pi-hahiroth (Ayrud) and Baalzephon (Suez). Israel, therefore, turned suddenly to the right towards the western side of the Red Sea.

Pharaoh hereupon said: "They are entangled in the land: the wilderness hath shut them in." (Exod. xiv. 2, 3) The children of Israel now came into a valley, where they had the Red Sea before them on the east, and the mountains of Arakeh, whose savage acclivities rise up abruptly from its waters, in the south; and in the north and west it was open to Pharaoh, by taking advantage of the towns and strong places in this quarter to hem them in; he having a certain assurance that they had been delivered into his hands. Pharaoh, indeed, was not slow in falling into the temptation set before him; and he took six hundred chosen chariots, and all his horses, and horsemen, and army, and overtook the Israelites encamping by the Red Sea beside Pi-hahiroth. (Exod. v. 7, 8, *et seq.*) But they went out with a high hand for their shield; and Moses, crying aloud, "The Lord shall fight for you, and ye shall hold your peace," lifted up his rod, and stretched out his hand over the sea; and the Lord caused the sea to go back by a strong (north) east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on the right hand and on the left. And the Egyptians pursued, and

* In fact, this way is the nearest; for the journey from Cairo to Jerusalem is performed in eleven days.

went in after them into the midst of the sea. And "in the morning watch," when all Israel had passed through the sea, "the Lord looked upon the Egyptians through the pillar of fire and of the cloud," and spread dismay through all their host. And now they beheld it was the Lord's doing, and that he fought for the children of Israel, they would have flown from before their face; but "Moses stretched his hand over the sea;" and the Lord "did blow with his wind," (Exod. xv. 10;) "and the sea returned to his strength when the morning appeared, and covered the chariots, and the horsemen, and all the host of Pharaoh," until "there remained not so much as one of them." Well might Moses and the children of Israel sing joyfully unto the Lord, saying, "He hath triumphed gloriously: the horse and his rider hath he thrown into the sea."

But now comes the inquiry, Where did this miracle of the divine mercy and justice take place? There is no memorial to fix the spot. Some consider it to have happened in the narrow channel next to Suez, and referring to the natural effects of flux and reflux, have endeavoured to undermine the common belief in this miraculous interposition. Yet Napoleon, tempted by the dryness of the fords, rode among them, for the purpose of showing the whole transaction to have been a mere natural occurrence; when lo, the waters returned on a sudden, and he would have been drowned, had not immediate help been at hand to rescue him from the jaws of destruction. But we will not dwell upon this occurrence, preferring to advert to the repeated songs of praise and thanksgiving, and other testimonies by which this miracle is attested in Holy Writ, (Deut. xi. 4; Jos. iv. 23; Ps. lxxvii. 16, civ. 8—11, cxv. 1—3; Isa. xliii. 16, 17, l. 9, 10; Hab. iii. 3; 1 Cor. x. 1, 2; Heb. xi. 19). Others have looked for the scene as far down as south of Mount Atakah, where the Red Sea widens to thirteen or fourteen miles. It would seem, however, that the passage must have been effected to the north of that mountain; but the great changes which have affected the Red Sea during an interval of three thousand years do not admit of the attempt to determine the precise spot; and we resign ourselves to this state of uncertainty, seeing how impossible it is, with such information as we possess at present, to arrive at any satisfactory solution. The whole of Israel, consisting of two millions of individuals, with their flocks and all their goods, were brought safely through the waters by the hand of the Lord: those waters piling themselves into walls on their right hand and on their left.

God, by this his deliverance of Israel, separated his chosen inheritance unto himself as "a peculiar people;" so, in like manner, he caused the waters of Jordan to "stand upon a heap," (Josh. iii. 13,) on either side of the children of Israel, as he, the living God, led them by his servant Joshua into the land of promise. Truly, "he hath triumphed gloriously: the horse and his rider hath he thrown into the sea."

The wanderings of God's people opened with a miracle; and a miracle brought them

to a close. For, as Joshua spake to their posterity, "The Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did in the Red Sea, which he dried up from before us, until we were gone over." In the same fear of the Lord they returned, in which they had gone out from the land of Egypt; the our miracle, and the other having the additional intent, "that all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord your God forever." (Josh. iv. 23, 24.)—*F. A. Strauss.*

Selected.

TUNNELLING THE ALPS.

To complete a direct line of railroad communication between Boulogne, Venice, and Ancona, and consequently between London and the Adriatic, only one obstacle lies in the way. The chain of Mont Cenis and Mont Genève, running nearly north-east and south-west, would cross such a line, and present with the elevation of 11,000 feet an insurmountable bar to any direct and continuous railway. The railway can with some difficulty be made to Modane, at the foot of the northern crest of the Graian and Cottian Alps; but here it must stop, unless a subterranean passage can be found through the mountains, and a project for doing this has been for several years under consideration by the Sardinian government. Chevalier Henry Maus has devoted much study to making the examinations and calculations, and has invented a new boring machine for the purpose of carrying out the plan. He made his report early in 1849, and a commission of engineers, army officers, and geologists was appointed to examine into the feasibility of the project. Their report, illustrated by maps, has been published. The tunnel is expected to cost about £700,000. It will measure 7 miles in length. Its greatest height will be 19 feet, and its width 25, admitting, of course, of a double line of rail. Its northern entrance is to be at Modane, and the southern entrance at Bardonnèche, on the river Mardovine. This latter entrance, being the highest point of the intended line of rail, will be 4092 feet above the level of the sea, and yet 2400 feet below the highest or culminating point of the great road, or pass, over the Mont Cenis. It is intended to divide the connecting lines of rail leading to either entrance of the tunnel into eight inclined planes of about $\frac{1}{2}$ English miles each, worked like those at Liège by endless cables and stationary engines, but in the present case moved by water-power derived from the torrents. At one point there will be 4850 feet of mountain overhead. Ventilation must be maintained by forcing air in and out by mechanical means.

The newly-invented machine, which it is proposed to use, consists of two large hydraulic wheels, 19 feet in diameter, which move two pulleys (with an endless cable passed twice round them) placed horizontally, and of 30 feet diameter, performing $2\frac{1}{2}$ revolutions per minute. There is also an endless cable connected with the excavating machinery, to

move at the rate of 35 feet per second, and a counterpoise of weight to keep the cable in a proper state of tension at the opposite end of the hydraulic wheels, and to travel on a wagon between these and a great weight, sunk to receive a corresponding weight at the end of the rope. The machine, once prepared to a rock, projects into it simultaneously four horizontal series of sixteen scapels, working backward and forward, by means of springs eased in, and put in operation by the same water-power. While these are at work, one vertical series on each side works simultaneously up and down, so that together they cut out four blocks on all sides, except on the rock behind, from which they are afterwards detached by hand. During the operation, a squirt-pump throws out a jet of water between each pair of scapels, to prevent the heating of the tools, and to wash out the rubbish. After their complete separation, the blocks are pulled out by the help of the endless cable, and received in a wagon, to be drawn from the tunnel. The inclines are only to cut a gallery 13 feet wide and 7 feet high, which is afterwards to be enlarged by the ordinary means to the size mentioned above. It has already been ascertained that each of the two machines will excavate to the extent of 22 feet per day, and it is estimated that the whole excavation will be completed in four years.

Divine Love.—Godly sorrow, like weeping Mary, seeks Christ; saving faith, like wrestling Jacob, finds and holds Christ; heavenly love, like the affectionate spouse, dwells with Christ: it is an eternal grace, always lodging in the bosom of Christ. Lord, thou art the desire of my soul: O that I could seek thee, find and love thee, that I may forever enjoy thee.

GOСПEL SIMPLICITY.

"Having food and raiment let us be therewith content."—1 TIM. VI. 8.

James Gough in his Journal gives a lively illustration of the *practical* effects of that Divine anointing, holy energy, or internal principle of action by which our Society has been always more or less distinguished. It may not be unsuitable to preface its insertion with a passage from the same journal, as follows.

Truth hath ever led to integrity, punctuality, and upright dealing in our outward affairs, and to limit ourselves to few exigencies, and an humble condition in life, rather than invade or risk the properties of other men. We cannot all get a deal of the treasures of this world, nor is a deal necessary to our well being—a man's life consisteth not in the abundance of the things which he possesseth, but we may all live on a little if our minds be kept humble, and the sensual appetites be subjected to the cross of Christ.

John Goodwin, of Escaroggh, in Monmouthshire, lived and maintained his family on a farm of four pounds a year [about \$20], but at length had purchased and improved it, so that at that time he reckoned it worth six pounds a year. The first journey he travel-

led in the ministry, which was to visit Friends through Wales, he had then got of clear money above forty shillings in all, and he was free to spend it if there was occasion, in the Lord's service, knowing that he could give him, or enable him to get more. The first time he began to entertain travelling Friends (most of that meeting being gone to Pennsylvania), he had but one bed, which he left to them, he and his wife taking up their lodging in the stable.

Our predecessors in religious profession were remarkably noted for their hospitality and disinterestedness, and in them it seemed evidently to arise from a rooted sense of religious duty, and the powerful constraining of Christian love.—(*Barclay's Anecdotes.*)

For "The Friend."

FRIENDS IN WALES.

(Continued from page 212.)

Rumours had reached the religious seekers at Welchpool, and the neighbourhood of Dolebran, in Montgomeryshire, in 1656, relative to a strange people who had risen up in the north of England, and who were called in reproach Quakers. Scanty information mixed with many warnings against the new Society and its doctrines, was given by those called ministers, who did not hesitate to say that these were the last days, and that the Quakers were those of whom the Saviour spoke when he said, "Many shall come in my name and deceive many." And again, "There shall arise false Christs and false prophets, and shall show great signs and wonders, inasmuch that if it were possible, they shall deceive the very elect." As to the doctrine of the Quakers, the ministers said they denied the scriptures, the ordinances, and indeed, the Lord who bought them. Thus a very erroneous view of the new society was spread, and a great amount of prejudice was instilled into the hearts of many honest seekers after Truth.

About the commencement of the year 1657, "a poor man in mean habit" came to the house of Evan Jones, in the parish of Llanfair, Montgomeryshire. Evan Jones was one very constant in going to hear the zealous Independent preachers, and equally zealous in performing family duties, as they were termed. Prayers with the family at meals, and at other times of the day. Richard Davies was an apprentice to Evan Jones, and had been placed there at his own request, because of the reputation which Evan bore for religion. They went to meeting together, and prayed together in their own will and time, until they had become, Richard says, "so dead and carnal," that he was out of conceit of himself and their formal religion. Still they continued together, and clung to their outward observances; and although these did not satisfy their souls, yet they were ready to contend for them. They were in this condition when the "poor man" in the mean habit came. His man's name was Morgan Evan. He was an inhabitant of South Wales, and having in travelling about met with the people called Quakers, he had been convinced of the truth

of the principles they professed. Evan Jones and the poor man fell to discoursing on the principles of Truth, and it was soon apparent that Evan had either the worst of the argument, or that he did not know how to defend the cause he espoused. His wife finding him unable for the task he had undertaken, slipped into the shop where Richard Davies was at work, and addressing him, said, "Why do you not go out to help your master? there is a Quaker at the door that hath put him to silence." Richard seizing hold of his Bible, hastened to the door as a dutiful servant to help his master in a tight place. The subject under consideration when Richard reached the scene of action, was the use of the singular number to a single person. Richard took up the debate, and although admitting that the Almighty used the singular number in speaking to Adam, and that it was also the language of scripture, he declared that was not enough; for we must have a command for it; and turning to the poor man in a very peremptory manner, he demanded what command he had to speak *Thee* and *Thou*. The poor man promptly answered in the language of scripture, "Hold fast the form of sound words, which thou hast heard of me." The Friend's readiness in quoting scripture, and his willingness to read in the Bible at Richard's request, was a convincing proof that the report that the Quakers denied the scriptures, and would not read them, was false. Richard found that he was not a match for the poor man, and the poor man saw that what he had said, had reached the Witness for God in the youth. He quit disputing, and exhorted Richard to take heed to the Light that shining in his heart, did make manifest his vain thoughts, and reprove him in secret for every ill word and action. He told him that this light "was the true light which lighteth every man that cometh into the world," and that in that light he would see more light, and that would open the scriptures to him, and that he would receive a measure of the Spirit that gave them forth. It was "the more sure word of prophecy, unto which he did well if he took heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." He spoke also of the inward work, and the operation of God's Holy Spirit upon the soul; recommending to "the Grace of God, that bringeth salvation, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." Richard adds, "And so he departed from our house, and I set him a little along on his way. Now when I came back from him, the consideration of his words took fast hold on me, that I could not go from under them; and the more I waited in that light that he recommended me to, the more my former peace, and that in which I formerly took comfort, was broken; and herein I came to see, that our former building could not stand, for we built upon that which the apostle called 'wood, hay, and stubble.' Here I came to a loss of all my former knowledge; and my former performances proved but a sandy foundation. Then I did, with much humility and poverty of spirit, beg of Almighty

God, that I might build upon that Rock, that the true church of Christ was built upon, that the gates of hell might not prevail against me."

Richard was now in the school of Christ, and although he had many spiritual trials and difficulties to encounter, he grew in grace and knowledge, and in his silent waitings upon God was often much broken and tendered. He was afraid of being deceived; and having read that Satan was "transformed into an angel of light," he desired to be watchful and circumspect. He wished for a little more outward information, and he desired of the Lord that he might see the poor man once again. He says that "It pleased God that he came again that way, and I desired of my master and mistress to give him lodging, and that he might be with me, to which they consented." Richard then queried of him about the Quakers' way of worship, and the ordinances, so called, of bread and wine, and baptism, and their judgment of the scriptures. He received satisfaction on these points, and in the morning the poor man again passed on his way.

Gradually the various doctrines held by the Society of Friends, and the peculiarities into which they had been led, were unfolded to Richard Davies, and he was brought into conformity thereto. His mistress now began to show much hard feeling towards him, and at one time under the temptation of Satan, she was determined to take his life. Richard felt himself freely given up to die, but the Lord checked her wicked feelings, and she was afterwards more moderate towards him. In her last sickness the remembrance of her harsh conduct to him came so heavily upon her, that she told her husband "she thought she should not die until she had asked Richard to forgive her." He freely gave the forgiveness she craved, and she ended her days in peace.

During this year, 1657, Richard Davies went to Welchpool to visit his parents. They had heard that he was distracted, and they were troubled to see that he did not go on his knees before them to ask for their blessing, as he had always been wont to do when he came to see them. His father finding that he did not bow nor uncover the head, soon turned away from him. In his displeasure he declared that he would leave him nothing. He also said that they had expected to have comfort in Richard, but now they expected none, thinking he would go up and down the country, crying Repent! repent!

The heart of the mother yearned towards Richard; and looking tenderly upon him, she felt that he was her child, and the reported bewitchment, or transformation into some other form or likeness was not true. It seems difficult for us at the present time to conceive that men and women of intelligence, should have been at so recent a period believers in witchcraft, and in the power of one man to change by his sorceries and incantations, the very personal appearance of others. Yet at the time we are writing about, such belief was very prevalent through England, and many charges were made against our early Friends

as using witchcraft to draw persons to their religious community.

Richard entered into conversation with his mother, and as he opened his views and sentiments, and enforced them by scripture arguments, her heart was reached, and she was tenderly affected at the evidence she saw of the Lord's goodness towards her son. In her satisfaction, she desired her husband should rejoice with her,—so seeking him she exclaimed, "Be of good comfort! our son is not as was reported of him. We hope to have comfort of him yet."

(To be continued.)

For "The Friend."

Qualification for Service.

In the life and correspondence of W. and A. Ellis, (by James Backhouse, of York, England, 1849,) is the following paragraph, in a letter from George Lock to William Ellis, dated Dublin, Tenth month 25th, 1707:—"And now, dear Friend, I send thee a paper enclosed, written by our friend William Edmondson, who hath had a weighty concern upon him, for a right regulation in Men's and Women's meetings, that all that meet about the Lord's business may be rightly qualified and gifted for that service, and that none may be admitted nor continued members of such meetings, but faithful men and women, according to their first settlement, and especially of the Meeting for Sufferings in London. It might be of great service to all the churches, if it were made up of such weighty, sensible members; as the matters of that meeting require such."

It is painfully observable in the writings of early Friends, that many among them were sensible of a decline from that ancient life, power and authority in which the meetings were first set up and established. And as this concern rested upon individuals, and they were baptized into a suffering state for the body, and one with and for another, life was witnessed, and restoration in a degree from time to time, made manifest in the church. The apostle Paul speaks of his sufferings, and of his desire to fill up his measure of suffering for the church's sake. "Who (says) he is weak and I am not weak? who is offended and I burn not?"

Previous to the extraordinary work in the ministry on which that devoted and apostolic labourer George Fox entered, he endured great and wonderful suffering both mental and bodily, which made many despair even of his life: a sense of the guilt, both of professor and profane, lay heavily upon him; and according to his portion of suffering, in due time, was he enabled under the Divine anointing, to reach to the spirits in prison; so that they were smitten to the heart, and confessed to the power of God which was in and upon him, both in word and deed. And although priests and professors did rage, yet how were they abashed before him. It was "the mighty power of the Lord" that brought the people low, and it was the same which rested upon those in union with him, and which made their ministry alike successful; for they spake as with

authority, and not as the priests. It is to this anointing that I feel desirous to draw the attention of my beloved, exercised, and tenderly visited friends; whatever may be the amount of suffering which the Holy Head may see meet for us to bear, let us patiently wait, and quietly hope, and endure hardness as good soldiers. Let us not forget what is written concerning the Captain of our salvation, of whom it is said, "It became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering."—Heb. ii. 10. I am well aware of the mixed and very trying state of things among us, and that it is out of our power to bring a clean thing out of an unclean; that cannot be effected by anything the creature can do, even the best and most redeemed amongst the sons of men. And no hand or arm put forth unbidden can steady the ark; no wisdom however polished by human literature, can be of any avail. We must wait—tarry as at Jerusalem until we are ended with power from on high. The Saviour promised his disciples, that he would give unto them power and wisdom, which none of their enemies should "be able to gainsay or resist." The branch must abide in the vine; his strength will be made perfect in our weakness. *In Zion* are "set thrones of judgment." The saints must sit in heavenly places in Christ Jesus the Lord. Oh! then let us seek to move only as the Saviour leads, who goeth forth conquering and to conquer; his name is Immanuel, and he hath said, "One shall chase a thousand, and two shall put ten thousand to flight." "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven." But all this is to be done by *Faith*, without which it is impossible to please God. Faith is an inward sense or understanding, given from the immediate and sensible operation of the Spirit of Truth upon our minds, and is an infallible assurance. That there is power and authority for the work of Christ amongst his faithful followers, appears from 1 Cor. iv. 5: "Judge nothing before the time, until the Lord come who will bring to light the hidden things of darkness;" &c.; and also see 5th chap. 4, 5 v., from which and other passages it is evident that by waiting under exercise the Lord's time, and gathering under his Spirit, judgment is given forth, and "truth reigns over all;" "Truth is brought into dominion." See also in G. Fox's Journal, an account of two ministers, who had gone away from the Spirit in themselves, into imaginations; whereat George Fox says, he was in a fast for ten days; after which he was sent unto them, and truth set over them in the name of the Lord.

We are not always called upon as soon as we see any one in any measure departing from the faith, to go to such an one, but to wait until our minds are properly seasoned, and *Truth opens the way*. This was the practice of our early predecessors. Our beloved elder George Fox, when writing of some who had turned aside and were running into many words, said with the apostle, he

would not know their speech or words, but their power; for there is *that*, as we live under it, and the eye of the mind is turned unto it, that is far beyond all words, even the power of Christ, which was so conspicuous over the man that dwelt among the tombs, and who was beyond the power of man to bind.

It was this dread power, at the commencement of the Gospel dispensation, and also amongst the early Friends, which gave them the victory, and made even their enemies to tremble. The sophistry and learning of the priests were not able to withstand it,—"never man spake like this man," his enemies being judges. There is much in the journals of ancient Friends, to show that they were anxious to move only under the anointing, and also to see the Lord open their way. The apostle of our blessed Lord said, there must be also heresies among you, that they which are approved may be made manifest among you. The Lord knoweth the end from the beginning; he knew who would betray him; he also knew the great apostasy, and has determined the final overthrow thereof. We may then rest in the Lord, and be assured that He will in his own time consume the man of sin. Nevertheless, it is our duty to stand faithful to the Truth as it is manifested in our hearts; to give no place to evil or error. But let me remind Friends that it is not only in the church or society that Satan exalts himself as above all that is called God or is worshipped, but also in the world generally, or in professing christendom. There appears little capacity for the Truth in the understanding thereof, but a vain show, a glorying in appearance and not in heart; but a day of shaking will come, and then there will be an inquiry; and the desire of my spirit for you my Friends, and for myself too, is, that we may keep our proper places, and so demean ourselves as to be an example to others. That we may keep our eye to the Lord single, and above all keep out of all party, for party is the bane of society. "Say ye not a confederacy, all that say that say a confederacy," &c.

S. C.

Caistor, Niagara Dist., Canada West,
Third month 3rd, 1852.

Some Words of the Wise.

(SELECTED FROM VARIOUS AUTHORS.)

"The words of the wise are as goads, and as nails fastened by the masters of assemblies."—ECCLES. xii. 11.

True happiness consists in dependence on God; it is to have no will of our own.

It is far less difficult to act well than to suffer in silence.

No one knows any thing of himself till he is tried. Trial is the touchstone of character.

Dost thou love controversy? Suspect thy charity. Dost thou abhor all controversy?—Suspect thy Christianity.

The deepest religious feeling makes the least noise, but its principle and action is steadfast and intense.

Religious enthusiasm does not consist in excess in devotion, but in a too great readi-

ness to assume that our own impressions are the voice of God.

Fecundity of mind is not unfrequently accompanied with extraordinary daring. A daring which is not courage, as it has no perception of either difficulties or consequences,—as an infant is not brave when with a smile upon its face it would light up a configuration.

Experience proves, that an uninterrupted and extraordinary flow of prosperity, is more fatal to generosity or interest in others, than anything else that can befall man here below.

If we would not fall into things unlawful, we must sometimes deny ourselves in those that are lawful.

Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else.

The best evidence of strength in grace, is to bear much with those who are weak in it. Where sin lie heavy, crosses lie light; and on the contrary, where crosses lie heavy, sin lie light.

The afflictions of Christians are neither great nor long; for what can be great to him that counts the world nothing, and what can be long to him that counts this life but a span?

God sometimes makes our idol remonstrate with us:—Why do you look to me? I can only make you weep; I cannot help you; I am but a perishing stream. Go to the Fountain; the heart you have given to me, you should give entirely to God.

Many speak as if they thought the whole of religion consisted in activity; whereas the *patience* of the saints is equally honourable to God, and often exhibits to a greater advantage the lustre of a Christian profession.

Prayer is like our food. The natural life is weak and ready to faint, if we eat little, and without appetite; the spiritual life declines, when we have no hearty desire to pray, and are not affected with this decay.

To fight for our religion is forbidden;—it is equally forbidden to dispute for it in a fighting temper. But we are not forbidden to deny ourselves for it—to labour for it—to suffer for it—to die for it.

Victory alone shall wear the crown. We must not only fight, but overcome.

As they, who for every slight infirmity take physic to repair their health, do rather impair it; so they, who for every trifle are eager to vindicate their character, do rather weaken it.

Choosing for ourselves is not less ridiculous in men and women, than it would be in a child of three or four years old: our understanding and wisdom are no more proportioned to judge what is best for us.

Faithfulness in reproving another differs from censoriousness: the former arises from love to truth, and respect for the person; the latter is a disposition that loves to find fault. However just censure may be when there is blame, yet a censorious spirit, or rash judging, must be avoided. It is usurping the authority

and judgment of God. It is unjust, uncharitable, mischievous, productive of unhappiness to ourselves, and often the cause of disorder and confusion in society. They who are most forward in censuring others, are often most defective themselves. There is sometimes a malignant pleasure manifested; a studious recollection of everything that can be brought forward; a delight in hearing anything spoken against others; a secret rejoicing in knowing that another's fall will be an occasion of our rise. All this is base to an extreme.—*Barron's Works.*

For "The Friend"

Harmonious Walking Together,

The importance of holding forth to the world, the fruits of the Christian religion, in a life of purity, wherein the oneness of Gospel fellowship is maintained, is strikingly inculcated by that faithful disciple of Christ, John Woolman, whose labours show that it was his concern, to draw his friends into a harmonious walking together in the blessed Truth. "Where people?" he says, "are divinely gathered into a holy fellowship, and faithfully abide under the influence of that Spirit which leads into all Truth, they are the light of the world. Now holding this profession, to me hath appeared weighty, even beyond what I can fully express, and what our blessed Lord seemed to have in view, when he proposed the necessity of counting the cost, before we begin to build.

"I trust there are many who at times, under Divine visitation, feel an inward joying after God; and when such in the simplicity of their hearts mark the lives of a people who profess to walk by the leadings of his Spirit, of what great concernment is it that our lights shine clear, that nothing of our conduct carry a contradiction to the truth as it is in Jesus, or be a means of profaning his holy name, and be a stumbling-block in the way of those sincere inquirers. When such seekers, who wearied with empty forms, look towards uniting with us as a people, and behold active members among us depart in their customary way of living, from that purity of life, which under humbling exercises, hath been opened before them, as the way of the Lord's people, how mournful and discouraging is the prospect! and how strongly doth such unfaithfulness operate against the spreading of the peaceable, harmonious principle and testimony of Truth amongst mankind!

"In entering into that life, which is hid with Christ in God, we behold his peaceable government, where the whole family are governed by the same spirit, and the doing to others as we would they should do unto us, growth up as good fruit from a good tree; the peace, quietness and harmonious walking in this government, is beheld with humble reverence to Him who is the Author of it; and in partaking of the Spirit of Christ, we partake of that which labours, and suffers for the increase of this peaceable government among the inhabitants of the world; and I have felt a labour of long continuance, that we who profess this peaceable principle, may

be faithful standard-bearers under the Prince of Peace, and that nothing of a defiling nature, tending to discord and wars, may remain among us.

"In being inwardly prepared to suffer adversity for Christ's sake, and weaned from a dependence on the arm of flesh, we feel that there is a rest for the people of God, and that it stands in a perfect resignation of ourselves to his holy will. In this condition all our wants and desires are bounded by pure wisdom, and our minds wholly attentive to the counsel of Christ inwardly communicated, which hath appeared to me as a habitation of safety for the Lord's people in times of outward commotion and trouble, and desires from the fountain of pure love, are opened in me, to invite my brethren and fellow creatures to feel for, and seek after that which gathers the mind into it."

How evident it is from the writings of John Woolman that he lived in the pure, peaceable Spirit of Christ, under which he laboured to gather his fellow members from every thing of a contrary nature, and persuade them to "walk worthy of the vocation wherewith they 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." Nothing else but the Divine influences of the Holy Spirit of Him who came to save that which was lost, can qualify his professed followers availing to labour in his cause. That only which comes from Him will draw to Him, and he who comes under the government of the Spirit of meekness, will see that "Jerusalem is a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, nor any of the cords thereof be broken." "Ephraim shall not envy Judah, nor Judah vex Ephraim." "They shall not hurt nor destroy in all my holy mountain." Called as the Society of Friends has been to example the nations in the blessed fruits and effects of the Gospel of Christ, how watchful should they be to guard against everything that would divide and distract, and thereby destroy their influence upon beholders, by which the Lord designed to attract them to the spiritual religion of the cross. How great is the responsibility resting on the members individually so to walk as not to destroy their strength, and give enemies the opportunity to speak evil of our religious profession, or to charge the Society with being shorn of that capacity, and of that influence for good, which it has so far exerted.

Circular of the Bible Association of Friends in America.

In again calling the attention of Auxiliaries to the annual Queries to be answered previous to the general meeting of the Association in the Fourth month, the Corresponding Committee would press upon Friends who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to all the Queries, and of forwarding their Reports seasonably to the Depository.

It may be recollected that in making donations to Auxiliaries, the board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its Report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; and that their receipt should always be promptly acknowledged.

Address John Richardson, No. 50 North Fourth street, Philadelphia.

THOMAS KIMBER,
CHARLES YARNALL,
SAMUEL BETTLE, JR.,
Committee of Correspondence.

Philada., Second mo. 12th, 1853.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?

2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?

3. How many members, male and female, are there belonging to the Auxiliary?

4. What number of families of Friends reside within its limits?

5. Are there any families of Friends within your limits not supplied with a copy of the Holy Scriptures in a good clear type, and on fair paper; if so, how many?

6. How many members of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?

7. How many Bibles and Testaments may probably be disposed of by sale within your limits?

8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?

9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?

10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?

11. How many Bibles and Testaments are now on hand?

Selected.

"LITTLE CHILDREN."

BY MARY I. REID.

Speak gently to the little child,
So guileless and so free,
Who with a trustful, loving heart
Puts confidence in thee.

Speak not the cold and careless words
Which time has taught thee well,
Nor breathe the one thought whose sudden'd tone
Despair might seem to tell.

If on his brow there rests a cloud,
However light it be,
Speak loving words, and let him feel
He has a friend in thee;
And do not send him from thy side,
Till on his face shall rest
The joyous look and sunny smile
That mark a happy breast.

Oh! teach him this should be his aim,
To cheer the aching heart,
To shine where thickest darkness reigns,
Some radiance to impart;
To speak a peaceful quiet calm,
Where dwells the noise of strife,
Thus doing good and blessing all,
To spend the whole of life.

To love with pure affection deep,
All creatures great and small,
And still a stronger love to bear
For Him who made them all.
Remember 'tis no common task,
That thus to thee is given,
To rear a spirit fit to be
The habitant of Heaven.

Selected.

THE PLOWMAN.

See the morning breaks away—
Waken plowman to your toil;
From early dawn to gloaming grey
Guide the plow and till the soil.

Draw the furrow wide and deep,
Scatter widely—ever spare;
Let the harrow o'er it sweep—
The faith of future bread is there.

Nature now her aid is bringing,
Green the dewy blade is springing;
Hear the lark above it sing—
The faith of future bread is there.

The vernal sun all brightly glows,
Diffusing joy and life around;
The genial showers so mildly flow,
Imparting freshness to the ground.

Cattle on the lea are feeding,
Fleecy flocks the hills adorn;
Beauteous flowers their blossoms spreading,
Charm the eye and cheer the morn.

From the Annual Monitor for 1853.

CAROLINE CAPPER.

Caroline Capper, of Bristol, (wife of Thomas S. Capper,) deceased Twelfth month 12th, 1851, aged 31 years.

She was the daughter of John and Mildred Merryweather, of Melksham.

From early life she evinced much straightforwardness and simplicity of character, and a quiet but earnest endeavour to walk in the path of duty. As she advanced in years, her religious character deepened, and she became truly concerned for the maintenance of our Christian testimonies, and desirous, by her life and conversation, to exercise a right influence upon others.

In the year 1849, she was married to Thomas S. Capper, of Bristol, a connection which seemed to promise much comfort; but after enjoying a short period of domestic happiness, her health became seriously affected, and instead of being permitted long to occupy the post of duty, in the sphere of usefulness opening before her, amidst the blessings and trials of time, she felt herself rapidly approaching the abiding realities of eternity. Having early sought to acquaint herself with God, that she might be at peace with Him, through Jesus Christ, and be found walking in obedience to His will, this unexpected change in her prospects and anticipations, however afflicting for a season, does not appear to have occasioned her much lengthened conflict; and it is instructive to notice with what "calmness and cheerfulness" even under her circumstances, her humble trust in God her Saviour, enabled her to view her early advance towards "the city that hath foundations."

On the 20th of Second month, 1849, we find her making the following memorandum:

"Two months have passed away since I entered into the marriage covenant with my beloved Thomas. I soon here bound to acknowledge, that it has been a time in which I have been very mercifully dealt with,—yes, blessed in every way, beyond what I had at all expected. In the first place, I feel my dear T. S. C. to be my greatest earthly blessing, being all I could desire; next to this, my health is good, and spirits have much improved; and in many other ways, has the condescending goodness of the Lord been manifested. I desire to feel thankful, but this feeling is known only in a small and very inadequate manner. Assist me, O Lord! to live increasingly under the precious influence of thy power, to humble and preserve me, day by day."

And in the Eleventh month, 1850, she thus records her feelings: "More than a year has elapsed since I made the last memorandum, eight months of which time I have been in poor health. From the nature of the complaint, and its long continuance, my recovery must be viewed as very doubtful. It is a very deep, and a very unexpected affliction, both to my beloved Thomas and myself. We both earnestly desire to bear it with true submission, though I am often tempted to murmur; it is difficult at all times, to believe it is a portion handed us by a merciful Father. Last evening my dear Thomas was enabled, on bended knees, to pour forth a prayer unto our heavenly Father, that patience and submission might be granted to us, and that we might be supported under all He may see meet to lay upon us, &c. It was a precious season. I think I was never more sensible of the overshadowing of the Divine presence, and our hearts seemed melted together, in sorrow and supplication. I have many blessings to be daily thankful for, and I have in my dearly loved Thomas, a most tenderly affectionate husband; indeed, he seems devoted to me, in adding to my comfort in every possible manner. May the Lord reward him! The idea of separation seems exceedingly bitter to both of us, but throughout my illness, I have been remarkably favoured with calmness and cheerfulness."

Thus she was enabled to take the cup that was handed her; to resist the enemy in his "murmuring" suggestions, and to bow in humble resignation to her heavenly Father's will.

Her husband, who survived her only about eight months, and of whom there is a short account subjoined, furnishes us in his journal with some particulars of the progress of her illness, and her peaceable close; and as his memoranda are illustrative of his own character as well as interesting on account of her whom he was so soon to follow, it is thought best to transmit the account pretty much in his own words.

On the 2d of Second month, 1851, he says: "As it seems to be the opinion of the medical men, who have examined my dearest C.'s chest, that there is more cause to fear than to hope, as regards her recovery, I feel inclined to make a few memoranda, respecting one who is so very near and dear to me."

Second month 3d, 1851. "To-day I talk-

ed to my dearest C. about going for three months to Jersey, that having been recommended; but finding that she is unwilling, I mean to leave it, and try to be resigned to the close trial of seeing her going, almost imperceptibly, yet steadily, before my eyes. I could wish to profit, more than I do, by her bright example of cheerfulness, under this very deep affliction."

Eleventh month, 1851. "After nearly two years' illness, many times during which I thought my dear Caroline on the brink of the grave, she seems at last sinking. On the evening of the 5th day of this month, when I came from business, she said to me, 'Yesterday, my dear, was my birthday, 'Thirty-one' (That was the last day she was down stairs). Last evening, in allusion to something that was to be done, 'Next week,' she said, 'if I am living,—perhaps I shall be at rest; then I shall be praising the Lord. I feel my Saviour very near; He seems to say, 'only have patience, and I will come and take thee to myself.' She then added, 'My soul doth magnify the Lord, and I rejoice in God my Saviour.'"

Eleventh month 9th, 1851. "This morning when I came to dear Caroline, I said, 'My dearest, it seems very hard to part; and she answered, 'The nearer it comes, (meaning her end) the closer we are united in spirit, and that is how we shall be united at last.'"

15th. "She said, 'I want the bread of life; our Saviour said, I am the bread of life, the bread that I shall give is my body which I will give for the life of the world.'"

16th. "She said, 'I long to be going.'"

Twelfth month 12th. "About one o'clock, I was called up; dearest Caroline appeared to be dying. I stood by her side for some time; she said, 'I feel different to what I ever did before.' I asked, 'Do'st thou feel happy?' She answered, 'Yes, quite happy!' After taking leave of her attendants, &c., she said, 'What a favour, to have nearly done with the things of time.' Her breathing continued, at this time, very laborious, but on being asked, if it was painful, she answered, 'No!' She continued till about a quarter past two o'clock, when with very little convulsive effort, she quietly breathed her last. 'Precious in the sight of the Lord is the death of his saints.'"

An Immense Job.—A few years ago, remarks the *Albany Knickerbocker*, the Dutch who conquered Holland resolved that they would add to the quantity of fertile ground in the kingdom, by pumping out Harlem Lake—a lake seventy miles long, and twenty broad, which gave it an area equal to Lake Champlain.

To carry out the undertaking, three immense engines were constructed in the fall of 1847, although the pump did not commence till the spring of 1848. Late accounts say the job is nearly completed, the greater part of the bottom being exposed.

To lower the lake one inch, four million tons of water had to be lifted. In three years, the lake was lowered seven feet three inches; in December, last year, it was lowered nine

feet and a half, and now it is nearly dry. It is believed that no less than seven hundred million tons of water have been lifted by the engines since they commenced operations. This is equal to a mass of solid rock, a little more than three miles square, and one hundred feet high, that is, allowing fifteen cubic feet for a ton. We can easily see what an immense amount of labour the engines performed, and what power there is in coal applied in a state of combustion to water, for the purpose of raising water. Each engine was three hundred and fifty horse-power; and so economical were their working qualities, that two and a quarter pounds of Welsh coal per hour was all the fuel used for each horse-power of an engine. The Dutch engineers were nearly unanimous for the old-fashioned wind-mill, which had been so often employed for the same purpose; but it was ascertained, by two English engineers, that the engines could be built, and do the work for one-half the amount of wind-mills; this has been completely fulfilled.—*Lon. Times.*

Refreshment by the Way.—The present world is to us a valley of weeping; in our passage through it, we are refreshed by the streams of Divine grace flowing down from the great fountain of consolation; and thus we are enabled to proceed from one degree of holiness to another, until we come to the glorified vision of God in heaven itself.—*Bishop Horne.*

THE FRIEND.

THIRD MONTH 26, 1853.

"*The Captive of Patagonia, or Life among the Giants. A Personal Narrative.* By BENJAMIN FRANKLIN BOURNE, With illustrations. Boston: Gould & Lincoln. 1853."

From the publishers we have received a neat attractive-looking work of 233 pages, with the above title. The author while on a voyage to California, landed on the shores of Patagonia, and was captured by the aborigines and detained among them for three months. His story of the events that transpired during his unwilling sojourn with the tribe into whose hands he fell, is told in a lively, though rather flippant style, and if it is correct, we gain from it considerable knowledge of a portion of the human family heretofore but little known. But by his own confession, he felt himself so completely liberated from the obligation to keep to the truth in his intercourse with the natives, when he supposed that his interest would be promoted by false representations, that while reading his clever descriptions we are constantly in fear lest from a desire to amuse and make a saleable book, he is wittingly deceiving his readers.

RECEIPTS.

Received from Asa Garretson, agent, O., for J. Thomasson, \$3, to 26, vol. 27, for Milton Patterson,

\$2, vol. 26; from J. Hall, for Wm. Hall, \$2, vol. 26; from Jehu Fawcett, agent, O., \$2, and for Thomas Heald, Thomas Wickersham, Samuel Hollisworth, Robert Ellison, Israel Heald, H. W. Harris, Warner Atkinson, Rebecca Boone, Samuel Street, John Fawcett, \$2 each, vol. 26; for David Satterthwaite, Sargent Cook, and Sarah Allison, \$2 each, vol. 27; for Abm. Bonsall, \$2, to 26, vol. 27, for Wm. Fisher, \$4, to 26, vol. 27, for Theophilus Mortland, \$2, to 26, vol. 26, for Benj. Malensberg, \$4, vols. 25 and 26, for David Fawcett, \$4, vols. 25 and 26, for David Atkinson, \$2, to 21, vol. 26, and for Jos. Braungard, \$7, 50, to 52, vol. 26; from Chase Purington, Vt., \$5, to 26, vol. 26; from Wm. Heald, for John Lipsey, \$5, to 52, vol. 25; from Jesse Hall, for J. C. Hill, O., \$2, vol. 26.

WEST-TOWN SCHOOL.

The Committee to Superintend the Boarding-School at West-town, will meet in Philadelphia, on Sixth-day, the 8th of next month, at 7 o'clock, p. m. The Committee on Instruction, to meet on the same day, at 4 o'clock, p. m.

The semi-annual examination of the School will commence on Third-day morning, the 5th of next month, and close on Fifth-day evening.

THOMAS KIMBER, Clerk.

Philad., Third mo. 26th, 1853.

INDIAN CIVILIZATION.

A well-qualified female teacher is wanted, to take charge of the School for Indian Children, under the care of Friends, at Tunesassah, Cattaraugus county, New York. Application may be made to Joseph Elkinton, No. 377 South Second street; or Thomas Evans, No. 180 Mulberry street, Philadelphia.

DIED, on the 21st of First month, 1853, in the 25th year of his age, EDWARD LIPSEY, son of John and Ann Lipsey, of Middlebury Monthly Meeting, Columbiana county, Ohio. This dear youth had been confined to the house about eight years, during two of which he was confined to his bed. Although his sufferings were at times extreme, he was favoured to bear them with patience and resignation. About five years before his decease, he lost his hearing entirely.

He employed much of his time in reading the Holy Scriptures and Friends' writings. About seven weeks before his decease, he was taken with severe pain in his head and neck, which continued to his close, and at times appeared almost insupportable. During the last two weeks his sufferings increased, and he appeared much concerned about his future state. At one time he asked his sisters to pray for him, saying, his pains were so great, it seemed almost impossible for him to pray. He also desired them not to put off repentance to a deathbed. Shortly after he appeared in supplication, desiring that he might be favoured with patience to bear his sufferings without murmuring. On one occasion he said to his little sister, "Does thee think they will try to be a good girl? I wish I had been a better boy; I am very sorry I was not." "But I hope through mercy I may be saved—not by any merit of my own, but through the merits of the Saviour." At another time he said, "Mother do not weep for me, but rather rejoice that my sufferings are so near an end, as I think they are." A few days before his close, he said to his father, "I am going to die;" and then, "Come blessed Saviour, I am ready, I am ready; have mercy on me!" Thus affording his relations and friends the comforting hope that he was prepared for his final change.

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From the Leisure Hour.

The Cinnamon Peckers and Pearl Fishers of Ceylon.

The gigantic ruins of the tanks and reservoirs in which rain water was collected and preserved for the irrigation of the rice-lands, are triumphantly pointed out as conclusive proof of the power and civilization of Ceylon, in ages long since passed. In vast districts, now comparatively solitary, their number is quite incredible, and their extent absolutely astounding. Some of them, constructed across the gorges of valleys in order to throw back the streams that thence issue from the hills, cover an area equal to fifteen miles long by four or five in breadth; and there are hundreds of minor dimensions.

Such is the fact, which we have on the high authority of Sir J. Emerson Tennent, who thus describes his visit to the tank of Pathavicolom, about seventy miles to the north of Trincomalee:—"It is," he says, "a prodigious work, nearly seven miles in length, at least three hundred feet broad at the base, upwards of sixty feet high, and faced throughout its whole extent by layers of squared stone. The whole aspect of the place, its magnitude, its loneliness, its gigantic strength even in its decay, reminded me forcibly of ruins of a similar class described by recent travellers at Uxmal and Palenke, in the solitudes of Yucatan and Mexico.

"The existing sluice is built of layers of hewn stones, varying from six to twelve feet in length, and still exhibiting a sharp edge, and every mark of the chisel. These rise into a ponderous wall immediately above the vents which regulated the escape of the water; and each layer of the work is kept in its place by the frequent insertion endways of long plinths of stone, whose extremities project from the surface with a flange, to prevent the several courses from being forced out of their places. The ends of these retaining stones are carved with elephants' heads and other devices, like the extremities of Gothic corbels; and numbers of similarly sculptured blocks are lying about in all directions, though the

precise nature of the original ornaments is no longer apparent.

"The government engineer calculates that, taking the length of the bank at 6 miles, its height at 60 feet, and its breadth 200 at the base, tapering to 20 at the top, it would contain 7,744,000 cubic yards, and at 1s. 6d. per yard, with the addition of one-half that sum for facing it with stone and constructing the sluices and other works, it would cost £870,000 sterling to construct the front embankment alone."

Numerous are the questions that arise in the contemplation of such works, but we cannot linger to propose and solve them. It is a curious fact, for which we are indebted to the same authority, that while various parts of the island abound with tanks, on which the very existence of the population depends, and the majority of which are in ruins, the Cingalese seldom or never undertake their repair; but parties of Tamils, who devote themselves to this employment, make annual excursions from Jaffna at the proper seasons, carrying with them tools and mattocks, and are employed by the native villagers in the repair of their tanks.

The population of Ceylon consists of the native Cingalese, who may be subdivided into those occupying the Kandian territories and those of the coasts; the Moors who are found in all parts of the island; the Veddahs, a savage race, who are supposed to be the aborigines, and inhabit the mountainous regions and unexplored fastnesses; and the Malabar and other Hindoos, who are chiefly restricted to a part of the coasts.

The Cingalese are divided into nineteen classes; the highest being the Handrews, or Vellalals, who are, in fact, the farmers of the soil; and from this class they gradually descend in distinction, the nineteenth, which is a very degraded tribe, being composed of persons who touch and eat dead animals. As the mountaineers of all countries differ from the lowlanders, so do the Kandians differ from the Cingalese. They are stronger, more hardy and active, of higher courage, but of less polish, and consequently more independent and uncompromising. Though not taller than the inhabitants of the plains and the coasts, they are stouter, and while of fairer complexion, their natural ferocity of aspect is increased by their never shaving their beards. The lower classes, who have extremely little clothing, strikingly contrast with the higher, who attire themselves superbly and profusely in rich tissues and embroidered muslins.

The persons employed in the cultivation and barking of cinnamon are called Chalfias. They form a distinct tribe, not the lowest,

though almost the poorest of the Cingalese castes, but contented with their condition, and indisposed to repine over its privations. Like other castes, they are governed by their own officers, over whom one is placed who is regarded as the chief of the whole tribe. In each district where cinnamon grows, the inhabitants are bound to deliver yearly a certain quantity ready prepared for the market; on this condition they are allowed to have gardens and pieces of land rent-free, besides enjoying other privileges, and obtaining additional remuneration, sometimes in rice and at other times in money, according to the time and labour they expend in the public service. Every individual supplies a fixed quota of cinnamon in the season; and should the quantity he delivers exceed the requirement, he receives for it extra pay.

But now, let us visit the pearl fishery; we proceed, therefore, to the banks of the Arippa. There we find the boats, from eight to fifteen tons burden; they have neither decks nor keel, the head and stern are nearly alike, and the breadth increases to the top of the gunwale. Each boat is rigged with only one rude mast, and carries one long-sail, made of light cloth, loosely sewed to a tight rope, so that it blows out very much. The crew of a boat consists of a tindal or master, ten divers, and thirteen other men, who manage the boat and attend to the divers when fishing for pearls. Each boat has five diving-stones, varying from fifteen to twenty-five pounds, according to the size of the diver; some stout men, however, find it necessary to have a waist-belt, supplied with from four to eight pounds of stone, to enable them to keep at the bottom till they have filled their net. This implement is eighteen inches deep, fastened to a hoop eighteen inches in diameter, and slung to a single cord.

To witness the fishing we must wait awhile, and come to the bank at early morn. It arrives, however, very speedily, and we return to Arippa. A land wind has sprung up, darkness covers the face of the scene, and a boat is about to leave the shore. Let us step aboard, mingle with its crew, and proceed with them to their accustomed task. The master, the divers, and the people who attend them, are all here, and the various articles they severally require. How calm is the weather at this season of the year! how softly do we glide over the tranquil waters! and it is well we do, for the slightest interruption of favourable weather would be an insurmountable obstacle to the success of the enterprise.

But our voyage is brief; we had only to proceed some ten or twelve miles to the bank, and as it is not yet daylight, we cast anchor

close by the government guard-vessel, which is always stationed here, with hoisted lights to direct the course of the pearl-ships. Now the first bright streak of dawn is seen, and the divers prepare for their descent as soon as there is light enough to discern what takes place, and some degree of warmth is emitted. A kind of open scaffolding, formed of oars and other pieces of wood, is projected from each side of the boat, and from it the diving-tackle is suspended, with three stones on one side and two on the other. The diving-stone—of a sugar-loaf shape and of from fifteen to twenty-five pounds weight—hangs from an oar by a light rope and slip-knot, and descends about five feet into the water. The rope passes through a hole in the top of the stone, above which a strong loop is formed, resembling a stirrup-iron, to receive the diver's foot.

(Conclusion next week.)

TEXAS REPTILES.

This Texas of ours is an astonishingly prolific country. Every field stands luxuriant, crowded, so that it can scarce wave under the breeze, with corn, or sugar, or wheat, or cotton. Every cabin is full and overflowing, through all its doors and windows, with white-haired children. Every prairie abounds in deer, prairie-hens and cattle. Every river and creek is alive with fish. The whole land is electric with lizards perpetually darting among the grass like flashes of green lightning. We have too much prairie and too little forest for a great variety of birds. But in horned frogs, scorpions, tarantulas, and centipedes, we beat the universe. Everybody has seen horned frogs. You see them in jars in the windows of apothecaries. You are entreated to purchase them by loafing boys on the levee at New Orleans. They have been neatly soldered up in soda boxes, and mailed by young gentlemen in Texas to fair ones in the old States. The fair ones receive the neat package from the post-office, are delighted at the prospect of a daguerreotype—perhaps jewelry—upon the package eagerly, and faint, as the frog within hops out, in excellent health, upon them. A horned frog is simply a very harmless frog, with very portentous horns. It has horns because *everything* in its region—trees, shrubs, grass even, has thorns—and nature makes it in keeping with all around it. A menagerie of them would not be expensive. They are content to live upon air—and can, if desired, live, I am told, for several months, without even that.

The *scorpions* are precisely like those of Arabia—in the shape of a lobster exactly, only not more than some three inches long. You are very apt to put one upon your face in the towel which you apply thereto after washing. If you do, you will find the sting about equal to that of a wasp—nothing worse. They are far less poisonous than the scorpion of the East—in fact, none except new comers dread them in fact.

But the *tarantula*! You remember the astonishing elasticity with which you sprang in the air that time you were just on the point of putting your raised foot down upon a snake

coiled in your path. You were frightened—through every fibre of your body. Very probably the snake was as harmless as it was beautiful. Spring as high, be as utterly frightened as possible, when you just avoid stepping upon a tarantula, however. Filthy, loathsome, abominable, and poisonous! If you have never seen it—know henceforth that it is an enormous spider; concentrating in itself all the venom and spite and ugliness of all other spiders living. Its body is some two inches long, black and bloated. It enjoys the possession of eight long, strong legs, a red mouth, and an abundance of stiff brown hair all over itself. When standing, it covers an area of a saucer. Attack it with a stick, and it rears on its hind legs, gnashes at the stick, and fights like a fiend. It even jumps forward a foot or two in its rage, and if it bite into a vein, the bite is death. I have been told of the battle fought by one on board a steam-boat. Discovered at the lower end of the saloon, it came hopping up the saloon driving the whole body of passengers before it, and almost drove the whole company, crew and all, overboard.

The first I saw was at the house of a friend. I spied it crawling slowly over the wall, meditating murder upon the children playing in the room. Excessively prudent in regard to my fingers, I at last, however, had it safely imprisoned in a glass jar, unhurt. There was a flaw in the glass, as well as a hole through the cork by which it could breathe, but in ten minutes it was dead from rage! Soon after, I killed three upon my place, crawling about ground trodden every day by the bare feet of my little boy. A month after, I killed a whole nest of them. They had formed their family circle under a doorstep, upon which the aforesaid little fellow played daily. Had he seen one of them, he would, of course, have picked it up as a remarkably promising toy; and I would have been childless.

I was sitting one day upon a log in the woods, when I saw one slowly crawl out to enjoy the evening air and the sunset scenery. He was the largest, most bloated one I ever saw. As I was about to kill him, I was struck with the conduct of a chance wasp. It, too, had seen the tarantula, and was flying swoop around it. The tarantula recognized it as a foe; and throwing itself upon its hind legs, breathed defiance. For some time the wasp flew around it, and then, like a flash, flew right against it, and stung it under its bloated belly. The tarantula gnashed its red and venomous jaws, and threw its long hairy legs about in impotent rage, while the wasp flew around and around it, watching for another opportunity. Again and again did it dash its sting into the reptile, and escape. After the sixth stab, the tarantula actually fell over on its back, dead; and the wasp, after making itself sure of the fact, and inflicting a last sting to make matters sure, flew off happily in having done a duty assigned it in creation. In an hour more, a colony of ants had carried it down peaceably, and deposited it in their catacombs.

But deadliest and most abhorrent of all our

reptiles in Texas, is the *centipede*. This is a kind of worm, from three to six inches long, exactly like an enormous caterpillar. It is green, or brown, or yellow—some being found of each of these colours. As its name denotes, it has along each side a row of feet, horny claws rather. Imagine that you walk some night across your chamber floor with naked feet; you put your foot down upon a soft something, and instantly it coils around your foot in a ring, sticking every claw up to the body in your foot. The poison flows through each claw, and in two minutes you will have fainted with agony; in a few more, and you will be dead. The deadly thing cannot be torn away. It has to be cut off, and claw by claw plucked out. Even if it crawls over the naked body of a sleeping person, without sticking in its claws, the place will pain the person for years after—at least, so I have been told.

I have seen these things—in which nature corks up her deadly poisons—often; yet I have heard of few cases in which they have bitten or killed any one. The kind Being who makes the butterflies to be abundant, in the same loving-kindness, makes all deadly creatures to be scarce.—*Arthur's Home Gazette*.

From the North American & U. S. Gaz.

Hints for Husbands—Tell Your Wife!

Yes, the only way is, to tell your wife just how you stand. Show her your balance-sheet. Let her look over the items. You think it will hurt her feelings. No, it won't do any such thing. She has been taught to believe that money was with you, just as little boys think it is with their fathers,—terribly hard to be reached, yet inexhaustible. She has had her suspicions already. She has guessed you were not so prosperous as you talked. But you have so belogged your money affairs, that she, poor thing, knows nothing about them. Tell it right out to her, that you are living outside of your income. Take her into partnership, and I'll warrant you'll never regret it. There may be a slight shower at first, but that's natural.

Let her see your estimate, when you come home again, she will show you that you have put *her* bills too high. True, she had an eight-dollar bonnet last winter, but it is "just as good as ever; a few shillings will provide it with new strings, and refit it a little;—the shape, she says, is almost exactly as they wear them now." And you will be surprised to see how much less expensive she can make your own wardrobe. She will surprise you with a new vest—not exactly unfamiliar, somehow, looking as if in another shape you had seen it before,—yet new as a vest, and scarcely costing a dollar, where you had allowed five. Old cravats will experience a resurrection in her hands, coming out so rejuvenated, that nobody but those who are let into the secret, would suspect that they are old friends in new shapes. The gown you were going to buy—out of what forgotten chest she has gathered the materials you cannot imagine—but there it is, comfortable and

warm, and just the thing you wanted for the long winter evenings that are coming on as fast as the almanac will let them.

You will find a wonderful change in her tastes and appetites. Whereas, she always fancied what was a little out of season, or just coming into market—now, if beef is dear, she thinks "boiled mutton is delightful—as tender as chicken." If lamb rises, and fish are plenty, she thinks "a striped bass good occasionally."

Before you have thought much about it, you will find yourself spending most of your evenings at home, and such evenings, too! so full of domestic enjoyment, and fireside pleasures, that you will look with wonder on the record of last year's expenses, and marvel that you found time or relish for the costly entertainments that so seriously taxed your porte-monnaie.

My dear friend, if, like Spain, your outgoes threaten to exceed your incomes, be sure and tell your wife of it. Not in a tone and manner that will lead her to think you don't want her to buy furs this winter, but just as if you wanted a counsellor in the day of your trouble. And if she does not come up, heart and soul, and most successfully to your relief, put me down for no prophet, and her for no worthy specimen of a Yankee lass.

Circular of the Bible Association of Friends in America.

In again calling the attention of Auxiliaries to the annual Queries to be answered previous to the general meeting of the Association in the Fourth month, the Corresponding Committee would press upon Friends who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to *all* the Queries, and of forwarding their Reports seasonably to the Depository.

It may be recollected that in making donations to Auxiliaries, the board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its Report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; and that their receipt should always be promptly acknowledged.

Address John Richardson, No. 50 North Fourth street, Philadelphia.

THOMAS KIMBER,
CHARLES YARNALL,
SAMUEL BETTLE, JR.,
Committee of Correspondence.

Philada., Second mo. 12th, 1853.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?
3. How many members, male and female, are there belonging to the Auxiliary?
4. What number of families of Friends reside within its limits?

5. Are there any families of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; if so, how many?

6. How many members of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?

7. How many Bibles and Testaments may probably be disposed of by sale within your limits?

8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?

9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?

10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?

11. How many Bibles and Testaments are now on hand?

FROM WILLIAM GROVER.

It is an unspeakable favour, however, early in life, to know, that, in the silence and retirement of the mind there is instruction and comfort to be met with, beyond what can be expected, either from even good company, or good books.

It is observable, by the attentive mind, that there may be an enjoyment of books and of company which strengthens us in the love, esteem, and pursuit of this silence and retirement; and there is an enjoyment of good books and good company which weakens and enfeebles the mind, in its capacity to love, pursue and enjoy this profitable silence and meditation.

Here then, dear young friend, whosoever thou art, is the point of wisdom. Mind, day by day, and through all, an inward sense respecting things, and thou mayst be favoured to perceive what thy duty calls for at thy hands, as to thy outward, temporal, domestic or social occupations; and then what time thou canst properly spare for company and books, and how much of either thou canst enjoy, with religious benefit to thy own mind. Much company and many books, or much reading, have often a direct tendency to draw the attention of the mind outward instead of inward. And here there is need of wise discrimination. If thy company, or thy reading, tends to give thee a humbling view of thyself, and of thy many frailties and infirmities, and to increase the ardour of thy mind, in the pursuit of Divine help, of inward quietude, and sweet, enriching peace, thou mayst conclude so much of it is good for thee; but if either of them be such, or indulged in to such a degree as unprofitably to occupy thy mind, and rather indispose than encourage thee in the love of inward recollection and meditation, thou mayst safely conclude there is a snare in it, and that there is danger lest the durable and precious substance may be lost in the pursuit of the shadow.

And to one of his dear young friends, he says: "I tenderly request thee to weigh these remarks solidly; and at such time as thy mind is most favoured with good desires for thyself, and at such times as thou art favoured to crave that, when thou hast done with the things of time, thou mayst be found worthy to have a place in the mansions of eternal rest and peace. Now I believe that

he way to be truly happy, is to endeavour to do the will of God. The way to enjoy the blessings intended for his dear children, is to serve Him, and obey Him in childlike simplicity; to dwell upon a sense that he is our Father; and to look up to Him, as He that can provide for us, take care of us, lead us, feed us, and keep us. To have this sense upon the mind is very precious, and is what I crave for me and mine, and those under my care. Here self is gradually reduced, and kept under; and we are made sensible that there is no safety for us, whatever may be our attainments, but as we are doing his will; and as we are measurably clothed with a tender, filial fear, lest we should be found doing anything that would deprive us of a sense of his love upon our spirits. As this is not at our command, so we are led to prize it, when He is pleased to favour with it; and when it is withdrawn, and we are left barren, and poor, and stripped, and have nothing, as it were, to lean upon, and no feeling of inward support and comfort, oh! what poor things we are, let things in the outward be as they may, ever so fair and flourishing; they are fleeting and uncertain, wearing away one day after another, and leaving us in an unprofitable state, if we have not something within to animate and enliven our minds. As we come to make a right estimate of things, and are favoured to love the Truth above all, and to value a sweet and quiet mind, and the feeling of Divine love upon our spirits, above the transient enjoyments of time, we come to feel and to know, that nothing is a little thing to us, which prevents us from drawing nigh to the Lord in our hearts, and offering up ourselves to Him in secret dedication, saying, "Here I am; make me to be thine, and preserve me from offending Thee in thought, word, or deed; that so Thou mayst be mercifully pleased to enrich my mind with the light of thy countenance, and to favour me with thy life-giving presence."

For "The Friend."

FRIENDS IN WALES. (Continued from page 221.)

Richard Davies's father was not so easily reconciled to his son's new faith and new behaviour, as was his mother. The next day, which was the first day of the week, Richard thought it best for him to go to the steep-house where Priest Longford officiated, who had told his father that he was distracted. It being in Cromwell's days, there was no common-prayer read, and Richard perhaps felt easier to sit there on that account. When the priest had concluded what he had to say, and was preparing to depart, Richard stood up, and addressing him, said, "he might do well to stay, and make good the false doctrine that he had preached that day, if he could." He also suggested that if he was distracted, as the speaker had reported, he might labour to restore him to his right senses. Richard was soon taken out of the house, and with a young man named David Davies, who had been convinced by him of the principles of Truth whilst on his way to his father's, was taken to prison,

Whilst in prison, many came to see them from far and near, expecting to find them, as bewitched creatures, with some Satanic marks of deformity about them. Richard Davies had as yet seen but one Quaker, and yet the doctrines and testimonies professed by George Fox and his Friends in the North had been opened and sealed upon his understanding; and now in this prison, it would seem, that a dispensation in the ministry of the Gospel was committed to him. In the midst of those who by curiosity had been drawn to see them, he says, "God gave me a seasonable exhortation to them, to fear the Lord, and indeed to cry, 'Repent, repent, for the kingdom of heaven is at hand;' letting them know, 'that we were God's workmanship, created anew in Christ Jesus,' with much more to that effect. I spoke to them from the scripture, which was much to their satisfaction, and we praised God, that kept us in his fear and counsel."

They were committed to prison for a breach of a law forbidding any to speak to the priest or preacher either at their worship, or whilst coming to it, or going from it. The next morning however, the chief magistrate of Welchpool discharged them after having had some discourse with them. Being thus released, Richard returned to his master's house and to attention to his business, and the young man David Davies, to the residence of his father, where he suffered much personal abuse. On one occasion, his father because he did not join in personal prayer with him, rose from his knees, and taking a staff, violently beat him, and then putting a chain on him, he fastened him outside of his house on a cold frosty night.

In the Twelfth month, 1656, William Dewsbury was in Wales. The description of his service in the principality now extant, is very meagre, and we cannot tell through how many counties he passed. He says, "Friends in general are pretty well as we pass;" but this probably refers more particularly to the counties adjoining Wales. He adds, "Walter Jenkins, a Welchman, in whom the power of the Lord is moving, hath been pretty much with me. As thou art free thou mayst write to him. He may be of good service amongst the Lord's people in Wales, he abiding in the Life, to be led by it."

In the summer of 1657, George Fox, after visiting Bristol, passed into Wales. After a meeting 'at the Stone,' he went to Cardiff, where on an invitation from a justice of the peace, he with a friend or two paid him a visit. The justice and his wife treated them civilly, and he sent about seventeen members of his family to the meeting held by George Fox in the town hall in that place. Of this meeting George says, "There came some disturbers, but the Lord's power was over them; and many were turned to the Lord." In South Wales, some unsettlement had arisen among Friends, on account of James Nayler. By this time however, many had been able to see the error into which they had been led in supporting him. In respect to this, William Dewsbury wrote, "Many in Wales and elsewhere return, with brokenness of heart for

what they have done against the Lord, and his servants; and God pardons them and restores them in his mercy." He goes on to say, that most of the meetings which were shattered during that time of difficulty, were collected again. To some of those who ran out with James Nayler, and had not yet returned to Friends, George Fox says *he had* to send word, "That the day of their visitation was over." Of these he adds, "they never prospered after."

Passing westward through Glamorganshire, George Fox came next to Swansea, where they had "a blessed meeting; and a meeting was settled there in the name of Jesus." Continuing his course, in company with Thomas Holmes and John Ap John, he turned northward into Brecknock, where they put up their horses at an inn. George Fox then felt drawn to walk out into the country, whilst his two companions deemed themselves led to 'speak in the streets.' When George returned the town was in an uproar, and the chamber in the inn was full of people. When he entered it, they were speaking in Welsh, but he requested the controversy should be in English. This they did, and much dispute they had with Friends. Towards night a great concourse of people convened in the streets, and the magistrates were with them. The magistrates bid the multitude shout, and for about two hours, George Fox says, "There was such a noise as the like we had not heard; and the magistrates set them on to shout again when they had given over. We thought it looked like the uproar, which we read was amongst Diana's craftsmen. This tumult continued till it was within night, and if the Lord's power had not limited them, they seemed likely to pull down the house, and us to pieces."

Continuing his account of their journey, he says, "We went to a great meeting in a steep-le-house yard; where was a priest, and Walter Jenkin, who had been a justice, and another justice. A blessed, glorious meeting we had. There being many professors, I was moved of the Lord to open the scriptures to them, and to answer the objections which they stuck at in their profession (for I knew them very well); and to turn them to Christ, who had enlightened them; with which light they might see the sins and trespasses they had been dead in, and their Saviour who came to redeem them out of them, who was to be their Way to God, the Truth and the Life to them, and their preacher made higher than the heavens; so that they might come to sit under his teaching. A peaceable meeting we had; many were convinced and settled in the Truth that day. After the meeting, I went with Walter Jenkin to the other justices, who said to me, 'You have this day given great satisfaction to the people, and answered all the objections that were in their minds.'"

At Pontemol George Fox had also a large meeting, where there was a justice of the peace and several of the great people of the neighbourhood. The Lord by his Spirit opened the understandings of these, and through his power they were turned to the Lord Jesus Christ. "A great convictionment there was;

a large meeting is gathered in those parts, and settled in the name of Jesus." George Fox then returned to England, having a great meeting at Shrewsbury, and so passed on into Cheshire. He soon however returned into Wales.

(To be continued.)

THE PLEDGE.

"He first findeth his brother Simon, and sixth unto him, we have found the Messiah; and he brought him unto Jesus."—JOHN I. 41, 42.

When brothers part for manhood's race,
What gift may'st thou glorified prove
To keep fond memory in her place,
And certify a brother's love.

First seek thy Saviour out, and dwell
Beneath the shadow of his roof,
Till thou hast scanned his features well,
And know Him for the Christ, by proof;

Such proof as they are sure to find
Who spend with Him their happy days,
Clean hands, and a self-ruling mind,
Ever in tune for love and praise.

Then, potent with the spell of heaven,
Go, and thine erring brother gain;
Entice him home to be forgiven,
Till he, too, see his Saviour plain.

Or, if before thee in the race,
Urge him with thy advancing tread,
Till, like twin stars, with even pace
Each lucid cometary be sped.

No fading, frail memorial give
To sooth his soul when thou art gone,
But wreaths of hope for aye to live,
And thoughts of good together done!

That so, before the judgment-seat,
Thou shalt be named and glorified each face,
Not unremembered may we meet,
For endless ages to embrace.

KEBLE'S *Christian Year*.

Selected.

PETITION.

Spread thy triumphs, blessed Jesus!
Through this world of mortal strife;
Let thy Gospel sweetly bless us
With a holy, peaceful life;

Change those hearts, with feelings haughty,
Where the thorns of discord grow,
Into garden-lands of beauty—
There the seeds of concord sow.

Bid the rude, unyielding passions
Of the stout-in-heart, be gone,
And unite thy wrestling children,
By thy Spirit into one—

One harmonious, holy compact,
Where the din of war shall cease;
Bring them into righteous contact
As a family of peace.

Selected.

"Be Patient, be Gentle."

Among all the graces that adorn the Christian soul, like so many jewels of various colours and lustres, against the day of her espousals to the Lamb of God, there is not one more brilliant than *patience*. It is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. It

governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, subdues pride; it bridle the tongue, refrains the hand, tramples upon temptation, endures persecution; it *produces unity in the church*, loyalty in the State, harmony in families: comforts the poor, and moderates the rich: makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; it delights the faithful and invites the unbelieving; it adorns and dignifies; is loved in all, and beautiful in all, in either sex, and every age; and there is much contained in the short precept of the dear Redeemer: "In your patience possess ye your souls."

Oh God, that madest earth and sky, the darkness and the day,
Give ear to this, thy family, and help us when we pray.

For wide the waves of bitterness around our vessel float,
And heavy groans the aching heart to view the rocky shore.

The cross our Master bore for us, for Him we faithfully would bear,
But mortal strength to weakness turns, and courage to despair;

Have mercy on our failings, Lord! our sinking faith renew!
And when thy sorrows visit us, oh, send thy Patience too.

For "The Friend."

UNITED PRAYER.

We often speak of united exercise and travail of spirit before the Lord. This is experienced when the prayers of his children, produced by the Spirit that helpeth their infirmities, ascend to Him for themselves, and for the help and preservation of the church; and if when two or three shall agree touching any thing they shall ask in the name of Christ, it shall be done for them, as he declared, of his Father which is in heaven, we may safely believe the union of many more hearts imbued with the spirit of supplication, will be graciously regarded and their prayers answered. When Herod imprisoned Peter with the determination to destroy him, the little Christian church, assembled at the house of Mary the mother of John, whose surname was Mark, made prayer without ceasing unto God for him, and an angel was sent to the prison who delivered him out of the hands of his persecutor, much to the joy of his fellow believers, and doubtless to the confirmation of their faith in the virtue of "effectual fervent prayer." When a large body of people are about to assemble to attend to the concerns of the church, which relate to the present spiritual welfare of the members, and which may affect their everlasting salvation, how proper is it, they should be exercised in the spirit of prayer, to ask the Father of mercies for the guidance of his Holy Spirit, and to keep them individually and collectively through his own Name, that it may be honoured and glorified, and the church be more and more built up in the blessed unity, and on its most holy faith.

After an attack of sickness, feeling his mind

lively opened, and no doubt humbled before the Lord, John Woolman says: "I sent for a neighbour, who at my request wrote as follows,—The place of prayer is a precious habitation; for I now saw that the prayers of the saints were precious incense; and a trumpet was given me that I might sound forth this language that the children might hear it, and be invited to gather to this precious habitation, where the prayers of the saints, as precious incense, arise up before the throne of God and of the Lamb. *I saw this habitation to be safe; to be inwardly quiet*, when there are great stirrings and commotions in the world. Prayer at this day, in pure resignation, is a precious place; the trumpet is sounded, the call goes forth to the church, that she gather to the place of pure inward prayer, and *her habitation is safe.*"

What an unspeakable blessing it would be if all the trumpets that are sounded, were calling the children to this inward, reverential silence before the Lord, where they would receive power to wrestle with Him, and to offer the incense of acceptable prayer, that would prevail to draw down his gracious regard and saving help. This would be of more benefit to the church than all the devices of the most active and zealous ones without it.

For "The Friend."

DIVINE GRACE.

How dependant upon Divine Grace is poor man to sustain him in a life of acceptance with his Maker, and to direct him in a profitable and prosperous course of conduct. The experimental Christian often feels this quickening Spirit descending upon him, as timely and gentle rain upon the wilted herbage, which is ready to die from the scorching heat, for want of sustaining moisture, and finds his spiritual strength invigorated to pursue the work he knows to be acceptable to the Great Head of the Church. At times of peculiar temptation, when nearly ready to loose the hold upon a life of righteousness, how frequently is the confiding and devoted mind, replenished with strength to withstand the trial of its faith, and to maintain its rectitude, under circumstances which seem to produce the overthrow of others for want of abiding under the wing of Divine protection; for it is to the humble that strength is given, and this choss the blessed Master will condescend to instruct, and to lead in the way everlasting.

"The grace of God that bringeth salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." This grace is obviously necessary to be sought after and waited for, as the only means whereby we can obtain what is desired by all—the salvation of the immortal soul. It is only as we live under the holy and animating influence of this grace that we can be justified in the sight of One, who is not pleased with sacrifices made in the will and wisdom of man, whereby he seeks a justification by formal and dead works, flowing from a corrupt heart and unsubdued spirit. In this unregenerate state there is a

desire to do great works, to occupy a prominent place in society, and to handle things much too high, to gain the applause and notice of others. Such as these when they approach the altar make their offerings to their own destruction, as Nadab and Abihu did, when they "offered strange fire before the Lord." It is a widely destructive error to desire to be great, and think ourselves something without experimentally realizing our own frailty and entire insufficiency to do any good thing without the aid of Him who is the fountain of all goodness, and heavenly virtue. Here there is not a lowly, humble and reverent waiting as at the feet of the blessed Jesus for instruction; but a neglect of the day of small things, those little intimations of Divine Grace, which if sufficiently heeded and submitted to, would lead to a life of righteousness and peace, and qualify for every important engagement; and these gentle intimations become as the early buds which are nipped by the frigid atmosphere of a worldly spirit, and are prevented from expanding their blossoms into a life of Christian holiness.

We read that "without holiness no man can please God," and that "every tree is known by its own fruit; for of thorns men do not gather figs, nor of a bramble bush gather they grapes." (Luke vi. 44.) These passages evidently imply that a redemption is necessary from the corrupt and thorny nature, before acceptable fruit can be expected, which alone can be effected by an earnest attention and obedience to that sanctifying grace of God "which has appeared unto all men," operating upon the heart, and if duly regarded, leading from darkness and dead works to an experimental knowledge of the living God: this we must witness before we can realize a justification in good works; here also we see the vital importance of diligently attending to the day of small things—those little requirements of duty, though in the way of the cross, which alone can aid our growth in righteousness, and lead us from stature to stature in Christ, till we become strong in Him. But before this can be experienced, there must be a consciousness of having the sentence of death in ourselves, and we must be brought to feel the need of a holy Redeemer, like the apostle, when he said, "O wretched man that I am; who shall deliver me from the body of this death." (Rom. vii. 24.) Cheering is the consideration that there is One to whom the contrite and needy spirit, which has neither strength nor confidence in its own attainments, can look with assurance, who indeed does compassionate our weakness, and is touched with a feeling of our infirmities; and whose *all sustaining grace* is sufficient for us, as we are humbly watchful over ourselves, and earnestly obedient to Him, who has put all things under his feet, till through its benign assistance from unutterable love and mercy, we are enabled to rejoice in an everlasting salvation.

State of New York.

Ambition often plays the wrestler's trick of raising a man up merely to fling him down.

Concerning Offerings to God, in Prayer and Supplication.

The offerings that are acceptable to God, must be offered in righteousness, and with clean hearts and lips. For the Lord is pure and holy, and will be sanctified of all that come near him, and his worship is in Spirit and in truth. Prayer, supplication and addresses to God, being a special part of his worship, must be performed in Spirit and in Truth, with a right understanding, seasoned with grace and with the word of God; even as the sacrifices under the old covenant were to be brought and offered in clean vessels, seasoned with salt and with fire. So all, now under the new covenant, who approach so nigh to God as to offer an offering in prayer, must have their hearts sprinkled from an evil conscience, and their bodies washed in clean water, and sanctified with the word of God, and their senses seasoned with his grace and Spirit in Divine understanding, and must offer that which is sound and pertinent, which the Spirit makes known to be needful; whose intercession is acceptable, as a sweet smelling sacrifice to God, and a savour of life unto life, and of death unto death, though in sighs, groans, or few words, being sound, pithy and fervent. For the Lord knows the mind of the spirit, that makes intercession to him, who hears and graciously answers.

All are to be careful, both what and how they offer to God, who will be sanctified of all that come near him, and is a consuming fire, who consumed Nadab and Abihu, who offered strange fire, though they were of the high priest's line. And there may be now offerings in prayer and supplication, in long repetitions of many words, in the openings of some Divine illumination, with a mixture of heat and passion of the mind, and a zeal beyond knowledge; and in this heat, passion and forward zeal, such run into many needless words, and long repetitions; and sometimes out of supplication into declaration, as though the Lord wanted information. These want the Divine understanding, and go from the bounds and limits of the Spirit and will of God, like that forced offering of king Saul, which Samuel called foolish, and the strange fire and forced offering. These offer what comes to hand and lavish all out, that may open and present to view at times, for their own benefit; as if there was no treasury to hold the Lord's treasures; so such in the end, coming to poverty and want, sit down in the dry and barren ground. Wherefore all are to know their treasury, and treasure up the Lord's openings, and try the spirit by which they offer, that they may know the Lord's tried gold, and not mix it with dross or tin; and know his stamp, heavenly image and superscription, and not counterfeit, waste, or lavish it out, but mind the Lord's directions, who will call all to an account, and give to every one according to their deeds; and all the churches shall know that he searches the heart and tries the reins.

As under the old covenant there was the Lord's fire, that was to burn continually on the altar, which received the acceptable offer-

ings; so there was strange fire, which was rejected as well as the offering that was offered. And now in the new covenant there is a true fervency, heat and zeal, according to the true knowledge of God in the spirit and word of life, that dies not out, in which God receives the acceptable offerings: so there is also a wrong heat of spirit, and zeal without true knowledge, that with violence, through the passion of the mind, and forwardness of desire, runs into a multitude of needless words and long repetitions, thinking to be heard for much speaking, but is rejected, and is a grief, burthen and trouble to sensible, weighty Friends, who sit in a Divine sense of the teachings and movings of the Lord's good Spirit, in which they have salt to savour withal; though the affectionate part in some, who are not so settled in that Divine sense, as to distinguish between spirit and spirit, is raised with the flashes of this wrong heat and long repetitions, which augment the trouble of the faithful and sensible, who are concerned for the good and preservation of all.

We read that the priests of Baal in their offerings, were earnest, hot and fierce, and cut themselves, making long repetitions from morning until evening, so kept the people in expectation to little purpose. But Elijah having repaired the Lord's altar, and prepared his offering, in a few sensible words, pertinent to the matter and service of the day, prayed thus in the Spirit and power of God: "Lord God of Abraham, Isaac, and of Israel, let it be known this day, that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord I hear me, that this people may know, that thou art the Lord God, and that thou hast turned their hearts back again." Which the Lord heard and answered. So here a few sensible words, with a good understanding, pertinent to the matter, without needless repetitions, were prevalent with God.

Our Saviour, Christ Jesus, when he taught his disciples to pray, bade them not be like the hypocrites, or heathen, who used many repetitions, and thought to be heard for their much speaking. "Therefore," saith he, "be not ye like unto them, for your Father knoweth what things you have need of before ye ask him." The prayer which he taught, is full of matter to the purpose, though comprehended in few words; and all his disciples and apostles are to learn of him, and observe his directions, and not the manner or customs of the heathens and hypocrites, in this weighty matter of approaching nigh unto God with offerings, in prayer and supplication.

Our Saviour also left us a good example, written for our learning. When he was under the sense of drinking that cup of sufferings for the sins of all mankind, and of offering to God that great offering for their ransom, he prayed in these words, "Father, if thou wilt, remove this cup from me nevertheless not my will, but thine be done." And in giving thanks in these words, "I thank thee, O Father! Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father, for so it seemed

good in thy sight." And there are many more examples in the Scriptures, full and pertinent to the matter, comprehended in few words, and not like the heathen, in tedious repetitions, who think to be heard for their much speaking. Therefore all who approach God with their offerings, are to be watchful and careful, both what and how they offer under this administration of the Spirit, and dispensation of the new covenant.

I have travelled under a deep sense and concern in this matter for some time.

WILLIAM EDMUNDSON.

The 12th of the First month, 1695.

Solemn and Eventful Question.

An old Congregationalist minister of the Gospel, just closing the 77th year of his age, who is engaged in preparing a book for publication in the city of New York, has been in the habit, for a short time past, of dining at a coffee-house, where, at that hour of the day, uniformly a company of more or less sober gentlemen, of various ages, were engaged in a kind of game at a table in the middle of the room, merely for pastime, without bet or wrangling among them. On the last day of September, at noon, there were but two at the game—one younger man from Europe, and a man of upwards of sixty years of age—who pleasantly busied themselves in their mode of pastime, while the old minister was taking his mid-day rest. A thought came into his mind on the precious value of time, which was so often wasted as though useless, good for nothing. This led him at the close of his rest to step to that table, and put the following question to the gentlemen at their play:

"What value would you set on sixty minutes of time if you could be assured that this, and this one hour only, were allotted you to seek and secure an eternal interest in the kingdom of heaven?"

They both appeared astonished, but made no definite reply, except a few words by the youngest, who said:

"That is a solemn question."

At the coffee-table next day, at noon, that younger man said to the old minister:

"Do you remember your question yesterday noon?"

"I do."

"Well, that old man that was then playing pastime with me was taken ill in the afternoon, a doctor visited him, and about one o'clock at night he died!"

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."—The above statement may be relied on as fact. Let the question which was put to those men be considered, estimated, and improved by every waster of precious time, which God has given, to seek and secure an inheritance in the kingdom of heaven.—"What is a man profited if he gain the whole world and lose his own soul? Or, what shall a man give in exchange for his soul?" Sixty minutes—the last hour of an impenitent sinner's life—what is that hour worth?

[Independent.

A Chilling Interview.—In Professor Goodrich's "British Eloquence," we find the following piquant anecdote, illustrative of the ascendancy of Lord Chatham—William Pitt—over the Earl of Newcastle. The former was then Prime Minister, and the latter was at the head of the Treasury. Newcastle was a valedudinarian, and was so fearful of taking cold, that he often ordered the windows of the House of Lords to be shut in the hottest weather, while the rest of the peers were suffering for the want of breath. On one occasion he called on Pitt, who was confined to his bed by the gout. Newcastle, on being led into the bed-chamber, found the room, to his dismay, without fire, in a cold wintry afternoon. He begged to have one kindled; but Pitt refused—it might be injurious to his gout. Newcastle drew his cloak around him, and submitted with the best possible grace. The conference was a long one, and the discussion continued until the Duke was absolutely shivering with cold; when, at last, seeing another bed in the opposite corner, he slipped in, and covered himself with the bed-clothes! A secretary coming in soon after, found the two ministers in this curious predicament, with their faces only visible, bandying the argument with great earnestness from one bedside to the other!

The Wonders of the Created Universe.

The space in which the systems composing the universe move, is illimitable. Were we to attempt to assign its limits, what could we imagine to be beyond? The number of worlds is infinitely great; it is inexpressible, indeed, by numbers. A ray of light traverses 180 miles in a second of time. A year comprises millions of seconds, yet there are fixed stars so immeasurably distant, that their light would require millions of years to reach our eyes. We are acquainted with animals possessing teeth, and organs of motion and digestion, which are wholly invisible to the naked eye. Other animals exist, which, if measurable, would be found many thousands of times smaller, which, nevertheless, possess the same apparatus. These creatures, in the same manner as the larger animals, take nourishment, and are propagated by means of ova, which must, consequently, be again many hundreds of times smaller than their own bodies. It is only because our organs of vision are imperfect that we do not perceive creatures a million times smaller than these. What variety and what infinite gradations do the constituents of our globe present to us, in their properties and conditions! There are bodies which are twenty times heavier than an equal volume of water; there are others which are ten thousand times lighter, the ultimate particles of which cannot be known by the most powerful microscopes. Finally, we have starlight—that wonderful messenger that brings us daily intelligence of the continued existence of numberless worlds, the expression of an immaterial essence which no longer obeys the laws of gravitation, and yet manifests itself to our senses by innumerable effects. Even the light of the sun—with the arrival of

which upon the earth inanimate nature receives life and motion—we cleave asunder into rays which, without any power of illumination, produce the most important alterations and decompositions in organic nature. We separate from light certain rays which exhibit among themselves a diversity as great as exists among colours. But nowhere do we observe either a beginning or an end.—*Liebig's Letters on Chemistry.*

Influx of Silver.—The public accounts do not give much information in regard to the extraordinary activity now prevailing in the numerous rich silver mines in South and Central America. But from the private advices recently received in this country, and sent to parties abroad, it is gathered that the number has been augmented in various places, and such has been the success of their labours thus far, and such the promise at both the old and new deposits, that there is about to be an influx of silver to such an extent as will produce the greatest surprise in all the monetary circles throughout the world.—*D. Paper.*

VITALITY OF SEEDS.

In a recent discussion in the Farmers' Club, at the American Institute, in New York, Henry Meigs, said that some months ago, the Club received an account of raspberry seeds found in the grave of a man who has been buried about 1700 years, germinating on being planted. Many persons entertained doubts as to the truth of this. We now extract from the proceedings of the twenty-second meeting of the British Association for the Advancement of Science, at which Dr. Lankester read the report of a Committee appointed to make experiments on the growth and vitality of seeds. The seed set apart for this year's sowing, were those collected in 1814. It was the third time the same seeds had been experimented with, and it was found that there was a very evident decrease in the number of those which vegetated, compared with those of previous sowings. Dr. Lankester explained the object of the Committee, and stated that the fact of raspberry seeds growing, which had been taken from the stomach of the body of a human being, buried in a tumulus in Dorsetshire, and which had been doubted, had been reinvestigated during the past year, and there seemed no reason to doubt that the seeds thus buried for centuries, had germinated. Dr. Royle also stated at the meeting, that having been present when the original mass of matter taken from the stomach of the dead person, was brought to Dr. Lindley, in London, and the raspberry seeds discovered in it, he had no doubt of the correctness of the conclusion, that the seeds which had thus been swallowed and buried, had germinated after the lapse of centuries.

Mr. Meigs, in reference to the vitality of seeds, called the attention of the members to the well known fact of the growth of clover, &c., in places which had been covered for ages with forest, and where clover had never been seen before. It is true that the Committee of the British Association find that the

seeds kept in boxes, in dry places, lose their vitality; therefore the experiments, to be effectual, should take the same positions as the buried raspberry, white clover, &c. It is well known that wood and leaves have been found, in the course of geological researches, buried in marshes, perfectly sound. The burnt timber in the peat-bogs of Ireland and elsewhere, is found good for all the purposes of a surface tree, although it must have been buried at least 2000 years. The deep pits made by some of the ancient African and Arabian people to preserve their wheat, preserved it sound for a great length of time, by placing it at a depth where the temperature never changed three degrees in a century.

THE FRIEND.

FOURTH MONTH 2, 1853.

We do not wish to be forward in spreading on our pages the praises bestowed by others on our religious Society, though we can always rejoice when the self-denying, upright conduct of its members is such, as to secure the approbation of those who are not in religious communion with us. It is an injunction of our blessed Saviour's, "Let your lights so shine before men that others seeing your good works shall glorify your Father who is in heaven;" and we believe this would be continually the case, did the members of our Society carry out in daily practice, those clear and spiritual views of the Gospel of Christ, with which it has been favoured, and with which it is our duty individually to live in strict accordance. How great a loss is sustained by the weakness and faltering of some, and the backsliding and rebellion of others among us, whose influence might have been powerful for good, in recommending the cross-bearing life of the humble Christian, and in restraining those around them from evil, but who by their unfaithfulness, and dishonouring the cause of Truth, are casting a stumbling-block in the way of honest inquirers. When shall we see a return to primitive purity, simplicity and zeal? wherein we shall be watching over each other for good only, labouring to build each other up on our most holy faith, and encouraging each other in stemming the torrent of vanity and corruption that is sweeping over the land. This would put an end to all strife and party feeling; we should not be looking for, or speaking of the weaknesses or failings of each other; and while we were making it our primary objects to work out our own salvation with fear and trembling, and to promote the present and eternal welfare of our fellow-creatures, we should again draw forth from those whose eyes were turned toward us, the exclamation, "See how those Quakers love one another." What could more forcibly recommend the religion we profess, and make way more effectually for the general spread of the testimonies of Truth given us to uphold, than this practical illustration of their divine origin? The many honest inquirers now scattered among other denominations, who are dissatis-

fied with the lifeless form and ceremony with which they are encumbered, would be drawn towards us; while the loud preaching of our daily life and conversation addressed them in the inviting language, "Come and have fellowship with us, for our fellowship is with the Father and with his Son Jesus Christ."

The following, which we extract from the National Intelligencer, of Washington, we think worthy of notice in our journal, inasmuch as it may be considered as a tribute of praise to the efficacy of the principles of peace which our religious Society has always maintained, rather than a mere eulogium upon the devoted individuals, who, without the inducement of an earthly reward, voluntarily assumed the dangerous and arduous duty of administering to the necessities of the starving, dying multitudes in Ireland. It is cause for encouragement to note how greatly the Christian obligation, the safety, and the good policy of Peace, have won upon the confidence and admiration of very many of those men, who in various nations, are employed in, or exercise an influence upon their respective governments. Would not the same result obtain, did Friends only as consistently support and recommend the other testimonies, which they believe to be equally connected with a full acceptance of that religion which was introduced to the world with the anthem of "Glory to God in the highest, peace on earth and good-will to men?"

"Moral Heroism of Quakers.—Mr. Cobden, who in his own seas carries more guns than any other man in England, having received a panegyric pronounced by some clergymen on the character and services of the Duke of Wellington, has written them a long and able letters in denial of the justice of the war of England against France, and consequently of the right of Wellington, who led in these wars, to be considered as a good man or a public benefactor. He maintains at great length that the war against France was undertaken to put down the principles of freedom. In referring to the immeasurable superiority of victories of peace over victories in war, he makes the following striking allusion to the moral heroism of the English Quakers amid the Irish famine:

"The famine fell upon nearly one-half of a great nation. The whole world hastened to contribute money and food. But a few courageous men left their homes in Middlesex and Surrey, and penetrated to the remotest glens and bogs of the west coast of the stricken island to administer relief with their own hands. They found themselves, not merely in the valley of the shadow of death—that would be but an imperfect image—they were in the charnel-house of a nation. Never since the 15th century had died pestilence, the gaunt handmaid of famine, gored so rich a harvest. In the midst of a scene which no field of battle ever equalled in danger, in the number of its slain, or the physical sufferings of the living, these brave men walked as calm and unmoved as though they had been in their own homes. The population sunk so fast that the living could not bury the dead; half-interred bodies protruded from the gaping graves. Often the wife died in the midst of her starving children, while the husband lay a festering corpse by her side. Into the midst of these horrors did our heroes penetrate, dragging the dead from the living with their own hands, raising the heads of the famishing children, and pouring nourishment into parched lips, from which shot fever-flames more deadly than a volley of musketry. Here was courage! No music strung the nerves; no smoke obscured the imminent danger; no thunder of artillery deafened the senses. It was cool self-possession and resolute will, calculated risk and heroic resignation. And who were these brave

men? To what 'gallant' corps did they belong? Were they of the horse, foot, or artillery force? They were Quakers from Clapham and Kingston! If you would know what heroic actions they performed, you must inquire from those who witnessed them. You will not find them recorded in the routine Reports published by themselves, for Quakers write no bulletin of their victories."

If the clergy generally have to pay as dearly for their sermons as the market price given in the extract below, we can hardly wonder that their demands upon the pockets of their congregations are so large and so constant. Whatever other merit such sermons may lack, they certainly afford a fair excuse for those who read them from the pulpit, to exonerate themselves from the force of the injunction made by Him, who when he sent forth his disciples to preach the Gospel, gave them an abiding command, "Freely ye have received, freely give."

"A clergyman of experience and moderate views, who distinguished himself during his University course in Divinity and English composition, will furnish original sermons, in strict accordance with the principles of the Church of England, in a legible hand, at 5s. 6d. each. Only one copy will be given in any diocese. A specimen will be sent, if wished for. Sermons made to order on any required subject, on reasonable terms. For particulars, apply," &c.—*English Churchman.*

ITEMS OF NEWS.

FROM EUROPE.—Since our last items the steamships Canada, Atlantic, Asia, and Franklin, have arrived from Liverpool, and bring the following information.

ENGLAND.—Many shipwrecks had occurred on the British coasts. Gold was still coming in from Australia. Cotton and breadstuffs declined.

PARIS.—Typhus fever and influenza prevailing. The emperor has ordered his male subjects to shave themselves. There has been a Republican demonstration, at which nearly 20,000 persons assembled. By dint of a large military force and armed police, speech-making was prevented. The Pope it is said has postponed visiting Paris.

AUSTRIA.—The emperor has recovered from the wound he had received. The intended murderer has been executed. A pension has been conferred on his mother.

Many arrests have been made in Hungary, and some executions. Confiscations of property were being made of those opposed to Austria. Executions and imprisonment for life for political offences abound. Eight new cardinals have been appointed.

PORTUGAL.—The northern provinces have been visited by an immense fall of snow. The wolves from the mountains are prowling around the villages for food.

TURKEY.—All hostilities in Montenegro have been suspended.

CHINA.—Silks advancing in price. Teas also. The rebellion advancing.

AFRICA.—Commander Lynch, of the U. S. Navy, has arrived on the coast of Africa; he is to explore the interior of that continent east from Liberia.

The British squadron has recently destroyed several slave stations on the coast.

MEXICO.—Still unsettled. Santa Anna has received the vote of nearly all the States for President.

UNITED STATES.—Washington.—The business of removing officers from public stations, and the appointing of others, is progressing rapidly.

Pennsylvania.—The House of Representatives refused to pass to a second reading, the bill "To prevent fugitive slaves and manumitted negroes from settling in this commonwealth." Yeas 28, nays 50.

California.—The grain crop encouraging. The gold crop not diminishing. Many deaths on board the vessels bound from the Isthmus to San Francisco.

A stated meeting of "The Association of Friends for the Free Instruction of Adult Coloured Persons," will be held on Fifth-day, Fourth month 7th, 1853, at 8 o'clock, p. m., in the third-story room of Friends' bookstore, No. 84 Arch street.

CHARLES J. ALLEN, Secretary.

HAVERFORD SCHOOL.

The Semi-annual Examination will commence on Second-day, the 11th instant, and close on the Fourth-day following.

The Summer Term will commence on Fourth-day, the 11th of Fifth month next.

Applications for the admission of "Friends, the sons of Friends or of those professing with them, who desire their children to be educated in conformity with their Christian principles and testimonies," may be made to the undersigned. The age and previous studies of the applicant should be mentioned, and it should be stated whether or not he is a member of the Society of Friends.

CHARLES YARNALL, Secretary.

No. 39 High street.

Fourth month, 1853.

WEST-TOWN SCHOOL.

The Committee to Superintend the Boarding-School at West-town, will meet in Philadelphia, on Sixth-day, the 8th of next month, at 7 o'clock, p. m. The Committee on Instruction, to meet on the same day, at 4 o'clock, p. m.

The semi-annual examination of the School will commence on Third-day morning, the 5th of next month, and close on Fifth-day evening.

THOMAS KIMBER, Clerk.

Philad., Third mo, 26th, 1853.

INDIAN CIVILIZATION.

A well-qualified female teacher is wanted, to take charge of the School for Indian Children, under the care of Friends, at Tunesassah, Cattaraugus county, New York. Application may be made to Joseph Elkinton, No. 377 South Second street; or Thomas Evans, No. 180 Mulberry street, Philadelphia.

DIED, at the residence of her brother, Malcolm Crew, near New Garden, Columbiana county, Ohio, on the 7th of Third month, JORRE CREW, in the 48th year of her age; a member of Upper Springfield Monthly Meeting.

—, of disease of the heart, at the residence of her son, Malcolm Crew, near New Garden, Columbiana county, Ohio, on the 10th of Third month, HELDA, relict of Little Berry Crew, in the 82nd year of her age; a member of New Garden Monthly Meeting; having removed with her husband to Ohio from Hanover county, Virginia, in early life. She attended the funeral of her daughter the day previous to her decease apparently in good health.

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NO. 30.

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JOHN RICHARDSON,

AT NO. 50 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

From the Leisure Hour.

The Cinnamon Preters and Pearl Fishers of Ceylon.

(Concluded from page 225.)

Let us mark particularly the one nearest us. He strips off his clothes, leaving only a narrow strip of calico about his loins; and descending into the water, he swims onwards, takes hold of the rope, and puts one foot into the loop or stirrup on the top of the stone. Continuing in this upright position for a little while, he supports himself by the motion of one arm, when a basket, formed of a wooden hoop and network and suspended by a rope, is thrown into the water to him, and in this he places his other foot. He holds the ropes of the stone and the basket for a little while in one hand, and now, feeling himself ready, he grasps his nostrils with the other to prevent the water from rushing in; with the first hand he gives a sudden pull to the running-knot suspending the stone, and instantly descends; the remainder of the rope fixed to the basket being thrown into the water after him, while the rope attached to the stone is in such a position as to follow him of itself.

But who is that person standing on the bank? It is the shark-charmer, who professes to secure the mouths of the sharks! Without his presence many divers will not venture to descend; while others are provided with a written charm, which they wrap up in oil-cloth to preserve it from the action of the water, and dive with it on their persons. All are happy to secure the interest of this pretender, who is paid by the government, and receives also ten oysters from every boat daily, during the fishing, as his perquisite. These empyrics, like others in various parts of the world, are not wanting in resolute audacity. When a shark seizes on its victim, they contrive some excuse to exculpate themselves. They fabricate the greatest falsehoods whenever they will serve their purpose, and render them as plausible as possible. They are masters of a garrulous and impertinent eloquence; and, however numerous their failures, they so dexterously contrive to cover them

that an accident from a shark never awakens mistrust of their power. The following fact is a sufficient specimen of their impudent and wicked pretensions. Captain Stewart had frequently urged one of them to charm a shark to appear alongside his vessel; but, though he positively declared that it was in his power, he declined to do so, stating that his business was to send sharks away. But, in the few days that Captain Stewart and a party were engaged in marking off the ground to be fished, a shark was observed, and reported to the captain. Instantly sending for the juggler, he desired him to account for allowing a shark to appear at a time when alarm might seriously affect the success of the fishery. The answer was sufficiently characteristic: "You have frequently requested me to summon a shark to appear, and I have, therefore, allowed this one the liberty, to please you!"

There is no difficulty in tracing the diver's course when he retires from view. As soon as he touches the bottom he disentangles his foot from the stone, which is immediately drawn up, and suspended again to the projecting oar in the same manner as before, so as to be ready for the next diver. Throwing himself as much as possible on his face, he collects all he can into the basket, and if expert and in a ground richly covered with oysters, he will gather, perhaps, a hundred and fifty and deposit them there. He remains there rarely more than a minute and a half, and when ready to ascend, he gives a jerk to the rope, and the persons in the boat who hold the other end of it haul it up as speedily as possible. At the same time, the diver, free from incumbrance, warps up by the rope, and always gets above water a considerable time before the basket. He presently comes up at a distance from the boat, and swims about, or takes hold of an oar or a rope, until his turn comes to descend again; but he seldom enters the boat until the labour of the day is over. There are two divers attached to each stone, so that they go down alternately; the one resting and refreshing, while the other is plunging. Their labours are continued for six hours, but they never murmur or complain; indeed, they seem to enjoy their task as a pleasant pastime, except when the banks are deficient in oysters.

The practice of one boat is precisely that of all. But now the day is sufficiently advanced, the head pilot makes a signal, and the fleet set sail for the shore. As the coast is neared, it is seen to be flat, sandy, and barren, presenting nothing to the eye but low brushwood, chiefly of thorns and prickly pears, amongst which is the plant that nourishes the insect which yields our most beautiful scarlet dye; and here and there some straggling vil-

lages with a few cocoa-nut trees. But Condaachty, where, in general, nothing is to be seen except a few miserable huts and a sandy desert, is now, as it will be during the fishing season, a populous town. Several streets, formed of houses rudely constructed, and intended only as a shelter from the sun and rain, extend upwards of a mile in length, and the scene is that of a crowded fair. The people who are most active, not only in erecting huts, but speculating in the various branches of merchandize, are Cingalese, Mohammedans, and Hindoos. None of the former, however, are divers; scarcely any of them even engage in the other active parts of the fishery; they merely resort hither for the purpose of supplying the markets.

What a crowd awaits the arrival of the fleets! All classes of the people rush to the water's edge to welcome their return, and the crowd, stir, and noise, are alike immense. Every boat proceeds to its own station, and the oysters are carried into certain paved inclosures on the seashore. Here, then, we leave our boat. Ten days must elapse before other processes of the pearl-fishery will be observable. At the end of that time, on becoming sufficiently decayed, the oysters will be thrown into a large vessel filled with salt water, in which they will be left for twelve hours to soften their putrid substance. Then the oysters will be taken up, one by one, the shells broken from one another, and washed in the water. The shells which have pearls adhering to them are thrown aside, and afterwards handed to clippers, who detach with pincers the pearls from the shells.

When all the shells are thrown out, the slimy substance of the oysters remains, mixed with sand and the broken fragments of shells. The water is lifted out in buckets and poured into a sack, like a jelly-bag, so that no pearls may be lost. Fresh water is then added from time to time, and the whole substance in the vessels being continually agitated, the sand and pearls together are gradually allowed to sink to the bottom. The sand is sifted as soon as it is dry; the large pearls, being conspicuous, are easily gathered; but to collect the "seed pearls" is, from their minuteness, a work of considerable labour. When freed from the sand, washed in salt water, and rendered perfectly clean, they are passed through sieves and sorted into classes. After this a hole is drilled through each pearl, and, arranged in strings, these gems are ready for the market.

Pearls have at all times been esteemed one of the most valuable commodities of the East. Their modest splendour and simple beauty appear to have captivated the Orientals even more than the dazzling brilliancy of the dia-

mond, and have made them, for ages, the favourite ornament of despotic princes. The taste for them, which may be traced to a period anterior to the Persian dynasty, has never yet declined in Asia. In the West, the passion for this elegant luxury was at its height about the time in which Roman freedom was extinguished, and they were highly estimated in Rome and Alexandria. Julius Cesar presented Servilia, the mother of Brutus, with a pearl which cost £38,457; and the pearl ear-rings of Cleopatra were valued at £161,458. Other pearls, of enormous cost, are mentioned. Such facts throw light on the words of our Lord: "The kingdom of heaven is like unto a merchant man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." Thus He who "spake as never man spake," exhibits to our view the preciousness of spiritual blessings, and the wisdom of sacrificing, promptly and entirely, whatever stands in the way of their present and eternal possession.

For "The Friend."

TRACT ASSOCIATION.

At an Annual Meeting of the Tract Association of Friends, held Third mo. 30th, 1853, the following Friends were appointed officers for the ensuing year.

Clerk.—Nathan Kite.
Treasurer.—Joseph Scattergood.
Managers.—John C. Allen, Edward Richie, Horatio C. Wood, Samuel Bettle, Jr., Joseph Kite, William H. Brown, Israel H. Johnson, Charles J. Allen, Joseph Walton, Jr., Samuel Allen, Anthony M. Kimber, Charles Jones, John L. Kite, William Kinsey, Jr., Charles C. Cresson.

ANNUAL REPORT.

To the Tract Association of Friends.

The Board of Managers report, That there was on hand, Third month 1st, 1853,

Tracts	199,302
There have been printed since,	91,535

Making,	290,837
Of these there have been distributed	105,006

Leaving at the Depository, Third month 1st, 1853,	182,831
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Of children's books, there have been 3106 disposed of during the year, and there is on hand 17,009, composed of 19 different kinds. Of the Select Readers Nos. 1, 2 and 3, 2050 copies have been disposed of. It has been gratifying to the Managers to know that these Readers have been generally approved where they have been introduced; and they cannot but hope that a still more extended use will be made of them in the schools taught by members of the Society of Friends.

The Tracts distributed during the year, have been, as usual, widely spread, and we have no cause to doubt but that they have in many places been productive of lasting benefit to some of their readers. From the particulars furnished the Managers monthly by the

Committee to assist the Agent, we have prepared the following account, which shows, as far as we are able to specify, the places where the Tracts have been circulated.

In Philadelphia and its environs, the following distribution has been made, viz.:

In the Eastern Penitentiary and County Prison, 1845; in First-day and other schools for white and coloured children, 675; in Pennsylvania Hospital, 100; in steambaths, including steamships to Liverpool and New York, 500; in vessels in the Delaware, including one clearing for California, 1290; among the students at Jefferson College, 400; among coloured people, 120; in the taverns, 200; at the Western Soup House, 200; in the Houses of Refuge for white and coloured persons, 136; among persons in divers parts of the City, 1,572; total in Philadelphia, as designated on the books, 7,041. In various parts of Pennsylvania, 11,907; in New Jersey, including Cape May, Long Branch and Galloway Meeting, 4000; in New York City and State, 5630; in New England States, including 96 to Yale College Library, 1736; in Delaware, 462; in Maryland, including 222 to the Penitentiary, 622; in the District of Columbia, 600; in Virginia, 1200; in North Carolina, 1937; in Alabama, at Mobile, 112; in Ohio, 625; in Indiana, (Central Book Committee of Indiana Yearly Meeting), 20,000; in Illinois, 400; in Iowa, 100; in the Western States, 421; in Arkansas, 41; amongst the Ojibway Indians, 300; in Canada, 1000; in Nova Scotia, 560; at Port au Prince, in Hayti, 200; Auxiliaries and Tract Associations have taken 11,551; there have been sold during the year, 17,255; there has been taken for general distribution, of whose intended place of circulation we are not informed, 30,175; total distribution during the year, 105,006.

Of the Tracts noted as sold, several thousand were purchased for distribution in Maine.

During the past year we have published "The Select Reader, No. 3," and a small volume of thirty-two pages, entitled "Spiritual Progress, or a Mother's Legacy to her Daughters." This is bound in neat style, and we think will prove a valuable addition to our collection. Ten thousand Moral Almanacs were printed, the greater portion of which have been disposed of.

Our funds are exhausted, and we are in debt to our Treasurer on account of bills paid. Bills for binding and printing yet remain unsettled.

We hope that the Board of Managers to be appointed, and the members of the Association generally, will be encouraged to use every proper opening for the distribution of our Tracts, and the promotion of the concern in which our Association originated.

At a meeting of the Tract Association of Friends, held Third month 30th, 1853—

From information laid before us this evening, it appears, that the Association is in debt to its Treasurer, and that there are also several bills unpaid. This state of things renders it necessary that an addition to our usual an-

nual collection should be made; and the Association would appeal to its friends for the funds which may be necessary to carry on its labours, and still further extending its benefits.

Rules of Living.—Hugh Peters, an English Preacher of the seventeenth century, left as a *Legacy* to his daughter, in the year 1660, some "Rules of Living," of which other persons would reap the benefit, if they would conform to his excellent standard.

"Whosoever would live long and blessedly, let him observe these following rules, by which he shall attain to that which he desireth:—

Let thy

Thoughts be divine, lawful, godly.

Talk—little, honest, true.

Works—profitable, holy, charitable.

Manners—grave, courteous, cheerful.

Diet—temperate, neat, comely.

Apparel—sober, neat, comely.

Will—confident, obedient, ready.

Sleep—moderate, quiet, sensible.

Prayers—short, devout, often, fervent.

Recreation—lawful, brief, seldom.

Memory—of death, punishment, glory."

Vitriol Manufacture in Glasgow.

A collection sends us the following interesting statement of the manufacture of the article known in commerce as Vitriol.—*Hunt's Mer. Mag.*

There is one perpetual motion in Glasgow. On all days of the year, and at all hours of the day or of the night, from almost the highest ground in the city—and certainly from the highest point that brick and mortar have reached—a column of dark black smoke issues, sometimes to be rapidly thrown away by the rough wind, sometimes, in calm nights and mornings, rising almost perpendicularly far up into the skies, which it seems to pierce and link to the earth; but in all its vicissitudes of form and shape, acting like a symbol or type of the town, telegraphing its character to the farthest spot where any part of it is visible. This wreath of smoke is the first and last symptoms of Glasgow that the traveller sees. The St. Rollox chimney, from which it is projected, is the highest building in the city, and the highest of its kind in the world. Its height is 445 feet from the foundation, 435 feet from the surface of the earth, and from the position, it must be nearly 600 feet above the level of the sea. Its diameter at the surface of the earth is 40 feet, but it tapers upwards until, at the top, the breadth is reduced to 13½ feet. This is the measurement within the walls; and for nearly 200 feet upward the building is double. One chimney is built around another, until the fabric reaches nearly the height which we have mentioned. Three large flues, we believe 12 feet in diameter, are run through the works, and carry into the chimney all the tainted air and smoke, which it was built for the purpose of discharging at a height that would neutralize the complaints made against the chemical works as a nuisance in the atmosphere.

The erection occupied the greater part of two summers, and was completed at a cost of £12,000. At a distance this noble stack appears too taper and thin for its immense size. One is apt to expect it to be blown down in a heavy storm; but in reality it possesses great strength and the elements of stability. It covers a considerable area, and has been so girt together that, exposed as it is to all the blasts, it may continue to form for many years, what it now is, one of the most picturesque objects in the city or neighbourhood. This chimney forms the drain of all the contaminated air from the largest chemical works in this country; and, we understand, the most extensive in the world. They were commenced, we believe, in 1791 or 1792, on a comparatively small scale. They now comprehend eleven acres within the walls, and nine acres are occupied by subsidiary works in the immediate vicinity. The St. Rollox Works form, therefore, a vast laboratory, covering twenty acres of land.

Seven hundred men are employed in the works, on an average. Two thousand four hundred tons of coals are consumed weekly, partly purchased, and partly from the pits of the company. The consumption of Irish lime is nearly two hundred and fifty tons weekly; and of Liverpool salt nearly two hundred tons are used in the same time. The chief foreign products employed in the works are sulphur, tallow, rosin, cocoa-nut oil, and palm oil. The quantity used of each of the three first is extremely large; but of the African oils a comparatively small amount is required. The principal commercial products of the works are "vitriol," crystallized soda, soda ash, bleaching powder, and soap.

The production of vitriol is one of the first of the processes. Sulphur forms, necessarily, the first and chief ingredient. The sulphur is placed in small furnaces, along with nitrate of soda, in the proportion of 100 of the former to 1½ of the latter. There are nearly one hundred of these furnaces in the works which communicate with six sets of chambers, consisting of six separate chambers communicating with each other in each set. Each chamber is formed of sheet lead, on wooden pillars, and measures 70 feet long, 20 feet wide, and 13 feet high. A communication is formed between the several furnaces attached to each set of chambers. By this communication or flue, the sulphuric acid gas is conveyed into the chambers. Another set of furnaces keep three steam-boilers in constant employment, and their pipes also communicate with the vitriol chambers. The boilers continually form steam for no other purpose than to bring it into contact with the sulphurous acid gas. The chambers, formed at a great expense, are erected to be the scene of a perpetual contest between gas and steam. The meeting of the waters may give a greater shock, without producing more singular results than the coalition of the contending parties in these leaden castles. The steam succeeds in condensing the sulphurous acid gas, and by whatever other atmospheric aid it obtains, converting what would certainly be a very troublesome nuisance into one of the

most powerful liquids that we possess. The condensation or result is sulphuric acid, which is deposited in the chambers in strength of 120 or thirty. The sulphuric acid is run off the chambers daily by pipes into lead receivers placed in iron cases above a furnace, and it evaporates in them to from 110 to 150. Care is taken never to allow it to rise above the strength last denoted, because then it might melt the lead, or destroy the receivers, from which it is run into two platinum stills. The weight of the stills, with the leads, was stated by one of the parties in charge, to be seventy-seven pounds each. These stills are necessarily very expensive instruments, because platinum is more valuable than silver, standing, indeed, half-way between it and gold. At the price per ounce at which these stills were valued by our informant, the cost of each would be £1900—strictly £1971 4s.

The passage through the platinum stills, is the last of the processes, and the result is marketable vitriol of 165 to 169. The liquid is then filled into bottles containing generally from twelve to thirteen gallons, and weighing 160 to 190 pounds. In some instances smaller or bottles are used; but they generally weigh from 11 lbs. to 14 lbs. each. The bottles are previously packed with straw in a hamper for each, and great care is necessary in their management. They are often conveyed a great distance, pass through rough usage, and seldom fail in their trust. When that does happen, the consequences are not favourable to any substance that may come into contact with their contents, than which we have few more potent destructives. Each bottle is furnished with a stopper, which is closely covered over, and the only leakage that can occur must result from a catastrophe to the entire vessel.

The manufacture of sulphuric acid does not appear to materially affect the health and strength of the men employed in the process. The atmosphere must be slightly charged with sulphuric gas, and the taint is quite perceptible to a stranger; but the workmen seemed to suffer, in that department, no inconvenience. Other processes are very different and require considerable precautions.

For "The Friend."

FRIENDS IN WALES.

(Continued from page 234.)

In the year 1657, Friends in Radnorshire suffered much pecuniary loss, through the distrains made on them on account of tythes. Amongst the sufferers we find noticed, Richard Moore, who was at this time, or became shortly after, an able minister of the Gospel. Of him and his labours and travels, we shall have hereafter somewhat to say; at present we only introduce his name to show the unchristian and avaricious manner in which tythes were collected in Wales. The demand against him was £1 1s.; the amount taken was valued at £6 11s. 4d. The demand against one of his fellow sufferers was 2s. 4d., the amount taken was £4 2s.

George Fox returned into the principality about the middle of the year, passing through

Montgomeryshire into Radnorshire. At a place not named by him in that county, he says, "There was a meeting like a leaquer, for multitudes. I walked a little aside, whilst the people were gathering; and I there came to me John Ap John, whom I desired to go to the people; and if he had anything upon him from the Lord to them, he might speak in Welsh, and thereby gather more together. Then came Morgan Watkins to me, who was become loving to Friends, and said, 'The people be like a leaquer, and the gentry of the country are come in.' I bade him go up also, and leave me; for I had a great travail upon me for the salvation of the people. When they were well gathered, I went into the meeting, and stood upon a chair about three hours. I stood a pretty while, before I began to speak. After some time I felt the power of the Lord over the whole assembly; and his everlasting life and Truth shined over all. The scriptures were opened to them, and the objections they had in their minds answered. They were directed to the light of Christ, the heavenly man; that by it they might see their sins, and Christ Jesus to be their Saviour, their Redeemer, their Mediator, and come to feel upon him, the bread of life from heaven. Many were turned to the Lord Jesus Christ, and to his free teaching that day; and all were bowed down under the power of God; so that though the multitude was so great that many sat on horseback to hear, there was no opposition. A priest sat with his wife on horseback, heard attentively, and made no objection. The people parted peacefully, with great satisfaction; many of them saying, they never heard such a sermon before, nor the scriptures so opened. For the new covenant was opened, and the old,—the nature and terms of each, and the parables were explained. The state of the church in the apostles' days was set forth, the apostasy since laid open; and the free teaching of Christ and the apostles were set atop of all the hiring teachers; and the Lord had the praise of all, for many were turned to him that day."

George Fox then turned westward into Herefordshire, and had a great meeting at Leonminster. Thomas Taylor, who had been a priest, but who having been convinced of the Truth, had received a gift in the ministry of the Gospel of Christ, was with him. Amongst those gathered to hear the strangers, were six congregational preachers and priests. George Fox being again clothed with Gospel power and authority, stood up, and for about three hours declared the Truth. During that time none of the priests present were able to open their mouths in opposition; "the Lord's power and Truth so reached them." After a time one of the priests withdrew to some distance, and drew several persons after him, to whom he began to speak. Thomas Taylor feeling a draft to go speak to those thus drawn away, the priest ceased, and came with those who had followed him to the meeting where George was still declaring. When he had ceased, one of the Baptists who had been convinced of the truths he had that day heard, exclaimed aloud, "Where's priest Tombs! how chance he doth not come out!"

John Tombs was the priest of Leominster, and as he had made himself somewhat celebrated for his previous attempts to put a stop to the meetings of Friends by dint of his own oratory, his arguments, and the assistance of the power of the magistrates,—it was no doubt a mystery to those assembled why he had not showed himself there that day. In the Fifth month of the previous year, some Friends having appointed a meeting at the house of Henry Bedford, in Leominster, so many came to it, that no accommodation could be had in doors, and the whole assembly adjourned into an adjoining field. Whilst one of the Friends was engaged in testimony, this John Tombs came, bringing the bailiff of the town and a justice of the peace with him. They commanded the Friend to cease, and as he paid no heed to their orders, they pulled him down by force and detained him as a prisoner, whilst John Tombs took his place and commenced speaking to the people. Another Friend at a distance feeling drawn to declare the Truth, the congregation left the spot where Tombs was declaring, and gathered near the new speaker to hear. The bailiff, the justice, and Tombs the vicar, commanded him to be silent; and as he obeyed not, they caused him to be pulled down with violence, and committed him to prison, where for a time they would not suffer any of his friends to visit him.

As this priest Tombs had not come of his own accord to oppose George Fox, some of the congregation went after him. This brought him, but he did not come without his old allies and prime assistants in argument, the bailiff and officers of the town. A stool was set over against the spot where George Fox stood, and on that they placed priest Tombs. George was again engaged in the ministry, and speaking "of the heavenly, Divine light of Christ, which he 'enlightens every one withal that cometh into the world; to give them the knowledge of the glory of God in the face of Christ Jesus their Saviour,'" the priest cried out "That is a natural light, and a made light." At this George desired the people present to take out their Bibles,—for in those days of great profession and earnest seeking, very few persons, at least of the puritanical party, ever went out of their houses without a Bible in their pockets. George then asked Tombs whether he did affirm "that was a created, natural, made light, which John, a man sent from God, bore witness to, when he said, 'In him (to wit, in the Word) was life, and that life was the light of men.'" "Dost thou affirm and mean," he said, "that this light here spoken of was a created, natural, made light?" The priest replied, "Yes." "Dost thou affirm," said George, "that God sent John to bear witness to the light of his sun, moon and stars?" "Did I say so?" "Didst thou not say it was a natural, created, made light, that John bore witness to? If thou dost not like thy words, take them again and mend them." Tombs explaining, said, the Light spoken of by George, "was a natural, created light." George told him he had not mended his cause, saying, "The Light which I spoke of, was the very same that

John was sent of God to bear witness to; which was the life in the Word, by which all the natural lights, sun, moon and stars, were made. 'In him' (to wit, the Word) 'was life, and that life was the light of men.'" George then directed the people to turn to the place in their bibles, whilst he recited to them the words of John. "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." At this place George noted, "So all natural created lights were made by Christ the Word;" he then continued, "In him was life, and the life was the light of men; and that was the true light which lighteth every man coming into the world." He then quoted Christ's testimony concerning himself: "I am the light of the world,"—then also the testimony of Isaiah concerning the Messiah, "I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth." When George had opened these and other texts of similar import to the people, priest Tombs finding his reasoning had failed, bethought him of that argument which had previously proved successful. "Take this man away," he cried to the magistrates, "or else I shall not speak any more." They were not prompt to obey his orders at that time, and George boldly replied, "Priest Tombs, deceive not thyself, thou art not in thy pulpit now, nor in thy old mass-house; but we are in the fields."

Tombs began to shuffle off, but hearing Thomas Taylor's voice, and thinking he might not be so hard to deal with as George, he said, "Let that man speak, and not the other." He was however soon confounded. A Friend then addressed him, and told him and the company how he had sued him for forty eggs, and other Friends for other tithes. It appeared that although an anabaptist preacher, he held the parsonage at Leominster, and had several journeyman preachers under him. George Fox in concluding his account of this meeting, says, "The Lord's power came over all the everlasting Truth was declared that day, and many were turned by it to the Lord Jesus Christ, their Teacher and Way to God. Of great service that meeting was in those parts."

The next day Thomas Taylor went to visit priest Tombs, and "overcame him by the power of the Word." It would appear that the civil officers had been ashamed to carry out the wishes of the priest in reference to stopping George Fox, and they no doubt felt that their minister had failed to make good the position he had taken, and that the whole multitude gathered at the meeting, knew that he had been defeated.

(To be continued.)

No man can ever borrow himself out of debt. If you wish for relief you must work for it. You must make more and spend less than you did while running in debt. You must wear homespun instead of broadcloth, drink water instead of champagne, and rise

at four instead of seven. Industry, frugality, economy; these are the handmaids of wealth—sure sources of relief. A dollar earned is worth ten borrowed, and a dollar saved is better than forty times its amount in worthless gewgaws. Try this scheme; it is much better than to depend upon bank favours, and a thousand times more honourable than a resort to the bankrupt law.

For "The Friend."

FORGIVENESS.

Forgiveness has been beautifully compared to the odour which flowers emit when trampled upon. Precious is that blessed spirit which enables us to rise above the iniquities that have been offered, without being overcome of evil, and to breathe in the renovating atmosphere of true patience and Christian forgiveness, which qualify to overcome evil with good, instead of leaving us painfully fettered within the gloomy confines of anger and resentment: this spirit effects an actual liberty, where we can realize the bright scenes of religious enjoyment.

Perhaps there is nothing which is brought into more frequent requisition, and that is more truly dignifying, than a spirit of forgiveness; and perhaps there is no spirit so opposite to the fallen nature, and none that so clearly shows that the touches of the divinely anointing finger, have in measure, mercifully relieved us from the withering leprosy of pride.

As low as it is possible for an individual to sink by the development of an aggressive and provoking carriage, just so high does unfeigned forgiveness exalt the sincere Christian, and raise him above the power of his opponent, where he can dwell securely as in an atmosphere of purity and peace. This spirit of forgiveness, sometimes, however, extends no further than personal injury has been received. It must not be expected that the right hand of Christian fellowship can be extended in all cases even where the trespass may be entirely forgiven. Though bound by the law of Christ to forgive offences, yet we cannot tolerate the aggressive nature, neither can we regard it with approval; for we may remember it is said "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." (Matt. xviii. 7.) It is only as there is a confession of the evil of their ways, and a returning from the wrong path by the strength and light, mercifully granted by the dear Redeemer, that transgressors can be unreservedly reunited in the precious bond of true Gospel fellowship; still, while engaged to testify against the wrong committed, either openly or mentally, and to avoid an acquiescence in it, we should likewise be careful not to veil that portion of kindness and regard, which is justly due. There is danger of lapsing into a reserved demeanor towards those whose conduct is somewhat defective, and who too frequently yield to the impulses of the erring nature; we reprobate and abhor the wrong, but forgetting our own liabilities, are apt to stand too much aloof and estranged from a weak brother, instead of extending to him, a tender, but judi-

cious and reclaiming kindness. "Brethren," said the apostle, "if any man among you 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."

As we become clothed upon by the sweet spirit of Jesus, we are not only enabled to walk in the path of peace and preservation, avoiding that affliction with vice, which corrodes the Christian character and destroys its brightness; but also, as we entirely give up in humble obedience and devotion to our blessed Lord, to be instrumental in turning the feet of those who are inclined to wander, into the highway of holiness, which alone can lead to the fold of everlasting rest. This beautifying spirit, which has shone forth so conspicuously in the ransomed and redeemed, has shown no more prominent characteristic, than that of patience under insult, and the forgiveness of injuries. This marks the victory obtained over human weakness and woe; and I believe, the holy aspiration of our blessed Saviour, is destined to shine with increasing clearness through every succeeding age, "Father forgive them, they know not what they do."

OVERLAND ROUTE TO INDIA.

Among the great events, discoveries, and improvements which have rendered the present century memorable, may be reckoned the overland route to India; and whether we regard its facilities in shortening the distance, in adding to the convenience of travellers, or in expediting information between England and India, we cannot but admit that it has conferred great advantages on the mercantile, if not on the Christian world. To such readers as are at present unacquainted with the subject, a familiar account of the overland route will be read with interest and satisfaction. It is called the overland route because one part of it lies across the Isthmus of Suez, a desert of sand between the Mediterranean and the Red Sea, and this is traversed in omnibuses drawn by horses.

The voyage to India, by the Cape of Good Hope, in a sailing-vessel, usually occupies a period of four months; but a traveller from England by the overland route may now arrive at Calcutta in forty-eight days. The route to India by the Mediterranean and the Red Sea, before the present arrangements, was usually attended with many delays; but now it is rapid, and, for the most part, regular. The Peninsular and Oriental Company has twenty-three vessels, the greater number averaging 1800 tons burden, with engines of 500 horse-power; 100 passengers, at least, are accommodated on each voyage, and the mail-bags and boxes, 200 in number, weigh about four tons.

Let us now take the reader with us on board a steamer, as though we were actually fellow-travellers, bound for Calcutta by the overland route; for by this means we shall make ourselves more intelligible, and more easily explain to him the interesting particulars we have to relate.

It is the 20th day of the month; we have

each of us paid £127 for our passage, we have parted with our friends, we have slept a night at Southampton, we have committed ourselves to His almighty care who has the winds and the waves under his control:—

His mercies, great and manifold,
From age to age endure;
And all who humbly seek his face,
And truly trust his sovereign grace,
Will find his promise sure.

We are on board the packet; we have steamed down Southampton Water, taken a glance at Netley Abbey and Calshot Castle, and are within sight of Cowes, and Osborne House, the residence of her majesty, in the Isle of Wight.

We cannot but go back in our fancy to days gone by; for who that has wandered over the Isk., and visited its hills, its downs, its chimes, its undercliff, and its light-houses, can ever forget them! Hardly is there sweeter scenery to be found. We are among the many who have been to Bradling and Arreton churches; we have mused over the graves of the Young Cottager, and the Dairyman's Daughter, and we have listened to the lips of Leigh Richmond, eloquently setting forth the love of God the Father, and the grace and mercy of his Son Jesus Christ.

On our steamer; we have left Alum Bay, Freshwater Mills, and the Needles behind us. On! on!—we are skirting the Bay of Biscay, where many a good ship has been laid on her beam-ends, and many a mariner has found a water grave. We have passed the Barling Rocks, sometimes called the Portuguese Needles, and we catch a glimpse of the high ground of Cintra, said to be the fairest spot in Europe. Rocks, cataracts, and precipices, with palaces, and gardens, are mingled with convents, and cork-trees, and mountain moss; and the dark green-tinted orange-trees are contrasted with the pale willow and the luxuriant vine. How abundantly has our heavenly Father beautified the dwelling-place of sinful man!

Yonder is the mouth of the Tagus; but the Portuguese ships that used so proudly to sail there are seen no more. Portugal is not what it was. Truly the Lord is governor among the nations. "He putteth down one, and setteth up another." *Ps.* lxxv. 7. Cape Trafalgar is in sight. Here it was that the French and Spanish fleets were overcome; here it was that Nelson fell. On! on! This is Tarifa, standing on the southernmost part of Spain. Now we are arrived at Gibraltar, one of the strongest fortresses in the world; we must here take in coals. In front is the village of St. Roque, and beyond are the mountains of Grenada. For seven centuries the Moors held Gibraltar, and then the Spaniards had the rule; but the British flag, on the almost inaccessible ramparts, now floats upon the breeze.

Again the steam is up, and we move onward. Algiers is seen from the deck, once notorious as the stronghold of pirates, and now a French colony. Pantelaria and Galeita are passed; we are nearing Malta, with its handsome buildings, castles, churches, and fortifications of all kinds. Here the apostle Paul,

when shipwrecked, near eighteen hundred years ago, received great kindness at the hands of the people; and here he shook off the viper which had fastened on his hand, into the fire.

On! on! We have arrived at Alexandria, a place of great renown. It was founded by Alexander the Great, and became the centre of commerce, and the abode of learning. Who has not heard of the Alexandrine Library? At Alexandria, the Septuagint translated the Hebrew version of the Scriptures into Greek. Mark, the evangelist, preached the Gospel there; and it was there that Antony is said to have lost the world, and that Abercrombie gained the victories that drove the French from Egypt. The city is now but the shadow of what it was:

Its pride and pomp are gone, its reign is o'er,
And all its goodly glories are no more.

But though Alexandria is not the city so famed of olden time, the re-opening of the Mahmoudie Canal, connecting the city with the Nile, and the steamers of the Peninsular and Oriental Company have greatly increased its consequence. Again we move onward.

We are now on the Mahmoudie Canal, so called because the Sultan Mahmood employed men to clear it out, after it had been choked up under the rule of the Saracens. Two hundred and fifty thousand persons were cruelly set to work to remove the rubbish, without implements, and with only a month's food. They worked with their hands, and completed the undertaking, though twenty-five thousand of them fell victims to toil and famine. We must now go on board another steamer, bound to Cairo, for here is Atfe on the Nile.

On! on! The sun has gone down, it is night, and here is Boulac, the port of Cairo. We must now leave the steamer, and prepare to cross the desert. What a hubbub is made by the porters, the dragomans, (interpreters,) and the donkey-boys. Italian, English, French, and all European languages are being spoken, or rather shouted at once. This is a busy scene. Ladies and gentlemen, merchants, travellers, and Egyptians, heavily-laden porters, camels, horses, donkeys, omnibuses, and vans are all in motion. On we go, along the broad and sandy road, through avenues of olives and sycamores. Two miles more will bring us safe to Cairo.

And this is Cairo! or, as it used to be called, Grand Cairo! It is truly an eastern scene. The bold range of the Mokattam Mountains skirts the city in a manner highly imposing, the mosques and towers are quite oriental, and the narrow streets, alleys, lanes, and bazaars excite our curiosity, filled as they are with hardware, leather, cloth, and kabob shops. Barbers and oil-merchants, donkeys, gorgeously-trapped horses, tall camels, and the veiled beauties of the harem jostle against us at every step. There are no Regent-streets in Cairo; but we must move on. Passengers by the steamers are here accommodated in spacious hotels, at the expense of the Peninsular and Oriental Company. We could be well content to reside a few days at Cairo, and to visit the Pasha's Palace, the Gardens

at Shoutra, the Petrified Forest, and the far-famed Pyramids; but already the semaphore or telegraphic signals placed across the desert, announce the arrival of the steamer at Suez, which is to convey us to our destination; we must, therefore, hasten across the sultry sands to Suez.

The trading cargo, the mail-bags, and our baggage are all on before us; and now hurrying into our two-wheeled omnibuses, carrying six passengers, and drawn by four swift-footed horses, we proceed on our eccentric journey.

But see, as we sally forth from the gates of Cairo, the Mussulman cemetery claims our regard. Monuments of different kinds arrest the eye, and many a lonely Arab is seated, here and there, in silence, to receive the offerings of such as would manifest their respect for the dead by acts of charity. Thus it is, go where we will, death has been there before us, speaking, as with a voice from the tomb, "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." Jas. iv. 14.

(Remainder next week.)

For "The Friend."

Review of the Weather for Third Month, 1853.

The month just ended has fully sustained the character belonging to it, and was indeed a windy, blustery, and changeable month. But notwithstanding this, there were many fine, pleasant, and even summer-like days, particularly during the latter half of it. Vegetation has not progressed much yet—though as early as the 20th a few of our most hardy spring flowers were to be found in sheltered nooks; and we have since had the pleasure, in some of our rambles, of plucking a few violets, and of recognizing our little friend *Erophila Vulgaris*, or Whitlow grass, in bloom;—in the early spring this frequently whitens the hill-sides with its tiny blossoms. The common maple is also in full bloom just now,—its red blossoms presenting quite a contrast with the sombre appearance of the surrounding forest. Farmers in this and adjacent counties have been actively employed during the last two weeks in preparing the ground for corn, oats, &c., and many have already sown the latter-mentioned grain.

The Third month commenced stormy, and the first four days it was either rainy, drizzling, or snowing most of the while, and only for a few minutes at a time could we catch a glimpse of sunshine. On the afternoon of the 4th, considerable snow fell, but most of it melted on reaching the earth, and only two inches accumulated. During the night of the 4th the wind shifted to N. W., and a few days of comparatively clear weather succeeded. The 10th was a very fine, spring-like day; and we were gladdened by the notes of many of our early feathered songsters, for the first time in the season warbling forth a joyous welcome to the returning spring. Spring-time seemed to be really at hand, and the Frosting to have taken his departure. But the next day he suddenly re-appeared, and as if to punish us for our rejoicing, gave us a storm of snow and rain that would have been quite

credible for mid-winter. 13th, 14th and 15th. Mostly clear and very windy; the 15th was a pretty cold day, the average temperature being 21°, and at noon the thermometer was 4° below the freezing point. The morning of the 18th was very foggy, little or not any wind stirring, and the barometer quite low. Towards noon a gentle breeze from the south dispersed the fog, and it became very mild for a short time. At noon, however, the wind suddenly changed to N. W., and commenced blowing furiously; fences were prostrated by its violence, and damage done in various other ways. An example of the great force of the wind occurred at this place;—the lightning-rod and vane on the top of the school building, which presented a very small surface to the

gale, was blown down by its force; the iron rod of an inch in diameter being snapped off short. The remainder of the month was generally fine and pleasant, notwithstanding the prevalence of high winds. A few spits of snow fell on the 24th, which was a very blustery day. On the 26th, at mid-day, the thermometer rose to 70°, which was 42° warmer than the morning of the preceding day.

The average temperature for the month, was about 40°; for the Third month last year, it was 38½°. Range of the thermometer, from 15 on the 15th, to 70 on the 26th, or 55°. Amount of rain and melted snow, 2,144 inches—of snow, about 4 inches.

A.

West-town B. S., Fourth mo. 1st, 1853.

Days of month.	TEMPERATURE.			Mean height of Barometer from sunrise to 10 P. M.	Direction and force of the wind.	Circumstances of the weather for Third month, 1853.	
	Minimum.	Maximum.	Mean.				
1	33	39	36	29.16	S. E. to N. E.	2	Rain all day.
2	33	41	37	29.30	N. W. to S. E.	1	Clear—cloudy—rain 10 p. m.
3	30	39	34	29.41	N. W.	1	Do. some clouds—spits of snow.
4	24	35	29½	29.30	N. E.	1	Overcast—snow 3 p. m.
5	24	35	29½	29.36	N. W.	3	Clear—some clouds.
6	20	38	29	29.52	N. W.	2	Do. do.
7	28	45	36½	29.48	W. to S.	2	Some clouds—overcast.
8	31	53	42	29.56	N. W. to S. E.	2	Do. cloudy—sprinkle.
9	38	58	48	29.56	S. E. to S. W.	2	A little rain—damp.
10	38	46	37	29.91	N. W. to S. E.	2	Fine spring-like day.
11	31	38	35½	29.64	N. E. to N. E.	1	Snow and rain.
12	32	44	38	29.52	N. to S. E.	1	Drizzly—cloudy—drizzly.
13	37	45	43	29.46	N. W.	4	Cloudy—mostly clear.
14	24	42	33	29.51	N. W.	5	Clear and high wind.
15	15	27	21	29.70	N. W.	5	Do. do.
16	19	35	28½	29.81	N. W.	2	Clear and fine—lunar halo.
17	25	41	33	29.56	S. S. E.	1	Cloudy—some rain.
18	39	62	50½	29.16	S. W. to N. W.	6	Very variable.
19	34	59	46½	29.64	N. W.	3	Clear and fine.
20	32	60	46	29.61	S. E. to S. W.	1	Overcast—sprinkle at night.
21	44	63	53½	29.33	W. N. W.	2	Clear and mild.
22	45	60	52½	29.23	N. W.	3	Do. fine.
23	32	48	40	29.27	W. N. W.	3	Variable—showery.
24	30	41	35½	29.49	N. W.	5	Some clouds and spits of snow.
25	28	59	43½	29.55	N. W.	3	Clear and fine.
26	29	70	54½	29.18	S. W. to N. W.	3	Cloudy—clear—cloudy.
27	35	53	44	29.46	N. W.	4	Some clouds.
28	30	48	39	29.62	N. W.	2	Clear—some clouds.
29	27	53	40	29.61	N. W. to S. W.	2	Clear and mild.
30	39	67	53	29.47	S. W. to N. W.	4	Damp and cloudy—clear.
31	38	59	48½	29.28	N. W. to S. E.	1	Do. do.

For "The Friend."

PATIENT IN TRIBULATION.

The patience and perseverance manifested by Friends at the rise of the Society, under the great sufferings, both mental and physical, which they endured, are a striking exemplification of the virtue of their Christian principles, and the spirit by which they were actuated. They sought no means to obtain relief, by which their profession of the Truth would be compromised or tarnished. No personal cruelty or the severest privation could abate their faithfulness, or weary out their patient endurance. At proper times they remonstrated with their rulers, against the persecution inflicted by hard-hearted men, and sought to obtain redress by a change of

the laws. These appeals were made in a dignified manner, accompanied by clear and cogent arguments to sustain their rights, and to show the violation of the doctrines of Christianity, and of the inalienable principles of civil liberty, by the unjust conduct of their persecutors. If these efforts failed to accomplish the object, they passively submitted to their hard case, and in the course of their persecutions, which lasted about forty years, many suffered death, pining away with disease, or from bad or scanty food, in their noisome dungeon-like jails. It was remarked in relation to George Fox, that they could not do him a greater favour than to imprison him; for in this way the peaceable principles of the Gospel advocated by him and his coadjutors, were often effectually spread. No

outward means appeared to carry deeper conviction of their truth, and of the firmness of the ground on which these unwavering defenders of the faith stood, than their steady, unresisting patience and meekness, in the midst of the greatest provocations and insults, which were calculated to rouse the resentment of men of like passions with others, some of whom had used the sword in their defence, but had now abandoned it for the Gospel plough. And they finally triumphed, like their unconquerable Captain, through deep suffering, to which many of the blessings we enjoy may be attributed.

But it was not all who put their hands to this plough, that refused to look back, in search of some improper mode of escaping their present trials. Some became tired of suffering for the good cause, and by their conduct gave their Friends much concern and trouble, and doubtless lost ground in the Truth themselves. Suffering steadfastly, looking to the Lord alone for support, has a beneficial effect on those who submit to it, and often powerfully affects the sympathies of beholders. It draws forth tenderness and commiseration for the afflicted; and we have good reason to believe that He, who is touched with the feeling of our infirmities, our Mediator and Advocate with the Father, will tenderly regard the griefs and sorrows of his children, and turn them into blessings in his time, if they faithfully hold out to the end. Were it not for the afflictions which abound at this day in the church, how liable should we be, to be lost in the love of ease and prosperity in worldly things, that now seems to pervade the land. Let every one then be careful how they attempt to throw them off by any expedient of their own, and which the Great Head of the Church has not sanctioned. They would find that instead of being relieved from them, their difficulties would increase, and the precious Truth would be shaded, or dishonoured by them, and that holy peace and settlement upon the immutable Rock, which the Lord alone gives, would not be granted them.

"PRESS ON"

Under all difficulties and discouragements, "PRESS ON!" This should be the motto of all, old and young, high and low, fortunate and unfortunate, so called.

"PRESS ON!" Never despair; never be discouraged, however stormy the heavens, however dark the way; however great the difficulties, and repeated the failures. "PRESS ON!"

If thy riches have taken wings and left thee, do not weep thy life away; but be up and doing, and retrieve the loss by new energies and action. If an unfortunate bargain has deranged thy business, do not fold thy arms, and give up all as lost; but stir thyself and work the more vigorously.

If those whom thou hast trusted have betrayed thee, do not be discouraged, do not idly weep, but "PRESS ON!" find others; or, what is better, learn to live within thyself. Let the foolishness of yesterday make thee wise to-day. If thy afflictions have been

poured out like water in the desert, do not sit down and perish with thirst, but press on—a beautiful oasis is before thee, and thou mayest reach it if thou wilt. If another has been false to thee, do not thou increase the evil by being false to thyself. Do not say the world hath lost its poetry and beauty; 'tis not so; and even if it be so, make thine own poetry and beauty, by a brave, a true, and above all, a religious life.

Microscopes.—Upon examining the edge of the sharpest razor with a microscope, it will appear fully as broad as the back of a knife—rough, uneven, and full of notches and furrows. An exceedingly small needle resembles an iron bar. But the sting of a bee seen through the same instrument, exhibits every where the most beautiful polish without the least flaw, blemish, or inequality, and it ends in a point too fine to be discerned. The threads of a fine lawn are coarser than the yarn with which ropes are made for anchors. But a silkworm's web appears perfectly smooth and shining, and everywhere equal. The smallest dot that is made with a pen appears irregular and uneven. But the little specks on the wings or bodies of insects are found to be the accurate circle. How magnificent are the works of God!

Atmosphere of the Moon!—An "important, if true," piece of news reaches us from Italy—namely, that an Italian astronomer, named Pimpolio de Cuppis, has practically discovered that the moon has an atmosphere, he having clearly observed the refraction of a star's rays on the passage of the moon. Details of the alleged discovery have been submitted to father Secchi, director of the Observatory at Rome.

Christian Effort.—Christian effort must spring from Christian principle, and be ever attended by Christian consistency, to obtain the approbation and secure the blessings of heaven. The noblest efforts of benevolence constitute no ground of merit; after all we have only done our duty, and are at best but unprofitable servants.

For "The Friend."

A SOFT ANSWER.

An extraordinary degree of wisdom was dispensed to some of the first Friends, to qualify them for the management of church affairs. The clearness of their insight into the nature of the government which is to be supported in the household of faith; and the manner in which every one is to conduct himself when assembled on the business that relates to its welfare, is very remarkable, considering how recently the Society had then been organized. Among those who were endowed with peculiar powers for this station, Stephen Crisp held a high rank. We have evidence of this, in the counsel which he was led to impart to his brethren of that day, and also for the benefit of those who come after, in which he performed, according to the mea-

sure of Grace, the part of the apostle, as he says to Timothy, "These things write I unto thee—that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." How far our religious Society answers to this apostolic description of the church, let every one ask himself; and whether he is living and walking in the pure Spirit of Christ, to make him fit to put his hand to the work of reformation. It may be much easier to point out the faults of others, than to get right and keep right ourselves; but when the end comes every one will be weighed separately in the unerring balance, and be rewarded according to his own deeds.

The following paragraph taken from one of S. Crisp's epistles, conveys salutary advice: "And when ye meet about these things, keep the Lord in your eye, and wait to feel his power to guide and direct you, to speak and behave yourselves in the church of God, as becomes the peaceable gospel. Beware of all bitterness of spirit, and sharp reflection upon each other's words; for that will kindle up heats and create a false fire; and when one takes a liberty of a sharp word spoken out of the true fear and tenderness, it often becomes a temptation to another; and if he hath not a great care, it will draw him out also, and then the first is guilty of two evils; being led into a temptation, and then he becomes a tempter to others. Therefore all have need to be upon their watch, neither to tempt, nor be tempted. Let none think it a sufficient excuse for them, that they were provoked; for we are answerable to God for evil words spoken upon provocation, as without provocation; for, for this end hath the Lord revealed his power to us, to keep and preserve us in his fear and counsel in the time of our provocations. Therefore if any man through want of watchfulness, should be overtaken with heat or passion, a soft answer appeaseth wrath, saith the wise man. Such a time is fittest for a soft answer, lest the enemy prevail on any to their hurt, and to the grief and trouble of their brethren; for it is the proper duty of watchmen and overseers to spare the flock, that is, let nothing come nigh them that will hurt them, and wound and grieve them. The good apostle was so careful over the flock of believers, that if there were any doubtful matters to be disputed of, he would not have them that were weak in the faith, at such disputes; much less ought they that are weak to see those that are strong, descend from their strength and go into the weakness, where they are not able to bear; for that is certainly weak that cannot bear. Those who really live in the strength and power, they can bear even burdens for them, who cannot bear their own. The apostle, when he sent for the elders of Ephesus to Miletus, and left a charge with them, before he said, take heed to the flock of God, he said, take heed to yourselves; and indeed, we are none of us like to discharge ourselves well towards others, but by taking heed to ourselves, to be kept in that sober, innocent frame of spirit which the Truth calls for."

THE FRIEND.

FOURTH MONTH 9, 1853.

Much is said at the present time of its being a day of unusual outward prosperity, and we think there are indisputable evidences that it is so. The long continued general peace, the vast improvement in the arts and manufactures, together with the rapid, and greatly disencumbered intercourse between the different civilized nations of the earth, have greatly multiplied the articles and the facilities of commerce, while the gold obtained from the rich deposits recently discovered in different places, and brought into this country and into England, has added largely to the amount of the circulating medium; and as the value of the products of the earth, and of human skill and labour generally, are not yet altogether adjusted to the depreciation which must ere long be manifested in what are called "the precious metals," many who have accumulated considerable portions of them, feel that their wealth is greatly and perhaps suddenly increased.

The value of almost every thing, however, may be said to be in a transition state, giving rise to fluctuations, and wide extended speculation, and at the same time kindling up more fiercely the contention between capital and labour, which is always carried on with more or less warmth and ill-will. There can be no doubt, however, that in progress of time the proper equilibrium between money, merchandise and labour, will be obtained, and society will again move on as formerly gradually, we trust, improving as the distinctions between rich and poor are diminished, and the comforts of life are brought more equally within the reach of all. In the meantime, those depending on limited incomes, derived from sources which they cannot make more productive, must submit to greater or less inconvenience, if nothing worse, curtailing their wants or enjoyments in proportion to the reduced value of their receipts, until they can take a new start and add to their productive capital.

But in the present condition of monetary affairs, there is one thing that ought to claim the consideration of those in comfortable or affluent circumstances, as quickly as any other, but which we fear is too apt to be considered by many of them of not sufficient consequence to obtain a serious thought; and that is, that our charitable or benevolent associations, and the institutions established and supported for the general good of the Society, feel the difficulties incident to the present state of things, quite as quickly, if not more so, as private individuals, and almost necessarily, on account of their heavy expenditures, are more speedily crippled, or involved in debt by them; while the remedy, which must result from more liberal gifts or payments on the part of those interested in their welfare, is too generally very tardily applied. We wish our members to bear this in mind in relation to all our valuable institutions, though the one we have in view while penning these remarks, is the Tract Association, whose Report will be found

in our present number. During the past year the Managers have published the "Select Reader, No. 3," which is a valuable school-book, containing much interesting and instructive reading, and a small volume of thirty-two pages, entitled "Spiritual Progress, or a Mother's Legacy to her Daughters," beside the comparatively small edition of ten thousand of the "Moral Almanac;" and yet their funds are exhausted, and the Society in debt. The labour attendant on the faithful performance of the duty of the Managers, we know from some experience in former years, is not small, and it is neither exhilarating nor encouraging, while working industriously to prepare the works for the press, to know that it will be necessary when they are ready, to turn out and solicit from door to door, the means requisite to put them in print.

Every one of our members who is acquainted with the valuable character of Friends' Tracts, and their wide dissemination among a class who know but little of our religious Society, (and all our members ought to be thus acquainted,) must, we think, acknowledge the value of the association; and that it deserves to be liberally supported; let us then again remind them of the advancing price of labour and materials, the acknowledged abundance of gold, and the consequent obligation in the day of prosperity, to make a liberal increase in our subscriptions and donations to this, as well as our other valuable institutions.

Advertisements are frequently sent for insertion in "The Friend," and those forwarding them may sometimes feel hurt at their not appearing; but we long ago published a conclusion come to by those having control of the journal, not to publish any notices of the kind, except those relating to Schools or Teachers, and the applications for places, or apprentices, &c., registered at Friends' bookstore, No. 84 Arch street.

HAVERFORD SCHOOL.

The Semi-annual Examination will commence on Second-day, the 11th instant, and close on the Fourth-day following.

The Summer Term will commence on Fourth-day, the 11th of Fifth month next.

Applications for the admission of "Friends, the sons of Friends or of those professing with them, who desire their children to be educated in conformity with their Christian principles and testimonies," may be made to the undersigned. The age and previous studies of the applicant should be mentioned, and it should be stated whether or not he is a member of the Society of Friends.

CHARLES YARNALL, Secretary.
No. 39 High street.

RECEIPTS.

Received from C. E., for J. G. Edge, \$2, vol. 26, for Isaac C. Evans, \$2, vol. 27, and for Lydia T. King, \$2, vol. 27; from C. Bracken, agent, O., for Jos. Douins, \$1, to \$2, vol. 26, for Asa Branson, \$2, vol. 26; from Jon. Congill, O., \$1.50, to 26, vol. 26, and Nathan Satterthwaite, Iowa, \$1.50, to 13, vol. 27; from W. Foulke, agent, O., for Jos. Embree, \$2, to 14, vol. 26.

In the extract in our last number headed "The Wonders of the Created Universe," an error occurs which escapes our notice at the time. Where it says "a ray of light traverses 180 miles in a second of time," it should be 190,000 miles in a second.

Bible Association of Friends in America.

The stated Annual Meeting of the Bible Association of Friends in America, will be held at the Committee-room, Arch Street, on Seventh-day evening, Fourth month 16th, 1853, at 8 o'clock.

Friends generally, of both sexes, are invited to attend.

JOHN CARTER, Secretary.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; William Bettle, No. 14 S. Third street; John C. Allen, No. 179 South Fifth street, and No. 227 North Front street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 49 South Wharves; Townsend Sharpless, No. 187 Arch street, and No. 32 South Second street; John M. Whittall, No. 161 Filbert street, and No. 138 Race street.

Visiting Managers for the Month.—Benjamin Davis, No. 368 Walnut street. James R. Greeves, No. 510 Chestnut street. Thomas Evans, No. 180 Arch street.

Physician and Superintendent.—Joshua H. Worthington, M. D.

Steward.—John Wistar.

Matron.—Margaret N. Wistar.

Friends' Horses.

The horses of Friends visiting this city on the affairs of Society, will be hereafter accommodated at Thomas F. Middleton's stable, in Cherry above Seventh street, instead of that in Zane street.

Fourth mo. 6th, 1853.

DIED, at his residence, in Morgan county, Ohio, on the 29th of First month, 1853, in the 37th year of his age, THOMAS PEYROSE, a member of Pennsylvania Monthly and Particular Meeting. His system had been gradually giving way for some time, and apparently was not under the influence of any extraordinary attack of disease prior to the final close. He bore his pain and sufferings with Christian patience and fortitude, often expressing a desire that he "might be favoured to wait in patience the blessed Master's time," and his sense of his own unworthiness and the unmerited goodness of his Lord towards him, in that he was favoured to believe that his sins were blotted out. He had through life been a firm believer in the faith of the religious Society of Friends, standing firm in the support of the testimonies thereof to the end of his days. He was favoured with his intellectual powers to the last, and finally passed away quietly as one going to sleep, leaving the consoling evidence with his friends that his was a happy change from time to eternity.

—, at his residence, in Newport, R. I., on the 31st of First month last, JOHN MITCHELL, a worthy elder of Rhode Island Monthly Meeting. He was of a meek and quiet spirit, and appeared to be fully prepared for the final change.

—, on the morning of the 4th inst., in the 63d year of his age, JOSIAH W. TAYLOR, a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXVI.

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For "The Friend."

EARTH AND MAN.

The following lecture, being the seventh of a series of twelve, delivered before a class in Boston, in French, by Arnold Guyot, translated and published by C. C. Felton, under the title of *Earth and Man*, is herewith forwarded for insertion in "The Friend."

LECTURE 7.

The investigation we attempted to make in the last lecture, has convinced us of the intimate connection existing between the temperatures and the winds, and between both and the distribution of rain over the surface of the earth. It remains for us, this evening, to give some account of the numerous modifications these general laws are made to undergo, by the extent of the continents, the forms of their relief, and their position relatively, to the general winds which are the dispensers of the rain waters.

The winds of the ocean striking the coasts of the continents, and moistening them with their waters, penetrate equally into the interior, transport thither the vapours with which they are charged, and spread life and freshness on their path. But in proportion as they advance on their continental journey, they become more and more scant, and sparing of these beneficent waters; their provision is exhausted, and if the way is too long, if the continent is too extended, they arrive at its centre, as arid and parched as a land wind.

This first result appears so natural, that it seems almost useless to exhibit it by figures. Here is the quantity of rain water received annually in the different parts of the same continent, more or less from the seaboard. I add also the number of rainy days, to complete these observations. As far as possible, I choose countries situated under similar latitudes, in order to render them capable of a more rigorous comparison in this point of view; for, otherwise, the quantity of rain water diminishing in proportion to the distance from the torrid regions of the equator, it would be easy to attribute incorrectly to the

distance from the seas, a difference that might be only the effect of a position more or less towards the north.

The mean quantity of rain received during a year, and the number of rainy days, are as follows, in the countries situated between 45° and 50° N. lat. of the Old World:

	Depth of rain in inches.	Number of rainy days.
British Islands,	22	156
Western France,	25	152
Eastern France,	22	147
Central and North Germany,	20	150
Hungary,	17	111
Eastern Russia, Kasan,	14	90
Siberia, Yakoutsk,	8	60

We see that, in leaving the coasts for the interior of the continents, there is a gradual diminution of the quantity of rain and of rainy days. If we penetrate to the centre of the vast continent of Asia, we find the dryness there almost absolute—a desert.

In North America, the observations are as yet so few and so recent, that it is impossible to deduce from them very exact averages. Besides, as we shall soon see, this continent being exposed at the same time to the winds of the Atlantic on the East, and to those of the Gulf of Mexico on the South, receives rain water from both directions. This is especially true of the middle region, situated west of the Alleghanies. In this way the decrease, owing to the distance from the Atlantic, is disguised by the additional rain water brought thither by the winds of the Gulf of Mexico. These various circumstances tend in a singular degree to render the distribution of the rains more uniform in this part of the continent. Nevertheless the following numbers seem to indicate that the influence of the continental position is not annihilated. The annual quantity of rain water between 41° and 43° N. lat. is, at

Cambridge, Massachusetts, depth of rain, 38 inches.	
Western Reserve College, Ohio, do.	36 "
Fort Crawford, Wisconsin, do.	30 "

Again, between lat. 35° and 40° north:

Philadelphia, Pa., and Lamberville, N. J.	45 "
Maricetta, Ohio,	41 "
St. Louis, Missouri,	32 "

We may say, then, that, in general, a country is the better watered, the nearer it is to the seaboard; and from the moist and verdant Ireland to the desert of Gobi, we find all possible gradations between the extremes of moisture and aridity. This indubitable general law, however, undergoes numerous modifications, which infinitely diversify the nature of the climates in regard to their wetness or drought, causing the most surprising anomalies.

On the shore of the Caribbean Sea, on the coast of Venezuela, is situated the city of Cumana, which has become celebrated in the annals of science by the researches made there by Humboldt. That city, in the midst of the regions of the tropics, where the rains are so abundant, in spite of its maritime position, receives only eight inches of water, while very near it, a little further south-east, in Guyana, there is a fall of more than two hundred inches.

In this same South America, so plentifully watered, we see on the opposite side, south-west of the Andes of Bolivia, a long and narrow band destitute of rain, stretching several hundred miles along the coast, it is the desert Atacama. Not a drop of water comes to refresh this thirsty land, though lying upon the sea coast, and under the same latitude as the plain of Upper Paraguay, which is inundated with rain.

The plateaus of Upper California are nearer the sea than the centre of the valley of the Mississippi, and, nevertheless, they are dry and parched, while the latter is fertilized by copious rains.

Here are causes, then, which disturb the general law, or rather which modify it in favour of variety of climates; these causes are the forms of relief of the soil, the mountain chains and the plateaus, and their disposition relative to the damp winds.

A wind loaded with vapour and clouds may pass over vast continental plains, without dissolving its rain, because the temperature in a plain may remain the same through long spaces, or even be higher than that of the sea wind crossing it. There is, then, no cause of condensation of the vapours. We have an example of this in the Eussian winds, which bear the vapours of the Mediterranean into Sahara. They have no sooner passed the threshold of the desert, than the dry and burnt air, as we have already said, dissipates even the smallest cloud.

But it is not the same when the moist winds meet elevated objects, chains of mountains, and high tablelands, in their transit. Forced to ascend along their sides, they are uplifted into the colder regions of the atmosphere; they feel the pressure of the air, which is less there, and the expansion of the gases composing them further increases the cooling; the air loses its capacity for holding the same quantity of vapours as before. The latter are condensed into clouds, which crown the summits of the mountains, and trail along their sides; and they melt soon into abundant rains. If the sea wind passes the chain, it descends on the opposite side, dry and cold; it has lost all its marine character.

The mountain chains are, then, the great

condensers, placed by nature here and there along the continents, to rob the winds of their treasures, to serve as reservoirs for the rain waters, and to distribute them afterwards, as they are needed, over the surrounding plains. Their wet and cloudy summits seem to be ungrudgingly occupied with this important work. From their sides flow numberless torrents and rivers, carrying in all directions wealth and life. Every system of mountains becomes the centre of a system of irrigation, of water courses, which gives to its neighbourhood a value of primary importance.

This power of condensation is expressed by the fact, that in the heights of the mountains there falls more water than on the slopes, and at their foot there falls more than in the neighbouring plains. Further, the side of the chain exposed to the sea winds receives a quantity of rain much beyond that which falls on the opposite side; so that the great systems of mountains not only divide the spaces, but separate different, and often opposite climates.

The examples of this action of mountain chains on the condensation of the rains, are numerous in nature. I have only an embarrassment of choice. Nevertheless, I am compelled to borrow them from the Old World, because the exact observations I need are there more numerous. The Alps form a vast semicircle on the north of Italy, wherein the warm and moist winds of the south-west coming from the Mediterranean and the ocean, pour themselves as into a funnel. Before passing this lofty barrier and the snow-capped summits, these winds lose their vapours, which fall in copious rain on all the southern slope of the chain. While 36 inches of water fall in the plains of Lombardy, there falls an average of 58 inches at the very foot of the Alps. In the N. E. corner, forming an angle, where the vapours accumulate at Tolmezzo, in the valley of the Tagliamento, a quantity of 90 inches annually is received, which reminds us of that of the tropical regions. Now this number is a very constant one, for it is the average of twenty-two years' observations. The northern foot of the Alps has only 35 inches. The Apennines repeat almost the same phenomenon. They form an arch, the convexity of which is marked by the curve of the Gulf of Genoa and the valley of the Arno. The summits which rise from 4000 to 6000 feet, arrest the winds of the sea, and there fall at their southern foot 64 inches of water, while only 26 inches fall on the northern descent, in the plains south of the Po. The same relation exists further south, between the western and eastern slopes of the same chain; on the former it rains 35 inches of water; on the latter only 27.

(To be continued.)

Selected.

Lament of a Lost Soul.—"What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" Robert Hall, impressed by the solemnity of these words flowing from the lips of Him who spoke as never man spoke, asks with awful emphasis, "What would be the funeral obsequies of a

lost soul? where shall we find the tears fit to be wept at such a spectacle; or could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness—to cover the ocean with mourning, and the heavens with sackcloth; or were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?"

A Christian that lives here among his enemies, should never stir abroad without his guard.

OVERLAND ROUTE TO INDIA.

(Concluded from page 238.)

The very desert itself is a cemetery, where the wandering Arab and his steed, the pilgrim, the camel, and the driver find a grave. As a ship is sometimes called the camel of the sea, so a camel is called the ship of the desert. Day after day this patient drudge, with a burden of a thousand pounds' weight upon his back, traverses the sandy plain, with no other food than a stray thorn, or a ball of paste provided by his owner. Yonder lie the bleached bones of a camel, and a little further removed is the carcass of another. The vultures of the desert are revelling at the banquet. Next then is an Arab party resting with their camels, during the noontide heat.

Post-house after post-house we passed; these are small buildings erected at intervals of eight or ten miles, and here are relays of horses kept for the vans and omnibuses. We are now at the Central Station, where mutton, roast fowl, pigeons, and pale ale are in great requisition. Omnibuses, horses, donkeys, and camels are huddled together. An Arab sheikh has just arrived, a column of the pasha's cavalry is crossing the desert in the distance at full speed, and yonder stands the solitary acacia tree, with no other vegetation around it, on which the Mecca pilgrims, on returning to Cairo, hang a rag torn from their own clothes. This is, indeed, the desert! England, how dear, how delightful are thy breezy hills, thy verdant valleys, and thy sheltered glades!

The Arab horses are noble animals, and those in the stables of the pasha, of the Nedj breed, are what he wanted to match against the best horses that England could produce. The tent of the Bedouin Arab is rude and simple. It is formed of felt, and is open in front and at the sides, seldom having any divisions. An encampment by moonlight has a solitary but highly-picturesque appearance. The Bedouins are dissolute and daring; their hand is against every one; and though they practice the virtue of hospitality, fraud, and violence, and pillage are the common-place attendants of their daily career. Children of the desert, ignorance has blinded their eyes, and cruelty has hardened their hearts; nor is it likely that their ferocity will be subdued till, constrained by the mighty power of God,

they renounce their faith in the false prophet, who propagated his impostures with fire and sword, and became followers of Jesus Christ.

On we go, ploughing our way through the loose hot sand, and looking over the wide waste that overaws us with its loneliness. Post-houses are left behind, and now we are approaching Suez. Here is the well of Yusuf, or Joseph, though some call it the well of Moses. The well is the grand gossipping-place of the women, and there are the water-bearers, with their brass, copper, or earthen-ware vessels, of precisely the same forms as those used in ancient Egypt. Arabs with their steeds, drivers with their camels, and stray travellers are approaching the place. How striking were the words of the Redeemer to the water-drawing woman of Samaria: "Whosoever shall drink 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." John iv. 13, 14.

We have left the well of Yusuf, and the guard-house, and we have entered Suez. This seaport is eighty-four miles from Cairo, and we have come from thence in fourteen hours. We have given a glance at the place, and at the heavy-looking house with the large verandah, once the residence of Napoleon Buonaparte; we have embarked in boats, and are now on board a steamer. But are we really navigating the Red Sea? That sea near which the children of Israel encamped? "Before Pi-hahiroth, between Migdol and the sea over against Baal-zephon?" Yes! this is that very sea that, obedient to its Almighty Maker, drew back to make way for the people of the Lord:

On either side the waves in order stood,
And Israel pass'd in safety through the flood.

And yonder it was, on the further shore, that Moses and the children of Israel sang, "The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath been cast into the sea: his chosen captains also are drowned in the Red Sea. The depths have covered them; they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy." Exod. xv. 3—6.

Jeddah, on the eastern coast of the Red Sea, is the port at which thousands of pilgrims land to visit Mecca, the birth-place, and Medina, the burial-place, of Mohammed, the founder of the Mussulman faith. The vessels which carry the pilgrims are dirty and crowded; but the owners think only of the profit they obtain, and the fervour of the devotees disposes them to suffer without complaint. We have left Jeddah behind us, we have passed Mocha, famed for its coffee, and having taken a meal of fried fish at Backbay, at a little distance from Aden, we are on our way for Ceylon.

Highly favoured have we been with fine weather, and the glowing glorious sunsets have given us great delight. We have landed at Point de Galle, Ceylon, and while the

steamer has been replenishing its exhausted fuel, we have taken a short ride amidst the picturesque and beautiful scenery of the place. How deliciously fragrant is the perfumed air! how varied is the fruit-tree foliage! and how rich the green hue of the gigantic plants! Here coffee and cinnamon are grown; here the cocoa-nut and the bread-fruit trees flourish. Truly this is a grove of vegetable beauty,—a garden of fragrant spices.

Once more we are on board the steamer, and our paddle-wheels are tearing away through the heaving waters. Rapidly have we sped from Ceylon, for already we see the flag flying at Fort St. George, and the Madras surf beating on the coast. Some are preparing to go on shore in the Mussoolah boats, attended with catamarans, or rafts, on each of which rides a skilful boatman with a paddle. The Mussoolah sailors take the advantage of a coming wave, and shoot forward to the shore, when they leap out of the boat, and seize hold of the prow to drag it out of the reach of the foaming billows. The catamaran men are ready, in case of accident, to rescue passengers from the raging flood. Again our steam is up, we are moving onward.

We have navigated the Bay of Bengal, pushed up the river Hooghley, and rounded a reach in the noble stream. Here we are at last at Calcutta, which truly appears like a city of palaces. The green shady banks and beautiful houses, somewhat removed from the place; the public buildings of goodly architecture, the natives in their varied oriental costumes, the palankeens and carriages of the Europeans, the body-guard of the governor, with the different boats and pinnaces which ply upon the Hooghley, all demand our attention. The whole scene before us is novel, striking, and impressive.

Since leaving Southampton and the Isle of Wight, we have breasted the waves of the Bay of Biscay; we have seen Cintra and the Tagus, Cape Trafalgar, Tarrifa, Gibraltar, Algiers, Malta, and Alexandria; we have traversed the Mahmoudie Canal, visited Boulae and Cairo, crossed the desert to Suez, and passed by Jeddah, Mocha, Aden, Ceylon, and Madras, arriving at Calcutta in safety. Truly our hearts should be filled with thankfulness, and our mouths with praise. This rapid mode of transit, this short cut from England to her eastern possessions, by a holy influence, may greatly extend the good of mankind, and greatly increase the glory of the Redeemer.

Such, reader, is the real overland route to India, we have pursued. We may never in reality cross the desert of Suez; but we are, even now, traversing the desert of life, and journeying to an eternal world. Are we as much in earnest, then, to realize our heavenly prospects, as we are to obtain earthly possessions? If we are forward to cross sea and land for perishable riches, we should not be backward to strive after eternal treasures. It behoves us to put this question to our hearts, not, Are we pursuing pleasure, wealth, or reputation? but, Are we seekers after eternal life, followers of God, and humble and hearty

disciples of Jesus Christ! Let us not deceive ourselves by pursuing glittering bubbles, and wasting our precious time, for we have too much at stake to hesitate, and our lives are too short to delay. With godly sincerity let us turn our faces Zionward:—

With girled loins set out for heaven,
Ere earth's enjoyments wither;
And give not slumber to our eyes
Till we are journeying thither.

[The Visitor.]

From Arminster's Select Miscellanies.

RICHARD CLARIDGE.

As at the first promulgation of Christianity not many wise men after the flesh, not many mighty, not many noble, were called, so at its revival after that long night of apostasy, which had been since the apostles' days, it pleased God, by the foolish things of the world, to confound the wise; and by the weak things of the world, to confound the things that are mighty. There were, however, among the early Friends, those who had been great and learned in this world; these were made willing to count all things but loss for the excellency of the knowledge of Jesus Christ; and to cast down all their crowns as at the foot of the cross; seeking to learn of that promised Comforter, who, the Saviour declared, should teach his disciples 'all things, and bring to their remembrance whatsoever he had said unto them.'

Amongst these was Richard Claridge, who had received a very liberal and extensive education. He was born at Farborough, in Warwickshire, in the Tenth month, 1649. He spent nearly two years at Balliol College, and was afterwards at Mary's Hall, Oxford; where 'he gained the reputation of being a good orator, philosopher, and Grecian.' In 1670, he took the degree of 'Bachelor of Arts,' and was ordained a Deacon; and two years after was made a priest of the King's Chapel, Westminster. In 1673, he became rector of Peopleton, in Worcestershire; where he kept a school for the purpose of preparing scholars for taking their degrees at the Universities. He also became 'Master of Arts.' He continued rector of Peopleton, for about thirteen years; but having become very uneasy as regarded his own state, though a teacher of others, he went to hear many who were highly esteemed amongst the Baptists, Presbyterians, &c., and was at length enabled, through grace, to obey the heavenly call; and being directed by the Truth, according to the measure then manifested to him, he voluntarily quitted his parochial charge, and tithes revenue. This he did in 1691; and then became connected with the Baptists. These people he found 'to have a serious remnant amongst them, sounder in doctrine, holier in life, and to have less of human invention in their worship than those of the national way, yet they were far short of that purity of faith, worship, and discipline, for which the primitive Christians were so famous in the age of the apostles.' Those words remained much with him, which he heard expressed by a bystander, when baptized with

water after the manner of the Baptists; 'Welcome from one form into another,' and feeling more and more that something far beyond these various forms was to be known and attained unto, he did not settle in them, but was humble and watchful to embrace that which was manifested in the light.

Having made diligent search into the principles of Friends, he attended their meetings about the end of 1695. Here he met with the desired satisfaction which his soul had long sought after; coming to the substance and leaving the shadows, 'which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed until the time of reformation.' His first appearance in the ministry amongst Friends, was at a meeting held at a Friend's house in Aldersgate street, London, in the Eighth month, 1697. His views on this important subject were very clear, as expressed in some papers which he wrote about this time; and he 'was very watchful over himself, lest at any time he should be too forward, and by that means insensibly fall again into what he had formerly been judged for; namely, preaching and praying in his own will and wisdom.' Amongst his writings (and his labours in this line were not a few), are some interesting reports of conferences on doctrinal points, with Baptist teachers and others, who continued to 'have a personal respect for him.'

In Sixth month, 1700, Richard Claridge removed from London, where he had been living, to Barking, in Essex; here he dwelt, and kept a boarding-school for some years. Soon after, he was drawn forth in a spirit of love, 'to write an epistle to the people called Baptists, with whom he formerly walked in fellowship,' in which, as well as in his other writings, much religious experience and knowledge in 'the deep things of God' is manifest. In the next year, he visited several neighbouring meetings, in Essex, Hertfordshire, Middlesex, &c., to his own spiritual consolation, and to the refreshment and strengthening of others; 'to whom it was frequently with him to speak a word in season, exhorting all to a humble and patient waiting upon God, that they might come to witness the possession of Truth in themselves.' About this time he published his *Mercy covering the Judgment-seat*; and afterwards his *Lux Evangelica Attestata*; these books proved helpful to many, but says R. C., 'not unto man, but unto the Lord alone be ascribed the praise and glory of all.'

In the next and succeeding years, he wrote several valuable tracts, &c.; besides many letters of spiritual advice and comfort, and counsel. About the time called Michaelmas, 1703, he discontinued his school; but remained at Barking, for two or three years longer; devoting his spare time 'to the service of Truth and Friends, both by preaching and writing.' He continued thus engaged till about 1707, when, after a short tarriance at Edmonton, he removed to Tottenham, where he kept a considerable school.

Whilst at Barking, he bore a faithful testimony against the steeple-house rate, and published some cogent reasons for his not paying

the same, and probably whilst at Edmonton, he published a book which he had written some little time before, entitled *Melius Inquirendum*, in answer to a priest's book, called *Rigid Quakers, cruel Persecutors*.

Shortly after his settling at Tottenham, he was prosecuted for the non-payment of tythes, for which his goods were seized; and he was further subjected to a tedious prosecution for keeping school without license of the Bishop. But his adversaries did not gain their end; who it is supposed were stirred up by the priest, particularly against him who had left their church, and had written 'so leavenedly in defence of the Quakers' principles'; the vicar preaching too from the pulpit against R. C. and his school, which he designated 'a nursery of heresy and schism.' In 1710, R. C. wrote his *Tractatus Hierographicus*, which was not published until after his decease; and in 1712, *An Apology for Bocket's Gentle Divinity and Morality*.

In the latter end of 1713, being the 64th year of his age, beginning to be sensible of a decay of his wonted strength and vigour, and finding the fatigue of his employment disagreeable to the infirmities of age; and having through the blessing of God, a competent estate for his subsistence, he discontinued keeping school, and removed from Tottenham to George's Court, near Hick's Hall, London, where he dwelt the remainder of his days 'attending meetings in and about that city, also marriages, burials, &c., on which occasions he was very serviceable; and devoting the greater part of his time to the service of Truth.'

Richard Claridge 'had a peculiar gift of administering suitable advice and consolation to such as were in distress, or affliction, whether of body or mind; as the many letters he wrote witness. His friends testified that 'his piety towards God, his love to his neighbour, the truth and justice of his words and actions, made him as a light in the world, and gave forth a testimony to the Truth in the hearts of those who came not to hear his preaching thereof. Great was his care and concern for the Church, that it might be kept clean from the spots and pollutions of the world;' he was a reprover of vice and immorality without respect of persons. His testimony was sound and edifying, pressing all to purity and holiness of life; that in giving up in faithful obedience to the light of Christ inwardly manifested, they might come to witness the free and full remission of all their transgressions, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ, the one Mediator and Advocate with the Father, and the propitiation for the sins of the world.'

Having about four days previously settled his outward affairs, he was taken ill on the 22d of Second month, 1723, of a fever, which increased until his decease, on the 28th of the same, in the seventy-fourth year of his age.

Sleep of the Child.—A good habit, which it is important to make the child contract, almost from its birth, is to remain wide awake,

even without any person being near it. One would not make this recommendation to a nurse; but a mother will derive great advantage from the method, since her little charge will not become timid. The same motive should lead to accustoming this delicate and weak being to hear every kind of noise without error; hence it is desirable never to appear alarmed before it, even at the noise of thunder; this is the more essential, as reason never obliterates the erroneous impressions received during infancy.—*Guide for Mothers.*

For 'The Friend.'

FRIENDS IN WALES.

(Continued from page 236.)

Friends had during that year [1657] suffered in other parts of Herefordshire for holding religious meetings, and other acts of faithfulness in support of Christian duty. On the 10th day of the Third month (now 5th), as Giles Milton, William Fisher, James Merrick, Thomas Merrick, Richard Ingram, John Briggs, and others, were going from Ross to a meeting at King's Chapel, they were arrested in the name of the Protector, by two constables, who set one of them in the stocks, and retained the others for a time. After a while they discharged their prisoners, who, although thus belated, went on to their meeting place. Here they were favoured to feel the presence of Him, who still condescends to meet with those who assemble in his name, and one of them was engaged to minister amongst them, when there came a rude rabble with dogs and staves, 'whooping, hallooing, pushing their staves in at the windows, and throwing in sticks and dirt.' They continued thus annoying and disturbing those innocent worshippers, making use of wicked and obscene language during the whole time the meeting held. When the Friends separated, and were proceeding homewards, they were pursued by this lawless mob, many of whom thought no insult too gross to heap upon them. Not content with this abuse, they proceeded to personal violence, and Giles Milton was struck so violently over the arm, as to cause him to become lame on it. On another meeting in the same place they offered personal abuse to Edward Edwards, striking him on the head whilst he was engaged in the ministry. At other times when at meeting, the mob would gather around, and endeavour to disturb their meetings, and interrupt their reticence of mind, by ringing a bell, and sounding a horn, and making such other noises as they were capable of. In these riotous and disorderly proceedings, the mob were encouraged by the priests, and tolerated by the magistrates, whose duty it was to have restrained and punished them.

On one occasion, Rice Morgan, asking the priest of Weobley to prove his doctrine by scripture, the priest became so highly exasperated, that he excited and stirred up his hearers to deride and abuse the Friend. In the course of carrying out the priest's ill-will, the congregation knocked Rice down, and pulled some of the hair violently from his head. Richard Bruce was set in the stocks

for four hours, and after that imprisoned at the instigation of a Baptist teacher at *Wetton under Penard*, merely because the said teacher was exasperated by his standing before him with his hat on. John Moon being engaged in ministering at a meeting at *Llyatdine*, two priests came in, and opposed him; but they probably found that they had undertaken a matter which they were unequal to, and of course they became enraged. One of them leaving disputation about doctrine, for which he was unfitted, undertook to overcome his wise-spirited opponent by an argument to which he knew he would receive in reply nothing in kind. He struck him violently in the face, causing his lips to swell much, and for a time disfiguring his countenance.

George Fox returned from *Leominster* into Wales, passing west and south, and holding meetings at divers places, until he reached Tenby. As he rode up the street in this town, a justice of the peace seeing him drawing near, came out of his house, and invited him to alight, and make his house his home whilst he remained in that place. This frank, hospitable offer, he accepted. On the following First-day of the week he had a meeting there, and the mayor of the town with his wife, and several of the chief persons of the place, came to it, and it proved "a glorious meeting." Without doubt the Lord's power was felt to be in great dominion; and when his presence is felt, solemnizing and baptizing an assembly, it may truly be called a glorious meeting. John Ap John, who was now again in company with George Fox, left the meeting before it was finished, under a concern of mind to go to the steeple-house. It does not appear that he said aught, or did anything extraordinary, except that he stood with his hat on. Nevertheless, the Governor of Tenby cast him into prison, where he was kept until the following day.

On Second-day morning, whilst George Fox was engaged in discourse with the mayor and the justice, in the house where he lodged, an officer came from the governor to bring him before him. The mayor and justice were both concerned, and in order to bespeak the favourable action of the governor, they went together to see him, leaving George to follow with the officer after a suitable time. When entering into the presence of the governor, George said, "Peace be unto this house." He then asked the governor why he cast his friend into prison. The governor answered, "For standing with his hat on in the church." George queried whether the priest had not two caps on his head whilst in the same place, a black one and a white one? and added, "Cut off the brim of the hat and my friend would have but one; and the brims of the hat were but to defend him from the weather." The governor said, "These are frivolous things." "Why then dost thou cast my friend into prison for such frivolous things?" The governor then asked George if he owned election and reprobation? "Yes," George replied, and willing to reprove the governor's quick hasty temper, he added, "and thou art in the reprobation." The quick temper was all in a flame at this, and the reprov'd man

For "The Friend."

THOMAS WILSON.

Thomas Wilson, of Ireland, was born in Cumberland, and educated in the profession of the Church of England. In his youth he had hungerings after righteousness, and the true knowledge of the living God, and his Son Jesus Christ, and went with great diligence to hear the priests, and earnestly regarded what was spoken. If he heard of a priest that was noted for a good man, and preached two sermons in a day, he would walk sometimes eight miles after hearing the morning sermon, to hear another in the afternoon; and the more he sought to hear, the more sensible he was of great poverty of spirit. In the time of singing psalms, a thoughtfulness came over him that men should be made holy, before they could rightly sing to the praise and glory of God; and he was stopped from singing them, through a godly sorrow in his heart, with cries and humble prayers to the Lord God of heaven and earth, for the knowledge of the way of salvation. He now travailed in much godly sorrow, weary of the heavy load of sin, as also the doctrines and worship of men's making; and many scripture passages being opened to his understanding, he began to see that what was not of faith was sin, even in matters of worship and pretended service of the great God.

Being thus made sensible that many doctrines of the church, in which he was educated, were the precepts of men, that God is a Spirit, and they that worship him, must worship him in spirit and in truth, he greatly longed to know this worship; and he conversed with priests thereon, but they could not direct him where to find it. After long travail of spirit and great concern, the Lord was graciously pleased to make him sensible, that what was to be known of God, was manifested in man. About this time he went into an evening meeting of the people called Quakers, with strong desires to the Lord, that if it was the true way of salvation which this people preached, he might have some inward feeling and testimony thereof in his own heart. After sitting some time in silence, a Friend began to speak, directing and exhorting to an inward waiting upon the Lord in faith, to receive power from him over every unclean thought, &c., by which heavenly power they might glorify and praise the name of the Lord, through the ability of his own free gift. Thomas understood this to be the holy Word of God which the apostle preached, and to which he turned the minds of the people; and he felt his soul much in love therewith, saying in his heart, 'This is what I greatly wanted.' The Lord's power arose in the meeting to the breaking and tendering his heart, and inward cries were raised in him to this effect, 'O Lord, create in me a clean heart.'

His heart was now opened to receive the Truth, and he felt the Lord's anger because of sin, and was made willing to love and dwell under his righteous judgments, being truly convinced that this was the way to come unto the mercy-seat. He saw that he was to cease from the doctrines of men, and mind the gift which was in him, and sit down among

declared that he would send George to prison until he proved the assertion he had made. "I will prove it quickly, if thou wilt confess truth," was the prompt reply. George then asked "whether wrath, fury, rage and persecution, were not marks of reprobation? He that was born of the flesh, persecuted him that was born of the spirit. Christ and his disciples never persecuted nor imprisoned any." The governor felt the force of the argument, and frankly confessed that he had too much wrath, haste, and passion in him. George told him that Esau the first birth was up in him, and not Jacob the second. The power of the Lord reached the wrathful officer, and he confessed that the sentence was true, as George was about departing, he felt constrained to speak to the governor again, who invited him to dinner, and set John ap John at liberty. After this, being about leaving the place, the mayor and the justice with both their wives, and divers friends of the place, accompanied the travellers to the water's side about half a mile; where, George says, "I was moved of the Lord to kneel down with them, and pray to the Lord to preserve them. So after I had recommended them to the Lord Jesus Christ, their Saviour and free Teacher, we passed away in the Lord's power; and he had the glory. A meeting continues in that town to this day."

(To be continued.)

Selected.

THE BOW OF PROMISE.

My Father's house on high,
Home of my soul, how near
At times to faith's aspiring eye,
Thy golden gates appear!
Ah! then my spirit faints
To reach the land I love—
The bright inheritance of saints,
Jerusalem above.

Yet doubts still intervene,
And all my comfort flies,
Like Noah's dove I flit between
Rough seas and stormy skies.
Anon the clouds depart,
The winds and waters cease,
While sweetly o'er my gladdened heart
Expands the bow of peace.

"Forever with the Lord,"
Father, if 'tis thy will,
The promise of thy gracious word,
Even here to me fulfil.
Be thou at my right hand,
So shall I never fail;
Uphold me, and I needs must stand,
Fight, and I shall prevail.

So, when my latest breath
Shall rend the veil in twain,
By death, I shall escape from death,
And life eternal gain.
Knowing "as I am known,"
How shall I love that word,
And oft repeat before the throne,
"Forever with the Lord."

Selected.

THE PILGRIM'S WANTS.

I want that adorning divine
Thou only, my God, canst bestow;
I want in those beautiful garments to shine,
Which distinguish thy household below.
Col. iii. 12—17.

I want, O! I want to attain
Some likeness, my Saviour, to thee—
That longed-for resemblance once more to regain;
Thy comeliness put upon me.
1 John iii. 2, 3.

I want to be marked for thy own,
Thy seal on my forehead to wear—
To receive that "new name" on the mystic white
stone,
Which only thyself canst declare.
Rev. ii. 17.

I want every moment to feel
That the Spirit does dwell in my heart—
That His power is present to cleanse and to heal,
And newness of life to impart.
Rom. viii. 11—16.

I want so in Thee to abide,
As to bring forth some fruit to thy praise;
The branch Thou prunest, though feeble and dried,
May languish, but never decays.
John xv. 2—5.

I want Thine own hand to unbind
Each tie to terrestrial things,
Too tenderly cherished, too closely entwined,
Where my heart too tenaciously clings.
1 John ii. 15.

I want by my aspect serene,
My actions and words to declare,
That my treasure is placed in a country unseen,
That my heart and affections are there.
Matt. vi. 19—21.

I want as a traveller to haste
Straight onward, nor pause on my way;
No forethought nor anxious contrivance to waste
On the tent only fixed for a day.
Heb. iii. 5, 6.

I want, (and this sums up my prayer,)
To glorify Thee till I die,
Then calmly to yield up my soul to Thy care,
And breathe out in prayer my last sigh.
Phil. iii. 8, 9.

Selected.

"THY WILL BE DONE."

My God, my Father, while I stray
Far from my home in Life's rough way,
O teach me from my heart to say,
"Thy will be done!"

Thou' dark my path, and sad my lot,
Let life be still, and murmur not,
But breathe the prayer, divinely taught,—
"Thy will be done!"

What, tho' in lonely grief I sigh,
For friends beloved, no longer nigh,
Submissive still would I reply,—
"Thy will be done!"

If thou should'st call me to resign
What I most prize—it ne'er was mine;
I only yield Thee what was thine—
"Thy will be done!"

Should pining sickness waste away
My life in premature decay,
My Father—still I strive to say,—
"Thy will be done!"

If but my fainting heart be blest
With thy sweet Spirit for its guest,
My God to Thee I leave the rest—
"Thy will be done!"

Renew my will from day to day,
Blend it with thine, and take away
All that now makes it hard to say,—
"Thy will be done!"

Then when on earth I breathe no more
The prayer, oft mixed with tears before,
I'll sing upon a happier shore,—
"Thy will be done!"

Friends in their silent meetings, to wait on the Lord in retiredness of mind, for his heavenly teachings and holy leadings. In the performance of this inward, divine, and heavenly worship, he, with *many more young people*, was convinced of the inward work of God, and turned to the Lord *with all their hearts*. Those who attended the meeting, became very tender and heavenly-minded, and in great love towards each other, the heart-tendering power of the Lord being renewedly felt, inwardly revealed, when no words were spoken. Under the sanctifying and forming hand of the Lord, our friend was raised up and qualified to bear a public testimony in his name, and was concerned to travel, and to visit many parts of this nation, and of America, the latter twice in company with James Dickinson. He left there many seals of his ministry, which was sound, plain, and powerful, frequently attended with a heavenly sweetness, as he was divinely enabled to open the mysteries of life and salvation. He was also richly clothed with the spirit of supplication, in which he was drawn forth in great tenderness and fervency of spirit, on behalf of the church of Christ and for mankind at large.

After more than forty years' labour, his natural strength decayed, and towards the close of his life, having not long been returned from a journey of ten months, through many parts of England, he expressed himself thus: 'Now I rejoice in that I have served the Lord in my day; and as I have laboured to promote the Truth in my generation, I feel great peace from the Lord flowing in my soul, and am thankful that I have been made willing to serve him.' He was taken ill about the Eleventh month, 1724, and continued weakly for several months; in which time he uttered many weighty expressions, and several times was engaged in fervent prayer for the young and rising generation, that they might be faithful witnesses for the Truth in their day. He expressed his concern that Friends should live agreeably to the doctrine of Christ, and that the good order established among us, might be kept up and maintained; and that all *differences and disorders*, might be kept out of the church. Among many weighty expressions, he said, 'The Lord's goodness fills my heart, which gives me an evidence and assurance of my everlasting peace in his kingdom with my ancient Friends who are gone before me, with whom I had sweet comfort in the work of the Gospel.' Notwithstanding our Friend had been eminently attended with the power of Truth, and had great service several ways, he would speak very humbly of himself, ascribing all the honour to the Lord; saying, 'Although the Lord hath made me servicable in his hand, what I trust in is the mercy of God in Jesus Christ;' and added, some Friends sitting by him, 'The Lord visited me in my young years, and I felt his power, which *hath been with me all along*, and I am assured he will never leave me, which is my comfort.' He was preserved sensible to the last, passing away as if he was going to sleep, the 20th of the Third month, 1725, aged about 71 years; a minister about 45 years.

The same merciful Saviour who made this Friend a powerful instrument to gather others to the Truth, we believe, is graciously disposed to prepare and anoint men and women at this day, for the work of the ministry, for the stations of elders and overseers, and for members in his body, would they give up to the heavenly vision, and forsake all for the love of their Redeemer, and for the everlasting salvation of the immortal soul. Look to it, young Friends; turn your back upon the false delights of the world, follow Christ unreservedly, and he will make you fishers of men, through the powerful preaching of self-denying and righteous lives, and the gifts which he bestows.

For "The Friend."

TRUE WORTH.

When a bank is thought to possess no real wealth, and has lost the confidence of the community, the credit that it may once have sustained, gives place to distrust and suspicion; and its notes suffer a discount, perhaps almost equal to their nominal value.

From this fact, a hint may be taken of the importance of possessing intrinsic worth individually. Unless the heart, (like the vaults of the bank,) is filled with something of sufficient value to impart worth to all our sayings and movements, they are very apt to lose credit with the observing and intelligent, and pass at a great discount, indeed are esteemed almost valueless.

The same simile will also hold in respect to enjoyment: unless "the pearl of great price" is secured, and the main object of our lives, that which will sustain us through a *storm* in consequence of distrust, is duly attended to, we cannot be really happy. If all our wealth, all our prosperity depends upon nominal credit, or the sunshine of the present moment, the versatility of all temporal matters, may teach us, that a chilling frost is not unlikely soon to prostrate our fair prospects and expansive hopes.

A life devoted in faithfulness to the dear Redeemer, with a living concern ever prevalent that we may be taught "so to number our days as to apply our hearts unto wisdom," to be guarded in our conversation and intercourse at all times, by a strict and watchful attention to the inward Monitor, that swift Witness, which cannot with impunity be removed into a corner, is the only way to be found possessed of real treasure. All show of good, and all pretension to virtue, unless durable riches are realized, must be of but little worth, and pass at a great discount with those who have understanding respecting the true state of things.

What a mercy it is, when through Infinite Goodness we are enabled to live righteous lives, and possess true treasure in ourselves; when we experience that godliness with contentment is great gain, and that the object and end of our existence occupies the foreground in our estimation. We know all temporal things to retire in the perspective; but in thus receding they do not lose their true value; but they all beautifully occupy their respective

places, and are rightly regarded as important blessings. But when comfort and happiness are sought primarily in temporal things, and things of the highest concern are disregarded, these comforts grow dull for want of the sanctifying touches of Divine love to impart a satisfying zest, and a soothing influence upon the mind; and though we may be surrounded by many blessings, they lose much of their effect upon us; and in consequence of not having heavenly treasure in ourselves, pass at so great a discount, that it is very difficult to appreciate the loss.

As pecuniary worth preserves a healthy action in temporal institutions, giving vigour to all their proceedings, and vitality to all their efforts;—so does actual godliness impart a virtue to every movement that is required at our hands, and a quickening influence upon everything that we possess, sweetening all lawful things, that would otherwise be destitute of the power to bestow any real satisfaction.

TRUE LOVE.

He that suffers his difference with his neighbour about the other world, to carry him beyond the line of moderation in this, is the *worse for his opinion*, even though it be true. It is too little considered by Christians, that men may hold the Truth in unrighteousness; they may be orthodox and not know what spirit they are of. So were the apostles of our Lord; they believed in him, yet let a false zeal do violence to their judgment, and their unwarrantable heat, contradicted the great end of their Saviour's coming—love.

Men may be angry for God's sake, and kill people too. Christ said it, and too many have practised it. But what sort of Christians must they be, I pray, that can hate in his name, who bids us love; and kill for his sake that forbids killing; and commands love, even to enemies? Let not men or parties think to shift it off from themselves. It is not this principle or that form, to which so great a defection is owing, but a degeneracy of mind from God. Christianity is not at heart—no fear of God in the inward parts; no awe of his divine omnipresence. Self prevails and breaks more or less, through all forms; but too plainly, pride, wrath, lust, avarice; so that though people say to God, they will be done, they do their own; which shows them to be true heathens, under a mask of Christianity that believe without works, and repent without forsaking; busy for forms and the temporal benefits of them, while true religion, which is to visit the fatherless and the widow, and to keep ourselves unspotted from the world, goes barefoot, and like Lazarus is despoiled. It was said by him who could not say amiss, because inquiry abounds, the love of many waxeth cold. Whatsoever divides man's heart from God, separates it from his neighbour; and he that loves self more than God, can never love his neighbour as himself. For if we do not love him whom we have seen, how can we love God whom we have not seen? O that we could see some men as eager to turn people to God, as they are to blow them up, and set them one against another.

other! But indeed those only can have the pure and pious zeal, who are themselves turned to God, and have tasted the sweetness of that conversion, which is to power, not form; to godliness, not gain. Such as these do bend their thoughts and pains to *appease*, not increase *heats and animosities*; to exhort people to look at home, sweep their own houses, and weed their own gardens. And in no age or time was there more need, to set men *at work in their own hearts*, than this we live in, when so busy, wandering, licentious a spirit prevails. For whatever some men may think, the disease of this kingdom is sin, impiety against God, and want of charity to men.—*Penn.*

Letter of Sarah Grubb to Mary Capper.

London, Fifth month 27th, 1834.

Dear and Precious Friend,—

Thy lively communication, received a few days since, has done me good. How sweet is the sympathy of a mind regulated by the pure principle of Divine Grace placed in our hearts! Few letters that come to my hand are fraught with so much encouragement as thine; so genuine is the desire breathed by thy expressions for our preservation every way, and that the good cause may prosper in, by, and through us; and so evident is it, that He who was thy morning light is now thy evening song; as well as that He remains to be like dew which keeps thee fresh and fruitful still. Yes, thy address to my dear husband and me seems to invite us forward in the race set before us, while we often feel far from either swift or strong. Sometimes I cannot run, only wade through difficulty and much impediment; yet so far my poor mind can acknowledge that they who wait upon the Lord renew their strength; that heroic ability is received to mount upward too at seasons, even with wings as eagles; to run, and not be weary; to walk, and not utterly faint. The present is a time peculiarly calculated to depress some of our souls; for yet, within the borders of our religious Society, we find there is too generally a sliding from that situation in which Infinite Wisdom and Power placed our early predecessors; when their light shone as from the hill of the Lord, and men, seeing their good works, were induced to glorify our heavenly Father. Oh! we are indeed sadly mingled as with the crowd, and it looks as if this might be more the case.

We have heard a great deal of preaching already during this Yearly Meeting, but really we can select but little that has been like the old sort; even as an Apostle spoke of the true gospel ministry, when he said, "Not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

I could say much more in a plaintive strain, but forbear—let me watch well over my own heart. Besides there is room, amidst all our occasions of sadness, to be humbly thankful that the sure foundation is kept to by a living remnant, and also that a little, yet firm faith is vouchsafed, that the ancient testimonies of the immutable Truth will continue to be upheld by at least a few, and the standard

raised in its own dignity and simplicity; for let the great and the learned among us say what they will, of further light being manifested to them on Gospel truths, than was known in former days, surely, as there is nothing beyond the meridian brightness of the Gospel, and that it was long since proved the sons of the morning of our day as a people, were brought to this, that which has stood the test of ages will stand through all, being truth and righteousness unfaillingly; and it requires not the torch of human reason to search it out.

I remain, I trust in that which knows no change,

Thy affectionate friend,
SARAH GRUBB.

Hints to Promote Harmony in a Family.

1. We may be quite sure that our will is likely to be crossed in the day—so prepare for it.
2. Everybody in the house has an evil nature as well as ourselves, and, therefore, we are not to expect much.
3. To learn the different temper of each individual.
4. To look upon each member of the family as one for whom Christ died.
5. When any good happens to any one, to rejoice at it.
6. When inclined to give an angry answer, to lift up the heart in prayer.
7. If from any cause we feel irritable, to keep a strict watch upon ourselves.
8. To observe when others are suffering, and drop a word of kindness and sympathy suited to their state.
9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.
10. To take a cheerful view of everything, and encourage hope.
11. To speak kindly to servants, and praise them for little things when you can.
12. In all little pleasures which may occur, to put self last.
13. To try for "the soft answer that turneth away wrath."
14. When we have been pained by an unkind word or deed, to ask ourselves, "Have I not often done the same thing and been forgiven?"
15. In conversation not to exalt ourselves, but to bring others forward.
16. To be gentle with the younger ones, and treat them with respect, remembering that we were once young too.
17. Never judge one another, but attribute a good motive when you can.
18. To compare our manifold blessings with the trifling annoyances of the day.

Effects of Indulgence.—Young people who have been habitually gratified in all their desires, will not only more indulge in capricious desires, but will infallibly take it more amiss, when the feelings or happiness of others require that they should be thwarted, than those who have been practically trained to the habit of subduing and restraining them, and con-

sequently will, in general, sacrifice the happiness of others to their own selfish indulgence. To what else is the selfishness of princes and other great people to be attributed? It is vain to think of cultivating principles of generosity and beneficence by mere exhortation and reasoning. Nothing but the practical habit of overcoming our own selfishness, and of familiarly encountering privations and discomfort on account of others, will ever enable us to do it when required. And, therefore, I am firmly persuaded indulgence infallibly produces selfishness and hardness of heart, and that nothing but a severe discipline and control can lay the foundation of a magnanimous character.—*Williams on Family Government.*

Bite of Mad Dogs.—An English journal says that an old Saxon has been using, for fifty years, and with perfect success, a remedy for the bite of mad dogs, by the agency of which "he has rescued many fellow-beings and cattle from the fearful death of hydrophobia." The remedy is to wash the wound immediately with warm vinegar or tepid water, dry it, and then apply a few drops of muriatic acid, which will destroy the poison of the saliva, or neutralize it, and the cure is effected.

A step has been made in the direction of a decimal system of notation, as regards weights and measures in England. The Bank of England has given notice, that from the first of next month the only weights used in the bullion office of that establishment will be "the Troy ounce and its decimal parts"—suspending, by that change, the present system of pounds, ounces, pennyweights, and grains.

Friendship.—When I see leaves fall from their trees in the beginning of autumn, just such think I, is the friendship of the world. While the sap of maintenance lasts, my friends swarm in abundance, but in the winter of my need they leave me naked. He is a happy man that hath a true friend in his need; but he is more truly happy that hath no need of his friend.—*Arthur Warwic.*

THE FRIEND.

FOURTH MONTH 16, 1835.

Among the Public Documents published by direction of the Senate, at its late session, is a "Letter from the Secretary of the Interior," communicating the Report of Edward F. Beale, Superintendent of Indian Affairs in California, respecting the condition of Indian affairs in that State, which exhibits a series of the most cruel and nefarious acts towards the defenceless tribes who have heretofore occupied the district of country, now overrun by citizens of the United States and foreigners, in search for gold. The lust for wealth, and the consciousness of uncontrolled power, appear to have overcome the common feelings

of humanity, and stimulated the miners to the most wanton aggression on the poor aborigines, and the most shameless combination to cheat the Government of the United States, of the money appropriated to purchase the food necessary to keep these poor creatures from starvation. The superintendent says:—

“Our laws and policy with respect to Indians have been neglected or violated in that State; they are driven from their homes, and deprived of their hunting-grounds and fishing-waters at the discretion of the whites; and when they come back to these grounds and waters to get the means of subsistence, and also when they take cattle and stock from the inhabitants for food, they are often killed, thus giving rise to retaliation and to wars; and in this way a state of things exists there which is not known in the other parts of the United States, where the Indian intercourse laws are enforced by the Government, and Indian territorial possession is protected by the Government. This anomalous state of things is necessary to be remembered, in order to understand the operations of the superintendent and of the agents in that country.

“To remedy this state of things, and to secure to the Indians some resting-place, and supply them with some food, and make some compensation for the country taken from them, the established policy of making treaties with them was adopted by the Government, and several treaties made, all of which were rejected; so that now the Indians remain without practical protection from law or treaties, and the Government officers have to do the best they can to save them from death by massacre or starvation.”

From a large amount of official communications, showing the dreadful cruelties practised towards the unprotected Indians, who, until the irruption of the whites on their homes found a comfortable subsistence in their native wilds, we take the following:—

“I now turn to the condition of the Indians in California, and the necessity of doing something for their relief and protection. Their condition is truly deplorable. Driven from their hunting and fishing-grounds, in danger of starving, many of them made to work entirely without compensation, and continual massacres going on. To give an account of all these is impossible, and I shall chiefly have recourse to official reports heretofore made as a sample of what is done, and to show the necessity of relieving them. And first, I give an instance of this new mode of oppression to the Indians, of catching them like cattle and making them work, and turning them out to starve and die when the work-season was over. It relates to a scene of which there are many instances, and the knowledge of which, coming to me from report, I sent out a reliable person to attend to the case. It must be added, that these oppressed Indians, while actually starving to death, were only fifteen miles from San Francisco, surrounded by settlers and their stock, and took nothing. The indictment spoken of I consider as ending in nothing.

“Copy of a letter from J. H. Jenkins to Superintendent Beale, dated San Francisco, January 13, 1853.

“I have the honour of informing you that in obedience to your letter of instructions of date December 8, 1852, I went over to the San Pablo rancho, in Contra Costa county, to investigate the matter of alleged cruel treatment of Indians there. I found seventy-eight on this rancho, and twelve back of Martinez, and they were there most of them sick, all without clothes, or any food but the fruit of the buckeye. Up to the time of my coming, eighteen had died of starvation at one camp; how many at the other I could not learn. These Indians were brought into this country from some place near Clear Lake, by Californians, named Ramon Briones, Ramon Mesa, José M. Quiera, José Francisco, and Juan Beryessa, who have for some time made it a business of catching, and in various ways disposing of them; and I have been informed that many Indians have been murdered in these expeditions. These present Indians are the survivors of a band who were worked all last summer and fall, and as the winter set in, when broken down by hunger and labour, without food or clothes, they were turned adrift to shift for themselves, as best they could. Your timely interference in behalf of these unfortunate people has saved the lives of most of them; for Indians could not have lived through such weather as we have had, without any food, clothing, or shelter.

“I distributed all the well among families around, who are to feed, clothe, and protect them till your further orders. I have made provisions for the sick to be fed. I am happy to inform you, to show the good character of these Indians, that even when starving, and surrounded with horses and cattle, yet I heard no complaint of their stealing. These people could easily be made to support themselves, and their condition changed for the better. The grand jury of the county has found bills against these men, and I presume their trial will come on next term.”

“These Indians were offered by their captors to the farmers in the neighbourhood, for hire, at a dollar a day; but that price was considered too high for beings so low in flesh, and, rather than lower the price, they were allowed to starve, as reported. It is a common practice, and I know it to be such, to catch Indian children when they are out gathering acorns, and take them and hold them as slaves. Not two months ago, I was implored to restore some which had been taken from the Yo-Koi tribe in this way. I know there are a great many Indians held as slaves in this way, or taken captive in some of the forays I have described.”

ITEMS OF NEWS.

Since our last “Items,” the steamships Niagara, Arctic, and Europa, have arrived from Liverpool. Cotton very slightly declined. Breadstuffs somewhat livelier. Beef and pork dull.

The emigration to America and Australia from England, is likely to be greater than ever this year.

ITALY.—In consequence of the remonstrances of the Protestant world, the Grand Duke of Tuscany

has liberated the Madiai family from prison, and they have reached Marselles.

RUSSIA has made demands on Turkey, which have not been acceded to. The French fleet has left Toulon for the Dardanelles. It is hoped however, that the difficulty between the two nations may be settled without a war, which would be likely to involve all Europe.

NAPLES AND SICILY.—A wide-spread conspiracy has been discovered in this small kingdom.

UNITED STATES.—Philadelphia, Pa.—Arthur Spring, who was convicted of murder in the first degree, has had a new trial granted him, and has been convicted a second time.

Oregon.—Gold mines worth working are reported to have been discovered. The town of Weaversville has been burnt. More than two millions of gold-dust arrived in the Illinois, at New York.

VENUS AXRES.—The revolt in this country still continues. The city at the last account was besieged by the forces under Rosas.

HONDURAS.—War has been declared between Honduras and Guatemala, and a battle fought.

CUBA.—A fresh importation of slaves from Africa has been landed. The Captain-General has caused some of those concerned in bringing them in, to be arrested.

Haverford School Association.

The stated annual meeting of the Haverford School Association, will be held at the committee-room, Arch street, on Second-day afternoon, Fifth month 9th, 1853, at 4 o'clock.

CHARLES ELLIS, Secretary.

Bible Association of Friends in America.

The Stated Annual Meeting of the Bible Association of Friends in America, will be held at the Committee-room, Arch Street, on Seventh-day evening, Fourth month 16th, 1853, at 8 o'clock.

Friends generally, of both sexes, are invited to attend.

JOHN CARTER, Secretary.

A Friend in this city is desirous of obtaining as an apprentice to the Drug and Apothecary business, an intelligent lad, a member with Friends, about 17 years of age. Apply at Friends' bookstore, No. 84 Mulberry street.

Friends' Horses.

The horses of Friends visiting this city on the affairs of Society, will be heretofore accommodated at Thomas F. Middleton's stable, in Cherry above Seventh street, instead of that in Zane street.

Friends putting up within the limits of the Northern District, can place their horses at James Ash's, White Horse Hotel, in Callowhill above Fifth street.

MARRIED, at Friends' meeting, Burlington, N. J., the 17th of Third month, 1853, JOSIEA HAMER, of Moorestown, N. J., to FRISCELLA W., daughter of Ruth Brown, of the former place.

—, at Friends' meeting, Moorestown, N. J., on the 24th of Third month, 1853, DILLWY LYNDWARD, and HANSAR R., daughter of Isaac and Lydia Lippincott, all of that place.

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EARTH AND MAN.

(Continued from page 232.)

We have already quoted Scandinavia as giving one of the most striking examples of this kind of phenomena. The elevation and the length of that chain, its lofty frozen table-lands, which a long day's journey is hardly sufficient to cross, are an unsurmountable barrier to the vapours brought thither on the Norwegian coast by the south-west wind from the Atlantic. They are condensed almost entirely upon the shores in incessantly plunging drizzling fogs. At Bergen a day of sunshine is a rarity, in the midst of almost constant rains that darken the atmosphere. Thus we have there a fall of 82 inches of water,—an enormous quantity, especially for such high latitudes. All the western coast receives nearly as much, and owes to the temperature of this wind, and to the caloric disengaged by so active a condensation of vapours, the remarkably soft and equable climate which distinguishes it. On the southern coast, and in Sweden, there fall only 21 inches of water, and the same south-west wind brings there clear weather and cold. The same wind carries rain on one side, and fair weather on the other. In the East Indies, we encounter the majestic chain of the Himalaya, the most massive and lofty on the globe.

The winds of the tropics, passing over the plains of the Ganges, reach it, water the southern slopes, fertilize the inland valleys, and support the most wonderful verdure, up to the limit of eternal snows. But beyond, the table-lands of the region of the sacred lakes and of Katchi and Tangout, indicate by their drought that they are deprived of this beneficent influence. Katmandoo, at a third of the height, has 51 inches of rain; Delhi, in the plains of the Ganges, has only 23.

At the north-east angle of the Indo-Persian sea, the south-west trade wind accumulates its vapours on the flanks of the Ghauts. The effect of this chain, which, however, has no great elevation, is such, that, after the following examples, we shall be able to dispense with any more. At Bombay, on the west

coast, the rain falls 80 inches; 302 have been received at Mahabaleswar, on the mountains, at an elevation of 4200 feet, as we have already said, this quantity is reduced to 26 inches on the other side of the chain, at Darwar, on the table-land of Deccan.

But we have said that the plateaus also have a marked effect upon the distribution of the rain waters. Their borders act as the mountains, and their surface, heated more than the layers of air of the same level, absorb the little vapour which ascends to this height, without condensing it; their extent, finally, and their elevation, tend to impede the access of the oceanic vapours, and to increase the drought. These differences are already marked in plateaus so little elevated as Spain, whose central plains are from 2000 to 2500 feet above the sea. While the south-west coast of Portugal,—Lisbon for example,—is watered with 27 inches of rain, the border of the table-land has only 11 inches; and soon quitting the verdant region of the seaboard, we ascend the arid plains of Estramadura, of La Mancha, and of Castile, at the centre of which, Madrid receives not more than 10 inches of rain water. No other place in Europe is so badly provided with water in this respect. And, nevertheless, side by side of this minimum of rain, we find the greatest quantity that has ever been made out on this continent. At the western foot of the Sierra d'Estrella, which advances like a spur, very far towards the coast, in the valley of the Mondego, there has been received, it is said, at Coimbra, the enormous quantity of 225 inches of water. An error has been suspected in this measure, taken in 1816 and 1817. Schou has reduced it to 135 inches; Kainitz to 118; adopting the last number, there is still a difference of more than 100 inches from Madrid, situated very nearly under the same latitude, and on the same peninsula.

If it is so with the table-lands of the third order, as that of Spain, what will be the case with those enormous masses which form the body of Eastern and Western Asia? The fringe of snowy mountains surrounding them, their distance from the oceans, the extent of their surfaces, their elevation in the atmosphere,—all these causes conspire to give them that character of aridity which renders them almost an unbroken desert.

The plateaus of Southern Africa, those of Mexico and California, compared with the neighbouring countries, have equally an indisputable character of aridity. At Vera Cruz, for example, there fall 62 inches of water, while in Mexico, and on the coast of the Pacific, the quantity seems to be considerably reduced. If the influence of the mountain

chains and table-lands is so considerable in all the particular cases which we have just examined, it ought to manifest itself on a grand scale, and in a certain connection, for each continent in particular, and for each of the two worlds. We have previously ascertained a general law of distribution of the reliefs; there should here be a reflection of this law, and its importance should be revealed in the distribution of the pluvial waters, and of the climate. We proceed, then, to seek an explanation of the effect that must be produced upon each continent by the particular disposition of its chains of mountains, of its plateaus and plains, relatively to the maritime winds, bringing them their rains and tempering their climate. Let us begin with the New World, the structure of which is more simple and easy to comprehend.

The fundamental features of the structure of America, I repeat here, are the long and lofty barrier of the Andes, and of the Rocky Mountains, extending almost from one pole to the other, along the western coast of the two continents; then, on the east, vast plains, interspersed with some mountain ranges of slight elevation. Let us see what is the effect of this disposition on the climate of both these continents.

In South America, the principal body of which is situated under the sky of the tropics, this disposition secures to the continent a copious supply of moisture. The plains of the east, are open to the trade wind of the Atlantic, which sweeps over them unobstructed, and bears thither unceasingly the vapours of the ocean. The secondary chains of Brazil and of the Guyanas, from 5000 to 7000 feet, do not rise high enough into the atmosphere to arrest it; the only effect they have, is to augment the falling showers, and to supply a more complete irrigation. The Orinoco, and the lower tributary of the Amazon, the Tocantins, the San Francisco, and many others which flow from these two systems, are there to tell us. But it is not the same with the Andes. This chain, whose crest and summits lift themselves everywhere into the region of perpetual snows, forms by its elevation and continuity, an invincible obstacle to all the moist winds of the east. The vapours, having traversed the plateaus of Eastern Brazil, without lingering there long, accumulate and condense, and flow down their eastern slopes. All this zone at the foot of the Andes is one of the best watered in the globe. Thus we see issuing from hence those immense streams; the Marañon, the king of the rivers of the earth, and all its tributaries, the Ucayale, the Rio Purus, the Madera, and many others, to which nothing is wanting but to flow through civilized countries, in order to

rival in importance the Nile, the Ganges, and the Mississippi.

But on the other side of the Andes all is changed. Neither the trade wind nor its vapours, arrive at the western coast. Scarcely do the table-lands of Peru and Bolivia receive from them the latter benefits, by the storms which burst out at the limit of the two atmospheres. The coast of the Pacific Ocean, from Punta Parina and Amatope to far beyond the tropic, from the equator to Chili, is scarcely ever refreshed by the rains of the ocean. Deprived of the vapours of the Atlantic by the chain of the Andes, these countries behold the vapours of the Pacific flitting away with the trade wind, and no accidental breeze brings them back. Drought and the desert are their portion, and on the border of the seas, in the very sight of the waves, they are reduced to envy the neighbouring countries of the centre of the continent, the gifts the ocean refuses to themselves, while lavishing them upon the others. Thus, under the same latitude, under the same tropical heavens, where the phenomena meantime are so regular, the two slopes of the Andes have a climate perfectly opposite. In one of them, the richest vegetation; in the other, drought, and a parched soil, the nakedness of which is poorly disguised by the light robe of a thinly scattered vegetation. The Andes separate the two climates by a sharply cut line, and testify strongly to the importance of the part performed in climates by the mountain chains, and their situation relatively to the general winds.

The northern and southern limits of this arid region are not where one would expect to find them at the first glance. The question is asked, why the same causes do not hinder the rains from watering the coasts of Peru under the equator, and of New Grenada. But, besides that the depression of the Cordilleras towards the north allows the trade wind to round it and to reach the western side, let us remember that this part of the coast corresponds nearly to the zone of calms, in which the direct influence of the trade wind is nearly annihilated, and where almost daily rain storms bring back to the earth the vapours in the very places whence they have arisen. The influence of this latter circumstance here neutralizes the action of the Andes.

(To be continued.)

Merchants and Shopkeepers in Havana.—Hiram Fuller, editor of the New York Mirror, who passed a few weeks in Havana during last year, in one of his interesting series of letters, says:—"It is a well known fact that nearly all the merchants and shopkeepers of Havana are Spaniards, and they are not only contented, but fanatically devoted to the Spanish Government. A large proportion of this class came to Cuba as adventurers, and began life as clerks on small salaries. After accumulating five hundred dollars, they would purchase a share in a joint-stock slave-trading company, and in the course of a year or two, receive a profit in the shape of a dividend, amounting to ten thousand dollars, which sum, reinvested in the same business, soon

made them millionaires. These nabobs then generally return to Spain to spend their ill-gotten fortunes, leaving a crop of clerks to follow in the footsteps of their inhuman predecessors. It is perhaps not generally known, that some of our New York 'Merchant Princes,' whose sudden wealth has been attributed to the sugar business, have derived their largest revenue from capital slyly invested in the slave trade. Persons who are curious in such matters may learn further particulars."—*Hunt's Mer. Mag., Fourth mo., 1853.*

REMARKABLE TREES.

THE SACK TREE.—There is said to be a tree in Bombay called the sack tree, because from it may be stripped very singular natural sacks, which resemble "felt" in appearance.

THE TALLOW TREE.—This tree is found in China. It is called the tallow tree, because a substance is obtained from it resembling tallow, and which is used for the same purpose. It grows from twenty to forty feet in height.

LACE BARK TREE.—In the West Indies is found a tree, the inner bark of which resembles lace, or net-work. This bark is very beautiful, consisting of layers, which may be pulled out into a fine white web, three or four feet wide. It is sometimes used for ladies' dresses.

THE BREAD-FRUIT TREE.—This tree is found on the islands of the Pacific Ocean. The trunk rises to the height of thirty or forty feet, and attains the size of a man's body. The fruit grows about the size of a child's head. When used for food, it is gathered before it is fully ripe, and baked among ashes, when it becomes a wholesome bread, and, in taste, somewhat resembles fresh wheat bread.

This is a very useful tree to the natives; for, besides its fruit, which supplies them with food, its trunk furnishes timber for their houses and canoes; the gum which exudes from it serves as pitch for the ves-sels, and from the fibres of the inner bark a cloth is made to cover their persons.

THE IVORY-NUT TREE.—The ivory-nut tree is properly called the Tagua plant, and is common in South America. The tree is one of the numerous family of palms, but belonging to the order designated as screw pine tribe. The natives use their leaves to cover their cottages, and from the nuts make buttons, and various other articles.

In an early state, the nuts contain a sweet milky liquid, which afterward assumes a solidity nearly equal to ivory, and will admit of a high polish. It is known as ivory-nut, or vegetable ivory, and has recently been brought into use for various purposes.

THE CANNON-BALL TREE.—Among the plants of Guinea, one of the most curious is the cannon-ball tree. It grows to the height of sixty feet, and its flowers are remarkable for beauty and fragrance, and contradictory qualities. Its blossoms are of a delicious crimson, appearing in large bunches, and exhaling a rich perfume.

The fruit resembles enormous cannon-balls,

hence the name. However, some may say it has been so called because of the noise which the balls make in bursting. From the shell, domestic utensils are made, and the contents contain several kinds of acids, besides sugar and gum, and furnish the materials for making an excellent drink in sickness. But, singular as it may appear, this pulp, when in a perfectly ripe state, is very filthy, and the odour from it is exceedingly unpleasant.

THE SORROWFUL TREE.—Near Bombay, India, there is a singular vegetable—the sorrowful tree—so called because it only flourishes in the night. At sunset, no flowers are to be seen; and yet, half an hour after, it is quite full of them. They yield a sweet smell, but the sun no sooner begins to shine upon them, than some of them fall off, and others close up; and thus it continues flowering in the night all the year.

THE COW TREE.—This tree is a native of Venezuela, South America. It grows on rocky situations, high up in the mountains. Baron Von Humboldt gives the following description of it:

"On the barren flank of a rock, grows a tree with dry and leathery leaves; its large woody roots can scarcely penetrate into the stony soil. For several months in the year, not a single shower moistens its foliage. Its branches appear dead and dried; yet, as soon as the trunk is pierced, there flows from it a sweet and nourishing milk.

"It is at sunrise that this vegetable fountain is most abundant. The natives are then seen hastening from all quarters, furnished with large bowls to receive the milk, which grows yellow, and thickens at the surface. Some drain their bowls under the tree, while others carry home the juice to their children; and you might fancy, as the father returned home with the milk, you saw the family of a shepherd gathering around, and receiving from him the production of his kine.

"The milk obtained by incision made in the trunk is tolerably thick, free from all acidity, of an agreeable and balmy smell. It was offered to us in the shell of a calabash tree. We drank a considerable quantity of it in the evening, before we went to bed, and very early in the morning, without experiencing the slightest injurious effect."

For "The Friend."

Coloured People in Louisiana.

We take the following from the "Episcopal Recorder," to show how the slaveholders can speak of the character and capability of their coloured brethren, when labouring to make a false issue, in order to ward off the attacks upon slavery, or to weaken their force. One of the defenders of the "peculiar institution" of the South, finding it impossible to justify the slavery of the blacks on any other ground, has recently boldly asserted in one of the daily papers, that they cannot, and must not be considered as human beings, and that it is upon that ground alone, their masters are justified in depriving them of the rights inalienable from a human being. We think he would find it a hard matter to teach mere

brutes to perform all that is here represented as being elicited by the blacks.

The New Orleans Courier, after speaking of the severe restrictions and disabilities formerly imposed on the coloured people of England, and especially in the British Colonies, adds:

There is no country in the world where public opinion acts so forcibly on political bodies, and on the community, as in this, and public opinion here, it may safely be assumed, as well as positive enactment, prohibits private cruelty, or oppressive legislation in respect to coloured persons. Ever here, in Louisiana, where, in some parishes, they far outnumber the whites, and where our frontier position, and proximity to the British nurseries of abolition in the Caribbean Sea, require greater vigilance and more stringent laws, free persons of colour engaged in commerce, agriculture, and mechanical avocations on their own account, are protected in the rights of their person and property; and so far from being excluded, almost enjoy the monopoly of several profitable employments.

We find them often entrusted with the management of large plantations, taking care of stores and warehouses, driving public vehicles, navigating vessels, acting as stewards on ships and steamers; and during the attack on this city in 1814-15, enrolled in the army of the United States, and receiving the thanks of Gen. Jackson on the field of battle. They are allowed not only the privileges of Christian worship, but to exercise the functions of clergymen in the pulpit and elsewhere, in as free a manner as the whites; and in every respect their condition is better than it has ever been under the dominion of lecture-loving, humanity-worshipping, and charity-preaching England.

The Priest Confounded.

"Freely ye have received, freely give."—MATT. X. 8.

In one place George Fox visited in Yorkshire, he mentions being well received by Justice Hotham, who was so deeply struck by the simple eloquence with which he advocated the cause of Truth, that he much wished to have sent for some of the neighbouring ministers to discourse with him; but this George Fox would not agree to, preferring to act, as he believed himself at the moment directed. A curious incident resulting from such an impression, is very characteristic of his mode of plain dealing. It occurred whilst staying with Justice Hotham, at Cranstich, in Yorkshire. "In the afternoon, on a First-day, I went to another steeple-house," he says, "about three miles off, where preached a great high priest, called a doctor, being one of them whom Justice Hotham would have sent for to have spoken with me. So I went into the steeple-house and stayed till the priest had done. Now the words which he took for his text were these,—'Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price.' Then I was moved of the

Lord God, to say unto him, Come down, thou deceiver! Dost thou bid people come freely, and take of the water of life freely, and yet thou takest £300 a year of them? Mayest thou not blush for shame? Did the prophet Isaiah, and Christ do so, who spake the words, and gave them forth freely? Did not Christ say to his ministers, whom he sent to preach, 'Freely ye have received, freely give.' So the priest, like a man amazed, hastened away, and after he was gone, and had left his flock, I had as much time as I could desire to speak to the people."—(*Kelly's Early Friends.*)

From Amsteead's Select Miscellanies.

William Sewell, the Historian.

William Sewell was the son of a free citizen (burgher), and surgeon of Amsterdam, and was born there about the year 1650. His paternal grandfather was an Englishman, and had resided at Kidderminster, but being one of those Brownists that left their native country to enjoy more religious liberty in Holland, married a Dutch wife at Utrecht, and settled there.

Both the parents of the subject of this memoir died while he was young; but having instructed him in the principles of Friends, of which they were amongst the earliest professors in Amsterdam, the religion of his education became that of his judgment; and through the course of a long life, he continued to be a steady, useful member of this religious Society.

It is believed W. Sewell had not much school learning, as it is known that the proficiency he attained to in the knowledge of the Latin, Greek, English, French, and High Dutch languages, was acquired principally, whilst throwing the shuttle in the loom, during his apprenticeship to a stuff manufacturer. His natural abilities being good, his application unwearied, and his habits strictly temperate, he soon became noticed by some of the most respectable booksellers in Holland; and the translation of works of credit, chiefly from the Latin and English tongues, into Low Dutch, seems to have been one of the principal sources from which his moderate income was derived, in addition to the part he took, at different times, in several approved periodical publications. His modest, unassuming manners, gained him the esteem of several of the literary men for which Amsterdam was at that period distinguished; and there is reason to believe that their productions were, not unfrequently, revised and prepared for the press by him. His knowledge of his native tongue was profound, his dictionary, grammar, and other treatises thereon, having left very little room for succeeding improvement; and he assisted materially in the compilation of Halma's *French and Dutch Dictionary*. His history of the people called Quakers, written first in Low Dutch, and afterwards, by himself, in English, (dedicated to King George I.) was a very laborious undertaking, as he was scrupulously nice in the selection of his materials, which he had been during many years engaged in collecting. Of the English copy,

(which cannot properly be called a translation), it may be truly said, that as the production of a foreigner who had spent only about *ten months* in England, and *that* above forty years before, the style is far superior to what could have been reasonably expected. One principal motive to his entering upon this work, was a desire to endeavour to counteract the effects of the gross misrepresentations that had been widely disseminated by a Latin publication, entitled *Historia Quakeriana*, written by Gerard Croesse, a learned German, who after soliciting and obtaining information from both friends and foes to this religious Society, seemed to have taken no pains to make any proper discrimination; so that his history (as he calls it) is a strange compound of truth and falsehood; but being written in elegant Latin, and the learned throughout Europe having been long waiting for something in the form of an historical account of this people, it obtained a place in most universities and other public libraries; and being afterwards adopted by the editors of a splendid French work, bearing, in the English translation, the title of *The Ceremonies and Religious Customs of the various Nations in the Known World*, as the principal authority upon which their unfair representation of the Quakers is founded, this *Jarrago* of Croesse's may be considered as the chief cause of those mistaken notions that have prevailed very extensively throughout the continent, respecting the doctrines and practices of this class of Protestants.

The exact time of William Sewell's death does not appear; but in a note of the editor's prefixed to the third edition of his Dictionary, in 1726, he is mentioned as being lately deceased. He left a son of the same name, of whom considerable hopes were entertained in his youth; but on his way to England, with a view of attending the Yearly Meeting of Friends, in company with a young man to whom he was strongly attached in friendship, the vessel in which they had embarked, was in a violent storm, wrecked near the Texel. Sewell being an excellent swimmer, undertook to endeavour to save his companion, who could not swim, by means of a rope fastened round their bodies; but on reaching the shore, and drawing the rope, he found his friend was gone. This melancholy event had such an effect upon his brain, that a settled gloom clouded his mental faculties during the remainder of his life.

Prayer.—It is of much importance to cultivate secret devotion and ejaculatory prayer. When mercies are unexpectedly vouchsafed; when dangers are suddenly averted; when temptations spring up, and vain thoughts occur as in a moment—he who possesses the spirit of prayer can look up, though he may be unable to bend the knee. He may be in the senate or on the exchange, in the workshop or in the field, it matters not, for God is there, to Him he can lift his heart, and without moving his lips, implore his aid. Sometimes the mechanic cannot command his retreat, nor the maid servant secure her hour; how

valuable to such is secret prayer; it keeps the mind in constant communion with God, and dependence upon him; it secures continued supplies of Divine influence; it shuts out injurious thoughts, and brings the antidote to bear on the evil as soon as it occurs.—*Congregational Magazine*.

Selected for "The Friend."

The following beautiful lines, from the pen of a well known and highly gifted young Friend, lately deceased, were composed during a violent thunder storm, wherein two young men, not far from the writer, were deprived of life by a stroke of lightning:—

Oh! Lord of heaven, and earth, and all
That is, or was, or yet shall be!
Upon thy holy name we call,
With faltering tongue and bended knee.

Great God of light, of life, of power,
To whom in faith the soul can flee,
Sustain us in this dreadful hour,
And fix our hearts alone on thee.

Lord, on the storm thou'rt passing by,
In might and majesty profound:
Thy lightnings rend the clouds on high,
Thy thunders burst with awful sound.

Father of spirits! calm our fear
'Midst thy red lightning's vivid flame:
Teach us to feel that thou art near,
In calm and tempest still the same.

And as in reverence we bow
Before thy throne, Almighty God!
Frail, erring creatures, O! dost thou,
In mercy make us kiss thy rod.

If thy pure Witness in the soul
Doth testify that guilt is there,
Do thou the raging storm control,
Be merciful, O Lord, and spare.

For thou who fing'st the lightning down,
From thy dread armoury above,
And mak'st the clouds reflect thy power,
Art still, O God, a God of love.

And though thou terrible appear,
When thunderbolts thy heralds speak,
Grant us to live in holy fear,
That we in hope thy face may seek.

One stroke from thy almighty hand
Could rend the universe away;
Kings, nobles, all, before thee stand
But weak and fragile worms of clay.

Directed to our hope on high,
On thee alone, O God, we call;
Equal in thine Almighty eye
Save good and evil, are we all.

'Tis of thy mercy we'll know
That by thy word alone we live;
To whom but *thee*, Lord, can we go?
Who else the bread of life can give?

The clouds now part, the storm is past,
The evening sun beams on the earth;
And he who blew the tempest's blast,
Has put his bow of promise forth.

Then let us covenant make with thee,
Father of mercies, God of love!
If thou through life our God wilt be,
Obedient sons we'll strive to prove.

Let not this time of deep-felt awe
Pass with you parting clouds away;
Rebels in heart, like those who saw
Thy wonders in an ancient day:

When Canaan's sons before thee fled,
And Moses' face in glory shone;
When Sinai bent his heavy head
Beneath the lightnings from thy throne.

Thy elements have ceased their strife,
The rain-drop on the flower shines clear;
Peace, whisp'ring peace, O God of life,
Through all the storms that wait us here.

Selected.

THE GRAVE NOT A PLACE OF REST.

The grave is not a place of rest,
As unbelievers teach;
Where grief can never win a tear,
Nor sorrow ever reach.

The eye that shed the tear is closed,
The heart heaving rest is cold;
But that which suffers and enjoys,
No narrow grave can hold.

The mouldering earth and hungry worm,
The dust they lent may claim,
But the enduring spirit lives
Eternally the same.

C. FAY.

The Voice from the Rocks of Sinai.

Among the various objects of interest that have attracted the notice and commanded the attention of those who have proceeded to Palestine through Egypt and the desert, the inscriptions on the Rocks of Sinai must hold a prominent place. There are, indeed, difficulties in the way of the inquirer who is anxious to decipher these remarkable records, but enough has already transpired to show that the friends of Israel have good ground for hoping that these wonderful records in the desert may be found to furnish very important testimony concerning a remote period in the history of God's ancient people.

We have been led to bring this subject under the notice of our readers, in consequence of the recent publication of a work entitled, "The One Primeval Language," by C. Foster, who is already known by his researches in a similar field, "The Historical Geography of Arabia." Although the title of his present work is the one now stated, we may observe that the volume before us is confined to the question which alone we purpose to bring under the notice of our readers, viz., that indicated on a second title page, as follows: Part 1. *The Voice of Israel from the Rocks of Sinai*; or, *The Sinaitic Inscriptions Contemporary Records of the Miracles and Wanderings of the Exode*.

As the attention of probably but few of the friends of Israel may as yet have been directed on this subject, we shall perhaps best meet the wishes of our readers if we enter at some length into such geographical and historical data as will convey to them an adequate knowledge of the actual state of a question which, whatever may be its final solution, can, in its present stage, scarcely fail to excite the liveliest interest in the mind of the Christian. In the words of our author, "the subject addresses itself, not to the learned only, but to the English reader. Sinai, especially, appeals to all who hold revealed religion dear."

Startling as the first announcement of any

discovery relating to such interesting records must appear to have been, and calculated at once to engage the serious attention and invite the further investigation of the Christian Church, it is nevertheless true, that the original assertion of the facts now under consideration, was made so far back as the sixteenth century; and after modern learning and research have brought their resources to bear on a critical examination of the subject, it is the boast of the latest and most profound investigator, that he is enabled fully to confirm the simple record of that early age.

Cosmas, a merchant of Alexandria, (from his voyage to India, surnamed Indicoepileustes,) visited the peninsula of Sinai, in 522, and was the first to make known the existence of those mysterious inscriptions for which the rocks in that wilderness are remarkable. He travelled in the company of some Jews, who professed to understand the meaning of the unknown characters, and they ascribed their origin to their own ancestors, during their forty years' wanderings in the desert. "The Christian Topography" of Cosmas, (published in 547, at Alexandria,) in which he records these facts, contains some very strange theories; but its testimony to the authenticity of the Scriptures is very considerable. It remained, however, buried in obscurity, until the year 1707, when it was published, with a Latin version and notes by Montfaucon, in his *Nova Collectio Patrum et Scripturum Græcorum*."

Since that time the Rocks of Sinai have been repeatedly examined, and the correctness of the information given by the Alexandrian merchant as to their locality and appearance has been sufficiently confirmed. The numerical account and topographical extent of the inscriptions are thus stated by one of those who have investigated the subject.

The inscriptions are found in the neighbourhood of Mount Sinai, or, to speak more accurately, in the valley and hills which, branching out from its roots, run toward the north-west, to the vicinity of the eastern shore of the Gulf of Suez; inasmuch that travellers now-a-days from the monastery of Mount Sinai to the town of Suez, whatever route they take, (for there are many,) will see these inscriptions upon the rocks of most of the valleys through which they pass, to within half a day's journey, or a little more, of the coast. Besides these localities, similar inscriptions are met with, and those in great numbers, on Mount Sinai, lying to the south of the above-named routes; as also, but more rarely, in some valleys to the south of Mount Sinai itself.

But the valley which, beyond all the rest, claims special notice, is that which stretches from the neighbourhood of the eastern shore of the Gulf of Suez, for the space of three hours' journey, (from six to seven miles,) in a southern direction. There, to the left of the road, the traveller finds a chain of steep sandstone rocks, perpendicular as walls, which afford shelter, at mid-day and in the afternoon, from the burning rays of the sun. These beyond all besides, contain a vast multitude of tolerably well-preserved inscriptions; whence this valley has obtained the name of

Wady Mokatteb, or "The Written Valley." Adjoining it is a hill, whose stones, in like manner, are covered with writing; and which bears the name of Diebel Mokatteb, or "The Written Mountain."

Intermingled with the inscriptions, images and figures are of very frequent occurrence; and all the work of art, if art it may be called; executed in the rudest style, and evidently with the same instrument as that employed in executing the inscriptions; which figures prove themselves the production of the authors, by the very juxtaposition to the writing. These drawings most frequently represent camels and men. But, for the sake of readers desiring more accurate information on the subject, we will comprise, in a bird's-eye view, those hitherto described, giving the precedence to the figures of most frequent occurrence.

Camels, standing, moving, running, laden. Mountain goats, lizards, serpents, horses and mules, dogs, ostriches, tortoises.

Men standing; in motion; lifting their hands to heaven; looking down; sitting on camels, on laden camels, on horses, on mules; standing on camels, on horses; leading camels; armed with spears, swords, shields; fighting; drawing the bow, (on foot, on horseback); hunting; a man upon a cross, &c.

Which images, those who copied the inscriptions describe as often difficult to distinguish from the letters. The truth is, that the original writers sometimes employed images as part of letters, and *vice versa*, images for groups of letters. (*Beer*, Intro. p. xii.)

We obtain some idea of the numbers, extent and positions of the inscriptions, from C. Foster's work:

Their numbers, in the Wady Mokatteb alone, are computed by thousands; their extent by miles; and their positions above the valleys as often measurable by fathoms as by feet. No difficulties of situation, no ruggedness of material, no remoteness of locality, has been security against the graveurs of the one phalanx of mysterious scribes. The granite rocks of the almost inaccessible Mount Serbal, from its base to its summit, repeat the characters and inscriptions of the sandstone of the Mokatteb. The wild recesses of the Wady Arabah renew the phenomena in an opposite direction, and disclose them carried on to the extremity of the eastern head of the Red Sea; while countless multitudes more may possibly lie still undiscovered, in the numerous valleys branching out from the roots of Sinai, and as yet, it would appear, unexplored.—(Pp. 33, 43.)

Lord Lindsay, in his "Lectures on Egypt, Edom, and the Holy Land," says of these inscriptions: "There are thousands of them."

Another point ought to be noticed, as essential to the right appreciation of the matter in question. It is this: that very many of the inscriptions are found at heights which no chance voyagers could possibly reach. A traveller has informed us, respecting one locality, the Djebel Mokatteb:

"The rocks are covered with inscriptions to the very summit; the lines are straight, except that their extremities are bent upward,

so as to join the preceding line, and they thus form a series of curves. Coming from Tor, you perceive on the rock to the right 67 lines, and 41 on that to the left. The characters are one foot high, and one inch deep in the relief. Near the summit of the rock, on the left, is the inscription which is called "the title." It has received this appellation from the characters being six feet high, and three feet in relief. I have caused them to be copied with the greatest exactness. It would require six months of unceasing labour to copy all the inscriptions.—*Letter from the Comte d'Antraques to J. G. Von Muller.*

If we calculate the space required for an inscription like the lesser one of the two here described, it will appear that the altitude of the highest line cannot be less than 60 feet from the base, but may be much more according to the space allowed for the intervals between the lines.

In dwelling on these remarkable facts, we must not leave out of sight the physical character of the peninsula of Sinai, which forms an important element in the consideration of the subject before us.

This "waste and howling wilderness," as it is expressly designated in the Old Testament, is described by all who have visited it in modern times, as, in most parts, utterly destitute of sustenance for man. For flocks and herds, indeed, in the rainy seasons, its valleys, usually parched and withered, (an oasis here and there like Wady Feiran excepted), yield a sudden, abundant, and short-lived vegetation. But, with the exception of a few scattered date-groves, of food for the use of man, its produce is nothing. Even the wandering Bedouin, who seeks pasture for his camels or his sheep, during the rains, amidst these wilds, must carry with him, we learn, his own simple and scanty meals. But what Sinai is in our days, it has been through all preceding ages. From the Deluge, if not from the beginning, it has been, is, and must remain to the end of time, the same "waste and howling wilderness." However periodically traversed, it could never have been permanently occupied by mankind.—*Forster*, pp. 35, 40.

And yet it must be sufficiently clear, from what has been already stated, that for the execution of those multitudinous and mysterious inscriptions, the appliances of a fixed and settled population, such as ladders and platforms, or ropes and baskets, were indispensable.

There is an additional fact of importance to be noticed, viz.: that, interspread among these Sinitic monuments, there are a few Greek and Latin inscriptions, and that their style of execution marks comparative recency; unlike all the unknown characters these are cut, not dotted out. It is admitted by all critics, that the genuine Sinitic inscriptions bear upon their face, in the sameness of characters of the handwriting, and the whole style of their execution, the clearest internal evidence of the whole of them being the work of a single age or generation.

Thus far we have recorded generally admitted facts.—*Jewish Intel.*

For "The Friend."
FRIENDS IN WALES.

(Continued from page 245.)

George Fox accompanied by John Ap John, travelled in Pembrokeshire, and "had some service for the Lord" in the town of Pembroke. At Haverford West they had "a great meeting." Of this, George says, "All was quiet: the Lord's power came over all; many were settled in the new covenant, Christ Jesus, and built upon him, their rock and foundation; and they stand a precious meeting to this day. The next day being their fair-day, we passed though the fair, and sounded the day of the Lord, and his everlasting Truth amongst them."

In the next county they visited, which probably was Cardigan, they entered a great market town at noon, and went to several inns before they could obtain food for their horses. When this had been accomplished, John Ap John left George at the inn and proceeded through the place, declaring the Truth to the people as ability was given him. It would seem as though little apparent impression was made, for after a time he returned to George, saying, "he thought all the town were as people asleep." The weight of concern for the inhabitants felt not yet removed from him, he again felt a pressure of duty to return and exhort them once more. His labour was at this time effectual, at least to arouse them, an uproar was made in the streets, and John being apprehended by the authorities of the place, was cast into prison.

George was soon informed of some of the inhabitants what had befallen his companion, and on inquiry as to the cause of his imprisonment, was told "he preached in our streets." He then desired to know who had cast him into prison, and was informed that it had been done by "the high-sheriff, the justices, and the mayor." George says, "I asked their names, and whether they understood themselves? and whether that was their carriage to travellers who passed through the town, and to strangers that admonished them, and exhorted them to fear the Lord, and reproved sin in their gates? These went and told the officers what I said; and after awhile they brought John Ap John guarded with halberds, in order to put him out of the town. I being at the inn-door, bid the officers take their hands off of him. They said, 'The mayor and justices had commanded them to put him out of the town.' I told them, 'I would talk with their mayor and justices anon concerning their uncivil and unchristian carriage towards him.' I spoke to John to go look after the horses, and get them ready; and charged the officers not to touch him; and after I had declared the Truth to them, and showed the fruits of their priests, and their incivility and unchristian-like carriage, they went away and left us. They were a kind of Independents; a very wicked town, and false. We bid the innkeeper give our horses a peck of oats; and no sooner had we turned our backs but the oats were stolen. After we had refreshed ourselves a little, and were ready, we took horse, and rode up to the inn, where the

mayor, sheriff, and justices were. I called to speak with them, and asked them the reason 'wherefore they had imprisoned John Ap John, and kept him in prison two or three hours?' But they would not answer me a word; only looked out at the windows upon me. I showed them 'how unchristian their carriage was to strangers and travellers, and manifested the fruits of their teachers; and declared the Truth to them, and warned them of the day of the Lord that was coming upon all the evil-doers; and the Lord's power came over them, that they looked ashamed;' but not a word could I get from them in answer. So when I had warned them to repent, and turn to the Lord, we passed away; and at night came to a little inn, very poor, but very cheap; for our own provision and our two horses cost but eight pence: but the horses would not eat their oats. We declared the Truth to the people of the place, and sounded the day of the Lord through the countries."

At another town Edward Edwards being in company with George and John, left them at an inn and went himself into the market place, where he declared the Truth amongst the buyers and sellers, and the lookers on. The people were rude; and as he returned to the inn many followed him, filling up the tavern yard. Although rude, yet George says, "A good service we had amongst them. For the life of Christianity and the power of it tormented their chafy spirits, and came over them, so that some were reached and convinced; the Lord's power came over all; and the magistrates were bound, they had no power to meddle with us."

"After this we came to another great town on a market day; where John Ap John declared the everlasting Truth through the streets, and proclaimed the day of the Lord. In the evening many gathered about the inn; and some of them, being drunk, would fain have had us into the street again; but seeing their design, I told them, 'If there were any that feared God, and desired to hear truth, they might come into our inn; or else we might have a meeting with them next morning.' Some service for the Lord we had amongst them, both over night and in the morning; and though they were hard to receive the Truth, yet the seed was sown; and thereabouts the Lord hath a people gathered to himself. In that also I turned my back to the man that was giving oats to my horse; and looking back, he was filling his pockets with the provender. A wicked and thievish people, to rob the poor dumb creature of his food! I had rather they had robbed me."

"Leaving this town, and travelling on, a great man overtook us on our way. He purposed (as he told us afterwards) to have taken us up at the next town for highwaymen. But before we came to the town, I was moved of the Lord to speak to him. What I spoke, reached to the witness of God in the man; who was so affected therewith, that he had us to his house, and entertained us very civilly. He and his wife desired us to give them some scriptures, both for proof of our principles, and against the priests. We were glad of the service, and furnished them with scriptures

enough; and he wrote them down, and was convinced of the Truth, both by the Spirit of God in his own heart, and by the scriptures, which were a confirmation to him. Afterward he set us on in our journey; and as we travelled we came to an hill, which the people of the country say is two or three miles high; from the side of this hill I could see a great way. And I was moved to set my face several ways, and to sound the day of the Lord there. I told John Ap John, in what places God would raise up a people to himself, to sit under his own teaching. These places he took notice of; and since then hath been a great people arisen there. The like I have been moved to do in many other parts inhabited by rude people: yet I have been moved to declare the Lord had a seed in those places; and afterwards there hath been a brave people raised up in the covenant of God, and gathered in the name of Jesus; where they have salvation and free teaching."

(To be continued.)

For "The Friend."

"Blessed are the Dead that die in the Lord."

The church has within a few years past been stripped of many of her faithful standard-bearers, who have stood firm against any attempted innovations upon the faith and testimonies held by our religious Society, and those who have the weight resting upon them often feel as though their hands were ready to hang down, and their knees to smite together. At a time wherein great weakness prevails in many places, and when to our finite comprehension the labours of such faithful ones were never more needed, their removal is cause of much deep feeling; but let those who hold fast their integrity in the Truth, adopt the language of one formerly, "Shall not the Judge of all the earth do right?"

We believe that our holy Head in his matchless love and mercy is dealing with us for the good of his church and the members of it, therefore though we may deeply feel her loss in the removal of valiant sons and daughters, we cannot mourn as those who have no hope. His wisdom is perfect, and when he has carried them through many conflicts and probations, and enabled them to finish their allotted portion of service in suffering or rejoicing, what an unspeakable mercy to gather them as a shock of corn is gathered in its season, to realize the language from heaven, "Blessed are the dead that die in the Lord from henceforth, yea, saith the spirit, that they may rest from their labours and their works do follow them."

A lively remembrance of the services of a number that have recently been taken from the church militant, to join, we humbly trust, the church triumphant, dwells in the hearts of many, whose fervent desires are that the spirit that ruled in them, might break forth in many more, so that the seats which they occupied in our meetings for worship and discipline, might be filled with anointed messengers of Truth, with judges as at the first, and counsellors as in the beginning. But for the accomplishment of this there must be an increase

of religious concern to stand in the way of faithfulness and entire dedication to the requisitions of our crucified and risen Lord, a willingness to accept his exhortation: "Take my yoke upon you and learn of me, for I am meek and low of heart, and ye shall find rest to your souls; for my yoke is easy, and my burden is light."

O that the designs of our ever adorable Head may be answered to us ward, that we may walk in the footsteps of the flock of Christ, who through faith and patience have inherited the promises, and who though subject to weakness and infirmity as we are, were by Divine power enabled to triumph over them, and whose sun went down in brightness.

There are others of this dignified class who are lingering but a little behind, and whom decaying nature admonishes that they also must ere long descend to the house appointed for all living. At this solemn period it is of the greatest importance to have an interest in Him who died for us and rose again, and to be preserved in the faith and in the patience, all the Lord's appointed time. May those who have long endeavoured in honesty and godly sincerity to serve the Lord, be encouraged as the infirmities of age come upon them, to cling more closely to the ancient and everlasting Refuge, that nothing may unsettle them, or obstruct that peace which far surpasses all that this world can afford. As this concern prevails, their language will be as was that of David, "Forsake me not O God when I am old and grey-headed." He is able to keep all who commit themselves unto him in well-doing, as unto a faithful Creator, and will conduct them safely to the haven of everlasting rest.

"They shall rest from their labours and their works do follow them." The upright example and pious labours of the faithful do follow them, and remain as the stones of memorial that were brought up by a chosen people formerly from the bottom of Jordan, and pitched in Gilgal, that those who follow after might be reminded of the goodness, mercy and power of the Lord, in conducting them through all the floods of affliction, temptation and trial, and in the end enabling them to triumph over all the powers of darkness. O! that those who are on the stage of action may rightly profit by the self-denying example of the servants of Christ, who, though being dead yet speak the inviting language, "Follow us as we endeavoured to follow Christ;" that our beloved religious Society may appear in her ancient beauty, carrying out in practice the doctrines and testimonies which have distinguished us as a people. But we have great need of going deeper into self-examination, and being more fervently concerned to walk in the good old way of the cross which leads to solid peace and comfort, ever bearing in mind the saying of our dear Redeemer, "Ye are not of the world, even as I am not of the world," that we may be carried in the true Christian dignity above the spirit, the manners, maxims and customs of the world. But should any of us after all that has been done for our gathering unto Christ Jesus the Rock of Ages, and a firm settlement

thereon, turn from the holy commandment delivered unto us in the secret of our own hearts, and lean towards the world which lieth in wickedness, a withering will inevitably take place; and if this course is persisted in, such will become dry and lifeless branches, that will be broken off and gathered by the men of this world; and there is no doubt the Gospel message will be extended to others who are in the highways and hedges, and they will be brought in and take the crowns of those who have often been favoured, and whom our compassionate Saviour would have gathered as a hen gathereth her chickens under her wings, but they would not.

State of Ohio.

Kind Words—Use them.

Because they fall pleasantly on the ears of all to whom they are addressed, and are therefore one of the ways of promoting human happiness.

Because they give an impression in your favour, and thus prepare the way for your greater influence over others for good.

Because kind words powerfully contribute to soothe and quiet your own spirit when ruffled by others.

Because they show the difference between you and the rude, malicious or revengeful, and are suited to show them their wrong.

Because they are suited to stir up the kind affections of your own heart. There is sweet music in such a voice rightly to affect the soul.

Because they are so uncommon, use them that there may be more of such bright stars in our dark firmament.

Because they aid in carrying out the Divine injunction, "Be courteous." "Be kindly affectionate one to another."

Because you cannot conceive of any truly benevolent being who would not use them.

Because you have heard such language from your Creator, and hope to hear such words forever.—*American Messenger.*

Don't Fret.—It is unamiable. A fretting man or woman is one of the most unlovely objects in the world. A wasp is a comfortable housemate in comparison—it only stings when disturbed. But an habitual fretter buzzes if he don't sting with or without provocation. "It is better to dwell in the corner of a house-top than with a brawling woman and in a wide house."

It is useless. It sets no broken bones, stops no leaks, gathers no spilt milk, cements no smashed pictures, cures no spoilt hay, and changes no east winds.

Children or servants cease to respect the authority or obey the commands of a complaining, worrisome, exacting parent or master.

Benefit of Affliction.—A young man who had been long confined with a diseased limb, and was near his dissolution, was attended by a friend, who requested that the wound might be uncovered. 'This being done,—'There,' said the young man, 'there it is, and a pre-

vious treasure it has been to me; it saved me from the folly and vanity of youth; it made me cleave to God, as my only portion, and to eternal glory as my only hope, and I think it has now brought me very near my Father's house.' What an illustration of the words, 'It is good for me that I have been afflicted,'

—*Cope's Anecdotes.*

Encouragement for the Faithful.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, Seventh month, 1759.

There is a union and converse of spirit whose language is too diffusive and tender to be thrown upon paper, in which communion, the ground of which is pure, I wish our increase and stability; and it is a prayer not unattended with faith, that preservation to the end may be our lot; though many exercising scenes, and unaccompanied steps, through solitary paths may be assigned, in a wisdom too great for us to comprehend. My dear sister, let us endeavour to possess our souls in patience, and hope in quietness; hereby an equanimity is attainable, that preserves all our spiritual and rational faculties clear and useful; neither dejecting into too deep distress, nor exalting into insecure tranquillity, nor yet relaxing the mind into forgetfulness of what is ever proper to attend to. How safe are the followers of Wisdom, who easeeth those who love her to inherit substance; and leadeth them in the midst of the paths of judgment.

.... I am ready to hope the present situation of my mind is not remote from good, as I feel such a degree of love for heaven—for those that dwell therein—and for those that are carefully seeking after an habitation there. I remember thee in that love which is not liable to change or decay, and renew the expression of my wishes for thy sure blessing every way. For my own part, I am quiet, I think not stupid; I am often very poor, but I remember Him who fasted forty days; I at times meet with hidden sorrow; but I call to mind that "fair weather comes out of the north,"—and if the present light afflictions have their proper effect, they will work for us an eternal weight of glory. A superficial view of my state may induce many to think I am remote from the vales of sorrow and disquietude: but I often tread the solemn lonely path of secret mourning. I do not complain, I dare not, I ought not; for my Father who is in heaven is wise, righteous and good. O! may He renew my confidence in him, and be my refuge in the hour of need.

I am not out of love with myself, my state, or the world. I have at times an evidence renewed which makes it comfortable to meet my God in the cool of the evening, and that He cares for me. No uneasy disappointment disturbs my mind respecting temporal matters; I wish to climb above them, into the "secret place of the Most High, and I feel His outstretched arm near for the glorious purpose.

Farewell, my friend and companion in the solitary, safe way to peace: may we eye our Guide, and follow him with diligence, and he will not fail us. Let us not fly away on the

wings of levity and folly, nor derogate from the rectitude of his allotments, by the glooms of nature.

Remember me affectionately—tell me so when thou canst—and be assured of my most affectionate regard from every motive.

S. F.

Belcher's Artesian Well, in St. Louis.

Allusion was made a few days since to the progress of the Artesian well that is being bored in the upper part of the city by Wm. H. Belcher, to supply his extensive sugar refinery with other than limestone water, which only can be found by the ordinary channels in this vicinity. The well, which we think was commenced early in the year 1849, has now attained the great depth of 1950 feet. The boring still progresses without intermission, night and day, the hands, six in number, relieving one another by regular watches. The iron "sinker" with which the drilling is effected is 34 feet in length, 2½ inches in diameter, and between 700 and 800 pounds in weight. It is attached to poles, severally about 30 feet long, that are screwed to each other to extend to the full depth of the well. The whole is moved by a "doctor," worked by the boilers used for the refinery engines. Several veins of impure water have been struck in the course of the excavation, to rid the well of which a pump, also worked by the "doctor," is constantly in operation. At the present depth of 1590 feet a pretty copious stream of sulphur water issues from the well. The water has the taste precisely of the Blue Lick water in Kentucky, though, perhaps, it is not quite so strongly impregnated with sulphur. We have obtained from the gentleman who superintends the boring, an exhibit of the different strata through which he has passed. The statement possesses sufficient interest for publication:

1st, through limestone, 28 feet; 2nd, shale, 2; 3rd, limestone, 231; 4th, chert rock, 15; 5th, limestone, 74; 6th, shale, 30; 7th, limestone, 75; 8th, shale, 13; 9th, limestone, 18½; 10th, sandy shale, 6½; 11th, limestone, 35½; 12th, red marl, 15; 13th, shale, 30; 14th, red marl, 50; 15th, shale, 30; 16th, limestone, 119; 17th, shale, 66; 18th, bituminous marl, 15; 19th, shale, 80; 20th, limestone, 134; 21st, chert rock, 62; 22nd, limestone, 138; 23rd, shale, 70; 24th, limestone, 20; 25th, shale, 56; 26th, limestone, 34; white soft sandstone, 15 feet.

The well was first commenced, we understand, as a cistern. From the surface of the ground, where it is 14 feet in diameter, it has a conical form, lessening, at the depth of 30 feet, to a diameter of 6 feet. Thence the diameter is again lessened to 16 inches, until the depth of 75 feet from the surface is attained. From that point it is diminished to 9 inches, and this diameter is preserved to the depth of 457 feet. Passing this line the diameter to the present bottom of the well is three and a half inches.

The lowest summer stand of the Mississippi river is passed in the first strata of shale, at a depth of 29 or 30 feet from the surface. The water in the well, however, is always higher

than the water line of the river, and is not affected by the variations of the latter. The first appearance of gas was found at a depth of 465 feet, in a strata of shale 1½ feet thick, which was strongly imbued with carbonated hydrogen. When about 520 feet below the surface of the earth, at the beginning of a layer of limestone, the water in the well became salty. The level of the sea—reckoned to be 532 feet below the city of St. Louis—was passed further in the same layer—200 feet lower still, in a bed of shale, the water contained 1½ per cent. of salt. At a depth of 950 feet a bed of bituminous marl, 15 feet in diameter, was struck. The marl nearly resembling coal, and on being subjected to great heat, without actually burning, lost much of its weight. In the strata of shale which followed, the salt in the water increased to 2½ per cent. The hardest rock passed, was a bed of chert, struck at a depth of 1,179 feet from the surface, and going down 62 feet. In this layer, the salt in the water increased to full 3 per cent. The boring at present is, as appears by the statement above, in a bed of white soft sand rock, the most promising that has yet been struck, for a supply of water such as is wanted.

Observations have been made with a Celsius thermometer of the temperature of the well. At the mouth of the orifice, the thermometer marks 50 degrees; at the depth of 45 feet, the heat is regular, neither increasing nor diminishing with the variations above; and at the distance of 1351 feet, the heat has increased to 69 degrees. The calculations in the books give an increase of one degree in the temperature for every additional 100 feet of depth, so that at the depth of 5000 feet, the heat is supposed to be so intense as to melt iron.

The Artesian well of W. Belcher, is already one of the deepest in this country; it is considerably past half the depth of the celebrated Artesian well in Westphalia, Germany, which is sunk 2355 feet. If the recent indications do not deceive, a supply of sweet water will be obtained soon.—*St. Louis Repub.*

The Burning Coal Mountain.—That portion of the Broad Mountain, called the "Fiery Mountain," from the fact of the anthracite coal at that point being on fire—which has been burning for the last fifteen years—is situated about five miles from Minersville, and fifteen from Schuylkill Haven. It is now considered a very dangerous experiment to travel over the mountain, as it is supposed that in many places the surface is a mere superficial crust or shell, the coal having been consumed up to the surface, and hence the least pressure thereon, it is presumed, might break through and let the adventurer down into the fiery chasm below. At the base of the mountain in one place a stream of water almost boiling hot comes out. The surface of the mountain presents a desolate appearance as far as the eye can reach. The mountain is either cracked, burned or broken into enormous and fearful depths by the approach of the fires to the upper stratum; roots and

trunks of the lofty trees are charred and blackened, mingling their pyrologeneous odour with the sulphurous vapours from the hot caves and crevices around. The calcined bones of birds, reptiles, and small quadrupeds, lie here and there, half mixed with the mineral ashes, to fill up the blasted view, while amidst the vast scene of desolation may be seen a solitary wood-flower, springing from this perpetual "hot-bed" and presenting in the uncongenial atmosphere, a mockery of bloom.—*North American.*

An Omer for Every Man.—Israel, sorely vexed and persecuted, wandered through a strange land, and were famished with hunger.

The lamentations reached to heaven; and lo! the plain was covered with sustenance—manna—white, like coriander seed, and sweet like wafers mingled with honey; and there was "an omer for every man."

Such was their portion, as arranged by Providence; and if they gathered a whit more, behold it turned to corruption, and availed them not.

So it is with the delights of life. A measure has been adopted, a limit has been fixed beyond which the enjoyments of earth are changed to sorrows. Each man may have his omer, and this shall be full of pleasure; but if, in his covetousness, he shall seek for more, it shall become as gall to his tongue, and as thorns beneath his pillow. Let the riotous debauchee declare how often is his greediness repaid with loathing.

As with our pleasures, so with our griefs. They are meted out to us, and each one has his "omer." Let no one complain of injustice or excess; he has but his allotted portion. Rather let each strive for that sublimity which stops the arrows of suffering by its invulnerable breastplate, and turns their points, so that the iron shall enter not into the soul.

So earth shall be like a land of pleasantness, and life like the melody of a tender song. He who bears with patience his omer of pain, shall receive at length his ephah of gladness, where the hungry shall be refreshed with the food of angels, and the bowed and stricken spirit shall stand a giant in its happiness.—*Buffalo Express.*

The little and short sayings of wise and excellent men are of great value, like the dust of gold, or the least sparks of diamonds.

Zealous men are ever displaying to you the strength of their belief, while judicious men are showing you the grounds of it.

THE FRIEND.

FOURTH MONTH 23, 1853.

Philadelphia Yearly Meeting, which is now sitting, is largely attended, and up to the time of penning this, has got along in the transaction of the business that has come before it, in a satisfactory manner. There are several

strangers from other Yearly Meetings on this continent present with us.

Friends' Boarding-School at West-town.

The Summer Session of the School will commence on Second-day, the 2d of Fifth month next. The pupils will be conveyed by railroad to West Chester, where conveyances will be in waiting to carry them and their baggage to the School on the arrival of the *afternoon cars* on Second-day, the 2d, and Third-day, the 3d of Fifth month. The cars leave the depot south side of Market street above Schuylkill Fifth street, at 4 o'clock, P.M. The Agent of the School will be at the railroad depot on Second and Third-day afternoons, who will furnish pupils with tickets, conduct them to the cars assigned them, and have the care of them and their baggage, and will accompany them to West-town. Those intending to go to the School will please apply to the School Agent for tickets, and not to the agent of the Railroad Company. The charge for each pupil and baggage from Philadelphia to the School will be \$1, as heretofore, to those who procure their tickets of the agent of the School. All baggage should be distinctly marked West-town, with the name of the owner, (if it is a trunk) on the end, and should be sent directly to the railroad depot, and not to Friends' bookstore, as by doing so double portage will be avoided. Those children from a distance arriving some hours before the departure of the cars, can be accommodated at the bookstore, No. 84 Mulberry street, their baggage, however, should be taken directly to the depot.

Application for admission must be made to Joseph Snowdon, Superintendent at the School, or Joseph Scattergood, Treasurer, No. 84 Mulberry street, Philadelphia.

OFFICE, STAGE, PACKAGES, LETTERS, ETC.

The West-town Office will be continued at Friends' Bookstore, No. 84 Mulberry street, as heretofore, where all small packages for the pupils may be left, which will be forwarded from thence to the School. All letters for the pupils and others at the School, should be sent by mail, directed to *West-Town Boarding-School, West Chester P. O., Chester Co., Pa.*, and not left at the bookstore. Postage should be prepaid, and packages should be distinctly marked and put up in a secure manner, so that the contents will not be liable to be lost by handling. A stage will be run on Second, Fourth, and Seventh-days, from the School to West Chester, to meet the afternoon cars for Philadelphia, and from West Chester to the School, on the same days, leaving on the arrival of the afternoon cars from the city. The fare for each passenger *by the stage* will be 25 cents. When special conveyances at other times are provided at the School, the fare will be 50 cents to or from West Chester.

West-town Boarding-School,
Fourth month, 1853.

Haverford School Association.

The stated annual meeting of the Haverford School Association, will be held at the committee-room, Arch street, on Second-day afternoon, Fifth month 9th, 1853, at 4 o'clock.

CHARLES ELLIS, Secretary.

MARRIED, at Friends' meeting, Whiteland, on the 23rd ult., BENJAMIN W. PASSMORE, of East Goshen, to MARY F., daughter of David Cope, of East Whiteland, all of Chester county, Pa.

DIED, at her residence, in Falls town, Bucks county, Pa., the 31st, ANNE BROWN, widow of the late Abraham Brown, a member of Falls Monthly Meeting, in the 67th year of her age.

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EARTH AND MAN.

(Continued from page 250.)

It is not the same at the southern limit. Here not only the chain is continuous, but it forms, in the lofty table-lands of Southern Peru and Bolivia, the broadest and highest terrace of all the Andes, shutting out all communication between the two sides. Moreover, we are here upon the limit of the tropic, and the regions in the neighbourhood are often scantily supplied with rains, as we shall by-and-by understand. The lower regular trade wind begins, in fact, to blow there, and, as we know, the sky remains every where serene. The upper, or return trade wind, does not yet fall there; so that the causes of the condensation of vapour are wanting, and dryness of climate is the inevitable consequence. It is only at a greater distance, where the upper trade wind reaches the surface again that the conflict of the winds commences, and with it the rains.

On the coast of Bolivia, at the south of the Gulf of Arica, the two aëreous influences unite and cause an almost absolute drought in the long desert of Atacama, which borders the coast nearly to Chili. It is only in the latter country, where the return trade wind of the north-west makes itself felt, that the rains recommence by degrees to water the earth.

In the part of South America situated beyond the tropical regions, the relative position of the Andes and of the plains on the east, produces an opposite effect. The vapours of the Pacific cannot penetrate there. The return, or north-west trade wind, avoids the coast and re-enters the Atlantic Ocean, or, driven aside by the Andes, comes back arrested and made continental, across the plains of Paraguay and of the Pampas. Hence the violent west wind, in Buenos Ayres, called the Pampero, which carries to the coast only the whirlwind of dust it has raised in the arid plains it traverses in its course. The western coast, on the contrary, receives, with the return trade wind of the north-west, the vapours of the Pacific Ocean. Chili has rains in winter at the moment, when the north-west reaches the neighbouring regions of the tropics. More to the south, the winds of the sea coming from

these parts, add their contingent, and give all this southern point of America the continuous rains belonging to the cool, temperate regions. Terra del Fuego and Cape Horn, at the confluence of all the sea-winds, are incessantly bathed by the rains or covered by the snows; and the correctness of the not very flattering description Forster gives us of that climate, has been confirmed by all the navigators who have travelled through that inhospitable region of fogs and tempests.

Thus, in South America, the position of the plains and of the mountains, combined with the prevailing direction of the sea winds, produces the copious moisture of the tropical portion and the comparative dryness of the temperate.

In North America, an analogous disposition of the reliefs, and of the atmospherical currents, would doubtless produce the same dryness as in the plains of La Plata and the Pampas, if the deep cut of the Gulf of Mexico did not open the whole south of the continent to the wet winds of the tropics. Instead of coming from the interior of the continent, as in the temperate regions of South America, the return trade wind, which enters by this broad gape, comes directly from the seas, and has lost nothing of its vapours. It waters copiously along the whole Atlantic region and the western slope of the Alleghanies; even the valley of the Mississippi shares its benefits, although to a less degree. Towards the north, in the interior, the polar winds seem to resume their empire, and the moisture lessens. Thus North America is more favoured with rains than could be expected from its situation westward of the return winds of the equator, and from its character as a large continent.

Along the western shore, from the coasts of Mexico to 60° of N. latitude, we find the same succession of climates as in South America, in latitudes nearly corresponding. Between the tropics, in the rear of the high table-lands of Mexico, where the trade wind of the Atlantic does not come, drought reigns, as on the coast of Peru. In the sub-tropical region, where the south-west trade wind has still but little influence, the rains are slight; they are almost none on the high table-lands of California. Oregon as well as Chili, has the winter rains, indicating the return of the upper trade wind to land; they seem to penetrate even beyond the Rocky Mountains, east of which the winter rains are frequent. Here we find the sources of the Missouri. In the North, finally, in Russian America, where the coast bends in and forms a deep bay, the south-west winds strike the coast, and produce the continuous and copious rains, the temperate, equal climate, and the vegetation of the coasts of Scotland and Norway.

The investigation we have just made of the distribution of the rain in the two Americas shows the influence of the direction of the high chains, and of their position on the western coast. It is immense. Place the Andes along the Atlantic, and the marine trade wind is arrested and dried; the table-lands of Brazil, the endless plains of the Amazon, are nothing but a desert; no more of that wealth of vegetation, of those virgin forests, which now constitute their beauty; South America loses its character.

Place the Rocky Mountains east of North America, open the plains of the Mississippi to the south-west winds of the Pacific, and the climate becomes softer, more equal; the plains are still better watered, perhaps; nature has certainly changed. But what would then become the present destinies, the entire future of this continent, were it necessary to cross the desert table-lands of California, and their high mountain ranges, in order to reach the Mississippi from the Atlantic coast? What would become of its important relations with the Old World, if America, averted from the civilized nations, looked only towards the Pacific Ocean and China?

If we now direct our attention to the Old World, we shall again find the same influence of the forms of relief.

Tropical Africa, and the greatest part of the East of this continent, present two regions very unequally supplied with rains. On the north of the equator, the lands are less consolidated, the plateaus isolated from each other. Abyssinia is far from Mandara, and that is far from the Kong Mountains. The coast, from Cape Guardafui to that of Zanguebar, is slightly elevated; it permits the east winds of the Indian Ocean to penetrate the inland and to water all these parallels. The coasts of Senegambia and of Guinea are in the region of calms at the meeting of the two trade winds, and owe to this circumstance their copious rains, their climate moist and fruitful, but treacherous and fatal to the man of the North.

On the south of the equator, the plateaus are continuous; but instead of being in the West, as in America, the uplands are in the East; the eastern coast rises, and probably reaches, in the chain of Lupata, the loftiest elevation of this part of the continent. There the eastern coast arrests the vapours; there the rains are everywhere abundant, from Cape Guardafui to Cape of Good Hope, while the vast elevated plains stretching from the west to the coast of Congo, seem to exhibit, as far as we know them, only sterility and drought under the same latitude, where we see the plains of the Amazon and of Brazil drenched every year by torrents of water. The contrast is complete; and whence comes this dif-

ference, if not from the disposition of the reliefs in the two continents?

The region of Cape of Good Hope is watered on the south-east coast, during the summer, by the winds of the Indian Ocean. But in the whole west the climate is dry except at certain points, and the Atlantic sends it only a few autumnal and winter rains.

The North, finally, Sahara, is closed towards the east against the access of the winds; its sub-tropical position and the nature of its soil, contribute further to cause the deficiency of rain, making it one of the most vast and complete deserts in the world.

Western Europe, by its position, by the absence of high continuous chains along its seaboard, is open to the equatorial winds of the Atlantic, which bring their moisture thither all the year. The small extent of its surface, the number of its inland seas, and of the deep bays cutting into its mass, and leaving no place very far from some maritime basin; all these circumstances secure to it continued rains, mild climate, and that comparatively high temperature which belongs to it peculiarly. The numerous mountain chains, the endless diversity of soil, multiply the local condensations, as we have seen, and divide the continent into climatic regions as manifold as they are varied. Europe alone is without a desert.

In tropical Asia the monsoons and mountain ranges regulate the rains. The peninsula of India has the rainy seasons reversed on its two coasts; but its plentiful rains are reduced to a very small quantity on the plateaus of Deccan. All the region of Indo-China and of the great Asiatic archipelago is one of the best watered in the world. The conflict of the different winds, of which all this space is the theatre, the variety of the lands, so numerously scattered there, and the discontinuity of the chains, which can nowhere arrest the winds, are so many causes that secure to the whole of it, such copiousness of tropical rains.

(Conclusion next week.)

SWEEPINGS.

The clinkers, ashes, or cinders, which remain in furnaces after metallurgic operations have been completed, may appear to be among the most useless of all useless things. Not so, however. If they contain any metal, there are men who will ferret it out by some means or other. Not many years since, the ashes of the coke used in brass-furnaces were carted away as rubbish; but shrewd people have detected a good deal of volatized copper mixed up therewith; and the brass-makers can now find a market for their ashes as an inferior kind of copper ore. It needs hardly to be stated that all sorts of filings and raspings, cuttings and clippings, borings and turnings, and odds and ends in the real metallic form, are all available for re-melting, whatever the metal may be—all is grist that comes to this mill. If the metal be a cheap one, it will not pay to extricate a stray per centage from ashes and clinkers; but, if it be one of the more costly metals, not only are all scraps and ashes, and skimmings preserved, but par-

ticles are sought for in a way that may well astonish those to whom this subject is new. Take gold as an example. There are Jew dealers and Christian dealers also, who sedulously wait upon gilders and jewellers at intervals, to buy up everything (be it what it may), which has gold in or upon it. Old and useless gilt frames are bought; they are burnt, and the ashes so treated as to yield up all their gold. The fragments, and dust of gold, which arise during gilding, are bought and refined. The leather cushion which the gilder uses is bought when too old for use, for the sake of the gold particles which insinuate themselves into odd nooks and corners. The old leather apron of the jeweller is bought; it is a rich prize, for in spite of its dirty look, it possesses very auriferous attractions. The sweepings of the floor of a jeweller's workshop are bought; and there is probably no broom, the use of which is stipulated for with more strictness than that with which such a floor is swept. In short, there are in this world (and at no time so much as the present) a set of very useful people, who may be designated as manufacturing scavengers; they clear away refuse which would else encumber the ground, and they put money into the pockets both of buyers and sellers; they do effectually create a something out of a commercial nothing.—*Household Words.*

The Past and the Present; or, Prediction and Fulfilment.

"Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." (Dan. ii. 47.) Those who venture to call in question the Divine inspiration of the Bible have a lower perception of self-evident truth than a Heathen monarch had in one of the darkest periods of this world's history. The material universe must be the work of Him who can do all things. The Bible, by a parity of reasoning, must be the words of Him who knows all things; for it conveys an outline of future events, minute and circumstantial, such as, at the time of its communication, could have been present to the mind of no one but Him who "worketh all things after the counsel of His own will." Such is the multiplicity and such the precision of the prophecies of Scripture, that had a band of impostors been daring enough to lay claim to such an acquaintance with the future, they would have been belied by every successive event in the world's history. It is but a hasty glance at a few particulars connected with this vast subject that we can here take. But let us suppose that an inhabitant of some other planet had alighted on this globe about six or seven hundred years before the Christian era, and been enabled to comprehend at one glance all the kingdoms of the then world, and the glory of them. What would he have seen? The gigantic empire of Assyria would have stretched out before him in all its power and strength and splendour as the "ruler over all." Her "exceeding great city," with its lofty and massive walls, its magnificent works of art, and inexhaustible resources, would

have appeared calculated to bid defiance to the attack of any enemy, and to the ravages of all time. He would have seen Babylon, "the beauty of the Chaldees' excellency," rivalling even Nineveh itself in opulence, and surpassing her by the mightiest works which have been conceived and accomplished by man. He would have found Egypt distinguished for wisdom—still boasting of its long train of hereditary monarchs, and still reposing in the fertility for which it had been so long renowned. Tyre, "of perfect beauty," would have glittered before him at the entrance of the seas, in "all the multitude of its riches," as "the merchant of the people from the isles," the emporium of the whole world; whilst Edom or Idumea would have looked safely from its nest in the cleft of the rock as "high as the eagle's;" and Ammon and Moab, Philistia and the adjacent countries would have been seen still smiling in fertility, and abounding in population and in wealth.

But let our supposed visitor return to the same sites now, and on what would his eyes rest? Assyria has long since been "broken to pieces;" and as to Nineveh, "the Lord hath made an utter end of the place thereof." He has made it "a desolation," an "utter ruin," "empty, void, waste," and "dry like a wilderness." From the mounds under which they have laid entombed during so many centuries of unbroken silence, men are now excavating what once seemed monuments of imperishable grandeur. From Babylon, "the name and remnant has been cut off." The "golden city has ceased" and become "heaps," the "worms are spread under it, and the worms cover it." It has not been "inhabited from generation to generation." "The Arabian does not pitch his tent there, neither do shepherds make their folds there;" but it is "a possession for the bittern, and a dwelling-place for dragons," "a wilderness," "a dry land and a desert," "wholly desolate" and "utterly destroyed," "a land where no man dwelleth, neither doth any son of man pass thereby." Egypt has for many centuries been made "desolate" and "waste," "a base kingdom," yea, "the basest of kingdoms." Long has it been "governed by strangers" and "sold into the hand of the wicked." Tyre has been cast out as "profane," and is "no more;" the "great waters have covered her;" her very site cannot be exactly "found again," the "dust has been scraped from her," and her only remains are "like the top of a rock, a place for the spreading of nets in the midst of the sea." From generation to generation Edom or Idumea "has lain waste, and none have passed through it." "Thorns have come up in her palaces, nettles and brambles in the fastnesses thereof;" it is "an habitation for dragons and a court for owls." "Borrah," the fortified city, has long been "a desolation, a waste, and a curse;" "all the cities thereof have been perpetual wastes." Ammon has been a "perpetual" or long-continued "desolation," its capital "a desolate heap, a stable for camels, a couching-place for flocks." Moab has "fed away from desolate cities without any to dwell in them, and no city has escaped;" and the land of

Philistia has been "rooted up," (See Dan. ii. 35; Nahum i. ii., iii.; Isaiah xiii. 19—22, xiv. 4—23; Jeremiah i. li.; Ezekiel xxix. 3—14, xxx. 1—19; Ezekiel xxvi., xxvii., xxviii.; Isaiah xxv. 5—17; Jeremiah xlv. 7—18; Jeremiah xlix. 2, 3; Ezekiel xxix. 4—7; Jeremiah xlviii. 9; Zephaniah ii. 4—6.)

It is impossible to describe the present aspect of these once celebrated sites more graphically, than in the expressions which were made use of to predict it at the very height of their former glory. The vision which was then presented to the ancient seer, was precisely that and no other which now meets the eye of the modern traveller in all these places. Nor is this all. The steps by which these changes were brought about are also enumerated, which may be verified in like manner by ancient history, and with such details of time and place and circumstance as can neither be gaisayed or mistaken. The very name of the conqueror, the successful stratagem, the festive revelry, the neglected gates, the details of the siege, or capture, or flight; the ravages of the devouring sword, or overwhelming flood, or consuming flame, are sometimes intimated with distinctness.

And then, as contrasted with all this utter destruction, how remarkable is the predicted destiny of another nation, whose renown likewise once "went forth among the heathen for beauty," and whose national glory, in some particulars, eclipsed theirs. As the portion of their cup, in case of disobedience, we read of a series of calamities the most direful, of a tribulation protracted, as it would seem, beyond the limit of national endurance, but yet of "no full end." Of its ancient capital, "beautiful for situation and the joy of the whole earth," one "stone should not be left upon another." During "a long tribulation," it should be "trodden down by the Gentiles;" but yet it should not be as Babylon and Tyre, it should never, like them, be left as Sodom or Gomorrah, as Admah or Zeboim; but come to be built again, and after that to be "thrown down no more forever." Dispersed this people should be throughout all the kingdoms of the earth, amongst whom they should be "an astonishment and a curse, and a hissing and a reproach," and "find no rest to the sole of their feet," and yet by a perpetual miracle they should amalgamate with none; "sifted" they should be "among all nations, as corn is sifted in a sieve, and yet the least grain should not fall upon the earth." How exactly the past history and present condition of the Jews correspond with every recorded prediction of the Scriptures of the Old and New Testaments, it is unnecessary to state.

Even from these few hints, brief and imperfect as they are, we may see what perfect evidence the disclosures of prophecy afford as to the Divine inspiration of the book in which they are recorded; and how extensive is the subject thus lightly touched. It is, in truth, one which the fullest investigation does not exhaust. As time proceeds, the prophetic scroll unrolls itself more and more. An apostle compares it to "a light shining in a dark place." It is certainly one which "shines brighter and brighter unto the perfect

day," and will only then attain its meridian lustre when "the mystery of God is accomplished;" when all prophecy shall have become history; and when, completely unfolded to their wondering gaze, it shall call forth from the inhabitants of heaven, "loud as from numbers without number, and sweet as from blest voices," the admiring and adoring anthem, "Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints."

[*Ch. Mon. Pen. Mag.*]

The Problem.—A minister addressing a young man, celebrated for his mathematical knowledge, said, "I have heard thou art celebrated for mathematical skill; I have a problem which I wish thee to solve," "What is it?" eagerly asked the young man. The minister replied with a solemn tone, "What will it profit a man, if he gain the whole world and lose his own soul?" The youth endeavoured to shake off the impressions produced, but in vain. In the giddy round of pleasure, in his business, and in his studies, the question forcibly returned. It finally resulted in his conversion, and he became an able advocate and preacher of the Gospel which he once rejected.—*Armistead's Select Miscellanies.*

What is Blasphemy?—Webster defines blasphemy "to speak of the Supreme Being in terms of impious irreverence." To revile or speak reproachfully of God or the Holy Spirit." We presume no man who pretends to be a Christian would commit this crime intentionally, and yet we fear that many do it thoughtlessly. A common instance of this is seen in the manner of speaking of the weather. We blush to find in one of our Western exchanges the following shocking paragraph: "The thundergusts of the last week, with the broiling hot sun would have been creditable to July. The clerk of the weather evidently lost the hang of his business. He should be removed or reformed."

Who "maketh his sun to rise on the evil and on the good?" "Who sendeth rain upon the just and upon the unjust?" That mighty Being who has said that he will not "hold him guiltless that taketh his name in vain." We think that the editor of the *religious* paper containing the above paragraph does not understand "his business," and certainly ought to be "removed or reformed."—*Lutheran Obs.*

Home Comforts.—Among the many advantages arising from cultivated sentiment, one of the first and most truly valuable, is that delicate complacency of mind which leads us to consult the feelings of those with whom we live, by showing a disposition to gratify them as far as in our power, and by avoiding whatever has a contrary tendency. They must, indeed, have attended little to what passes in the world, who do not know the importance of this disposition; and who have not observed, that the want of it often poisons the domestic happiness of families, whose felicity every

other circumstance concurs to promote. The lesser virtues must be attended to as well as the greater; the *manners* as well as the duties of life. They form a sort of pocket coin, which though it does not enter into great and important transactions, is absolutely necessary for common and ordinary intercourse.—*Mackenzie.*

Wool and Pine Leaves.

James Malcolin, has proved to the satisfaction of the editor of the *Nassau, N. P. Guardian*, that the vegetable wool can be produced from the splints of the pine trees growing in the extensive pine barren between Nassau and Carmichael, he having obtained a small quantity of the wool without much trouble. Some of our readers perhaps may not be aware that in the neighbourhood of Breslau Silesia, on a donain known as Hunboldt Mead, there are two establishments altogether remarkable, one being a factory for converting the leaves or spines of the pine tree into a sort of cotton or wool; of which counterpanes and mattresses are made, and in the other water which has served in the manufacture of this vegetable wool is made use of as salutary baths for invalids. The following synopsis of the properties of this leaf, and the process to which it is subjected, we condense from Chambers' *Edinburgh Journal*.

The articular leaves of firs, pines and cypresses in general, are composed of a bundle of extremely fine and tenacious fibres, which are surrounded and held together by thin pellicles of a resinous substance. If this substance be dissolved by a process of coction and the employment of certain chemical re-agents, the fibres can then be easily separated, washed and cleansed from all foreign matter. According to the mode of treatment, the woolly substance is fine or coarse, and is employed as wadding in the one case, and in the other as stuffing for mattresses. The *Pinus Sylvestris* is preferred in consequence of the greater length of its spines; but there is reason to believe that it is not the only kind which may be worked with advantage.

There is said to be no danger in stripping the trees even while young, as they only need the whorl of spines to be left at the extremity of each branch, in order to continue their growth; all the other leaves may be removed without damage. The gathering should take place while they are in their green state, for at no other time can the woolly substance be extracted. The yield from a branch of the thickness of a finger is estimated at one pound, and a beginner can strip thirty such branches in a day. In the case of felled trees the work proceeds with rapidity.

The first use made of the filamentous matter, was to substitute it for the wadding used in quilted counterpanes, and in 1842 five hundred counterpanes, so prepared, were purchased for the use of the hospital at Vienna, and after an experience of several years the purchase has been renewed. The penitentiary at Vienna, the hospital of *la Charite* at Berlin, and the Maternity Hospital and barracks at Breslau, are also supplied with coun-

terpanes and mattresses filled with the same wool. It is said that they are very durable, and that the influence of the wood-wool prevented parasitic insects from lodging in the beds, and that the aromatic odour arising from it had been found as beneficial as it was agreeable. Moreover, a wood-wool mattress was found at the end of five years to have cost less than one made of straw, as the latter requires an addition of two pounds of new straw every year. In comparison with horse-hair, also, it is three times as cheap, is safe from the attack of moths, and in a finished sofa, it is said, no upholsterer would be able to distinguish between wood-wool and hair-stuffing.

It has been further ascertained that this wool can be spun and woven. The finest gives a thread similar to that of hemp, and quite as strong, and when spun, woven and combed, a cloth is produced, which has been used for carpets, horse-cloths, &c.; while mixed with a canvas warp it will serve for quilts, instead of being employed in the form of wadding.

In the preparation of this wool, an etherised oil is formed of an agreeable odour, and green in colour, but which an exposure to the light changes to a yellowish orange tint, and which resumes its original colour on the light being again excluded. Under the rectifying process it becomes colourless as water, and is found to differ from the essence of turpentine extracted from the stem of the same tree. Its employment has proved most salutary in gouty and rheumatic affections, and when applied to wounds as a balsam; as also in certain cases of worm disease, and cutaneous humours. In the rectified state, it has been successfully used in the preparation of lacs for the best kinds of varnish; in lamps it is said to burn as well as olive oil, and it dissolves caoutchouc completely and speedily, and already the perfumers of Paris make large use of this pine oil.

The liquor left after the coction of the leaves has also been successfully used for many years for bathing, and according to the process, is either gelatinous, balsamic or acid, formic acid having been produced in the latter case.

After the washing of the fibre, a great quantity of refuse membranous substance can be obtained by filtration, which being moulded into the form of bricks and dried, becomes excellent fuel, and gives off so much gas from the resinous matter it contains, that it may be used for lighting as well as heating. The making of a hundred thousand weights of the wool, leaves a mass of fuel equal in value to sixty cubic yards of pine wood.—*Charleston Courier.*

“Mark that text,” said Richard Adkins to his grandson, who was reading to him the thirty-second Psalm. “Mark that text: ‘He that trusteth in the Lord, mercy shall compass him about.’ I read it in my youth and believed it; and now I read it in my old age, thank God, I know it to be true. Oh, it is a blessed thing, in the midst of the joys and sorrows of the world, to trust in the Lord.”

For “The Friend.”

FRIENDS IN WALES.

(Continued from page 254.)

From the hill-side whereon he had looked around with a prophet's eye over many a dark place which was soon to become light in the Lord, George Fox passed on into Dolegelle, still accompanied by his faithful co-labourer, John Ap John. They put up at an inn, and John soon felt concerned to go out and preach in the street. The people of the place gathered around him, and two priests of the town belonging to the Independents, went to him, and began both to speak to him. George Fox noticing the two priests together besetting his friend, went and joined them; but they were speaking in Welsh, a language he did not understand. He asked them what subject they were discoursing on, and why they were not more moderate in manner, speaking one by one? He told them, “the things of God were weighty, and they should speak of them with fear and reverence.” He desired them to speak in English, that he might take part in discourse with them. During the discussion which followed, the priests affirmed ‘that the Light which John came to bear witness of, was a created, natural made light.’ At this, George drew forth his Bible, and from various texts he showed them, as he says, “that the natural lights, which were made and created, were the sun, moon and stars; but this light which John bare witness to, and which he called the true Light, that lighteth every man that cometh into the world, is the life in Christ the Word, by which all things were made and created. The same that is called the life in Christ, is called the light in man. This is an heavenly, divine light, which lets men see their evil words and deeds, and shows them all their sins; and, if they would attend to it, would bring them to Christ, from which it comes, that they might know him to save them from their sin, and to blot it out. This light, I told them, shined in the darkness in their hearts, and the darkness in them could not comprehend it; but in those hearts where God had commanded it to shine out of darkness, it gave unto such the knowledge of the glory of God in the face of Jesus Christ their Saviour. I opened the scriptures largely to them, and turned them to the Spirit of God in their hearts; which would reveal the mysteries in the scriptures to them, and would lead them into all truth, as they became subject thereunto. I directed them to that which would give every one of them the knowledge of Christ, who died for them; that he might be their way to God, and might make peace between God and them. The people were attentive, and I desired John Ap John to stand up, and speak it in Welsh to them; which he did; and they generally received it, and with hands lifted up, blessed and praised God. The priests' mouths were stopped, so that they were quiet all the while; for I had brought them to be sober at the first, by telling them, ‘when they spoke of the things of God and of Christ, they should speak with fear and reverence.’ Thus the meeting broke up in peace in the street. Many of the peo-

ple accompanied us to our inn, rejoiced in the Truth that had been declared to them; and that they were turned to the Light and Spirit in themselves, by which they might see their sin, and know salvation from it. When we went out of the town, the people were so affected, that they lifted up their hands, and blessed the Lord for our coming. A precious seed the Lord hath there-away; and a great people in those parts is since gathered to the Lord Jesus Christ, to sit under his free teaching; and they have suffered much for him.

“From this place we passed to Caernarvon, a town like a castle. When we had set up our horses at an inn, and refreshed ourselves, John Ap John went and spoke through the streets; which were so straight and short, that one might stand in the midst of the town, and see both the gates. I followed John Ap John, and a multitude were soon gathered about him; amongst whom a very dark priest began to babble; but his mouth was soon stopped. When John had cleared himself, I declared the Word of life amongst the people; directing them to the light of Christ in their hearts, that by it they might see all their own ways, religions and teachers, and might come off from them all to Christ, the true and living Way, and the free teacher. Some of the people were rude, but the greater part were civil; and told us, ‘they had heard how we had been persecuted and abused in many places, but they would not do so to us there.’ I commended their moderation and sobriety, and warned them of the day of the Lord that was coming upon all sin and wickedness; testifying unto them, that Christ was now come to teach his people himself, by his Spirit and power.”

George Fox and his companion, now passed over the Menai Straits into the Isle of Anglesea. They went to Beaumaris, “the town wherein John Ap John had formerly been preacher.” Here after the horses had been placed at an inn, John Ap John felt constrained to declare the truth through the street. There was a garrison in the town, and in the exercise of the authority which the sword gave them, they arrested John, for preaching thus publicly to his old hearers, and cast him into prison. George was at the inn, when the landlady came and told him, ‘the governor and magistrates were sending for him to commit him to prison also.’ George was nothing daunted at the information, telling her that they had done more than they could answer for already; and had acted contrary to Christianity in imprisoning his companion for reproving sin in their streets and gates, and for declaring the Truth. Beside the warning of the landlady, some friendly people of the place who came to see him, desired him to keep within the inn, for that if he went into the street he would be imprisoned also. George now felt it required of him to go and walk up and down in the streets, and told the people that they had done “an uncivil, unchristian thing” in casting his friend into prison. He says that as they were high professors, he asked them, “If this was the entertainment they had for strangers? And if they would willingly be so served themselves? And

whether they, who looked upon the scriptures to be their rule, had any example in the scriptures, from Christ or his apostles, for what they had done?" He adds, "So after awhile they set John A. John at liberty."

The next day was market-day at Beaumaris, and as the two travellers were waiting to take boat to cross again to the main land, many of the market people drew around them. Being quickly qualified for service, they declared "the Word of life and everlasting Truth" unto them, directing them as usual to the Light of Christ, as an enlightener who would enable them to behold their sins, as well as all the false ways, religions, and worshipers and teachers. George says, "After the Truth had been declared to them in the power of God, and Christ the free teacher set over all the hireling teachers; I bid John A. John get his horse into the boat, which was then ready. But there being a company of wild gentlemen, as they called them, got into it, whom we found very rude, and far from gentleness; they, with others, kept his horse out of the boat. I rode to the boat's side, and spoke to them, showing them, what an unmanly and unchristian carriage it was; and told them, they showed an unworthy spirit, below Christianity or humanity; as I spoke, I leaped my horse into the boat amongst them; thinking John's horse would have followed, when he had seen mine go in before him: but the water being pretty deep, John could not get his horse into the boat. Wherefore I leaped out again on horseback into the water, and stayed with John on that side till the boat returned." They tarried until two o'clock in the afternoon for the boat's return, and after crossing the water, had forty-two miles to ride; and after paying for their passage, they had but one grant between them. After riding sixteen miles, they got a little hay for their horses, and then travelled all night, stopping six miles short of Wrexham, in Denbighshire. "Where," George says, "that day we met with many Friends, and had a glorious meeting; the Lord's everlasting power and Truth was over all: and a meeting is continued there to this day. Very weary we were with travelling so hard up and down in Wales, and in many places we found it difficult to get meat either for our horses or ourselves."

(To be continued.)

For "The Friend."

Persecution without—Error within.

It is well known that the primitive Christian church flourished the most remarkably under sore persecution inflicted by men of the world. But when false doctrine entered, and obtained an ascendancy within her enclosure, she languished and departed from the life of Christianity. So, in like manner, the church under our name whilst persecuted and suffering the infliction of great cruelty from those without, grew and became strong in the root, spreading her fruitful branches far and wide: howbeit she ceased not to warn her oppressors of their wickedness, at the same time that she quietly submitted to those sufferings she could not

conscientiously avoid, and consequently was not responsible for.

But when false doctrines were brought into the church, those faithful servants of the Lord, George Fox, Robert Barclay, and others, endowed with the spirit of true discernment, and with a lively Christian zeal for God and the promotion of his cause, stood firm against it. For Zion's sake they could not hold their peace, and for Jerusalem's sake they could not rest, but laboured timely and unceasingly in Truth's authority, for the deliverance of the church from those errors which threatened her overthrow. Should it be inquired, why persecution from without, and heresy within, (both the work of an enemy) should affect the church so differently? it may be replied, that persecution had a strong tendency to drive those who suffered [as they were really suffering for the Truth] unto the Fountain of Life, their only refuge; and although a few individuals who lacked depth fell away, the result was, the growth and prosperity of the church to the honour of its holy Head; whilst the unsound doctrine which got in had a direct tendency to scatter the flock from the fold, and to lead away from the saving faith in, and knowledge of God the Father through his Son our Lord. And but for holy help through the faithful and untiring servants of that day, and the power of Truth working on the minds of its members, the true church must have been driven into the wilderness.

Have we not reason to fear that unsoundness in doctrine, and error in action, have been more widely spread in our Society at this time than was the case in the days of our early Friends? as well as less ability known in many places to work deliverance from the evil, less awakening to the danger, and to the requiring of our holy Head, faithfully to bear

* There is no doubt that our early Friends were firm and zealous against the promulgation of false doctrine in the Society, but it has been repeatedly remarked, as a matter for admiration, how universally those men and women who were instrumental in the gathering of our religious Society, and those who united themselves with them, preached the same doctrines and supported the same testimonies. Let their birth, location or education, have been what they might, yet walking by the same rule, and minding the same thing, they almost universally stood fast in one spirit, with one mind, striving together for the faith of the Gospel. The difficulties that arose in the Society during the lifetime of George Fox and Robert Barclay, were principally on account of opposition to Church Government set up for the regulation and preservation of the Society. The innovations attempted by Perrot, and the separation of Wilkinson and Story, had their origin in an unwillingness to submit to the restraint and order which, under the guidance of Divine Wisdom, were established in the Society; and though there were a few persons who departed from the faith, as in the cases of J. Naylor, and some of his followers, yet so long as R. Barclay and Geo. Fox lived, we believe there was very little promulgation of false doctrine, certainly none threatening the overthrow of the Society. George Keith did not so far fall away as to attempt to bring in false doctrine, until after those worthies and some of their coadjutors were removed; and when he undertook to deny the doctrines he had once preached, he so speedily ran into gross inconsistencies, that he lost the opportunity for doing the amount of mischief he might otherwise have effected.—Ed.

testimony against all error and unrighteousness. In some places, Friends, not only individually, but collectively, have pointed out, and testified against these errors; and it is very desirable that it should not be so with any of us "as when a standard-bearer fainteth," but that, like our worthy predecessors, and all the holy men of old, we continue to maintain our testimony against the evil, and labour for deliverance from it, remembering that however faithful the church or its members may have been heretofore, should they cease to raise their voice against those evils which are persisted in, or pass them by unheeded, they will inevitably gather strength and prevail.

For "The Friend."

A CHRISTIAN EXAMPLE.

In reply to some unfounded reflections cast upon Robert Barclay, on account of his work on church government, termed "The Anarchy of the Ranters," he says: "Since it hath pleased God to make me a living witness of the precious Truth, and to commit unto me an share of the ministry thereof, my conscience bears me witness in the sight of God, that I have laboured according to my knowledge, to follow love and peace with all my brethren; and to do those things which might tend to advance, strengthen and confirm unity and brotherly love; as also to avoid what had a tendency to beget strife, jealousies, or evil surmises. Likewise I have studied in my public testimonies, as in my writings, to beware of anything that, to my understanding, might minister just occasion of stumbling, or offence to the least of my brethren, or the youngest and weakest babe in the Truth: as such as are conversant with me in my own country, as well as those elsewhere, where I have travelled, can bear me witness,

"Nevertheless, as I cannot shun my part of that labour and service which my Lord and Master calls me to, so in obedience to his requirements, near five years ago I wrote some sheets, concerning the lawfulness and necessity of the government and order of the Truth, having only in my view therein, to bear a faithful testimony against all false liberty and disorder on the one hand, and against imposition and dominion on the other; intending no less to guard against the one than the other; and this I did with particular respect to some of my near friends, whom I found liable to some mistakes in that matter."

After stating that he had not the least intention to meddle with the debates which afterwards took place in Westmoreland amongst some Friends, on the subject of church government, and that on serious reflection he had the testimony of the approbation of the Holy Spirit in his heart for the work; he says, "Albeit I laboured with all care and circumspection I could, so to express myself, as not to offend in a word, yet had I known, or could have foreseen, that anything in the wording thereof would have stumbled or hurt any, I have that tenderness, and I hope always to have, to the least of the household of faith, that I would have rather omitted or changed

any such words or expressions, than ministered them any occasion of dissatisfaction."

At the conclusion of his remarks upon William Roger's attack on him, he observes, if any judge that his assiduous surpass him in natural capacity, he shall not therewith be troubled: "For I more and more see the excellency of that simplicity that is in the Truth, and of that unity that it leadeth to. And thence do more earnestly than ever desire to witness all that is of and from self, crucified in me, and brought into true subjection to the cross of Christ, and there alone may be my rejoicing; wherein I am at unity with all those, who make self of no reputation for the Seed's sake, that the prosperity of Truth may be advanced, and the peace of Israel preserved."

If those who regard their brethren as having practiced imposition and dominion, and on the other hand those who see the dangers of false liberty and disorder, were through the humbling power of Truth, brought to see themselves in the true light, so as to be made thoroughly subject to the cross of Christ, and to rejoice in this alone, how it would tend to allay the warmth of unsanctified zeal, and to soften down the stiffness of the man's will, which is sometimes mistaken for proof of faithfulness to a right cause. This change, which the Lord alone can make, would lead to the acknowledgment of the wrong where it had been committed, and open the way for a return to that love which is without dissimulation, and a harmonious walking in support of the blessed cause, which it had been their delight to unite in advocating, in days that are past.

For "The Friend."

MARY GRIFFIN.

Mary Griffin, of Nine Partners, in the State of New York, was the daughter of Moses Palmer, of Stonington, Connecticut, who was a strict member of the Presbyterian Society, zealous in the performance of family duties, such as daily prayers, &c., yet allowed his children to attend what were termed decent balls, and some other places of amusement, customarily amongst young people at that day.

In this manner Mary received her education. When she was about six years of age, a remarkable circumstance took place, showing her knowledge and quickness of apprehension. Being present when her parents were conversing about their minister's salary, and the mother advising to liberality, remarking, "We must not starve the Gospel;" the little girl replied, "Starve the Gospel, mother! that you cannot do, for it is the power of God unto salvation to every one that believeth."

She was met with in an unexpected moment at a time little thought of by her, when she was engaged on the floor in a dance, which circumstance she relates as follows: "Whilst I was in the midst of the dance, my mind was solemnly impressed with the sad effects of misspent time, and I immediately retired and took my seat; at which the company were surprised, and inquired the cause. I honestly told them that I would not take another step in that way, and accordingly never

attended another one." Thus she bore testimony to the principles professed by Friends in this respect, although she had little or no knowledge of the Society.

She continued for some time a member of the Presbyterian Society, and while still young in years, entered into married life. Not long after the birth of her second child, she understood by some means, that a minister of the Society of Friends, who was travelling, was to have an evening meeting in the neighbourhood; and in the course of the day preceding the meeting, it frequently occurred to her mind, accompanied with a desire to attend it, Her husband was from home, and no one in the family but herself and children; she was therefore at a loss to know how to dispose of them during her absence, if she should attend the meeting. She finally concluded to take supper early, put the children to bed, and as soon as they were asleep, she wrapped the bed-clothes around them, and set out for the meeting, leaving them to the protection of a kind Providence; secretly saying to herself, "I have faith to believe they will be cared for until my return."

She had to travel on foot about four miles to the meeting, and on the way had to cross a stream of water, which she found had risen to so great a height, as to run over a small bridge which was placed over it for foot passengers; this appeared a difficulty not easily surmounted; she nevertheless did not give up her intention, as she fully believed it was her duty to go, but resolutely waded through the strong current of the stream, without receiving any material injury. After which she arrived at the meeting, and while sitting therein, the following emphatic passage of scripture frequently presented itself to her mind, till at length she believed it right to rise up and express it among them: "Though thou exalt thyself as the eagle, and though thou set thy nest amongst the stars, thence will I bring thee down saith the Lord,"—Obadiah i. 4.

After she sat down, she felt great peace of mind, and when the meeting was over, she returned rejoicing that she had been there; and on her arrival at home, found her children safe as when she left them. She at that time appeared in the garb that was customary in the society to which she belonged, having a scarlet-coloured cloak edged with fur, &c.

It appeared afterwards that a man of considerable standing, was present at the meeting—one who had been very troublesome, and was about to engage in some overbearing conduct towards Friends—who was so overcome on hearing the aforesaid communication, that he declined prosecuting the object he had in view; and after the meeting was over, took an opportunity with the Friends, made a satisfactory acknowledgment of his error, and became a useful member of Society.

Mary soon afterwards joined herself in membership with Friends, became an approved minister in the Society about the twentieth year of her age, and continued in that station upwards of fourscore years, as appears by a memorial given forth by Nine Partners Monthly Meeting respecting her.

It further appeared, though she had given

up in obedience to what she believed was required of her in the foregoing instances, she had not reflected on the impropriety of her gay dress, until a Friend expressed a few words in meeting upon the subject of pride, its sinfulness and danger. She was then sensible of the inconsistency of her dress, and immediately altered it, laying aside all those parts that she saw were superfluous.

When she was about the ninety-fifth year of her age, she performed a very satisfactory visit to a number of the Monthly Meetings in Nine Partners and Stanford Quarterly Meetings, and the families constituting them. In the one hundredth year of her age, when she was so weak in body as not to be well able to stand alone, she felt her mind drawn to visit part of the families of Nine Partners particular Meeting; which by the aid of her friends she performed, and was led to speak with clearness to particular states among those she visited; she also attended several public meetings at that place, wherein she was admirably laoured to communicate suitable counsel and advice in a very lively and pertinent manner.

Near the close of her time, she called for her children and grandchildren, and addressed them with her last words, saying, "Fear the Lord above all things, and keep up your religious meetings."

She departed this life on the morning of the 2nd of the Twelfth month, 1810, aged upwards of one hundred years.

"Nothing gives so high a polish as true religion. The courtesy of Christianity is equally visible in health and sickness, in retirement as in a crowd, in a cottage as in a palace; it is equally solicitous to avoid offending the poor and low, as the rich and great; recollecting that, to the poor the Gospel was first preached, and that the Saviour of the world ennobled their situation by choosing it for his own."

THE FRIEND.

FOURTH MONTH 30, 1853.

PHILADELPHIA YEARLY MEETING.

We mentioned in our last number that this Yearly Meeting was then sitting. It commenced on the 18th instant, the meeting for Ministers and Elders having convened on the 16th. The Yearly Meeting was quite as large as usual. Some Friends thought it the largest meeting held here since 1827. Friends with minutes or certificates were in attendance from out of the limits of New York, Baltimore, Ohio and Indiana Yearly Meetings. Upon the names of the Representatives being called, all were present but one, who was confined with indisposition. Epistles from London, Dublin, New York, Baltimore, North Carolina, Ohio, and Indiana were read, and a renewed desire being felt that this correspondence might be conducted under the same kind of religious concern for the support of the unchangeable Truth, and the comfort and encouragement of the upright-hearted, in

which it originated, a committee was appointed to prepare replies thereto.

In the afternoon the Representatives proposing the appointment of the Friends, who served the meeting last year, as clerk and assistant, the nomination was united with, and they appointed to the respective services. The minutes of the Meeting for Sufferings for the past year were read, showing that that body had been engaged to perform the duties devolved upon it, and as opportunity presented for it, had endeavoured to defend the rights, and plead the cause of our coloured brethren. For the latter purpose, it had, through its standing committee appointed to watch the proceedings of legislative bodies, had printed and widely circulated for the signature of our members and fellow citizens, a Remonstrance against the passage of the bills introduced during the Session just closed into the Legislature of Pennsylvania, two of them designed to permit slaveholders to bring their slaves into, and retain them in the State for six months, and the other to prevent free coloured persons from settling in the State, which timely remonstrances it is believed materially aided in securing the rejection of the proposed measures.

An interesting Report from the Committee of the Meeting for Sufferings having more immediate oversight of the printing and distribution of the approved writings of Friends, was read, from which it appears that there is an increasing interest manifested on the part of the members of our Religious Society, and others not in profession with us, to peruse these valuable writings, and to promote their circulation in their respective neighbourhoods. A lively interest was taken by the meeting in the subject, and in order to incite the members of the subordinate meetings to more zeal in promoting the distribution and reading of these works, and to encourage them in the formation of neighbourhood libraries, the Report, or such parts of it as the Meeting for Sufferings might think proper, was directed to be published for circulation among them.

It appearing from the minutes, that no account of suffering on account of our testimony against war had been reported by the Quarterly Meetings, a fear was expressed, lest, in consequence of the militia fine being added to and collected with the common State tax without being specified, some of our young men might pay it without being aware of the fact; and three Friends were verbally appointed to examine the provisions of the law, and if it should appear advisable, to prepare a minute upon the subject, to go down in the Extracts.

The Meeting for Sufferings had also prepared an Epistle to the members of our Yearly Meeting, the reading and consideration, of which was postponed until Fourth-day morning.

On Third-day morning the meeting entered on the consideration of the state of its meetings and members, as exhibited by the Answers to the Queries. The meeting was favoured to be brought under exercise on account of the deficiencies manifested, and

Friends were encouraged to labour more fervently to come up in faithfulness to the high profession we are making, and to be diligent in the performance of the several duties incumbent upon them as disciples of Christ; among which are watching over one another for good, and striving to strengthen and encourage each other in supporting the various testimonies given us to uphold.

In the afternoon the remaining Queries and Answers were read. There were twelve ministers and elders reported deceased since the last account was made up.

A Report from the Committee having charge of the Boarding-school at West-town was read, entering into a pretty minute description of the state of that seminary. It was gratifying to learn that the order of the school, and the general deportment of the scholars, continues to be such as to give satisfaction to the Friends having the oversight of the institution. The increased care evinced by those sending children to the school, to have their clothing conform to the recommendations of the Yearly Meeting, and the cheerful acquiescence of the children in the rules established for their government, give encouraging evidence that the proper domestic training of their children has taken strong hold upon the minds of the parents generally, and its happy effect is rendered apparent, in the harmony and good conduct that have prevailed throughout the family. It is now nearly sixty years since the school was opened, and time and use have made considerable inroads upon the buildings, furniture, &c., rendering a considerable outlay of money necessary to put them in a situation for the comfortable accommodation of those sent there. Within the past year there has been a considerable advance in the price of provisions, which, added to the other expenses just alluded to, has brought the school into some debt, and renders it probable that for a time there will be an annual loss; but as it is very desirable, in order to accommodate our members generally, there should be no increase in the price charged for board and tuition, the Committee proposed that the Yearly Meeting should appropriate annually a specified portion of its funds to meet any deficiency that may occur, so long as this course may be needful. The subject was deliberately considered, and being freely united with by the meeting, the Committee having charge of the school was authorized to draw on the Treasurer of the Yearly Meeting for the amount. The Committee were encouraged to persevere in their labours to promote the best interest of this highly-valued institution, and to keep constantly in view the religious concern for the guarded education of the children of Friends there, in which it had its origin.

A Committee was appointed to examine and settle the Treasurer's account.

On Fourth-day morning, the meeting was occupied with the Epistle prepared by the Meeting for Sufferings. It appeared from the minutes of that body, that it had been brought under concern on account of the faltering and weakness which have overtaken many among our members, by yielding themselves up to the spirit of the world in various forms, espe-

cially in their pursuit after its pleasures and its wealth; as also the indifference produced in others by unrestrained indulgence in the many outward blessings bestowed upon them, likewise the many temptations held out to draw away the young and inexperienced from the path of virtue. This concern resulted in the preparation of an Epistle of tender advice and encouragement to Friends, warning them against the many besetting snares spread abroad by the enemy of all righteousness to entrap the unwary, and inciting them to more faithfulness in the discharge of their various religious duties.

The Epistle being read and deliberately considered, was fully united with by the meeting, and the Clerk directed to sign it on its behalf. The Meeting for Sufferings was desired to have a sufficient number printed for general circulation among our members.

In the afternoon a minute from Shrewsbury and Rahway Quarterly Meeting was read, informing of the reduction of the number of members within its limits, and requesting the Yearly Meeting to extend some care towards it. A Committee was appointed to visit the Quarter and its subordinate meetings, and to report next year the course which in their judgment it will be best to pursue.

A very interesting Report from the Committee charged with the gradual civilization and improvement of the Indian natives, was read, detailing the course it has pursued during the past year in promoting the interest and improvement of those under their care. The boarding-school has been commenced on a small scale, and it is intended to erect additional buildings, during the approaching summer, for the accommodation of a larger number of the children. Two schools are kept at Tunessassah, at which a considerable number of children are instructed in the elementary, and some of the higher branches of a sound English education. There is reason to believe that the labours of Friends in this concern have conferred important benefits on these poor people, and the Committee was encouraged to continue their care and labour to promote this benevolent work.

A lively memorial respecting our late beloved friend Elizabeth L. Reuman, prepared by Haddonfield Monthly Meeting, was read.

On Fifth-day afternoon, the Friends verbally appointed to examine the law relative to militia fines, produced a minute, stating the manner in which that fine is directed to be collected, the class on whom it is intended to be imposed, and cautioning those liable to it, against being betrayed into its payment, while supposing they are only discharging their civil assessment.

Reports from all the Quarters respecting education, were read, by which it appears that there are between fourteen and fifteen hundred children of a suitable age to go to school, within the limits of the Yearly Meeting, upwards of three hundred of whom are attending District or other schools not under the care of Friends. The remainder, with a very few exceptions, are receiving their education in schools taught by members, and most of them under the supervision of some meeting. There

was much concern felt and expressed in the meeting, that the importance of securing for the children of Friends a guarded religious education, should be increasingly felt by all the members, who have devolved upon them the responsible duties of parents or guardians; and a minute was prepared to go down to Quarterly and Monthly Meetings, encouraging their members to renewed care and exertion to keep up schools in their respective neighbourhoods, under their own care, and taught by consistent members, so that their children may not be exposed to the contaminating influence of evil associates in mixed schools. Similar reports to those now received to be sent up next year.

All the Quarterly Meetings sent up Reports of the number within their respective limits, who use ardent spirits as a drink, or give it to others for that purpose. There does not appear to have been any diminution in this number since last report; and the meeting directed the subordinate meetings to engage in renewed fervent and affectionate labour, in order to persuade the few who still retain the use of this pernicious article as a drink wholly to abandon it, that so as a Yearly Meeting we may be entirely clear of the dangerous practice: reports to be made next year.

The Report on the Treasurer's accounts was read.

On Sixth-day morning the Clerk read a minute that he had prepared, setting forth the exercise that had been called forth in the meeting while considering the Answers to the Queries, which was directed to go down in the Extract.

Essays of Epistles to the several Yearly Meetings with which the meeting corresponds; being read, they were approved, and directed to be signed and forwarded in due season. The meeting then adjourned.

Throughout the several sittings of the meeting a large number of young persons were present, who by their grave and becoming deportment, evinced their sense of the solemnity of the occasion, and their strong interest in the business that was transacted. The various concerns that claimed the attention of the meeting were disposed of in much harmony, and we think that Friends separated under a grateful sense of the continued merciful regard of Him who had vouchsafed to extend his protecting care over this annual assembly, enabling the members to feel with and for one another, and to travel together for the support of the Truth.

ITEMS OF NEWS.

The steamships Alps, Halifax, Pacific, Washington, City of Manchester, Arabia, and Humboldt bring advices from Europe to the 14th instant.

Rumours of conspiracies and intended insurrections are rife.

ENGLAND.—Cotton nearly stationary. Breadstuffs declining.

Colliers and railroad clerks have struck for higher wages.

Sixty-four ships up at Liverpool for Australia. Gold-dust still arriving.

SARDINIA.—The following are two clauses of a law for the suppression of the slave trade, which has been passed by the Chamber of Deputies. The first declares every slave free who touches the soil of

Sardinia; the second enacts penalties on subjects engaged in the slave trade.

ROME.—Six political offenders hung at Pesard.

NAPLES.—Three hundred persons arrested, charged with being concerned in the attempted insurrection at Palermo.

RUSSIA.—Great fire at Cronstadt. Armaments in the south.

TURKEY.—On a remonstrance from Austria, promises to prevent the maltreatment of the Dalmatian Christians.

CHINA.—Insurrection still spreads. Peking in a panic.

AFRICA.—The Caffer war has been closed. Emperor of Morocco dying.

VERA CRUZ.—Santa Anna landed at Vera Cruz, and was received with enthusiasm.

RIO DE JANEIRO.—The fever still raging.

PERNAMBUCO.—Three hundred slaves landed on the coast.

UNITED STATES.—Vice-President King has deceased.

New York.—Of 1000 men composing the New York regiment in the Mexican war, but 60 are now living, and of these only 40 are able to earn their living.

Pennsylvania.—The late Legislature incorporated thirty-one new railroad companies.

California.—Destruction of steamboat Independence, with the loss of 115 lives. The vessel was driven on shore, took fire, and then her powder magazine exploded.

The city of Marysville has been again inundated. More than two millions of gold is on its way to New York. Mining news encouraging.

NEW MEXICO.—The American Governor Lane has taken possession of the Mesilla valley, without authority of the United States.

RECEIPTS.

Received from Susanna McGrew, Pa., \$2, to 30, vol. 27; from Riley Canady, \$2; from C. Bracken, agent, O., for John C. Hoge, \$2, to 17, vol. 26, for John Hirst, \$2, vol. 26; from Hannah Stapler, W., Del., \$2, vol. 27; from S. Hobson, agent, O., for Harriet Rhodes, and Jos. Penrose, \$2 each, vol. 26.

Friends' Boarding-School at West-town.

The Summer Session of the School will commence on Second-day, the 2d of Fifth month next. The pupils will be conveyed by railroad to West Chester, where conveyances will be in waiting to carry them and their baggage to the School on the arrival of the afternoon cars on Second-day, the 2d, and Third-day, the 3d of Fifth month. The cars leave the depot, south side of Market street above Twenty-fifth Fifth street, at 4 o'clock, p. m. The Agent of the School will be at the railroad depot on Second and Third-day afternoons, who will furnish pupils with tickets, conduct them to the cars assigned them, and have the care of them and their baggage, and will accompany them to West Chester. Those intending to go to the School will please apply to the School Agent for tickets, and not to the agent of the Railroad Company. The charge for each pupil and baggage from Philadelphia to the School will be \$1, as heretofore, to those who procure their tickets of the agent of the School. All baggage should be distinctly marked West-town, with the name of the owner, (if it is a trunk) on the end, and should be sent directly to the railroad depot, and not to Friends' bookstore, as by doing so double portage will be avoided. Those children from a distance arriving some hours before the departure of the cars, can be accommodated at the bookstore, No. 84 Mulberry street, their baggage, however, should be taken directly to the depot.

Application for admission must be made to Joseph Snowdon, Superintendent at the School, or Joseph Scattergood, Treasurer, No. 84 Mulberry street, Philadelphia.

OFFICE, STAGE, PACKAGES, LETTERS, &C.

The West-town Office will be continued at Friends' Bookstore, No. 84 Mulberry street, as heretofore.

tofore, where all small packages for the pupils may be left, which will be forwarded from thence to the School. All letters for the pupils and others at the School, should be sent by mail, directed to West-Town, Boarding-School, West Chester, Pa., Chester Co., Pa., and not left at the bookstore. Postage should be prepaid, and packages should be distinctly marked and put up in a secure manner, so that the contents will not be liable to be lost by handling. A stage will be run on Second, Fourth, and Seventh-days, from the School to West Chester, to meet the afternoon cars for Philadelphia, and from West Chester to the School, on the same days, leaving on the arrival of the afternoon cars from the city. The fare for each passenger by the stage will be 25 cents. When special conveyances at other times are provided at the School, the fare will be 50 cents to or from West Chester.

West-town Boarding-School,
Fourth month, 1853.

Haverford School Association.

The stated annual meeting of the Haverford School Association, will be held at the committee-room, Arch street, on Second-day afternoon, Fifth month 9th, 1853, at 4 o'clock.

CHARLES ELLIS, Secretary.

MARRIED, on the 24th of Third month last, at Bradford meeting, Chester county, Pennsylvania, COPE, of Franklin township, to ANNY, daughter of Joseph Cope, of the former place.

DIED, on the 28th of Third month last, in the 60th year of her age, ANNA JONES, a member of Germanstown, particular and Frankford Monthly Meeting. This dear Friend was enabled to bear a long and suffering indisposition with remarkable patience and cheerfulness; the latter part of her time the clothing of her spirit seemed to be gratitude and peace in an unusual degree; almost her last words were, "All right, all right." "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

—, on the 12th instant, of a lingering illness, MARY B., wife of Edward Ritchie, a member of the Monthly Meeting of Friends of Philadelphia for the Northern District, in the 40th year of her age.—This dear Friend though of a modest and retiring disposition, was watchful and diligent in attending to the duties which she believed to be required at her hand by her Lord and Master, while she esteemed herself one of the least in his house. Firmly attached to the doctrines and testimonies of the Gospel, she mourned over such as departed therefrom. Her conversation was chaste, coupled with fear; her adorning (which shone conspicuously to the gaze of close life) was the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.—During the last two weeks of her sickness she suffered much, but was preserved in patience and resignation, not trusting in herself or in any of her works, but in Him who died for us and rose again. She several times remarked, "I do not know that anything stands in my way," yet she longed for an evidence of acceptance in the Beloved, which was not granted a short time previous to her departure, when she called one of her dear friends to her and said, "I am safe, I am safe!" Thus leaving to her family the consoling assurance, that through the mercy of God in Christ Jesus, her sanctified spirit was admitted with that multitude which no man could number, which surrounds the throne, who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

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EARTH AND MAN.

(Continued from page 235.)

The Himalaya and the lofty chains of China stop the course of the ocean winds; all beyond, towards the interior, is a desert; it is the Gobi, the Tangout, and the sandy seas of Turkestan.

Australia is as yet so little known, that it is impossible to analyze its climate. Nevertheless, what we have learned of late years concerning the configuration of its relief, proves that the highest lands, as in Africa, are placed on the eastern border of the continent. The trade wind of the Pacific scarcely penetrates thither, and that of the temperate regions shuns the coast. Furthermore, the southern half is, for the greater part, in the sub-tropical region, and seems to be deficient in mountains. Thus we may believe that the interior is a desert. But the eastern coast, Botany Bay, and the Australian Alps, are better watered than Swan River, on the western coast, and the prosperity of the colonies established on these two shores, has of necessity, been in proportion. The mean quantity of rain-water which falls in this part of the world is estimated at twenty-five inches; it is the most insular, and yet, owing to these circumstances, and to its rounded form, the most imperfectly watered of the continents. If what precedes did not inform us of this, the aspect and the slender forms of the vegetation, its attenuated leaves, which constitute its characteristic, would be sufficient to convince us of the fact. Thus, if the *general climates* are given by the latitude, that is, by the spherical form of the earth, the *special climates*, characterized by the unequal distribution of the temperatures and the rains, are the effect of the grouping of the continents, and of the particular disposition of their reliefs. In the point of view now occupying us, each continent has its special character. South America is the most humid of the tropical continents; North America, the best watered of the temperate continents, but the rains are equally distributed; Africa and Asia present the absolute contrast of dry and moist in the zone of the deserts touching upon the regions

bathed by the rains of the tropics; temperate Asia is the driest of the northern continents. Europe combines the moisture of the maritime climate with a great variety of contrasts; but they are all softened. Australia, finally, is the driest and poorest of the continents.

The general law of reliefs in the two worlds thus manifests its influence. The New World is that of plains, and the plains are open to the winds of the sea; its continental forms are less piled up and massive; it is on the whole the most humid. The Old World is that of plateaus and of vast extents; drought is its portion. It is enough to recall the influence these circumstances of humidity or aridity exercise on the vegetation, the aspect, and the organized beings of a country, to foresee that these great differences between one world and the other will be again reproduced in another province.

We have taken a rapid view of the variety of the phenomena to which the intermingling of the solid and liquid elements of land and water, gives occasion. It would be easy, by a more detailed examination, to increase the number of these contrasts, of which I have pointed out only the most general. But I have said enough for a sketch of this vast subject, and to enable you to take a glance at all the wealth of life that nature unfolds by means so simple. I will add only one consideration more, which will serve for a conclusion to what we have thus far said of this great contrast of the continental and oceanic hemispheres.

We have seen, gentlemen, that it is from the combination of the two elements that life is born, a higher life than that belonging to either of them. It is neither the oceanic climate, nor the continental climate, which we shall proclaim as the foremost climate of the world, it is the combination of the two—it is the maritime climate. Here are allied the continental vigour and the oceanic softness, in a fortunate union, mutually tempering each other. Here the development is more intense, life more rich, more varied in all its forms. And when to these causes we further add the advantage of a tropical temperature, the forms of nature are, as it were, raised to their highest degree, and the wealth it brings to light surpasses all elsewhere seen. I will cite only a single example: this will suffice.

Nowhere on the surface of the globe is the blending of the continental and oceanic element so complete, and on so great a scale, as in the East Indies, and in that archipelago—the greatest in the world—which fills the space comprised between the south of Asia and Australia. Peninsulas, which are worlds, as those of Deccan and Indo-China; islands, which are small continents, like Borneo and

Sumatra; a blending of chains and plateaus, and of plains, as on the continent; and all this cut up, bordered, or surrounded by seas in the most diversified manner, bathed by the humid atmosphere of the tropics, and exposed to the burning rays of a vertical sun—these are the means of a physical life which nature can receive. And then, what mighty, what admirable vegetation! We see at the same time plants with broad and numerous leaves, the excessive expansion of which is always the proof of an exuberant humidity; and those shrubs with concentrated and elaborated gums, those spices, those aromata, that bear witness to the dry and intense heat of the continent. There is the country of the mighty Banian, the symbol of vegetable strength. There uplifts its head, the majestic Talipot palm, a single leaf whereof, sixteen feet broad and forty feet round, is enough to give shade to a score of men at once; and in the bosom of those virgin forests, grow the largest flowers in the world; the Raflesia, whose gigantic corolla alone measures no less than three feet across. There grow the cinnamon, the nutmeg, the pepper, and the cloves, which all civilized nations have fetched thence from time immemorial.

Every thing most grand and powerful of the productions of the animal world is there encountered. The rhinoceros, the huge royal tiger, the orang-outang, that great serious-looking ape, the most perfect of animals, and that which seems to foreshadow in its structure the complete configuration of the human body, are all inhabitants of those countries. If to these we add the mineral wealth, the gold and the diamonds, abounding there, we may pronounce these regions the most richly endowed of the universe.

But let us raise ourselves above the limits of the natural, into the regions of the historic world. Where have we beheld all peoples and societies arrive at their highest perfection, if not in Europe, that peninsular continent, the most indented and most maritime of all the continents? Where do we see barbarism reign triumphant, if not in Africa and Australia, continents shut off from all contact with the rest of the world, its seas and its people, by their continuous and unindented outlines? This is neither the time nor the place to analyze the causes of this phenomenon; I now merely allude to the facts, intending to return to the subject hereafter. But I will add, that it is not an isolated fact. Call together your historical recollections, and cast your eyes upon this map of the world, and you will see that all the highly civilized people of the earth, with the exception of one or two primitive nations, have lived, or still live, on the margins of seas or oceans.

The Chinese and the Hindoos unquestionably represent the most advanced state of civilization in Oriental Asia. In Europe, to name Phenicia, Asia Minor, Greece, and Rome, is to enumerate all the highly cultivated peoples of antiquity; and all have, as the theatre of their strifes and exploits, as well as for their connecting link, the Mediterranean Sea. To come to a later date, it is to the ocean that Spain and Portugal owe the brilliant part they played, at the period when superb discoveries doubled the extent of the historic world. At this very hour, to conclude, the might of England causes itself to be felt from one, to the other extremity of the world.

And in this new world of North America, now entering on its great career among the nations under so happy auspices, is it not on the shores of the Atlantic, that life is developed in its most active, most intense, and most exalted form? Is this merely a chance consequence of the accidental debarkation at that point of the colonists of the Ancient World? No, gentlemen, brilliant as may be the prospects the West may aspire to from the exuberance of its soil, life and action will always point towards the coast, which can only derive fresh accessions of prosperity from the prosperity of the interior.

The life of nations, is in the commerce of the world, not only in a material, but even more in a moral point of view; and it is because America is enthroned queen-like upon the two great oceans, that she will be called to play a part as mediator between the two extremities of the world, of which no one can at this moment conceive the magnificent extent.

This, then, is the resolution of the contrast between the continental and the oceanic world, as regards the intermixtures of their natures. It is in this region of contact between the sea and the ocean that life is unfolded in its most intense and diversified form; and, both in point of nature and of history, the maritime zone of every continent enjoys a superiority over all others not to be questioned or disputed.

In the Ark.—It is mentioned of Romaine, when the public troubles of his day were being somewhat unreasonably forced upon him, that he put them from him with this remark, "I am in the ark." It is the only place of security in this day, as in his. It is only when hid in that secure abode, that we can work with due temper and effect on the evils within and around us. And what are all these things to us if we are not there? The whole is fast passing away as a feverish dream. Much that we see around us is the work of the devil, with which he amuses men to their eternal undoing. Much in the Church, as well as in the world, is nothing else. They are Satan's toys, which he amuses vain fools withal. Let us beware. Let him that thinketh he standeth take heed lest he fall. Let us distinguish things that differ. Let us pray always. Let us watch thereunto with thanksgiving. Let us distrust ourselves, and trust without a doubt in the faithfulness, and truth, and wisdom, and direction of God.—*Ezet.*

From the Annual Monitor for 1853.

JANE ABELL.

Jane Abell, of Waterford, deceased Second month 17th, 1852, aged sixty-four years.

The cheerfulness and resignation with which this dear Friend bore much bodily suffering through a period of many years, afford a striking proof of the sustaining power and efficacy of Divine Grace; and when those who had often to witness these proving seasons expressed a desire that she might soon feel better, her frequent reply was,—“If a mitigation be permitted it will be a great favour; but I cannot say I wish it, because I know if it be right it will be so.”

Whatever constituted the interest and welfare of our Society was dear to her heart, and she endeavoured to hold up its Christian standard and discipline, as regards our various testimonies in the view of young persons, whose company she loved, and who were attracted by the kindness of her manner towards them; yet, whilst charitably disposed to make allowance, she lamented the disposition to lay aside our peculiarities. This she considered a specious snare of the enemy at the present day, calculated to lay waste the Society, by breaking down the hedges, and opening the way for other invaders.

For many years the state of her health had been a source of anxiety to her friends, and caused much suffering to herself, chiefly from difficulty of breathing and extreme debility, which it was often distressing to witness; yet she frequently expressed thankfulness that she had not to endure acute pain, and that she was surrounded with comforts of which the poor were deprived in the season of illness. Our beloved Friend was for a long period unable to attend meetings, but was often permitted to feel, in her solitary chamber, the comforting presence of Him whom her soul loved. The clearness with which passages of scripture were opened to her mind was deeply instructive; even some that, whilst reading, had been incomprehensible to human reason—being as “a fountain sealed, a spring shut up”—arising on these occasions, with an application that astonished her; and she wished that others should be encouraged to persevere in perusing the sacred volume, though at the time they might not be sensible of much benefit. Whilst convinced of the depravity of human nature, and humbled under a sense of her own unworthiness, her faith in the atonement and mediation of her Saviour was unwavering, and the feeling of dependence on his mercy sustained her oft drooping mind, and at seasons she was favoured to experience her peace to overflow. The visits of ministering Friends at different times also afforded comfort, as they were generally led into sympathy with her, and often had to express their belief that, if faith and patience were maintained, the end would be glorious.

When reading the Annual Monitor during her latter years, she sometimes thought, that perhaps her own name might appear in the next; and that if able, in the last moments of her life, to dictate a few words to be affixed thereto, she should like to impress upon all,

that no merely worldly object is worth living for, as the cravings of an immortal spirit can only be satisfied by that which springs from a higher Source.

In the autumn of 1850 she had a severe illness, when her strength was so prostrated that for several days her recovery seemed doubtful. In this state, she was favoured with a peaceful feeling beyond what she had ever before experienced, and expressed her gratitude, saying that she felt as if reposing in the arms of her Saviour, without weight or burden, even as much as that of a grasshopper, to press upon her spirit. Thus was the passiveness of the clay nearly, if not quite, attained; so that whilst life appeared as if suspended in the balance, she could not throw a wish into either scale. There seemed no room for any feeling in her mind but love to her Creator and to her fellow creatures; she thought she could endure any suffering that might be the means of drawing a single human being nearer to the Redeemer. For several weeks after recovering from this illness, she was permitted to enjoy relief from her cough and the oppression of her chest, such as she had not known for a long period.

Towards the end, an attack of influenza so far reduced her strength, that the bodily powers gave way; and during the six days that she was confined to bed, the inability to move a limb (save her hands) was distressing. In reference to this she remarked,—“What a state I am reduced to, poor, helpless mortal! I am thinking of the words of our Saviour, ‘Oh, my Father, if it be possible, let this cup pass from me; nevertheless not as I will but as thou wilt. If this cup may not pass from me except I drink it, thy will be done.’ If it is his will that I should be thus afflicted, what that will be done!” She lay mostly very quiet, in order to induce sleep, which was at times refreshing. The intervals were diligently occupied in giving directions about what she wished to have done, or in sending messages for her absent friends, observing,—“Is it not marvellous with what calmness I can speak of these matters? I wish all who love me to be told to rejoice, when the change comes. Oh! what a glorious change it will be, when this mortal shall put on immortality, and death is swallowed up in victory.” “I do not yet see the end; I feel as I never did before, just like the snuff of a candle going out.” “I do not yet see the open door, but I believe I shall be permitted to see it.” This was remarkably fulfilled a few hours before the close, when a clear evidence was afforded that through the love and mercy of her Redeemer, the gate was open to receive her, and the angel of His presence was with her, to conduct her spirit through the valley of the shadow of death.

An unclouded calm and remarkable clearness were permitted to attend the closing scene, and the dismissal of the redeemed spirit was so gentle, that those privileged to watch by her were scarcely sensible when it was freed from the wretched tabernacle. Thus was her own favourite expression verified in her experience,—“The end crowneth all.”

From the North American & U. S. Gaz.

A THRILLING SCENE.

The ship Trade Wind, which took fire on her passage from New York to San Francisco, had among her passengers eight missionaries and their families, sent out to California and Oregon by the Home Missionary Society. One of them writes home the following description of the scene on board.

On the morning of the twenty-first day of our passage, when in latitude 1 deg. 14 mins., and longitude 32 degs. 38 mins., one of the sailors came running to the officer on the quarter-deck, crying out, "The ship is on fire!" This officer went forward and saw the smoke coming out of the chain lockers and crevices of the deck. He ordered the force-pump to be manned, and went back to the cabin where Capt. W. and the passengers were at breakfast. He communicated the fact to the captain, and they both left without any suspicions being excited as to the cause. After breakfast, I went upon deck, and the unusual stir on the fore-castle attracting my attention, I went forward and soon learned the cause.

The ship was on fire in the cargo, somewhere, it was supposed, between the second and third decks, but how extensive the fire was, could not be immediately ascertained. A hole was cut through the deck, and a stream of water from the force-pump, which would throw about five barrels per minute, was thrown in upon the burning mass. Several other places were cut, and lines for passing buckets were formed by the passengers. We toiled on in this way for some three hours, but could see no indications that we were getting the fire under. The ventilators seemed rather to show that it was spreading all under the cabin, which was then beginning to be filled with gas and smoke.

The ship was then turned head to the land; we were four hundred and fifty miles from it. The magazine was hoisted upon the upper deck, and placed where it could be easily thrown overboard; the life-boats got out, and the provisions and water, and the clothing which we would need till we could reach the land made ready. At this time another large opening was made, and a box, on fire, was broken to pieces, and its contents passed upon the deck. Another and another was broken up in the same manner, till a place was made large enough to admit one of the sailors, who boldly went down with the hose in his hand. He directed it against the burning mass, till he fell exhausted upon the floor. He was dragged out, and another as bold as he, came to his place. In a moment or two he fell, like his companion, and was dragged out insensible, and carried upon the deck. Another and another took his place, and shared his fate.

Thus it went on, till every one of our sixty sailors had taken his turn. At one time I counted sixteen of these generous fellows lying together on the deck. The ladies came from the cabin and bathed their hands with camphor, which would, in most cases, bring them to in a short time. As soon as one was re-

covered sufficiently to walk, he would go back and offer his services again. Several of the men were brought up out of this place as many as eight times. On the most of them the gas which they inhaled seemed to have an effect something like that of laughing gas, particularly when they were partially resuscitated. It was no easy matter to restrain those powerful men when they endeavoured to throw themselves overboard, or to themselves or us some bodily harm.

For four hours we laboured in this way, and you may imagine the terrors of our position. We could but fear that the strength of the men, self-sacrificing as they were, would not hold on till the flames were extinguished. Some of them could do no more, and these the hardest of them all. We toiled on—however—the passengers, gentlemen and ladies, working the pumps—for another hour, when the joyful news came that the fire was out. No more flames could be seen, no more smoke arose. We began to breathe freely, and hope that deliverance had been sent to us. After the rest of an hour an examination was made, but no signs of fire discovered. We all lay down upon the deck (it was very warm) and passed the night. The next day was the Sabbath, and never did a more grateful, a more devout assembly come together for the worship of God.

EXTRAORDINARY DISCOVERY.

[The following account partakes so much of the marvellous, that we are almost ready to suspect the writer must either have been deceived himself, or is willing to practice on the credulity of others. The letter however, appears in the "Boston Herald," and the detail of time, place, and accompanying incidents and companions, is such as to give it the appearance of a truthful narrative. The party is said to be engaged in surveying the location for a railroad through New Hampshire.—Ed.]

Nestor Gap, Franklin Co., March 27, 1853.

Dear B.—We are in the small hamlet which bears the name of Nestor Gap. We have been groping about, for the last two weeks, under the most discouraging circumstances. We have had snow, hail, sleet, ice, rain, floods, mud, and all other unbearable things to contend with. Yesterday, freezing; to-day, thawing. But I must forego the account of my personal experience and sufferings, and hasten to give you a sketch of a most extraordinary discovery made by us.

Yesterday, we were surveying near the brow of the range of hills which makes up from this gap. The air was piercing and chilly, and filled with driving snow. Suddenly the sun closed in, and rain, mingled with hail, drove us to seek a shelter. There was no house or sign of human habitation within eight miles of us. Captain Edwards, who leads our party, had met with a severe sprain in the early part of the day, and was incapable of exerting himself; from this cause he suffered severely. While painfully tracing our way in quest of shelter, Samuel Emerson,

my companion and chum, discovered a cliff in the side of the mountain, which could be approached very easily, and would afford a sufficient retreat for our party. We reached the spot, and bestowed ourselves as cosily as possible. We were protected both from the wind and storm. The re-action of our feelings, and the sudden rush of blood to the surface, which always follows exposure like that to which we had been subjected, caused us, in a short time, to be very comfortable.

Emerson, who never can be long quiet, began to explore every side and corner of our retreat. He noticed a large flat stone, which sounded hollow as he struck it. It appeared to be lying upon the ground, disconnected with any other rock. Besides, his quick eye detected that the stone was of a different character from the natural formation of the mountain. This was enough to excite his curiosity. With the help of myself and another, the stone, which was lying at an angle, was removed, and we found an aperture beneath, lined with rude steps. This was a spur to further explorations. After half an hour's rather hard work, we succeeded in making an opening sufficiently large to afford an entrance.

Before us lay a cave. Emerson would have entered it at once, but Captain Edwards restrained him until such time as ventilation would render it safe. Emerson went in first; I followed, and the rest came after us. After descending seven steps, the aperture widening all the way, we found ourselves in a spacious cave with the roof ascending, until it reached a height of nearly forty feet. The size of the chamber was, by actual measurement, ninety-four feet long, and sixty-three feet at its widest part. Beyond this, another flight of steps, seemingly deeper than the first, extended to another chamber, but we have not yet explored it. What lay beyond the first room, to what extent the cave reaches, or what it contains, remains to be seen. But, judging from what we have already discovered, the investigations that are to be made will possess the most overpowering interest. When we had been in the cave long enough to accommodate our eyes to the dim light furnished by the opening we had made, we began to make our observations. We were filled with astonishment at what lay before us. The cave or grotto had evidently been used as a hiding-place for treasure, and a place for concealment by those who had used it. Implements of defence lay in groups upon one side. They were of an exceedingly antique form. Here antiquity rested upon every article before us. The dust of ages had settled down upon all things in the cave.

In one corner we found three earthen vessels, of singular construction and shape. These were filled with coin, of silver, brass, and iron—but mostly of brass—of various shapes. The coins bore no image, were coarsely but most curiously wrought, and Captain Edwards, who boasts some knowledge of coins, declares them to be entirely unlike anything which he had ever seen or read of, and of a very ancient date.

But the most singular and interesting disco-

very of all consists in our having found, in a niche, several rolls and packets, composed of a material entirely unknown to us, upon which were inscribed figures and characters, the meaning of which, as yet, we have not been able to determine upon, or make out the notion or date to which they may have belonged.

We go to-morrow to the cave, having made ample preparations for exploring its utmost extent. We take with us provisions for a week, and bedding for our accommodation. We shall occupy the chamber already discovered. Captain Edwards is so deeply interested in the investigation before him, he has abandoned, for a week at least, his surveying expedition. He is filled with the highest hopes, and, although a cold and unimpressive man in the ordinary concerns of life, he is now animated with the greatest enthusiasm.

Conversing on the topic this afternoon, he declares his belief that both the coin and the scrolls have a date anterior to the Christian era. If this be so, we certainly have a clue that will conduct us to an inquiry that has hitherto been clouded in mystery and the silence of the grave—"What was the condition of this country centuries ago, and who inhabited it?" It cannot be supposed that this vast continent has been permitted to be a howling wilderness for so many thousand years; or that our mighty rivers have flowed through rich and fertile valleys since the creation, without the intelligence of man to sound the praises of the Lord and Maker of them all.

Captain Edwards has forwarded a small quantity of the coin, and a scroll of the manuscript, to his brother, Cornelius R. Edwards, of the Exchange Coffee House, with a request that he would lay them before the learned and scientific men of Boston, and also before the faculty of Harvard University. His letter and package will doubtless reach the city by the same conveyance that brings you this, and I recommend you to call on him, and view the curiosities of our cave. Besides, he may have other and more minute descriptions from Captain Edwards himself, than I am able, in this hurried letter, to give. You may depend upon hearing from me on our return to this place. We have a mail but once a week, which passes every Wednesday, so that you may expect to hear from me more at length, by Thursday night of next week.

I remain yours, &c.

CHARLES G. PROCTOR.

For "The Friend."

FRIENDS IN WALES.

(Continued from page 224.)

George Fox and John Ap John passed up and down through Flintshire, "sounding the day of the Lord through the towns." At Wrexham many of priest Floyd's people came to them. George says of them, "Very rude, wild, and airy they were, and little sense of Truth they had; yet some were convinced in that town." They had entered Wrexham at night. In the morning one called a lady, who had a man to preach for her, living in her house, sent for George. He thus describes his visit there: "I went to her house, but

found her and her preacher very light and airy; too light to receive the weighty things of God. In her lightness she came and asked me, 'If she should cut my hair?' I was moved to reprove her, and bid her cut down the corruptions in herself with the sword of the Spirit of God; so after I had admonished her to be more grave and sober, we passed away. Afterwards in her frothy mind she made her boast, that she 'came behind me, and cut off the curl of my hair;' but she spoke falsely."

From Wrexham the two labourers in the Gospel went to West Chester. It was fair-time, and many being gathered there, they stayed awhile and visited Friends. In reference to this journey in Wales, George says, "I had travelled through every county in Wales, preaching the everlasting Gospel of Christ; and a brave people there is now, who have received it, and sit under Christ's teaching. Before I left Wales, I wrote to the magistrates of Beaumaris concerning their imprisoning John Ap John; letting them see their condition, the fruits of their Christianity, and of their teachers. Afterwards I met with some of them near London; but oh! how ashamed they were of their action!"

George Fox did not meet with Richard Davies as he was passing through Wales, and towards the close of that year [1657] Richard had still met with no one of the people called Quakers, except the poor man, Morgan Evan. At that time he heard that at Shrewsbury, about eighteen miles from his place of abode, there were some of the new Society, and he desired to become acquainted with them. At the time called Christmas, then occurring the 25th of the Tenth month, having his Master's work mostly done, and it being well over for awhile, he obtained leave of absence, and went to Shrewsbury. Of this visit he has left this account: "I went first to the house of John Millington, where many Friends resorted, and they of the town came to see me in great love and tenderness, and much brokenness of heart was among us, though but few words. We waited to feel the Lord among us, in all our comings together. When the First-day of the week came, we went to a meeting at William Paine's, at the Wild Cop, where we had a silent meeting, and though it was silent from words, yet the Word of the Lord was among us. It was a hammer and a fire; it was sharper than any two-edged sword, it pierced through our inward parts, it melted and brought us into tears, that there was scarcely a dry eye among us; the Lord's blessed power overshadowed our meeting, and I could have said, that God alone was master of that assembly. The next day as I was preparing for home, having had a considerable time with Friends there, and being much comforted with the goodness of God, and unfeigned love of the brethren, we heard that John Ap John was come to town, and was to have a meeting there. I stayed that meeting, where I heard the first Friend that was called a Quaker, preach in a meeting, and when I heard him, I thought he spoke as one having authority, and not as the scribes; his words were so sound and piercing."

Richard continues: "After this meeting at Shrewsbury, I came home to my master's house, where I was under many considerations, and especially that of Christ's words, 'Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' I was sensible that God had opened my understanding and lighted my candle, and given me a sense and feeling of my own state and condition, how that I had been in darkness, and under the region and shadow of death; and God having showed mercy and kindness unto me, in calling me from this great darkness to the marvellous light of his dear Son Christ Jesus, 'who is the light of the world, that enlighteneth every man that cometh into the world;' I was made willing not to hide my candle, as it were under a bushel, or to hide my talent in the earth; but in the love of God, I was made willing to let that light, which he pleased by his grace to enlighten me withal, shine before men, that they might come 'to glorify their Father which is in heaven.'

"The next public service that the Lord required of me, was to go and give my testimony for him, and to warn a company of people to think of their latter end, who were met to dance and to play, at what they called a merry night, not far from my master's house. When I came within the room where they were dancing, the fiddler ceased playing, and they [their] dancing. I declared the word of the Lord among them. That which was chiefly before me was that of Job: 'They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in mirth, and in a moment go down to the grave.' When I had discharged myself of what lay upon me, I parted in love and peace from them, and they thanked me for my good exhortation, and some of them came to set me home."

In the year 1657, a number of distrains for tithes were made of Friends in Radnorshire, the value of the goods taken being about five times as great as the demand.

We find that indefatigable minister John Ap John, continuing the career of labour and suffering in the year 1658. Being at Swansea, in Glamorganshire, he was arrested for preaching to the people of the place, and was several times expelled the town by order of the magistrates. At length on his publicly opposing Evan Griffin, one of the priests, he was seized by one Roberts, also a preacher, who haled him out of the steeple-house by the hair of his head. Being taken before a justice, he was struck, and his nose was pulled in the presence of the magistrate, by Morris Bedwell, who was a priest of the town. The justice who would not protect a prisoner when before him from personal violence, was not likely to give him a fair hearing, or a just sentence. He committed him to prison, where

he was kept for twenty weeks, and was then discharged without any legal trial.

Margaret Thomas and Rebecca Thomas feeling constrained to bear a public testimony against these fighting, striking, hair and nose-pulling priests, were for their faithfulness herein, much abused,—imprisoned,—and at last turned out of the town. They were set over to the other side of an adjacent body of water, and when William Bevan, an inhabitant of Swanzen, brought them back to that place in his boat, he was imprisoned and put in chains as though he were a felon.

During this same year Elizabeth Holmes and her faithful friend and fellow minister, Anne Barket, being in Swanzen, were also constrained to bear testimony against the iniquities of these same priests. For this they were taken up, and imprisoned in the *Dark-house*, but no violation of law having been committed by them, and no way appearing to have them legally punished, they were released without trial. Soon after their release, Elizabeth Holmes went to the steeple-house before the priest who was to minister came, and preached to the people. They appeared to listen attentively to her, and no molestation was offered her until the priest made his appearance, who immediately caused her to be recommitted to the *Dark-house*. Here her usage was very cruel. To prevent her from speaking to the priests or others passing by, she was chained by the leg at a great distance from the door. Her persecutors would not allow necessities to be brought to her,—and she was obliged to take what drink she received, by sucking it through a cane put in at a hole in the door. After being released, she met the priest Morris Bedwell in the street, and for speaking a few words to him, she was again committed to the same place and confined a day and a night. After this Elizabeth and Anne proceeded to labour in other places, where we shall have occasion to notice their work, service and sufferings.

(To be continued.)

Selected.

The following exquisite little gem of poetry was written for a recent celebration in Boston, by M. H. Wetherbee, a hard-working stone-cutter:

God's Spirit smiles in flow'rs,
And in soft summer show'rs,
He sends his love,
Each dew-drop speaks his praise,
And bubbling fount displays,
In all their lucid rays,
Light from above.

The tiny vines that creep
Along the ravines steep
Ohey his nod.
The golden orb of day,
And ocean's crest'd spray
To Him due homage pay—
Creation's God.

Thns *Friendship* wears its bloom,
And smiles beyond the tomb,
In its own light
O may that *Love* be ours,
Which gilds life's darkest hours,
Cheering like smiling flow'rs,
Hope's deepest night.

Selected.

THE TURF SHALL BE MY FRAGRANT SHRINE.

The turf shall be my fragrant shrine,
My temple, Lord! that arch of thine;
My censor's breath the mountain airs,
And silent thoughts my only prayers.

My choir shall be the moonlight waves,
When murmuring homeward to their coves,
Or when the stillness of the sea,
Even more than music, breathes of Thee!

I'll seek by day, some glade unknown,
All light and silence, like thy throne!
And the pale stars shall be at night,
The only eyes that watch my rite.

Thy heaven, on which 'tis bliss to look,
Shall be my pure and shining book,
Where I shall read in words of flame,
The glories of thy wondrous name.

I'll read thy anger in the rack
That clouds awhile the day-beam's track;
Thy mercy in the azure hue
Of sunny brightness breaking through!

There's nothing bright above, below,
From flowers that bloom to stars that glow,
But in its light my soul can see
Some feature of the Deity!

There's nothing dark below, above,
But in its gloom I trace thy love,
And meekly wait that moment when
Thy touch shall turn all bright again!

From the Leisure Hour.

THE DISAGREABLES!

"I don't like spiders," said a young female; "I never did! they are such hideous, disgusting-looking creatures, the very idea of them makes me shudder!" and she seemed ready to faint, as a "hunter" ran across the floor. Certainly, the spider is not a creature which one would desire to have as a near neighbour: it has such a plotting, creeping way, and such a sort of vicious expression about it. We like what is frank and open. In a battle between a spider and a fly, one always sides with the fly; and yet of the two, the latter is certainly the most troublesome insect to man. But the fly is frank and free in all its doings; it seeks its food and pursues its pasture openly; suspicions of others, or covert designs against them, are quite unknown to it, and there is something almost confiding in the way in which it sails around you, when a single stroke of your hand might destroy it. The spider, on the contrary, lives by snares and plots; and is, at the same time, very designing and suspicious, both cowardly and fierce; it always moves stealthily, as though among enemies, retreating before the least appearance of danger. Its whole appearance corresponds with its character, and it is not surprising, therefore, that while the fly is more mischievous to us than the spider, we yet look upon the former with more favour than the latter.

Nevertheless, perhaps it would be well if all who "creep about this world of ours,"

Tho' glibber than most be,
Were useful in their kind as he.

The spider has provided the astronomer with his measuring-line. Its web has determined

the distances of the heavenly bodies, and by it the movements of what were till lately considered fixed stars have been ascertained. By its agency the comet has been tracked in its wanderings, and it is not too much to assert that it has contributed to the preservation of human life, and that by its slender cork vessels have been turned aside from dangerous rocks. It may be asked, How could the spider's web produce such results? We reply, Inasmuch as it has led to an accuracy of observation which might never have been attained without it. The astronomer must have delicate instruments, the essential feature of which is some means of determining the precise instant when a heavenly body crosses the central line, or axis as it is called, of the telescope. For this purpose, a line of some kind, or, more correctly, a system of lines, must be stretched across the tube, in or near the focus of the eye-glass, marking precisely the axis of the instrument. A fine thread of silk or linen, or even the finest human hair, or the most delicate wire, is too coarse and uneven for the purpose where great exactness is required. A spider's thread is found to answer perfectly, being exceedingly fine and regular. On a minute examination, a spider will be found to have four protuberances or spinners, furnished with a large number of tubes, from each of which a very slender thread proceeds, which immediately after unites with all the other threads in one. Thus, the proper thread is formed of these four, and these again of a number of smaller threads; and it is calculated that one spider's thread consists of no fewer than 4000 lesser threads! And yet so delicate is it, that the eye cannot detect any coarseness or roughness in it, and it is fitted for the nicest calculations! Hence it is used in nearly all the better class of astronomical instruments; and daily, in various parts of the world, astronomers are watching the passage of the sun, the moon, the planets, and the fixed stars, behind the fine spider lines that stretch across the tubes of their telescopes. (What must be the touch of the claws which guide and arrange these threads as they proceed from the spinners!)

Professor Mitchell, by an invention of his own, has been able to divide a second into a thousand appreciable parts. To do this he converts time into space, seconds into inches, by causing the beats of the clock to be recorded (by means of a little magnetic telegraph) on a revolving disk, so that the distance between the marks thus made represents a second. The instant a star crosses one of the spider lines in the telescope, the observer touches the telegraph key with his finger, and thus causes a mark to be made on the same revolving disk. The position of this mark among those made by the beat of the clock, gives the time of the observation, and as its distance from the preceding second's mark can be very accurately measured, the time is obtained with corresponding exactness. The great difficulty in this arrangement was to break and connect the galvanic circuit, at every stroke of the pendulum, by an apparatus so delicate as not to interfere with the regularity of the clock's motions. A very deli-

cate wire lever was constructed, which, by being made to vibrate, alternately broke and completed the circuit. How to connect this with the clock without interfering with its rate of motion, was the next question. A very fine human hair was tried; but it was "too rough, too coarse, too cable-like," to answer the purpose. A fibre of silk was next tried with no better success. At length a spider's thread was selected, and it worked to entire satisfaction. For twenty months that slender line has been moving to and fro in the Cincinnati Observatory, measuring off second after second on the revolving disk, and in this way exhibiting accurately the time of a multitude of astronomical observations, thus connecting, as it were, the heavens and the earth.

Reader, when next thou brushest the cobweb from the wall, or thine eyes light upon the circular webs glittering with pearly dew-drops on the hedge-row and the grass by the wayside, remember what the spider's web has accomplished.

"But, whatever you may say about the spider's web, there certainly can be nothing interesting in the spider itself." In reply, we shall give a few illustrations of the achievements and ingenious qualities of this remarkable insect. Mr. Jesse, in his "Country Life," gives an account of a spider which he observed crawling at night over the ceiling of the room in search of flies, which it devoured as it caught them, and appeared, unlike most spiders, to have no place of retreat. During the day it remained motionless at some spot on the ceiling in the middle of the three fine threads which it had thrown out, one end of each of which had its termination at the place where the spider was resting. If one of the threads were ever so slightly touched, the spider instantly disappeared. "At first thought," says Mr. J., "that it had suddenly let itself fall to the ground, but after a short time I saw it in its original position. On disturbing it a second time, I was enabled to ascertain that by means of its two fore feet, which alone suspended it from one of the threads, the insect spun itself round with so much rapidity as to become perfectly invisible. This lasted for about half a minute, when I again saw the spider hanging on the thread by its two feet. There can, he adds, be no doubt that this power of producing instantaneous concealment must be the means of preserving the spider from becoming a prey to its many enemies, especially as it has no place to which it can retreat as many spiders have." It seems fully aware that its safety depends upon the thread it throws out, which it leaves with reluctance.

Talk we of air balloons, that little æronaut, the gossamer spider, adopted the principle long before it was discovered by man that a body heavier than air could be borne by a substance lighter than that element. It constructs its balloon of silken threads which are considerably lighter than air, and folding its legs, with its back downwards, it is wafted along with ease and rapidity in its airy chariot. These creatures mount to such great altitudes that Dr. Lister, when he as-

cended York Minster, still saw them floating far above him.

The manoeuvres of the spider to escape from an object surrounded by water are very interesting. Kirby placed a large field spider on a stick in the middle of a vessel of water. The creature, after fastening a thread to the top of the stick, crept down the side till its fore feet touched the water. It then swung itself off the stick which was slightly bent, and ran up the rope it had made; this it repeated several times. At length, it let itself drop from the top of the stick by two threads, each distant from the other about one-twelfth of an inch, guided as usual by one of its hind feet, one of the threads being apparently smaller than the other. Having nearly reached the water, it stopped short, and broke off close to the spinners the smallest thread, which still adhering by the end to the top of the stick floated in the air. Soon after, Kirby discovered one of these threads extending from the top of the stick to a cabinet about eight inches distant—and lo, the spider was gone, having used it as a bridge, over which to escape the watery element.

Few facts have more excited our astonishment than the possibility of a man being able to live and move at the bottom of the ocean; this triumph of the diving bell over the unfriendly element was anticipated by the water-spider. Having first spun some loose threads, and attached them to aquatic plants, it varnishes them over with a glutinous secretion resembling glass. This is its house. It then covers its body with the same substance, and beneath this coating introduces a bubble of air. Thus clothed, like a shining ball of quicksilver, it darts to the bottom, and introduces the air from under its pellicle into its habitation, repeating the operation, till the lighter element excludes the heavier, and an aerial habitation is formed beneath the water. Thence the spider goes in quest of prey, and having obtained it, carries it to its sub-aquatic mansion, where it is devoured at leisure.

"One species of the spider," says Swainson, "closes the entrance of its retreat with a door formed of particles of earth, and closely resembling the surrounding ground. This door, or rather valve, is united by a silken hinge to the entrance, at its upper side, and is so balanced that when pushed up it shuts again by its own weight. In the forests of Brazil we once met with a most interesting little spider, which sheltered itself in the same manner. Its case was suspended in the middle of the web. Upon being disturbed, the little creature ran to it with swiftness. No sooner had it gained its retreat than the door closed, as if by a spring, and left us in silent admiration, too great to allow us to capture the ingenious little creature for our collection."

The house-spider chooses a recess in a corner of a room or a piece of furniture: it then fixes a thread to one side, and carries it, according to the dimensions intended, to the opposite side or point, and fastens it. It then pulls it, and renders it tight; and so goes backwards and forwards several times, in order to make the margin strong, which will

have to bear considerable stress. From this margin threads are spun in various directions, and the interstices are filled up as the spider runs along, until the whole assumes the gauze-like texture which we so often admire. The grim artificer then takes up his abode in a chamber constructed in a remote corner, which he connects with the net by "electric wires," which vibrate when booty is within his grasp, and serve as bridges across which he glides to attack his victim.

But the garden, or geometric spider, is more ingenious than the house-spider. Having first finished the outline of its web, the spider fills it up by lines like the spokes of a wheel. It proceeds to the centre and pulls each thread with its feet, in order to insure a proper tension and strength. The concentric circles are next formed. Having completed its work, it runs to the centre and bites off the point at which all the spokes were united, so as to make their security depend on the circular threads, and probably to render the web more elastic. In the circular opening thus made, it takes its station and watches for its prey. But it has always a chamber of retreat where it may lurk unobserved, till the vibration of the threads connected with it indicates that prey has been taken.

A Powerful Microscope.—A German named Hasert, residing in Cincinnati, has manufactured a microscope which has a magnifying power of 600. The "Cincinnati Times," speaking of its extraordinary powers, says that the dust which, by contact with the wings of a butterfly, adheres to the finger, had been shown to be a number of feathers; on these little feathers are observed longitudinal and transverse lines, but this has been, so far, the utmost that has been seen. This new microscope, however, shows that between each pair of longitudinal lines there are five or six rows of scales, like those of a fish, and appear to have the same form in all the feathers, differing only in size. A dust particle, taken from the back of the body of a sphinx, which is the largest of these feathers shown, measuring one-fiftieth of an inch in length, and one two-hundredth of an inch in breadth, had 104 longitudinal lines. Between each pair of lines, six rows of scales were visible, making the number of these little scales, laterally, 624; the number of scales longitudinally, downwards, would be 2228; therefore, the entire number of these scales on this little feather amount to one million four hundred thousand, which gives the number of fourteen thousand millions to one square inch. On a very minute particle of dust from the wing of a jims, measuring only one five-hundredth of an inch in length, and one-thousandth of an inch in width, the number of scales is found to be 84,000, which gives the enormous sum of 42,000,000,000 to one square inch. We observed, also, large sizes of the cat and common house flea, the eye of a fly, and the wing of a small bug, the latter presenting the most brilliant colours and beautiful shawl pattern we ever beheld, with a magnificent border elaborately ornamented.

For "The Friend."

Review of the Weather for Fourth Month, 1853.

The Fourth month was generally mild and pleasant throughout, and many days were very warm towards noon. By referring to our record of last year, we find that on only two days the mercury was above 60°, while this year on fourteen days it rose to or above 60°, and on six days it was at or above 70°. Many mornings however were quite cool—sufficiently so to make the average temperature nearly 2° below that of the mean average of the month for the last sixty years.

Two or three thunder-gusts of considerable violence occurred in the month. During that on the afternoon of the 14th, the new woollen mill of William Crook, in Delaware county, was struck by lightning; the fluid entered a chimney at one end of the building, and passing through a window near it broke several panes of glass, and shattered the frame, &c. Several of the operatives were much stunned, and one was so severely injured, as not to recover from the effects for some time.

That on the evening of the 22d, was accompanied by considerable hail at Philadelphia; many of the hail-stones were from half an inch to an inch in diameter, and descended with force sufficient to do much damage to glass, &c., in exposed situations.

About the usual number of days are set down as rainy, and a sufficient amount fell during the month to start vegetation vigorously. The peach, plum, and cherry trees, have produced a fine display of blossoms, and the prospect of an abundant crop of fruit is as good or better than usual. The blossoms of the apple have not yet fully come forth, but from the abundance of buds an abundant crop of this most necessary fruit is anticipated.

The average temperature of the month was 49½°—above 7° higher than for the Fourth month last year. Range of the thermometer, from 30 to 74, or 44°. Amount of rain 4.19 inches—last year the amount of rain for the Fourth month, was more than 7 inches, and of snow 20 inches.

Delaware Co., Fifth mo. 1st, 1853.

dignified character devoid of any semblance of insincerity or dissimulation.

Communicated for "The Friend."

J. THOMAS'S TRAVELS.

"Travels in Egypt and Palestine. By J. THOMAS, M. D. Philadelphia: Lippincott, Grambo & Co."

This is a work of 174 duodecimo pages, very readable as to the matter which it contains, and also as respects its size. The author, in company with a friend who visited those regions for the benefit of his health, sailed from New York to Malta, and went from thence to Sicily, Egypt, Palestine and Syria. On their way to Malta they stopped at Gibraltar, a place seldom visited by American tourists. This little work does not contain minute and tedious descriptions of the various places and objects visited, but "it merely aims"—as the preface informs us—"to give, along with those incidents of travel which are always new, the fresh and unbiased impressions of the author, during a rapid tour amid scenes that must ever have an interest for minds not altogether absorbed in the pursuits of the present place and hour."

It appears that he was "among the first to witness some recent discoveries, as yet almost unknown in the United States, among which may be mentioned the singular ruins of Hadjar Khem, in Malta, and the vast subterranean halls near the site of ancient Memphis in Egypt. He regards himself, moreover, as peculiarly fortunate in having enjoyed the privilege of visiting Palestine at that particular season of the year, when the beauties both of the country and of the climate, were probably exhibited to the very greatest advantage." Hence "his representations of the Holy Land are more favourable than those drawn by the generality of travellers."

Although there are some things in the book which we would like to see different—some evidences that the author does not sufficiently value certain principles and testimonies in which it was his privilege to be educated, yet we can recommend the work to our readers as an interesting and reliable one. This last characteristic is important, and does not always attach to books of travel; but those who are acquainted with Dr. T., and with his habitual accuracy and thoroughness, will find no hesitation in placing entire reliance on his descriptions and statements.

As a specimen of the work, we extract part of his account of their excursion from Jerusalem to the river Jordan and the Dead Sea.

"The next morning, having a long and arduous day's journey before us, we rose at day-break and took our breakfast by torch-light. We then directed our course south-eastward to the lower part of the Jordan, about three miles from its entrance into the Dead Sea. Our road lay across a level plain, partially covered with a variety of shrubs, among which a peculiar species of thorn was most conspicuous. Just as it was becoming light enough for us to trace distinctly the dark outlines of the mountains of Moab—whose utter barrenness and desolation seem still to bear

Days of month.	TEMPERATURE.			Direction and force of the wind.	Circumstances of the weather for Fourth month, 1853.	
	Minimum.	Maximum.	Mean.			
	1	42	60			51
2	38	56	47	E. to S.	1	Cloudy—clear and pleasant.
3	31	49	40	S. E.	1	Do. rain.
4	36	46	41	S. E.	1	Rainy all day.
5	37	48	42½	N. W.	5	Very hazy—aurora.
6	37	59	48	S. W. to N. W.	2	Do. shower—clear.
7	34	53	43½	N. W.	2	Very fine day.
8	47	59	53	N. W. to S. W.	3	Do. do.
9	42	70	56	S. S. W.	3	Do. do. hazy.
10	30	53	41½	S. W.	1	Do. some clouds—clear.
11	31	52	41½	S. W.	1	Clear and pleasant.
12	35	60	47½	S. S. E.	2	Clear—sprinkle.
13	53	67	60	S. to S. E.	1	Showery.
14	40	72	56	S. W. to N. W.	3	Do. clear—thunder-gust.
15	34	51	42½	N. N. W.	1	Clear and pleasant.
16	38	57	47½	S. S. E.	2	Mostly clear—rain 7 p. m.
17	38	45	41½	N. N. E.	2	Raw, disagreeable and drizzly.
18	36	53	44½	N. W.	2	Clear and fine—some clouds.
19	34	63	48½	N. W. to S. E.	2	Clear—cloudy—rain 6 p. m.
20	44	63	53½	S. E. to N. W.	2	Dull—clear evening.
21	41	69	55½	N. W.	1	Clear and pleasant.
22	48	72	60	S. E. to S.	1	Thunder-gust—clear—gusty.
23	52	66	59	N. W. to E.	1	Clear—clouds at evening.
24	37	54	45½	E.	2	Cold rain—drizzly.
25	38	48	43	E. N. E.	1	Drizzling all day.
26	42	58	50	N. N. W.	1	Cloudy—clear.
27	38	54	46	S.	1	Frost—very fine day.
28	42	74	58	S.	1	Very fine day.
29	49	74	61½	S. W.	2	Do. do. some clouds.
30	51	65	58	N. to S. E.	2	Do. do.

Read before you Buy.—At a public auction of the library of Dr. Francis Bernard, (an eminent English physician,) it happened in the progress of the sale, that the auctioneer held up a particular book, and called the attention of the crowd to it, saying, "that there was an important observation written in the volume he was about to sell, in Dr. Bernard's own hand!" This intimation produced a spirit of rivalry among the bidders; but when

the book was knocked down at a high price, the purchaser read to his astonishment: "I have perused this book, and it is not worth a farthing.

"Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience."—2 Tim. iii. 10. In this appeal, the young apostle turns himself as it were, "inside out," portraying a noble and

witness of the wrath of heaven, from the time when the Lord rained upon Sodom and Gomorrah 'brimstone and fire,' and the 'smoke of the country went up as the smoke of a furnace';—a black cloud, which had been gathering on the neighbouring hills, suddenly overspread the sky, and discharged several dazzling streams of lightning upon the mountains and the sea. The deep booming sound of the thunder, as its reverberations swept across the vast and desolate valley, combined with the fearful associations connected with this region, added an indescribable charm to the magnificence and sublimity of the scene. There was soon after a slight shower, the only rain that we saw while in Palestine.

"After a ride of rather more than an hour from the site of our previous encampment, we arrived at the banks of the Jordan. At this place the stream is not more than fifteen or twenty yards wide, but it is deep and flows with a great deal of force. The water though turbid is entirely fresh, notwithstanding such quantities of salt are found both on the plain and on the banks of the Dead Sea, two or three miles further south. As all those who visit the Jordan at this season, bathe in its waters, it is not necessary to say that we did so. This operation, I should think, would be attended with some danger to such as are not good swimmers, as the current is not only deep, but very strong and somewhat irregular, sometimes producing eddies, and sometimes rushing from one side of the channel to the other. After gathering a few pebbles from its shores as mementoes to our friends at home, and taking a specimen or two of the reeds with which the banks of the river are lined, we rode southward to the Dead Sea. As the sun had now become exceedingly hot, it was thought scarcely prudent to bathe in these (as deemed by some) deadly waters. I had, however, a fancy to test the received statements respecting their nature and quality. A single mouthful was abundantly sufficient to satisfy my curiosity. Their bitterness and pungency fully equalled my most sanguine expectations. The water is nevertheless most beautifully transparent, the pebbles at the bottom appearing exceedingly distinct at the depth of several feet. During our short stay, some pieces of bitumen were picked upon the shore, justifying the name formerly given, of Asphaltic Sea.

"On our return the weather was extremely hot. After we had journeyed three or four hours without finding any water, we were induced to go a little out of our way to an Arab village belonging to our friends the Bedouins, in the hope of procuring something to assuage our burning thirst. They hospitably furnished us with some bad water and some sour camel's milk, so old that it was all but putrid, which, notwithstanding, our thirst and hunger rendered drinkable. As every Arab who does you the most trifling service, such, for example, as merely dipping up and handing you a cup of water, invariably expects a reward (*bucksheesh*, *i. e.* a present) for it, we, as usual, offered pay. I do not remember how much was offered, but I think about as much as we should have given in the United

States for the same quantity of good sweet milk. A respectable looking old man with a white beard, to whom the money was presented, declined it with dignity, and, as I thought, with a very slight expression of displeasure. I was surprised and delighted. 'Here, at last,' I said to myself, 'is an Arab who is above receiving bucksheesh.' We then threw the money to a little boy and passed on. But, to my great disappointment, our dragoon soon after informed us that the old man was not displeased that we had offered him bucksheesh, but that we had offered so little. He did not expect that three Englishmen would have thought of giving anything less than a pound sterling. The truth is, the Arabs have very little idea of the relative value of money; but they know as well as anybody the exceeding convenience of possessing it, and, like many among more enlightened nations they consider it a most desirable thing to get it with as little trouble as possible."

THE FRIEND.

FIFTH MONTH 7, 1853.

In our account of the Yearly Meeting, published last week, we mentioned a Report of the Book Committee of the Meeting for Sufferings, exhibiting the number of books and pamphlets sold or given away from the Bookstore, with many interesting particulars. This report has been published, and will shortly appear in our columns. The distribution of the approved writings of Friends is a duty in which we cannot but think there is great remission on the part of many of our members. There were few ways in which our early Friends showed their zeal for the promulgation of the Truth more remarkably, than by their untiring exertions to print and circulate those clear expositions of its doctrines, and the course of life into which it leads those who are willing to resign themselves unreservedly to its teachings, which have come down as a precious legacy from them to their successors. Notwithstanding the cruel havoc made of their property by their persecuting spoilers, and the great difficulties, compared with the present day, of carrying a work however small, through the press; yet they cheerfully encountered the labour and the expense, and actuated by unfeigned love for the souls of their fellow men, they scattered broadcast over the land, tracts and treatises setting forth the true character and design of the Gospel, and calculated to lead their readers to Christ Jesus their Saviour, as revealed in the secret of the heart, who ever, as in the days when he took flesh, teacheth as never man taught. Much has been said of those sons of the morning, and perhaps sometimes said rather from habit or education, than from any just appreciation of their characters; but we are convinced that the more closely their writings are scrutinized by the candid and sincere seeker after Truth, and the more fully we take into estimation the extent and fruits of

their labours, and the purity and devotion of their lives, the better we will be prepared to acknowledge that the writers among them were generally men of strong minds, philanthropists of liberal and enlarged views, and truly learned in the unchangeable truths and deep mysteries of the Gospel of life and salvation. They doubtless had their weaknesses and failings like other men, but they bought the Truth at the expense of what they had held most dear, and maintained it unflinchingly, notwithstanding the scorn, the contumely and the cruelties inflicted on them, year after year, by the high professing, persecuting formalists, among whom they faithfully pursued the work to which they were called.

The writings of George Fox, Robert Barclay, William Penn, I. Penington, S. Crisp, R. Claridge, and very many others we might name, conclusively show that their knowledge of the true Christian Divinity, was not theory alone, deduced from the mere study of the Holy Scriptures, by comparing text with text, but that having been instructed in doctrine by Him whose will they sought to know and strove to perform, they spoke and wrote of what their eyes had seen, and their hands had handled of the good Word of Life: as scribes well instructed unto the kingdom of heaven, they brought forth out of their treasure things new and old; and from that day to the present, those among their fellow professors who have perused their pages, and been willing to walk by the same rule, and to mind the same thing that led them out of darkness into the marvellous light of the Lord, have found, according to their respective measures, their own experience verified, their faith confirmed and their minds instructed by the deep experience, the clear doctrinal views and the wise counsel recorded by them.

There is too much reason to fear that the taste for reading these works is not properly cultivated among many of the younger class in our Society, and the concern to disseminate them among those not in profession with us, is, in many places entirely lost sight of; and we are persuaded that great loss is sustained by this indifference and neglect. With the Report alluded to is published a catalogue of the different books and pamphlets now on hand at the Bookstore, No. 84 Arch street; and it would be well if Friends in different neighbourhoods would examine it, with a view of selecting such works as are most likely to be read with interest in their own families, and by their sober neighbours. A comparatively small amount of money will obtain much highly valuable reading, and there is no way in which it could be more profitably expended. There are many books mentioned in the catalogue beside those containing the writings of early Friends, and it will be cause for gratulation and encouragement if a more efficient zeal for their distribution shall be manifested.

MARRIED, at Friends' meeting, Stanford, Dutchess County, N. Y., on the 28th of Fourth month, 1853, ABRAHAM PALMER, and MARY C. LYON, all of that place.

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GLASS MAKING.

We find the following sketch of glass making, and the uses to which glass is put, in the *New York Herald*:

The invention of glass is one of the many blessings which Providence has bestowed on man. Science and genius here lay no claim; and we are not of the school which would ascribe to chance the merit of an invention destined by the Almighty to be of such service to his creatures. It is now impossible to trace it to its origin; it seems almost as old as the keen and brilliant obsidian—that volcanic glass which the fire-belching mountains have been forming since the world began. Egyptian hieroglyphics, coeval, it is thought, with the descent of Jacob's family to the Nile, represent the process of glass-blowing. Heads have been found engraven with the name of the monarch whom moderns make the Pharaoh of the Exodus, while those vast receptacles of the dead which cover both Upper and Lower Egypt, furnish from their mummy cases, vases, wine bottles, drinking cups and trinkets of glass.

Coming, then, to the period of books, the oldest of all—Job, written in the deserts of Arabia—compares it with gold; and Hebrew scholars find allusions to glass vessels in the books of Moses. This does not fix the period of its invention, but it explodes the fable by which Pliny accounts for its invention. "A merchant ship," says he, "laden with *natron*, being driven upon the coast at the mouth of the Belos, in tempestuous weather, the crew were compelled to cook their victuals ashore; and, having placed lumps of *natron* on the sand, to support their kettles, found to their surprise masses of transparent stone among the cinders. The sand of this small stream of Galilee, which runs from the foot of Mount Carmel, was, in consequence, supposed to possess a peculiar virtue for making glass, and continued for ages to be sought after and exported to distant countries for this purpose." It is a fact that glass was at a very early date known to the Phœnicians, and for a long time constituted an article of trade peculiar to that

people, as the ingredients—nitre, sand, and lime—abound upon their coast. *Natron*, a kind of soda, is obtained from the waters of many lakes in that country, and takes its name from the lake "Natron."

According to Pliny and Strabo, the glass works of Sidon and Alexandria were famous down to their days, for the beautiful articles which they produced, cut, engraved, gilt, and stained of the most brilliant colours, so as to rival precious stones. Other glass factories were then in successful operation in Gaul, Italy and Spain, and drinking cups of glass had at Rome entirely superseded those of metal, as they could be had at every price, ranging from a cent to thousands of dollars.

Numerous specimens of beautiful glass vessels have reached us, principally the spoils of Herculaneum and Pompeii. The Museo Borbonico, at Naples, alone contains 2,400 specimens. The most beautiful of all are, however, the celebrated Portland vase, now in the British Museum, which, when discovered in a tomb near Rome, was long considered by antiquaries to be a real sardonyx, and a cup in the possession of the Trivulsi family. The former is of dark blue glass, with the delicate reliefs in white enamel; the latter is a cup of all the hues of opal, set in a sort of network of blue glass, and connected with it by stems of glass, while around the rim, in reliefs of green glass, are the words, "Bebe, vivas multos annos." From marks on it, there can be no doubt but that the whole was not cast, but cut out of a solid mass. Two cups, apparently like this, were presented to the Emperor Adrian by an Egyptian priest.

The uses to which glass may be applied are various, and require different modes of preparation. The chief are glass-ware, window-glass, looking-glasses, and we may add, building-glass. Of the use of glass vessels, we have already spoken. Window-glass was not unknown to the Romans. In the tepidarium of the public baths at Pompeii, a bronze lattice came to light, with some of the panes still inserted in the frame, and showing the manner in which they were secured. The glass must have been blown by methods analogous to those now in use. Glass windows must have been, however, very rare, as pure transparent glass was extremely expensive. Instead of glass, windows were generally glazed with thin sheets of mica, or horn-glass having come into general use only since the fifteenth century. During the Crusades the Venetians studied the process of glass working in the factories of the East, and introduced it into Europe. Nor is this the only benefit derived from those much decried expeditions. The culture of silk also passed over to Venice, and thence to France, during these

expeditions, to which we are also indebted for the introduction of the sugar-cane, several domestic animals, and many fruit trees and medicinal plants.

On their return from Asia, the Venetians founded a glass factory on the Island of Murano, near Venice; and this establishment has continued its operations to our days. It was at this factory that the art of silvering was discovered, by which a simple amalgam of mercury and tin transforms the plate of glass into a polished mirror, which no rust can dim. The factories of Sidon had never attained this—a thin plate of metal covered with glass was their nearest approach; but these were not esteemed. The mirrors of the ancients were of polished metal—brass, steel, silver, or some composition found better suited to their purpose.

For four centuries Venice enjoyed the monopoly of glass mirrors, and supplied all Europe; but in 1665, Colbert, the great Minister of Louis XIV., determined to enrich France with this beautiful art. He attracted workmen from Venice by the promise of great privileges, and founded the royal mirror factory, which soon surpassed Murano itself, and the size was consequently very much limited. In 1668, Abraham Thevard invented the method of casting plate glass in the same way that iron is cast. This has been of the greatest moment in the manufacture of mirrors, which soon began to increase in size, so that we now have looking-glasses fifteen feet high. For a century France supplied Europe and America with looking-glasses; but the Reign of Terror, and the massacres of the first revolution, having ruined the factories and annihilated the commerce of France, many workmen went over to England, where the first British factory of looking-glass plates was founded in 1793. It is too common a plan to ascribe the transmigration of the industrial branches of France to the revocation of the Edict of Nantz, as the key to explain everything. But here exaggeration has played its part—the millions of exiles for conscience sake, whom Voltaire makes the burden of his charges, dwindle down under the actual statistical research of the Duke de Noailles, and other members of the French Academy, to about two hundred thousand. This is undoubtedly, far too many. But Cromwell, in one year, shipped off at least one-fourth of that number from Ireland; and that unfortunate country loses now, every year, by forced emigration, more than the reign of Louis XIV. lost for France; and the legislation of England in the one case, is far more oppressive and insidious than that of France in the other. Revolutions have ruined industry in France, more than intolerance. We have seen the

result of that of 1789. That of 1830 decided many of the workers of glass to emigrate to Belgium, where a factory of looking-glasses was soon opened.

There are now six factories in England, one in Belgium, and a number of little ones in Germany; but French plate-glass has nobly sustained its old renown, and like French silks and French wines, stands at the head of the line. For the last twenty years, the Royal Factory of St. Gobain, and the manufacture of Cirey, have a common agency and depot at New York, and this establishment supplies the Union with looking-glasses and plate-glass.

The use of large mirrors has become much more fashionable among us; and, in fact, there is no finer decoration for our saloons. The retail stores have made immense advance by the use of plate-glass, and we need but walk along Broadway, to see how generally it has replaced the old-fashioned windows.

American industry has not yet been seriously turned to this manufacture and importation from France. England and Germany supply all that is sold in the United States. The fact is, that vast capital and consummate skill are required to bring to perfection the varied operations which transform into a splendid mirror the rough plate of glass, which, as in the iron trade, we might call pig-glass. The grinding, the polishing, and the silvering, require costly machinery, great ability to prevent breakage, and a vast expenditure of money.

This is not the case with common window-glass, which is now successfully manufactured on a large scale, at Boston, Pittsburg, Baltimore, and in the State of New Jersey. Venice also furnished the first panes of window-glass, and in the fifteenth century, the king of France, wishing to encourage this branch of industry, ennobled all who were employed in the manufacture, and granted them extensive privileges. Long after, the gentlemen glass-workers never worked but with a sword at their side. The window-glass manufacture was first begun in England, in 1557, in Crutched Friars, London; and in 1635 the art received a great improvement from Sir Robert Mansell, by the use of coal fire instead of wood; but within the last few years French plate-glass has superseded the use of common window-glass in the mansions and dwelling-houses in the finer quarters of New York, and our other great cities. It is, indeed, dearer; but the plates are so thick, and the glass so pure, that they last forever; while cylinder or crown glass breaks or becomes rusty and opaque after a few years' use.

Another use of glass is, in roofing, for skylights, and also in sidewalks and floors, to turn basements to advantage. Rough glass for skylights, and glass tiles, of one or two inches, are manufactured in France, and are in great demand here. With some openings in the floors, covered by these tiles, dark basements can now be used, even in retail trade, which were formerly fit only for a place to store empty boxes and discarded furniture.

But we have lately seen glass, fragile as it is, put to a new use—that of building. The

walls of some of our saloons have, of late years, seemed made of glass; and as far back as the days of Solomon, rabbinical stories tell us of a chamber in the palace of that monarch, paved with blocks of clear, transparent glass, under which flowed a canal full of fish, so that it seemed a pond. But coming to more authentic sources, we know that glass entered extensively into the Roman mosaics, and that in blocks of various colours it formed the material of many of their tessellated pavements. Thin sheets of glass, of various colours, were also attached to the walls and ceilings of apartments; and in the year 58 before Christ, Scarus decorated in this way a compartment or tier in his gorgeous theatre. In the modern conservatories or greenhouses, glass is the chief material; but not till the erection of the Crystal Palace had we seen a whole structure, of any extent, raised of sheets of glass.

Such are the many uses of glass, to which, if we add its employment in optical and philosophical apparatus, we cannot but thank the Almighty for teaching man to transform the apparently worthless sand and soda into a material so brilliant, transparent and useful, that the poets of all days have made it the theme of their most beautiful comparisons, and even the inspired Prophet employs it again and again in his description of the heavenly Jerusalem: "A sea of glass like crystal is before the throne of God;" and, further on, "the sons of God stand on this sea of glass mingled with fire;" and "the city itself is of pure gold, like to clear glass, and the streets as it were transparent glass"

For "The Friend."

Association of Friends for the Free Instruction of Adult Coloured Persons.

To the Association of Friends for the Free Instruction of Adult Coloured Persons, the Managers report: That the Schools for Men and Women, were opened in the building on Raspberry street, on the 4th of Tenth month last, and continued until the 25th of Second month, when they were closed for the season.

On the evening the Schools were opened, 32 men and 36 women were admitted; the whole number entered during the season was 348, viz., 131 men and 217 women.

The average attendance for the term of five months, was 50 men and nearly 52 women, contrasting favourably with that of former years.

The course of instruction has been as heretofore, generally rudimental, endeavours being made to ground the pupils thoroughly in the elements of education, rather than to press them forward beyond their ability to understand and acquire to advantage.

Copies of the Moral Almanac were freely distributed in both Schools, and several dozens of the New Testament were kindly furnished by the Bible Association of Friends at a low rate, which were sold to the scholars at the same price.

The order of both Schools has been well sustained, and the improvement of the pupils creditable. Numerous individuals visited the

Schools during the past winter; the interest thus manifested, conjointly with that of the members and Managers, acts, we believe, as a stimulus to the scholars.

At the close of the Schools, much heartfelt thankfulness was expressed by the scholars for the benefit they had received; and they were encouraged to be diligent in improving what they had already acquired. One of them stated that he had saved a considerable amount of money by being able to keep his own accounts; another was thankful that he could read the scriptures; and another that he could do his own writing. Many of them spoke of the Schools in a manner gratifying to the Managers present.

In conclusion, the Managers are induced to believe that the liberality of individuals contributing to the funds of the Association, and their own services, are profitably expended in this praiseworthy, though humble institution.

Signed by direction and on behalf of the Board of Managers,
FRANCIS BACON, Clerk.

Philada., Third mo. 1st, 1853.

OFFICERS OF THE ASSOCIATION.

Secretary.—Charles J. Allen.

Treasurer.—John C. Allen.

Managers.—Nathaniel H. Brown, William H. Burr, William L. Edwards, Francis Bacon, Anthony M. Kimber, Edward Sharpless, Samuel Woolman, Samuel Allen, William L. Bailly.

Report of the Book Committee.

Extract from the Minutes of the Yearly Meeting, held in Philadelphia, 1853.

On referring to the interesting statements of the distribution of the writings of Friends, contained in the Report of the Book Committee, the meeting, on consideration, directed the Meeting for Sufferings to print that report or such parts of it as they may think proper, and circulate it among the members as far as may appear to them useful, in order to incite Friends to more zeal in disseminating our doctrines and testimonies.

TO THE MEETING FOR SUFFERINGS.

The Book Committee Report.—

That during the past year 2130 Books and Pamphlets have been delivered from the depository; of which 787 were sold; and 1342 were gratuitously distributed. The amount received this year for books sold, is \$445.06; and there has been paid for books purchased, and for binding, &c., \$321.95.

Of the 1342 books gratuitously distributed, 795 were bound volumes, and 547 pamphlets; the estimated value of which is \$571.06, of which about \$200 was for books given to Preparative Meetings of our Yearly Meeting. Two complete sets of the Friends' Library have been furnished to Preparative Meetings, and several copies of the fourteenth volume. Such of our meetings as have not completed their sets of this work, would do well to apply early for the deficient volumes.

One complete copy of that work, with three other books, has also been given to the Philadelphia Athenæum; 100 volumes of different works to Libraries of a neighbouring city. These works appear to have awakened in the mind of the person to whose care they were sent, a lively interest in the principles and practices of Friends, and he has since ordered, partly at his own expense, for gratuitous distribution, a considerable number of Tracts and other small treatises illustrating our religious views. By letters received from him, it appears that since the books and tracts were received, they have been considerably read, and a disposition evinced to obtain them.

Fifty-one volumes have been forwarded to the Library of Yale College, at New Haven, Connecticut; 33 to a Public Library at San Francisco, in California; 5 were given to the Mercantile Library; 23 to the Young Coloured Men's Library; 27 to the Library of the Coloured Institute, all in this city:—33 to a Library at Germantown; 49 to the Library at Springfield, Delaware Co., Pennsylvania; 22 to a Library among the Ojibway Indians in Canada; 14 to the Library of a First-day school in Maine; 13 to a similar Library in Germantown; 46 volumes and 243 pamphlets for the use of the Central Book Committee of Indiana Yearly Meeting; 60 volumes and 24 pamphlets were sent to Granville in Nova Scotia; 13 to persons in Perry county, Pennsylvania; 29 to Canada; and others have been given to persons in Arkansas, Indiana, Iowa, Pittsburg, Boston, Chicago, Baltimore, and other parts of our country. Three volumes and 25 pamphlets in the French language have been sent to one of the West India Islands; and 5 volumes and 5 pamphlets in German, to the Library of the Pennsylvania Hospital, for the use of the patients, besides a number in German handed to serious persons who read that language.

Every year furnishes fresh evidence of the benefits resulting from the establishment of the Bookstore; and encourages the belief that, by keeping up and enlarging the stock of Books, its usefulness in promoting their dissemination and perusal, will continue to increase. Our early Friends were zealous in the cause of printing and distributing works elucidating those Christian principles and practices which they felt themselves divinely called to uphold to the world. They made large pecuniary sacrifices for the promotion of this object, which they felt to be a religious duty; and our worthy Elder, George Fox, on his dying bed, sent for some of his brethren, to whom he enjoined that care should be taken for the spread of Friends' Books, that thereby those blessed doctrines which he had long and faithfully laboured to promulgate, might be diffused in the earth.

We think there is, at the present time, an ample field for useful labour in this department, and it is very desirable that Preparative and Monthly Meetings, and Friends generally, should be stirred up, not only to have libraries of Friends' Books, but to give public notice to their neighbours by printed handbills, or in some equally effective mode, where the books are, and their character and object, and that

they may be borrowed without any charge for the use of them. If there was a proper zeal and interest felt on the subject by our members generally, we apprehend that the reading of our approved writings might be greatly increased, and much be done by this means, both to remove the unfounded prejudices which exist in some minds against the Society, and also to spread abroad a knowledge of the Truth as it is in Jesus.

Signed on behalf of the Committee,

HENRY COPE,
SAMUEL BETTLE,
THOMAS EVANS.

Philadelphia, Fourth mo. 14th, 1853.

From the Leisure Hour.

A CHAPTER ON COMETS.

Comets have been, in all ages, regarded with intense interest, both by the peasant and the philosopher. Their sudden and singular appearance, their great magnitude and velocity, and the usual appendage of a stream, or, as it has been commonly called, a tail, projected from the side furthest from the sun, have rendered them objects of the highest curiosity. The term *tail*, however, is by no means happy, as, in receding from the sun, the tail goes before and not behind the body of the comet. This appendage presents somewhat the appearance of hair; hence the name comet, derived from the Latin word *coma*—“a lock of hair.” These bodies in their motion are not confined to the zone in which the planets move, but come from remote regions of space. The curves or orbits which they describe are also very eccentric; that is, greatly deviating from a circle. In this respect they are distinguished from planets. The orbit of Mercury, for instance, has a considerable eccentricity, his least distance, compared with his greatest, being as about 2 to 3; whereas these elements in the orbits of some comets are more than a 1000 to 1.

The sun is found to be at the focus of their orbits, and his gravitation is the centripetal force concerned in the description of their tracks. From him they derive their light, which is reflected to us from their whole volume; but their texture seems not sufficiently compact to present the varying *phases*, as in the moon and several of the planets. It is not improbable, however, that the material of a comet, in a very near approach to the sun, may for the time become self-luminous; for it is evident, from the extraordinary and rapid changes which then take place, that some extremely powerful excitation is produced by the proximity of that luminary, not unlikely of an electrical nature, and sufficient to induce a phosphorescent property in the highly attenuated substance of the nebulous appendage of the comet. Several of these bodies are entirely devoid of streams or tails, presenting merely a round or oval figure, resembling a mass of vapour or mist. After the most careful examination with the best telescopes, it seems doubtful whether even the nucleus, or the body of the comet itself, ever consists of matter in a solid state. Some are quite transparent, so that the smallest stars can be seen

through the most dense part of them. Hence, from their great thinness, these curious bodies seldom shine with anything like the brightness of the planets; though, in this respect, there is the greatest diversity among them, which we must attribute to differences in their densities, or, perhaps, in the original constitution of their physical elements, as adapted for the absorption or reflection of light. Their light usually resembles loose, faintly-illuminated vapour, but several have exhibited tints of faint red, some of blue, and others of a bright gold colour. It is only during their passage in the lower parts of their orbits that they become visible to us; at about five or six times our distance from the sun, they are lost through the feebleness of their light. Hence only large and bright comets remain visible for any considerable time.

There is a vast difference, we may observe, in the velocity of different comets. The great comet of 1680, and that of 1843, are remarkable instances of this; the velocity of the latter at the perihelion (the point of the orbit nearest to the sun) was 366 miles in one second of time. Both these comets approached nearer to the sun than any others that have been computed. That of 1680 passed round the sun at a distance from his surface of one-third of his radius, or about 147,000 miles, while that of 1843 was at one time only one-seventh of his radius, or about 63,000 miles distant from the luminous surface of that glorious and wonderful body. To what an enormous heat must these comets have been exposed—a heat that would have melted, and perhaps rendered gaseous, all our earths, rocks, and metals. From their amazing velocity, their distance from the sun would very rapidly increase, but still the heating influence of the latter would be prodigious. It has been computed that the intensity of heat upon the comet of 1843 must have been 47,000 times greater than what we experience at above 3000 times the distance of that body from the sun. If we regard this as wholly free thermometric heat, it is to us inconceivable that the comet was not utterly destroyed by the actual dissipation of its substance in space.

The dilatation which comets undergo from the influence of the sun, and the rapidity with which it takes place, is astonishing. The comet of 1680 threw off a streamer or tail, on the side turned from the sun, of 60 millions of miles in length, and this in the space of 48 hours. Its direction would suggest that some powerful repellent force must have been exerted upon it by the sun. It subsequently attained to a length of 123 millions of miles. One that appeared in 1769 had a stream of 48 millions of miles; and the beautiful comet of 1811, visible for several months, was accompanied by one, divided into two branches, that extended over 108 millions of miles. In this comet, as is generally observed, the streamer was separated by an invisible atmosphere from the head, which was about 540,000 miles in diameter.

It is difficult to imagine that the matter of the tails, projected to so great a distance, could ever be all again collected by the attraction of the nucleus, or main body of the comet.

This may partly account for the observed decrease of this appendage at the successive visits of the same comet. The material thus left in the neighbourhood of the sun, may also, by the agency of this powerful attraction, have contributed to the formation of that nebulous medium or atmosphere surrounding him, called the zodiacal light, which very much resembles the matter of a comet's tail. While some comets are entirely without this appendage, others have been seen with several, as the comet of 1823, which had two tails. They were of unequal magnitude and brightness; the larger and brighter one turned from the sun, the smaller nearly towards it. Another, seen in 1744, had no less than six streams about 30° long, spread out over a very considerable angle. Except in small comets, we may add, the tails are seldom straight.

It is a comparatively modern discovery that these bodies, erratic as they appear, are in their motions subject to the same kind of forces which regulate planetary motion. It is, for instance, capable of demonstration from the laws of gravity, that a body projected at a given distance from the sun with any amount of velocity, unless thrown directly toward the centre, must, in scientific language, describe a curve. In order, too, that it may revolve permanently, it must describe either a circle, or that oval figure called an ellipse. After the most careful observations of the great comet of 1680, made by Newton and Dr. Halley, an elliptical orbit was computed and laid down to represent its observed motion, and this orbit was rigorously maintained throughout its visible course.

The first actual prediction of a comet's return to the sun was made by Dr. Halley, and his attempt, apparently so daring and hazardous, was crowned with success. Having observed and computed the elements of a splendid comet that appeared in 1682, with a tail 50° in length, he remarked a striking coincidence between its elements and those of two large comets recorded in the years 1607 and 1531, and he conceived they might be three distinct visits of one and the same comet. Now between these dates there were respectively intervals of 76 and 75 years: adding, therefore, 77 years to the period when he himself observed it, he ventured to predict its next return in 1759. He had the sagacity to perceive that its motion would be affected by the attractions of the planets, and that the differences in the periods of its return, as given above, might be thus accounted for. Halley did not live to see his predictions fulfilled; but the high probability of a successful result encouraged the astronomers and mathematicians of that period to investigate more minutely all the effects due to planetary disturbance on the orbit of the comet; and it was finally concluded that it would come to the perihelion in the middle of April, 1759. It did so on the 12TH OF MARCH IN THAT YEAR, 618 days had been allowed for the influence of the attraction of the various planets in delaying the arrival of the expected stranger; 100 being due to Saturn, and 518 to Jupiter. The calculation of the astronomers, imperfect as it was, was a near approach to accuracy,

and was a glorious triumph of the intellect over sense. The path of the comet had to be computed from day to day; it was exposed, too, to disturbing influences, varying in intensity and direction, while for nearly 77 years it was invisible. This noble achievement was effected by the spiritual intellect of man, in reliance on the certainty of those laws by which it has pleased the Creator to govern the world of matter, and which, by scrutiny and thought, it has also been his will that man should discover. In this instance the astronomer's patient and laudable inquiry met with an ample and rich reward. The next return of Halley's comet was predicted for 1835; and after all the elements of disturbance had been re-computed with the most rigorous and indefatigable care, its passage through the perihelion, after the absence of 76 years, was foretold within ten days of its actual occurrence. Had certain discoveries since made by Professor Airy been known at the time, the prediction would have been fulfilled to the very day. The appearance of this comet at its several visits have been considerably different, but its identity has been accurately verified. Its next return may be expected in 1911.

(Remainder next week.)

For "The Friend."

FRIENDS IN WALES.

(Continued from page 269.)

Elizabeth Holmes and Alice Burket, after their sufferings at Swansea, held a meeting in the house of Walter Watkins, at Sheer-Newton, in Monmouthshire. During the night following the meeting, some of the people of the place collected round the dwelling of Walter Watkins, where the travellers were, and made an uproar. In the morning the two women were arrested and taken before the justices, who having nothing to charge against them, but as being strangers, made out a pass to send them home to their parish as vagabonds. They were however, ashamed to do anything with the pass, and the women were set at liberty. Being at Lanvaches, a parish near by Sheer-Newton, the rude mob animated and encouraged by two preachers named Walter, and Sims, fell on them and sorely abused them. At Newport also, in the same county, they were imprisoned for some time.

Friends in Glamorganshire had similar labour and sufferings to endure. Francis Gawler, a Friend of Cardiff, had found it his duty to bear testimony against the corruption of the priests, and for these acts he had been several times imprisoned. He had at one time been haled out of the steeple-house at Cardiff, had been shamefully abused by the people, and was violently struck by the priest himself with his cane. On one occasion, the priest having preached before the justices, Francis Gawler, when the sermon was over, asked him a question. For this he was committed to prison, where he was detained many months. He had also been imprisoned for a long time, for speaking to the same priest in the street. Being at Llandaff, he with Alice

Burket were in the steeple-house yard, where they suffered much abuse. Alice was stoned, and the clothes were violently torn from her back, whilst the priest's wife struck Francis so violently with a key that he long felt the blow. At Swansea Francis went to the steeple-house, and whilst standing still there, quietly listening to the priest, he was suddenly assaulted, dragged out of the house, and imprisoned in the town-hall. His behaviour had been altogether peaceable; he had said nothing, and his demeanor was not to be found fault with; but the priests feared that he might speak the truth. In the language of one of our early writers, "His religious concern to testify against the priests of those times, being well known, so exposed him to their resentment, that they stirred up the people by abusing him, to prevent his uttering such reproof, as their own consciences told them they deserved." Hence it also happened, that he was frequently carried before the magistrates, and by them dismissed for want of any colourable pretence to proceed against him.

During this year Francis Gawler, Edward Edwards, and Elizabeth Holmes, were arrested at a meeting in Sheer-Newton, and were carried before John Nicholas, William Bleathin, and Robert Jones, justices of the peace. Many people were present at the examination, an account of which has been preserved. One of the justices on behalf of the three, addressed the prisoners thus: "You have broken the law in meeting together under the tree so near the church, and we have several times warned you of it before this, therefore we must deal with you according to law."

Answer.—We have broken no law of the nation in meeting together, for the law of the nation giveth liberty to all to meet together in the faith of Christ, in which we met together. Therefore we have broken no law.

Justice Nicholas.—The law saith, the minister should not be disturbed, going to or coming from his exercise.

Answer.—That law we have not broken now, for we did not see the minister nor speak to him.

Justice Nicholas.—Though you did not see the minister, nor speak with him, yet you know he was disturbed by your meeting, being in the way so near the church, where the people did go forth: so by this there was a disturbance.

Answer.—We believe the minister and you were troubled, because the people came forth of the steeple-house to our meeting, yet we have not broken the law, for the law saith, 'It must be proved that such came wilfully, maliciously, and of set purpose to make disturbance;' and if such an oath were taken before thee, we think thou wouldst hardly believe it.

Justice Nicholas.—We shall do nothing but what we have proof for: some did hear the voice of one of you in the church, and so it must be a disturbance.

Answer.—It must be proved, that such an one did maliciously and wilfully make a disturbance, therefore let it be proved.

Justice Nicholas.—Walter Jenkins's voice

was heard in the church, and therefore it must be a disturbance.

Answer.—Walter Jenkins was not here this day; therefore believe them not who inform thee against us.

Justice Nicholas.—Walter Jenkins was here the last time, and his voice was heard then.

Answer.—That which thou dost question us for, is meeting together *now*, and that we have made a disturbance, which cannot be proved. What Walter Jenkins did is past, and he is ready to give an account for what he has done.

Justice Nicholas.—Do you own the scriptures to be the Word of God, yea or nay?

Answer.—If thou sayest the scripture is the Word of God, prove it, and produce one scripture that saith, 'the scripture is the Word of God.'

Justice Nicholas.—I will do so.

Justice Jones.—We will not do it till you first deny it.

Answer.—The governor said he would prove it, so we may refuse to answer till he proves it; yet notwithstanding, for the sake of the simple-hearted people here, if you will take an answer according to the scriptures of Truth, we shall answer you, which we know may satisfy you.

Justice Jones.—We are willing to receive an answer according to the scriptures of Truth.

Answer.—The scriptures we own to be the words of God, which are a declaration of the Word of God, which was from the beginning, before the scriptures were written, and is as a hammer and a sword, dividing asunder between the marrow and the bones; and to this the scripture stands a witness for us. John i. 1, 23; Heb. iv. 12.

Justice Nicholas.—You have given us more satisfaction than some of your Friends have done, and you speak very well, to own the scriptures to be the words of God, which indeed is truth, and we are glad to hear you say so.

Justice Jones.—But how is it you call our ministers deceivers, and some of you never saw their faces before, which is a strange thing to us. I pray you tell us.

Answer.—It is an easy thing to know a deceiver and a false prophet, for they are marked with the mark of the beast in their forehead, and you may read in the scripture, so many hundreds were marked with the mark of the beast in their foreheads, and they were those that uphold the worship of the beast in their idols' temples, where the beast is now worshipped in this generation, by which mark the false prophets are known to be the deceivers, though their faces we never see; and take heed how you uphold them, lest you be partakers of their plagues.

Justice Jones.—Indeed, we read in scripture as you say, that so many hundreds were marked with the mark of the beast in their foreheads, but it is a strange thing to us, that you know our ministers by that mark.

Answer.—We believe thee, friend, where thou art, that it is a strange thing to thee; but if thou wilt come down to God's Witness, the

Light which shines in thy heart, thou wilt come to see it as plain as we speak it.

Justice Nicholas.—Yea; But do you not know, that you have profited by our ministers, and that the presence of God went with them? I pray you honestly confess.

Answer.—We shall honestly declare unto thee. There was a time that the presence of God went with some of them, and in that time they did bear witness against tithes, types, figures and shadows, saying, 'Christ is come, and hath set an end to tithes; and some of them durst not receive them for conscience sake, the which now they receive and plead for, and receive hundreds by the year by it; therefore the presence of God is withdrawn from them, whom we deny, and by their fruits they are known.'

Justice Nicholas.—We will let them alone to plead for themselves.

Answer.—Do so, and let them fight for their God, and our weapons shall not be carnal, but spiritual.

Justice Jones.—You say the Light shines in the heart, which gives the knowledge of God in the face of Jesus Christ, and in so doing you add to the scriptures.

Answer.—We say, the Light shines in the heart, which gives the knowledge of God in the face of Jesus Christ; and if thou deniest it, it lies upon us to prove it.

Justice Jones.—Yes.

Then Francis Gawler turned to 2 Cor. iv., where the text was so in accordance with the position taken by the Friends, that the magistrate honestly confessed his error, saying, "You are in the right, and we were mistaken."

Answer.—We shall not make thee an offender for a word, but if thou hadst had such an advantage against us, thou wouldst hardly have past it by, but we are taught to do so. Thou and the governor have asked us many questions, and you cannot say you are dissatisfied in any one particular. Now we will ask you one question, 'Did Peter and Paul speak one thing and mean another, when they spake?'

Justice Jones.—Nay, they did not speak one thing, and mean another.

Answer.—Then do not thou make meanings to their words.

Justice Jones.—I shall not do it.

After this examination the Friends were sent to a neighbouring ale-house, where they were detained some time, and where they had an opportunity to declare the Truth to the people, who had followed them there from the justices. The examination had been very satisfactory to the honest-hearted seekers after Truth, who were present. The justices directed that they should be set at liberty.

(To be continued.)

A Remarkable Fact.—A Baptist clergyman and his wife, who reside in the vicinity of Boston, have the pleasure daily of gathering around their fireside, four daughters, who were born in the four different quarters of the globe, viz.: one in Europe, one in Asia, one in Africa, and one in America—a fact pro-

bably unparalleled in the history of any other family in New England. Long may the links that bind together these sisters, remain as unbroken as those that unite the several quarters of the globe which they represent.—*Obs.*

THE SAINT.

Selected

A saint! oh, would that I could claim
The privilege, the honour'd name,
And confidently take my stand,
Though lowest in the saintly band.

Would, though it were in scorn applied,
That term the test of truth could bid!
Like kingly salutations given,
In mockery to the King of heaven.

A saint! and what imports the name,
Thus huddled in derision's game?
'Holy, and separate from sin;
To good—nay even to God—akin."

Is such the meaning of the name,
From which a Christian shrinks with shame?
Yes, dazzled by the glorious sight,
He owns his crown is all too bright.

And ill might son of Adam dare,
Alone such honor's weight to bear;
But fearlessly he takes the load,
United to the Son of God.

A saint! oh, scorner, give some sign,
Some seal to prove the title mine,
And warmer thanks thou shalt command,
Than bringing kingdoms in thy hand.

Oh! for an interest in that name,
When hell shall type its jaws of flame,
And sinners to their doom be hurried,
While scorned saints "shall judge the world."

How shall the name of saints be prized,
Tho' now neglected and despised,
When truth shall witness to the Lord,
That none but "saints shall judge the world."

MARRIOTT.

Sufferings of John and Deborah Wynn.

Deborah Wynn had a religious education, and was favoured with the visitations of Truth in early life; and by giving up to the manifestation thereof, she came to experience the work of its power in her heart, and by being obedient thereto, attained to a degree of settlement in the Truth when young, which prepared her to undergo those travels and exercises, which early began to fall to her lot; for about the sixteenth year of her age, her father and mother, were both carried prisoners to York, for the testimony of a good conscience towards God. She being their only child, the management of their trade and business fell under her care; and during their imprisonment, she travelled to York, twenty-two miles, on foot, once in two weeks to visit them, and to carry them what money she had got for their support.

Being a young woman, sincere in heart to God, and through his grace, faithful to the Truth, she grew in experience, and about the eighteenth year of her age, she was concerned to bear a public testimony in meetings, to the comfort and edification of Friends. She was afterwards married to John Wynn; and both being ministers, and the meeting in its course held at their house, heavy sufferings fell to

their share, in the times of the informers, who stripped them three several times of all their outward substance that was valuable; for such was the cruelty of the persecutors and informers of those days, that at one of the times mentioned, she was lying in, in child-bed, and they went to take her bed from under her, but the neighbouring women, abhorring the inhumanity of such an attempt, interrupted their design, and would not suffer it; but they ransacked the room, and took what they could lay their hands on. Their avarice not yet being satisfied, they met her husband in the street as they went away, who had been at a neighbouring market, and was driving before him his horse, with the goods on his back, and his riding-coat upon the pack, all which they seized and took away with the rest of the plunder. Being thus deprived of his horse, pack, and coat, he came home, and found his shop stripped of the goods, and the house of the furniture, that he had neither chair nor stool to sit down upon to rest him, until some of his kind neighbours, whom he found there bemoaning this unchristian usage, went and brought him in some one thing, and some another, for their present use, until they could provide furniture of their own for their necessary accommodation; and afterwards some of the inhabitants of the town hearing of his intention of buying more goods to carry on his trade, came to him and earnestly entreated him to buy no more, for he might see they were resolved to ruin him. He told them he was not at all discouraged, he had a little money left, and intended to lay it out for goods as far as it would go, and if they took them from him also, they could have no more than all, but he believed they would be limited in the Lord's time; which came to pass accordingly. And as they retained their integrity, and stood faithful to Truth's testimony, they were favoured of the Lord to surmount all the difficulties their great sufferings brought upon them.—*Leadbeater's Extracts.*

It was a beautiful character Pliny gave of a lady. "To the innocence of a child she unites the sprightliness of youth, and the wisdom of advanced age."

For "The Friend."

The Climate of Australia.

The central portion of Australia, so far as its nature has been disclosed by the numerous expeditions sent out to explore it, is principally a barren, stony desert, destitute of water and vegetation. During the warm season, exposed to the unmitigated influence of the solar rays, the surface of the ground becomes very warm, and the northern winds sweeping over it, convey to the settlements on the southern coast a degree of heat unknown in most parts of the globe.

Lancelott in a recent work on the Australian colonies thus speaks of the north wind: "In winter it is moderately warm, in summer it is intensely hot, and rushes on with the velocity of a hurricane, raising the thermometer in the shade to 110° or even 120° Fahrenheit,

drying up the grass like hay, depriving the grape of its watery elements, rendering iron exposed to its influence so hot as to burn the hand on touching it, doing injury to the promising harvest, and filling the air with such quantities of dust and sand, that the sun's rays are shut out. Occasionally the hot wind travels so slowly, that its movement is scarcely perceptible; there is then little dust, the heat of the sun's rays is great, and the earth is so torrid, that a thermometer which I sunk horizontally into the ground to the depth of 2½ inches, in a situation exposed to the sun and the wind, stood at 151° Fahr. On another occasion, I placed a bar of copper about one foot long and three inches wide by one inch thick, in a situation exposed to the hot wind and the sun's rays; when it had been thus placed for about two hours, I wrapped some common post letter-paper round it, and in doing so, it accidentally came against my hand, which it burnt, and in a few hours afterwards the place blistered. After the paper had been in contact with the copper about an hour, its colour changed to a deep straw or pale brown, and it was so scorched and rotten, that it broke in pieces when I attempted to unwrap it.

"During their prevalence, nearly all persons of weakly or debilitated constitutions suffer extreme lassitude and depression. The moisture dries from the eyes, the lips become parched and cracked, the breathing short and quick, the air as it enters the mouth feels burning hot, and while sitting perfectly still the perspiration oozes from every pore in the skin. Individuals of robust constitution, however, are not thus affected.

"The hot winds generally commence about the middle or end of November, and re-occur at intervals throughout the summer until the end of February. [It must be borne in mind, that their seasons do not occur at the same portions of the year as ours.] They seldom have longer duration than forty-eight hours, and the number of hot wind days in summer is about fifteen, although different years vary in this respect considerably.

"The scorching blasts are succeeded by a wind from the southward, and the change is most sudden and violent. It generally occurs about four o'clock, P.M.; a gale from the south comes rushing on, when the opposing winds battle away right furiously. Immediately the battle line of the howling blasts has passed, the air which a minute before was rendered dark as night by thick clouds of dust, earth, sand, and other light substances, carried up by the furious winds, becomes suddenly clear, and the sunlight shines out so brightly, that, for a short time, the eyes are almost blinded. When sight returns, on looking northward, a most imposing scene presents itself; a distinctly defined perpendicular wall of dust, extends eastward and westward to the horizon, and reaching into the heavens, beyond the limits of vision, recedes from view. The variation in temperature, from the hot northern blasts to the chilling squalls from the south, is as great as it is sudden. In November, 1850, a hot wind was blowing; my thermometer in Melbourne stood

at 108° in the shade, a south wind came, drove back the north, and, in rather less than five minutes, the thermometer fell to 60°, and I shook with cold from head to foot. This variation of 48°, is the greatest that I have registered on these occasions; the least is said to be 25°."

For "The Friend."

SILENT WORSHIP.

"In the measure of life which is of Christ, and in which Christ is, and appears to the soul, is the power of life and death; power to kill to the flesh, and power to quicken to God; power to cause the soul to cease from its own workings, and power to work in and for the soul what God requires, and what is acceptable in his sight. In this, God is to be waited upon and worshipped continually, both in private and in public, according as his Spirit draws and teaches. For the Lord requireth of his people, not only to worship him apart, but to meet together to worship Him, in the seasons, and according to the drawings of his Spirit; and they that are taught of him, dare not forsake the assembling of themselves together, as the manner of some is; but watch against the temptations and snares, which the enemy lays to deceive them therefrom, and to disturb their sense, that they might not feel the drawings of the Father thereto.

"This is the manner of their worship. They are to wait upon the Lord, to meet in the silence of the flesh, and to watch for the stirrings of his life, and the breaking forth of his power amongst them. And in the breaking forth of that power, they may pray, speak, exhort, rebuke, sing or mourn, according as the Spirit teaches, requires, and gives utterance. But if the Spirit do not require to speak, and give to utter, then every one is to sit still in his place, in his heavenly place, feeling his own measure, feeding thereupon, receiving therefrom into his spirit, what the Lord giveth. In this is pure, precious edifying; his soul, who thus waits, is hereby particularly edified by the Spirit of the Lord at every meeting. There is also the life of the whole felt in every vessel that is turned to its measure, inasmuch as the warmth of life in each vessel doth not only warm the particular, but they are like a *heap of fresh and living coals*, warming one another, inasmuch as a great strength, freshness, and vigour of life *flames into all*. [Here is a harmonious labour for the honour of Truth, and the welfare of one another, all striving together for the faith of the gospel, and the growth of every one in the Truth.] If any be burthened, tempted, buffeted by Satan, bowed down, overborne, languishing, afflicted, distressed, the estate of such is felt in spirit; and next or open cries, as the Lord pleaseth, ascend up to the Lord for them; and they many times find ease and relief, in a few words spoken, or without words, if it be the season of their help and relief from the Lord. [This was especially their experience when it was said, "See how these Quakers love one another."]

"Absolutely silent meetings, wherein there is a resolution not to speak, we know not; but

we wait on the Lord, either to feel him in words, or in silence of spirit without words, as he pleases. That which we aim at, and are instructed by the Spirit of the Lord as to silent meetings, is that the flesh in every one be kept silent, and that there be no building up, but in the Spirit and power of the Lord. There are several states of people; some feel little of the presence of the Lord, but feel temptations, with many wanderings and rovings of mind. These are not yet acquainted with the power or at least know not its dominion, but rather feel dominion of the evil over the good in them. This is a sore travelling and mournful state, and meetings to such as these, many times, may seem to themselves rather for the worse than for the better. Yet even these, turning as much as may be from such things, and cleaving, or at least in truth of heart desiring to cleave, to that which witnesseth against them, have acceptance with the Lord herein; and continuing to wait in this trouble and distress, keeping close to meetings, in fear and subjection to the Lord who requires it, though with little appearing benefit, do reap an *hidden benefit* at present, and shall reap a more clear and manifest benefit afterwards, as the Lord wasteth and weareth out that in them, wherein the darkness hath its strength.

“Now to evidence that the Lord doth require these silent meetings, after this manner, it may thus appear. God is to be worshipped in spirit, in his own power and life, and this is at his own disposal. His church is a gathering in the Spirit. If any man speak there, he must speak as the oracle of God, as the vessel out of which *God speaks*, as the trumpet out of which *he gives the sound*. Therefore, there is to be a waiting in silence, until the Spirit of the Lord move to speak, and also *give words to speak*. For a man is not to speak his own words, or in his own wisdom or time; but the Spirit's words, in the Spirit's wisdom and time, which is, *when he moves* and gives to speak. Seeing the Spirit inwardly nourisheth, when he giveth not to speak words, the inward sense and nourishment is to be waited for and received as it was given when there were no words. Yea, the ministry of the Spirit and life is more close and immediate when without words, than when with words, as has been often felt, and is faithfully testified by many witnesses. Eye hath not seen, nor ear heard, neither hath entered into the heart of man, how and what things God reveals to his children by his Spirit, when they wait upon him in his pure fear, and worship and converse with Him in spirit; for then the fountain of the great deep is unsealed, and the everlasting springs, surely give up the pure and living water.”—*Ancient Quakerism*.

What a glorious church should we be, without spot or wrinkle, if all who occupy high or low stations, making an appearance of standing for the truth, were really brought into this regenerated and heavenly condition! What holy harmony there would be! How tender should we be of one another, endeavouring to strengthen and encourage those who are daily labouring to do the Lord's will, being such of whom Christ said, “the same is my mother

and sister and brother!” Party spirit would have no place; our fellowship would be in the Holy Spirit, and our motive to action, and our object would be the increase of Christ's kingdom, not to draw men to us, or to adopt our particular sentiments, but to bow to the Truth in themselves, and to show their love of it by its genuine fruits.

SHANGHAI FOWLS.

No person who has ever seen fair specimens of the Shanghai or Cochon China fowls will, for a moment, dispute their superiority to the dunghill fowl in point of size. Large fowls, if young, will certainly always command a better price in market than smaller ones. But they possess other advantages. Well cared-for Shanghais attain a larger size at five months than the common fowls at twelve. We have now in our flock a pair of Cochon Chinas, three months old, which weigh eight and a half pounds—the cock five, and the pullet three and a half pounds. But it is contended by those who stand opposed to “big chickens,” that the greater amount of food they consume than the smaller ones, more than overbalance the advantage of their increased size. This too, however, we conceive to be a mistake. We have a few common fowls, which are kept for hatching—their small size giving them, for that purpose, a decided advantage over the Shanghai. Careful observation has fully satisfied us that they consume as much food as the larger ones. The common fowl is a much more ravenous feeder than the Shanghai. If favourite food is given, nothing short of a repletion will satisfy them. Not so with the Shanghai or Cochon China. They feed as they move—slowly, and appear to turn every grain of corn or wheat to an advantage.

Much has been said in regard to the superior egg-producing qualities of the Shanghais or Cochon Chinas. To a limited extent we have tested this point also, and, as far as our experience goes, unhesitatingly yield to them the palm.

Our common fowls are as good specimens as any we have seen. We pay a high price for them, for the special purpose of testing their egg-producing qualities, as compared with our finer fowls, and hatching as before stated. The result has been, that with the same food, same lodging, and same attentions in every particular, the Shanghais have beaten two to one.

Another point in favour of the Shanghai is, that they are more sociable, not nearly so much inclined to be mischievous, and if even thus inclined, far less capable of doing damage, as the remarkable shortness of their wings, and the great size of their bodies, prevent them from flying over fences, into the gardens or fields, or injuring the grain in the stacks or mows. For these and other reasons we feel inclined to give the improved breeds the preference over the common ones, and believe it would be economy, on the part of our farmers generally, to introduce them even at a cost of ten dollars for the first pair. —*Late Paper*.

THE FRIEND.

FIFTH MONTH 14, 1853.

In our last week's number, is an article from “The Leisure Hour,” headed “The Disagreeables,” the greater part of which some of our readers we doubt not, have recognized as an old acquaintance. “The Leisure Hour” we esteem as an excellent periodical; and though as we glanced at the article, (which a Friend had marked in it for insertion in our journal,) we thought it seemed familiar, yet we gave it no particular examination. On reading it more attentively, we find that nearly the whole of it, originally appeared in the 24th number of our twenty-fourth volume, and is the production of one of our contributors. With a few adroit omissions and additions, and under a new heading, it has been palmed upon the English publishers as an original production, and is also published in the current number of Harper's Magazine, without any acknowledgment of its origin. This is far from being the first time that articles from “The Friend” have been appropriated by other journals, without any acknowledgment from whence they were taken. It is not very long since one of our exchanges in the West, transcribed one of our editorials, with very slight alteration, under its own editorial head, without indicating where it came from. Several pieces of poetry originally prepared for and published in “The Friend,” have likewise been introduced into other papers without acknowledgment. All are welcome to whatever they may choose to glean from our columns, but we request, that whenever anything is taken from them, its origin may be noted.

So numerous are the disasters occurring in railroad and steamboat travelling, accompanied almost always with the loss of human life, that we cannot afford the space in our columns which would be necessary to keep our readers informed of the localities where they happen, the accompanying circumstances and the number of the victims. But every one who is made acquainted with the facts as they are transpiring almost daily, can hardly fail to arrive at the conclusion, that with many connected with the management and conducting of conveyances by steam, where there is much competition in the conveyance of passengers, human life is estimated so low, as to be constantly and recklessly hazarded against time and speed. It is said that during the bloody scenes of the French revolution, so habituated did the inhabitants of some places become to the murder of their fellow citizens by the guillotine, that the decapitation of ten or twelve of them, awakened hardly any sensation, except among those immediately connected with the sufferers; and we think there is ground to fear lest the constant repetition of these dreadful scenes, is so familiarizing the community with the maiming or slaughtering of those who venture to use cars or steamboats, as to blunt the perception of the awfulness of suddenly ushering immortal

souls into the dread realities of eternity, and the enormous wickedness of sporting with human life for the sake of saving or gaining time or money. Certain it is, that after the excitement first produced has passed away, it is almost universally the case, that the investigations made, result in the acquittal of every one from blame; and the public if it believes the verdict, and would spare the time to think upon the matter, would have to conclude these catastrophes are *unavoidable casualties*, which every one trusting himself to be transported by steam, must prepare to encounter, without calculating upon any escape through the care and skill of those who assume and profess thoroughly to understand the responsible duties of engineers or conductors.

These reflections have been called forth by a terrible calamity that occurred on the 6th instant, at Norwalk, Connecticut, by which at least fifty persons lost their lives in the course of a few minutes. We give the following extracts descriptive of the sad event.

(From the *Courier and Enquirer*, May 7.)

The express train for Boston, on the New Haven railroad, left the Canal street station in this city, at 8 o'clock this morning, and at the upper station the locomotive was attached, making the train then to consist of two baggage cars, and three first-class passenger cars. The baggage cars preceded the passenger cars, and in the rearmost baggage car was the smoking apartment. The number of passengers in the train was 100.

The train proceeded, as usual, until it reached Norwalk, 45 miles distant, at half-past ten o'clock. Half a mile east of the Norwalk station, is a bridge across the creek, and over the channel there is a draw in the bridge sixty feet in width. The rules of the road require that the speed of the train should be checked at the Norwalk station, and the train held well in hand until the engineer obtains sight of a signal—a red ball upon a pole some thirty feet high—which is visible nearly half a mile from the bridge. This signal is duly displayed when the draw is closed and the track clear. Both these precautions were neglected upon this occasion; the speed was not slackened at the station; the signal for safety had been withdrawn full ten minutes before the train approached, but heedless of the warning, the engineer dashed on at a rate of nearly thirty miles an hour until he reached the open draw, when such was the momentum that the engine sprang across the chasm of sixty feet, dashing against the abutment on the opposite side but little below the level of the line of the rails. The draw had been opened to permit the steamboat Pacific, from Norwalk for New York to pass through, and she had barely passed as the train dashed in. The engine was followed by the tender, and as it rushed upon it, the first baggage car went partly upon the tender, and partly alongside, the second car, containing the smoking apartment, went alongside the first baggage car, and two of the first-class cars were dashed among the wreck of those which preceded them, while the bottom of the third car was broken in two cross-wise, the forward part being dragged into the submerged ruins, leaving one-half the bottom and the entire sides and roof upon the track. The water in the channel over which the draw is placed is from ten to twelve feet deep at high water.

The frightful scene that ensued is well conceived, but neither those who witnessed it, nor those who escaped with their lives, can give any adequate description. The cars were so broken that those who had not sustained any injury from the collision, instantly strove to escape through the windows and broken roofs, and it is wonderful that under the circumstances there were no deaths. It is supposed that all in the last car escaped—those who were dragged forward on the broken floor being thrown on top of the wreck,

escaping with a few bruises. Those who were in the two cars preceding the last, were all immersed in the water, but as far as can be ascertained, most of them were rescued. The moment the accident occurred, there were strong and willing hands which manned small boats fortunately lying near, and by their efforts, the rescue of the saved was effected. Most of those in these cars sustained contusions of greater or less severity. But few of those in the smoking car escaped; and it is the opinion of Dr. McLean, of Norwalk, who was in attendance, that most of those who lost their lives were seriously injured by the crushing of the car.

(From the *New York Herald*.)

STATEMENT OF OFFICERS OF THE PACIFIC.

New York, May 6, 1853.

I witnessed the terrible accident on the New York and New Haven Railroad, which occurred at ten o'clock this morning. The place where it happened is called South Norwalk Village; there there is a drawbridge across the Norwalk river. The drawbridge had been raised to permit the passage of the steamboat Pacific. I am the engineer of that boat, and was on board her at the time the accident occurred. We had got about thirty or forty yards from the draw when we heard the cars coming. I walked immediately aft and stood on the guard, where I could see every thing that happened. The cars were then coming at full speed. The draw was wide open, and the ball was down. This ball is used for a signal. When it is up it signifies that all is right. The locomotive was under such headway when it ran off, that before it reached the water it struck the abutment on the opposite side—a distance of about sixty feet. The tender, baggage car, and two mail cars came next. Two passenger cars went into the opening on top of what had preceded them; the third broke in the middle, and half of it went down. In this third car two were killed outright, and many more were hurt.

How many in all were killed I do not know, but before I left, at twelve o'clock noon, between thirty and forty had been taken out dead. They were horribly bruised and mangled. One beautiful young girl, not more than sixteen years old, had her head knocked in. There was one child about four months old, and many other children, killed. The engineer and fireman of the train, when they saw the ball down, jumped off before the cars reached the bridge. When the cars ran off, those in the rear ones screamed terrifically. We put right back and rendered what assistance we could. People want to cutting the cars with axes and taking out the dead. Not one that was taken out of the second car was alive. The excitement was intense; women were rushing down with quilts to cover the dead; others were vainly striving to restore to life the poor victims as they were taken out. I had taken back a few of the passengers to this city, but most of them preferred to remain there.

Very respectfully, yours,

JAMES A. RENAUD,

Engineer Steamboat Pacific.

Most of the details stated above I myself witnessed, and I believe the above account to be strictly correct.

S. S. BYRBE,

Captain Steamboat Pacific.

There is some discrepancy in the different accounts of the number of lives lost by this deplorable occurrence, but we believe at least fifty-two men, women and children, have been already ascertained to have perished.

YEARLY MEETING EPISTLE.

This epistle is now printed and ready for distribution. Those Monthly Meetings not furnished through their Quarters with the copies required to supply their members, can obtain them by their Clerks applying at the Bookstore, No. 84 Mulberry street.

ITEMS OF NEWS.

Since our last the steamships Canada, Baltic, and Asia, have arrived from Liverpool.

Corn and cotton had slightly advanced in price when the Canada sailed. Cotton had fallen again at the time the Baltic left.

LIVERPOOL.—Fifty-nine vessels up for the various ports in Australia; their registered tonnage 31,327 tons.

FRANCE.—Stringent measures concerning refugees from other countries are in force. Revenue augmented for the last quarter.

SPAIN.—The ministry has resigned. Rumors of insurrection. The Cortes dissolved to prevent an exposure of the Cuban slave trade. A new ministry formed which is not likely to be of long continuance.

ITALY.—Three executions for political assassinations. Naples excited at a pretended miracle. Blood dropping on the holy throe.

HOLLAND.—The Dutch Government protests against a catholic hierarchy in Holland.

TURKEY.—Negotiations were progressing amicably with Russia. English and French ambassadors arrived at Constantinople.

AUSTRIA.—The sudden withdrawal of paper money, has produced distress in the manufacturing suburbs of Vienna. Austria demands of Switzerland that no refugee shall be tolerated in the Grisons or Ticino.

PERSIA.—Misunderstanding between the Persian Court and the English ambassador.

CUBA.—The Barque Lady Suffolk haslanded 600 slaves.

CHINA.—Insurrection still progressing.

BUNENOS AYRES.—The revolution at an end.

UNITED STATES.—*California*.—Two steamships from the isthmus arrived at New York on the 27th ult, bringing nearly three millions of gold-dust. The crops and gardens on the Sacramento have been injured by a freshet in that river. The steamboat Jenny Lind exploded her boiler near San Francisco, by which about twenty persons were killed, and many others seriously scalded.

Lake Ontario.—The steamboat Ocean Wave has been burnt. Twenty-eight lives lost.

Delaware.—The Constitution prepared by the Convention recently held, prohibits the legislature from emanating any laws without the consent of their owners, and forbids free persons of colour from other States coming into Delaware for a longer period than ten days.

Philadelphia.—The tax assessed for the support of the public schools in this city, for 1853, is \$461,260; being 30 cents on each \$100.

DEED, of influenza, on the 13th of Third month, 1853, at her residence in Florence, Guilford county, N. C., in the 61st year of age, MARY WHEZEE, widow of the late John Whezee, deceased, a member of Deep River Monthly Meeting of Friends. She was confined to her bed with rheumatism nearly ten years previous to her death, during which time she was an example of patience, and indeed, it may be said, of every Christian virtue.

—, of pulmonary disease, on the 17th of Fourth month, 1853, in the 37th year of her age, ELLEN, wife of Thomas Leech, an esteemed member of Carmel Monthly Meeting, Columbiana county, Ohio. During her confinement she said she would wish to be restored to health to see her dear children raised, but not on her own account; but there would be a way provided for all who put their trust in the Lord. At one time she remarked, she hoped the day was not far distant when she would be well in Christ; at another she said she was nothing in her way; but she must have patience, and fill up her measure of suffering. She expressed a feeling of love for the whole human family, and that though parting with her relations and friends was a trial, she hoped to meet them where parting would be no more. A consolatory evidence was afforded that her end was peace.

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From the Leisure Hour.

A CHAPTER ON COMETS.

(Continued from page 276.)

The period of the arrival of some other comets is now ascertained with a precision equal to that of the planets. One, known by the name of Encke, revolves round the sun in the short period of 1211 days, or about 3½ years. It has no tail, but presents a very indefinite nucleus at that end of the oval figure next the sun. Another comet, revolving in 2410 days, or about 6½ years, is named after the astronomer Biela. It has a very small tail, and, even when brightest, is barely visible to the naked eye. It obliquely crosses the orbit of our planet twice in its revolution, and if at that moment the earth were at the same point of its annual orbit, it would become a most conspicuous and brilliant object, and we should have to plunge through a portion of the nebulous matter of the comet. On account of the great rarity of this body, it would afford, perhaps, no appreciable resistance to our solid globe; so that there would, perhaps, be little or no mischief from the collision. As the motion of the two bodies, however, would be in different directions, great and destructive hurricanes might be produced in our atmosphere; nor do we know that cometary matter would prove salubrious to human lungs. However, some millions of years must pass before this merely possible *recouvre* can happen; in which prodigious interval the very thin matter of this comet may become dissipated in space, or absorbed into the sun, while our own globe may have reached its final consummation. At this comet's last visit in 1846, it was clearly seen to separate into two distinct bodies, and the fragment was readily observed as a smaller comet. Their apparent distance asunder continually increased, and at its maximum was about one-third the apparent diameter of our moon. Both had tails, and the offspring in all respects bore resemblance to the parent. They were traced for nearly three months, moving parallel with each other. It is probable that the lapse of a

few years will make us acquainted with two or three more periodic comets.

We have already shown that Biela's comet is the only one from which a collision could reasonably be apprehended. We shall now prove how insignificant is the quantity of matter even of a large comet. In 1770, one of these bodies suddenly surprised the philosophic world. Its magnitude and extent at one time were such, that while the nucleus was on the horizon, its tail reached the zenith. It appears that we are indebted to the great mass of Jupiter for its appearance at all; and, what is also curious, that we owe it to the same cause that we have never seen it since! Mons. Lexell, who carefully observed and computed its elements, believed it to move in, what is termed by mathematicians, an eccentric ellipse, in the period of about 5½ years; and as other observers and computers justified his conclusion, the question was naturally asked—Why had it not been frequently seen at its previous approaches to the sun? As this could not be answered, and as the severest examinations of the computations cast no doubt on their correctness, astronomers were content to wait till 1776 for its expected approach. From its relative position to the earth and sun, however, at that time, it was foreseen that it must then elude observation. It has never since been seen.

As these facts seemed to throw a suspicion over the best deductions of the talented mathematicians of that day, the curious problem was made the subject of a prize essay by the French Academy of Sciences. By taking into account the position of Jupiter in 1767, antecedent to the comet's appearance, and subsequently in 1779 (assuming the period of 5½ years), it was found that in 1767 it came within nine million miles of Jupiter, and thus a change was produced in its original solar orbit, in which new orbit it could never have been observed from the earth. Its previous non-appearance seemed thus accounted for. In the month of August, 1779, it again came so near to Jupiter as to pass between his third and fourth satellites; it was at this time only about one-million of miles distant from him, being one-fifth nearer than his fourth moon. The attraction of the planet was now greater upon the comet than the solar attraction, in the large proportion of 200 to 1! With such a force disturbing that of the sun, the comet was thrown again into a new path, which, after it had quitted the neighbourhood of Jupiter, would carry it away forever beyond the range of our vision, unless some further extraneous power should again alter its track. So small was the mass of this great comet, that the motions of the small bodies forming Jupiter's satellites were not in the least degree

deranged. Had the velocity of the comet been considerably less, it might have been detained by Jupiter as a member among his moons. On the 1st of July, 1770, the comet's distance from the earth was only about seven times that of our moon, and yet not the least influence was observed on the tides, nor any disturbance of our atmosphere; while its period was lengthened above two days by the attraction of the earth.

Comets are very numerous; many hundreds have been observed, and we cannot doubt that more have escaped observation from being buried in the sun's rays, from being above the horizon only by daylight, or from being too small and faint to be seen without telescopes. A few have been sufficiently bright to be visible to the naked eye in broad daylight, and some when only a few degrees from the sun. In the year 43 n. c., in 1402, 1532, and 1843, such comets appeared.

Perhaps the mass of a large comet, formidable as it may appear, does not exceed a few pounds weight, hence the impossibility of its producing any appreciable disturbance in our system. This shows the folly of those fears that have been entertained on this subject. Whiston believed that the great comet of 1680 caused the deluge in the time of Noah, and that the same body would eventually destroy our world by fire. Being altogether ignorant of the physical constitution of comets, his fancy thus attributed the most opposite effects to one and the same cause. A large comet that passes very near to the sun would certainly carry along with it a large quantity of heat; but we know, from the contraction of its volume as it recedes, that this heat must be soon dissipated in space.

Like all the other productions of their adorable Creator, comets are doubtless intended to serve some beneficial purpose in the great structure of the universe. The contrary supposition seems a perverse and absurd conclusion, for what mischief or evil has ever been produced by one of these bodies? By the ignorant and superstitious, it is true, they have been regarded as portents of disaster, calamity, and devastation; but not the slightest grounds exist for such a conclusion. In the popedom of Calixtus III., while the Turks were at war with the papal powers, Halley's comet suddenly appeared with an extensive tail, and as it had a considerable curvature, which to the terrified imaginations of the ecclesiastics of that period gave it a resemblance to the scimitar of their enemies, it was denounced from the Vatican, by an anathema which consigned it and the Turks to the same awful destiny. Great indulgences were promised to those who would daily repeat their paternosters and ave-Marias for this desirable end; and

a bell was tolled at noon to convoke the faithful for this holy purpose. This is not the only time that the Romish church has fostered error.

Comets, too, have with equal absurdity been supposed to predict the birth or the death of kings, and the overthrow of dynasties! The great one that appeared in the year 43 B. C., shortly after the murder of Cæsar (just too late as an omen of that event), was represented as the apotheosis of the emperor, or the ghost of that hero, assuming his place among the divinities. When Cardinal Mazarine was on his death-bed, on being told that a comet was visible, he remarked, with satisfaction, that it had paid him respect by its visit.

Their sudden appearance in the heavens, and the imposing and astonishing aspect which they present, have, even in recent times, inspired alarm and terror. One, however—the splendid comet of 1811—escaped somewhat of the general odium; for as it was supposed to be an agent concerned in the remarkably beautiful autumn of that year, and was also associated with the abundant and superior yield of the continental vineyards, the wine of that season was called the *comet wine*.

But this was too lenient a concession; and the daring innovation was repudiated by a medical writer of our metropolis, who found that this comet had been the cause of some peculiar diseases and misfortunes that happened in London, and he particularly traced its influence in producing an epidemic sickness prevailing among the cats in Westphalia! Alas, in our erring and disordered world, we can always find a calamity to suit a comet, though we may not always find a comet to suit a calamity.

There can be no doubt that relics of the absurdities of astrology have contributed to the errors on the subject of comets which still linger in some minds. But what influence can mere huge masses of planetary matter, rolling with amazing velocity, and millions of miles distant from us, have upon the actions and conduct of free, intelligent, responsible agents? Reason and common sense smile at such an absurdity. To imagine that our world of land and water, of rocks and metals, as it sweeps along through space at 68 thousands of miles per hour, guides or controls, by its mere mechanical operations, the thoughts and feelings, motives or destinies, of the inhabitants of other worlds (if they be inhabited), is a proposition which only requires to be entertained for a moment to be immediately discarded. Yet such was the ridiculous hypothesis in relation to comets which our forefathers could gravely propound, and which is not yet finally abandoned in regions where "the schoolmaster" has not been "abroad."

House Ants.—The best way to get rid of ants is to set a quantity of cracked walnuts or shell-barks on plates, and put them in the closet and places where the ants "do most congregate." They are very fond of these, and will collect on them in myriads. When they have collected on them, make a general *auto-da-fé*, by turning nuts and ants together

into the fire, and then replenish the plates with fresh nuts. After they have become so much thinned off as to cease collecting on the plates, powder some gum camphor, and put it into the holes and crevices, whereupon the remnants of them will speedily *vanish*. It may help the process of getting them to assemble on the shell-barks, to remove all edibles out of their way for the time.

FRIENDS' ASYLUM.

Thirty-sixth Annual Report of the Managers of the Asylum, for the Relief of Persons Deprived of the Use of their Reason, near Philadelphia.

The lapse of another year has brought us to the period, when it becomes the duty of the Managers to surrender to the Contributors the trust confided to them, and to present the usual Report of their proceedings. In performing this duty, the Managers feel that they have cause to acknowledge the continued goodness of Him, from whom we receive all our blessings, in preserving the inmates of our Institution in general good health, and, in many instances, crowning with success the efforts used for the cure of their mental diseases.

The number of patients in the family on the 1st of Third month, 1852, was 52; since which, 28 have been admitted, making the whole number under care during the past year, 80. Of these 19 have been discharged, and 5 have died. Of those discharged, 15 were restored, 1 improved, and 3 without improvement. There were in the family on the 1st instant, 86 patients; of whom 2 were restored, 3 much improved, 12 improved, and 39 stationary.

The Report of our Superintendent, which is herewith submitted, will furnish accurate information as to the present state of the Institution, the character and condition of the patients, and the various means employed for their restoration, their occupation, and for promoting their general health and comfort.

The Treasurer's yearly account, exhibits a balance due to the Asylum from him on general account, of \$53.73; also, \$60.26 due on the legacy of our late friend Beulah Sansom; and \$68.12, on account of Interest arising from the bequest of our late friend George Williams, deceased.

By the Report of the Committee on Accounts, we are informed, that the expenditures for the past year have been as follows, viz.:

For Farm and Family, . . .	\$6686 75
Salaries and Wages, . . .	3581 19
Medical Department, . . .	699 12
Incidental,	103 53
Annuities,	318 20
	\$11388 79

The amount charged for board of patients, is 11,063.10; and there has been received for Interest and Ground Rent, \$557.10, and for three life contributions, \$75,—making a total of \$11,695.20 cents; and showing a balance

in favour of the Institution from the operations of the past year, of \$306.41.

The Farm has yielded 160 bushels of wheat, 500 of corn in the ear, 580 bushels of potatoes, 37 two-horse wagon-loads of hay, 14 hogs weighing 3036 pounds; and 6 calves weighing 915 pounds; besides which, products were sold yielding the sum of \$255.60.

The Farm has also furnished a sufficiency of milk and cream, and a considerable quantity of butter; and from the garden there has been obtained an abundant supply of excellent vegetables for the use of the family.

One of the great advantages our Institution possesses, is the close resemblance which its constitution and management bear to the quiet, the retirement, and the cheerful, social enjoyments of a well-regulated private family; an advantage which larger establishments of similar character do not in the same degree possess, and which is peculiarly grateful, as well as important, to the inmates, during the period of convalescence, or when the operations of the mind are but little disturbed by disease, and its sensibilities are acute. Furnished with ample means for the comfort, enjoyment, and safety of the patients, with efficient medical and moral means for their recovery, and under a mild, competent and judicious administration, it is satisfactory that the favourable opportunities which our Institution offers for benefiting this afflicted class of our fellow citizens, have been so largely partaken of, as has been the case during the past year.

In the discharge of the duties of their trust the Managers are often brought to the knowledge of cases, in which the deep affliction of a family, caused by one of its members being visited with this most distressing malady, is greatly increased by the pecuniary difficulties which arise from the augmented expenditures it occasions. When the disease attacks the head of a family, perhaps with a number of children depending on his exertions, with but slender means of support, and these suspended by the calamity which has befallen them; the cost of boarding the invalid in an institution where he can have proper attention and skilful and judicious treatment, is a heavy burden, and we believe often induces a delay in sending him there, which prolongs the duration of the disease, and greatly diminishes the probability of recovery. Some touching instances of this kind, where great efforts have been made and many privations endured, in order to enable families so circumstanced to maintain a patient in the Asylum during the period necessary for restoration, have given rise to a strong desire in the Board, that a fund might be formed by liberal contributions, the interest of which should be applied towards paying a part or the whole of the expense of such patients, as well as in defraying a portion of the cost of repairs and other necessary expenses of the Institution, so as to enable the Managers to admit this afflicted class, at a price still lower than the low rates which are now charged.

There are perhaps few objects upon which those who are blessed with plenty could more advantageously bestow a portion of the abun-

dant means entrusted to their care, or where it would relieve a greater amount of poignant distress and suffering, among a worthy and highly respectable class, than in the formation of such a fund.

We believe there are few if any, Institutions for the Insane in this country, in which the income from the board of patients is equal to their expenditures; and although ours has been nearly so during the past year, yet, owing to the great increase in the number of such establishments, and the larger outlay for the comfort of the inmates which the modern improvements in their medical and moral treatment have occasioned, we cannot reasonably expect that our accounts will continue to present so gratifying and favourable a result, unless the resources of the Asylum are enlarged by the income of such a fund as we have alluded to. This presents another and a strong claim on the liberality of the friends of the Institution, and the Managers would earnestly recommend the subject to the attention of the Contributors and of Friends generally.

Signed by direction and on behalf of the Managers,
CHARLES ELLIS, Clerk.
Philada., Third mo. 14th, 1853.

ATMOSPHERIC TELEGRAPH.

[It may be truly said that man has sought out "many inventions," and should the "Atmospheric Telegraph," described in the following extract fulfil the expectation of its inventor, it will add another to the "extraordinary developments" of the nineteenth century.]

We had an opportunity yesterday of examining I. S. Richardson's ingenious invention called the "Atmospheric Telegraph," by which letters and parcels can be transported considerable distances with almost incredible velocity, rendering it, practically, nearly equal in speed to the Magnetic Telegraph, over which it is obvious it has many advantages in other respects.

The apparatus consists of a tube connecting the places between which communication is to be maintained, in which a sort of piston called "the plunger," is fitted with a loose leather packing. The matter to be sent is enclosed in a bag attached behind this plunger. Its propulsion is secured by the pressure of the atmosphere of ordinary density behind it, that in front being rarified by means of an air-pump, producing a partial vacuum. This propelling power is so great as to produce an apparently instantaneous motion of the plunger with its load from one end to the other of the model tube on exhibition, which is about thirty feet long, and one and a-half inches in diameter; indeed, the plunger issues forth with so much force, when not confined, as to knock down violently a heavy billet of wood placed opposite the end of the tube, if it is left open. The speed is estimated at about one thousand miles in an hour. The apparatus is so arranged that there can be intermediate stations upon the line, at which the progress of the plunger can be arrested, or, if pre-

ferred, it can pass directly through to the terminus.

The mechanical difficulties to the plan which readily suggest themselves, have been ingeniously and apparently effectually obviated by Mr. Richardson. The inconvenience of the sudden shock occasioned by the arrival of the plunger at the end of the journey is avoided by an arrangement by which a portion of the air in front of it is compressed and allowed to escape, but gradually, forming a sort of cushion to ease the jolt. The retarding effect of the friction caused by the motion of the large column of air which necessarily follows the plunger in the tube, is prevented by the occasional recurrence of valves in the tube connecting with the atmosphere to be opened by the plunger as it passes. The friction of the plunger itself is reduced to a very low point by the manner in which its packing is constructed.

We are informed that the apparatus has met with the approval of several gentlemen competent to form a sound opinion, who have examined it.

The patent right for the machine is owned by the Atmospheric Telegraph Company, of which Mr. Richardson is agent. It is proposed to open on Tuesday next, in this city, the subscription books of a company under the name of the "New York and Boston Atmospheric Despatch Company," to construct a line between this city and New York. The tube of this line, it is proposed, shall be two feet in diameter. The cost of laying it down is estimated at \$2000 per mile. There will be supply valves as often as once in twenty-five miles, and, intermediate stations at suitable points; for instance, at Worcester, Springfield, &c. There will be air-pumps at all the stations.

Hourly mails may be made up and dispatched, a part of them at fixed hours, stopping at the stations, and the others proceeding throughout direct. It is expected that letters and parcels from New York would be delivered in Boston in less than half an hour. A company able to carry mail matter at this rate of speed would be powerful competitors as contractors for performing the mail service. If a sufficient amount of matter is presented, it is claimed that the actual cost of transportation is not more than half that of any other method, while it is twenty times as fast. The line need not be straight, but can be curved so as to follow the face of the ground, or underlie the channels of rivers.

It will be observed that this invention bears some resemblance to the "Atmospheric Railway" so much talked of at one time, but that it avoids the objectionable features of that scheme, as the tube is closed throughout. We are informed that Mr. Richardson has had in successful operation a line of three-inch tube a mile in length.—*Boston Daily Advertiser*, Fourth mo. 16th.

Means of Salvation.—Whether after Christ appeared in a body of flesh, and shedding his blood, any can be saved thereby, or by any believing in Christ whatsoever, without letting in, or receiving his life and power which

saves! Be not deceived, God is not mocked. He that believeth in the power which raised our Lord Jesus Christ from the dead, and is subject to the power, shall be redeemed and saved thereby. For death came by the soul's separation from the power which gave life, and Christ saves by bringing to the power again, so that he that would indeed be saved by Christ, must believe in God through him, and feel the power which redeems. But let a man believe ever so much concerning God and Christ, until he feels this, and be changed by the virtue and operation of this, he cannot be saved, but is still in his sins, and under condemnation and wrath, because of sin, whatsoever he thinks of himself.—*Penington*.

From the Annual Monitor for 1853.

MARY HEARSON.

Mary Hearson, of Spalding, deceased Third month 26th, 1852, aged 72 years.

She was seriously inclined from her childhood, and for thirty-five years, a member amongst the Wesleyan Methodists. During this period, she held the situation of house-keeper in two or three different families; and afterwards rented a cottage, and supported herself by the sale of a little grocery, &c., until the failure of her health obliged her to discontinue it.

Brought in good measure, to the experimental knowledge of the truth, as it is in Jesus, her connection with the Methodists appears to have been mutually cordial. She was much esteemed by them, and to use her own words, they were "a people whom she much loved;" so that when her mind was drawn towards Friends, and she felt it to be her duty to unite with them, in their simple mode of worship, "it was a very great trial to her." It does not appear by what means her attention was first directed to a serious consideration of the religious views of the Society of Friends, but, for some years, she was much exercised in regard to them, and "lest she should hurt the mind of any one, she long kept her feelings to herself," till her health became sensibly affected. "I prayed," she remarks, "to my heavenly Father, that he would be pleased to show me clearly what he would have me to do, and that I might be made willing to do it." Thus humbly seeking for preservation, and right direction, the path of duty "was made clear" to her, she became fully convinced that "she must look more inward to Him who is a Spirit, and who helpeth those who worship him in spirit and in truth;" she felt assured that waiting upon the Lord in stillness, she should have her reward." Henceforth she could find no rest, till she "gave up" to pursue the course which appeared to be in accordance with her Christian duty.

"By divine assistance," she remarks in one of her memoranda, "I took up my cross and went to Friends' meetings," nor had she been many times there, when to her "great joy and comfort," she was remarkably confirmed in the persuasion, that the path she had been enabled to choose, was the right one for her to walk in. This was in the Eighth month,

1828, and, being much strengthened by the ministry of James Haworth, who was about that time at Spalding, on religious service, she became a regular attender of Friends' meetings, and was received as a member of our religious Society in the year 1831.

It was instructive to notice how steadily this dear Friend was strengthened to hold on her course. Possessed of a very affectionate and feeling mind, and having passed through severe trials, which it is believed were sanctified to her, she was enabled deeply to sympathize with others when under affliction, and she was made helpful to some of her friends by her counsel and encouragement.

She had for many years, suffered from a cancer in the eye, and at the commencement of the year 1851, she was reduced to a state of great bodily weakness, through this painful complaint. Both her friends and herself apprehended that her continuance in her afflicted tabernacle could not be long; but it pleased Infinite Wisdom to order otherwise; and her faith and patience, during a time of great suffering, protracted for more than a year, were deeply instructive, evincing to beholders the power of religion, and the reality of that "strong consolation" which the gospel of Christ affords to the believer, even in the hour of greatest need.

Some friends who called to see her, Second month 3d, 1851, and to read a letter to her, found her very weak, and unable to speak to them. After they had sat awhile by her bedside, she requested to be raised up, saying, she then felt able to hear the letter read. After she had heard it, she expressed herself in a clear, distinct voice, nearly as follows: "I have a firm hope, under my sufferings, that soon the end will come, and I shall be admitted into glory, to sing Hallelujah to the Lord God and the Lamb, forever to adore and magnify the loving-kindness of my Saviour and Redeemer. I have an unshaken belief that the arms of his love and mercy are round about me continually, by night and by day; though there are times when the sufferings of the body overpower every other feeling. But, I can testify, to his great goodness to me, unworthy me!"

Fourth month 14th. After being confined to her bed for several days, under great suffering, she said to a friend who called on her, "I am favoured to feel my mind sustained in sweet peace. I enjoy much inward comfort, and have a happy prospect before me; but I desire to wait all my appointed time. Last night my cup of inward consolation overflowed; the joy I felt was unspeakable."

Fifth month 29th. She expressed herself nearly in these words: "Though very ill, I have much inward joy. I feel an evidence that Jesus Christ has forgiven my sins, and cleansed me from my defilements, and that he hath put on me the garments of his righteousness; that he is very near to me and will never leave me, but will soon take me to glory."

Sixth month 23d. She said to a friend, that she felt ready to depart, and that she was only waiting the summons of her Lord at whatever hour he might see fit to call her

hence. Yet she survived nine months, and continued to evince much patience and resignation, during her protracted sufferings, on one occasion remarking, "O, how good is the Lord, I see his goodness in all things;" and at another time, under great suffering, she said, "It is hard work, but it is the Lord's will;" and she desired to bear it patiently, repeating, "My rest is in heaven, my rest is not here;" &c., and added, "I feel the time is drawing near. My faith fails not; but I feel assured that my Saviour is waiting to receive me; O, the glorious prospect!"

At one time when in acute pain, she exclaimed, "O, that it would please the Lord to cut the work short, and to say 'it is enough;' yet soon added, "but not my will, but Thine be done. O, grant me patience unto the end." She then repeated the whole of the hymn,—

"Comfort take thou child of sorrow,
All is ordered well for thee;" &c.

At another time she said, "O, I feel it needful to be constantly on the watch, for the Son of Man cometh at an hour when ye think not." With uplifted hands she prayed, that strength might be given her to bear what was the Divine will; and then, turning to those about her, she said, "O help me to pray, all that can pray; pray and sing praises to the Lord; glory, glory, glory!"

Not long before the close, when suffering greatly, her niece asked her, if she felt her Saviour near, she replied, "Yes, I feel his arms round about me; he is supporting me; he is waiting for me. I shall soon sing glory to the Lamb, and have on the white robe, with a palm in my hand." After this she said to a friend, that she was ready to go, but willing to stay and suffer. Her weakness now became so great, that she no longer had the power of expression. After a few more hours of suffering, succeeded by some of comparative ease, it pleased her heavenly Father to grant her a gentle dismissal on the morning of the 20th, to receive her, we humbly trust, into one of those mansions which she had faith to believe her Saviour had prepared for her. It is not, indeed, given to every believer—and no true believer need be discouraged, if it be not given to him, to *exult* so much of the "holding fast the confidence and the rejoicing of the hope firm unto the end;" and we are not to measure the ground of his safety, or the reality of his preparation for heaven, by the warmth of his feelings, or the amount and clearness of his expression; but it is the Believer alone who *can* thus show forth the praise of God, "who causeth him to triumph in Christ." The annals of scepticism and infidelity show only the gloomy, cheerless, hopeless contrast.

Copper in North Carolina.—A company of Englishmen are said to be working successfully the copper mine in Cherokee county, North Carolina. The copper ore is said to be strongly impregnated with silver. A substance very much resembling, and believed by many to be the pure diamond, has been found in Buncombe county. It cuts both

glass and steel. The finder has "several pieces of large size."

For "The Friend."

FRIENDS IN WALES.

(Continued from page 277.)

During the year 1658, Thomas Holmes was imprisoned by order of the justices, for speaking to a priest at Curwent, in Monmouthshire. One of his friends, John Brown, calling to visit him in prison, was also detained, and both were sent out of the parish as vagabonds, with a pass. At Swanzea, Elizabeth Richard, of Cardiff, for an offence of like nature, was struck with a Bible, and afterwards was committed to prison. She was released without being brought to trial. Many similar circumstances occurred in different parts of Wales this year. Two priests of Cardiff were said to have been called "dumb dogs and hirelings," by Thomas John and Toby Hodges, and when application was made to Jenkin Williams, one of the bailiffs of the place, for a warrant to arrest them on this charge, he refused to meddle in the matter, "being conscientious," Besse says, "that those priests did deserve the characters given them." Another bailiff was less scrupulous, and the two Friends were committed to prison. Toby Hodges was again imprisoned for many months in Cardiff, and so was Dorcas Erbery. Meredith Edwards was for his Christian faithfulness in reproving a priest, committed to the county jail at Uske. On another occasion he was brought before Robert Thomas, a justice, who would not let him speak for himself, but when he attempted it, seized him by the throat and struck him. The magistrate then committed Meredith to Bridewell, by a warrant which set forth that he had called a certain preacher named Griffith David, a "thief and hireling," and it also stated that "he denied the Lord's supper." The keeper of Bridewell being incensed by the priest, cruelly and illegally whipped the poor Quaker. This priest, who was notoriously greedy and covetous, had been detected by some of his neighbours, secretly putting his own private mark upon their sheep. This attempted robbery he had not been prosecuted for, because he was the priest.

Matthew Gibbon, of Glamorganshire, who had been a captain in the Parliamentary army, and had lost an arm in the civil wars, having gone into the steeple-house at Penmach on religious concern, was dragged and sent to Cardiff jail. His commitment was illegal, and they never brought him to trial, for he had broken no law. On another occasion, Mary Richard and Mary Moss, were beaten and placed in the stocks, for administering a reproof to a priest, and all this without ever bringing them before any magistrate, or having any legal examination in the charge against them. John Ap John being at a meeting at Cardiff, was arrested by order of Captain Henry Griffith, who, finding that he had no legal power to imprison or punish him, sent him guarded to Richard Sheers, a bailiff of the place; Richard to avoid acting, chose to be absent. The other bailiff was persuaded

to grant an order for his commitment, and for the imprisonment also of Francis Gawler, John Mayo, and Toby Hodges, who had been at the same meeting. The four were continued a few days in prison, and then privately discharged without any trial.

Many suffered this year in Wales by draught of their goods, for tythes, and for repairs of the steeple-houses.

Richard Davies in his lonely situation in Montgomeryshire, continued faithful to his heavenly Father, and faithful to his earthly employer. This year, he says, "I heard of one that was called a Quaker, who was come from Ireland to Llanvillling, a town in the county of Montgomery, and in the love of God I went upon the First-day of the week to visit him. We had a comfortable, refreshing meeting together, and the Lord's presence was with us. Though we were strangers one to another, as to the outward, yet we had fellowship and unity one with another in the inward life of righteousness. His name was Roger Pritchard. He tarried not long there, but went back to Ireland,—though it was said, he came to these parts with an intention to stay here, and bear his testimony for God in this dark corner of North Wales. Not being faithful to God, who sent him here, as he was going back he suffered great losses by sea, and lost his good condition also, and turned back to the vanities of the world, which was a great sorrow to me. But the Lord visited him again."

How many since the days of Jonah have attempted to flee down to Tarshish; or in other words, have tried to escape from the service the Lord hath appointed them to perform in the cross to their natural will, in suffering and sorrow. Every attempt at removing from places where our cups seem peculiarly bitter to us, should be well weighed, lest in escaping the suffering apportioned out to us, we should lose the crown which the Lord has in store for a faithful and patient endurance to the end.

Richard Davies thus continues his account: "I continued, as the Lord made way for me, to visit those in whom I found any inclination to the things that were good, and there was one William Davies convinced of the Truth with me. I was also made willing to visit the Independent meeting, and those that I formerly belonged to, that were a separate people, gathered together chiefly by Vavasor Powell, a zealous man in his day. But when Truth broke forth in this country, I being the first that came to receive it in these parts, did separate myself from them, in love to that blessed Truth that I received, and it became my true teacher. So Vavasor Powell proved angry, and preached much against the Quakers, their ways and principles; I hearing this, came to a place called Cloddicochoch, near Welch-pool, to their meeting, expecting to find him, but he was not there. John Griffithes, a justice of the peace in those days, was preaching. When I came among them they seemed uneasy; and when I had an opportunity, I bore a testimony for God, and his Son Christ Jesus, his way, Truth, and people, which they preached against. When I had done what I

had to say, he went on again; and when I found something more upon my spirit to declare among them, this John Griffithes commanded me to be taken away, and a near relative of mine, who owned the house, took me in his arms, and led me out of the house through the field, and through a gate that opened to the common, and shut the gate after me. There I sat under an ash tree, weeping and pouring to see the blindness, darkness, and hardness of heart, pride and haughtiness, that were come over a people who once were loving, kind, and humble in spirit. As I sat weightly under a serious consideration, what and when would be the end of these formalities and hardness of heart, I prayed to the Lord for them. And the Word of the Lord came to me, 'That though they put me out of their house, yet in time they would come to own Truth, and that house should be a meeting-place for Friends. So I went away well satisfied of the love and goodness of God to me that day, in giving me comfort and consolation, for my tears of sorrow and affliction, that I met with a little before; and I remembered the saying of the apostle, Heb. xii. 11: 'Now no chastening for the present seemeth to be joyous but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.'

"After this, I still wanted to know the will and counsel of God, and that he might direct me in my way, and order my steps in this my spiritual travail; for I had none to look unto but to him alone, who was all-sufficient to carry on the work which he had begun, though often by weak, poor, mean and contemptible instruments in the eyes of the world. Well might I say with the apostle, 'But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are.'—1 Cor. i. 27, 28."

(To be continued.)

TO A SINGING BIRD.

Blithe little prisoned warbler!
Thy silver tones outbreak,
Like rain-drops among summer leaves,
Or on a glassy lake.
How can such joyous carols
Flow from thy trembling breast,
When thou art held in lonely gloom,
Far from thy native nest?

Thy home of bloom and verdure
Among Canary's isles,
Where nature's lap is filled with flowers,
And nature's face with smiles,—
Where o'er the glistening meadows,
The perfumed breezes run,
And waters hide in shaded founts,
Or sparkle in the sun;—

Oh! dost thou never sadden,
And droop thy head in pain,
At memory of that pleasant home,
Than ne'er may'st see again.

The plane-tree bent above thee
With blossoms on its bough,
The vine leaves clustered by thy side—
Where are the bright things now?

Thy wings that chased the sunbeam
Have weak and nerveless grown;
And faded is the golden hue,
Which on thy plumage shone:
There is no light above thee
To glad thy little eye,
And thou art even banished from
The sight of the blue sky.

And yet thou hast forgotten
Thy nature's grievous wrong,
And thy full heart triumphantly
Pours forth itself in song.
Thought captive and forsaken,
Of all thy joys bereft,
The impulse which now prompts thy lay
Is still unto thee left.

Oh sweet, enchanting minstrel!
I bless thee for the thought,
Which thy unsteady harmony
Unto my soul has brought:
If, in thy hour of darkness,
Such grateful joy is thine,
How should the unmortel hope within
Forbidden me to repine!

Selected.

TWO CHARACTERS.

Some murmur when their sky is clear,
And wildly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled,
If but one streak of light,
One ray of God's great mercy, gild
The darkness of their night.

In palaces are hearts that ask
In discontent and pride,
Why life is such a dreary task,
And all good things denied;
And hearts in poorest huts admire
How love has in their aid
(Love that not ever seems to tire),
Such rich provision made.

For "The Friend."

"His Mercy Endureth Forever."

The evidence which was afforded by the overruling of Divine power, in our late annual assembly, that we are not a forsaken people, is truly encouraging to those who are preferring Jerusalem to their chief joy, strengthening their faith in the wisdom and power of Truth, which is able even to remove mountains.

Notwithstanding our degeneracy, of which we have sorrowful evidence, disqualifying us as a people to see eye to eye,—a harmony of spirit seemed in good measure to prevail, crowning with peace and tranquillity the minds of those who were honestly engaged for the prosperity of Zion. The secret prayer of the humble soul was, we have reason to believe, availingly made to Him who watcheth over his flock and family, by day and by night, and who knoweth all their sorrows, and heareth all their sighs.

The Truth remains unchangeably the same, whoever or how many soever may forsake it; and in the day of final account, it will be found that the departures of others will afford

Selected.

no excuse or plea for us, but the Lamb and his followers alone shall have the victory. However sorrowful it may be to behold those in profession with us, falling away on the right hand as well as on the left, let us thank God and take courage, in the assurance that the foundation of the church of Christ stands sure, against which even the gates of hell shall never be able to prevail. It is built up a spiritual house, of lively stones, and its members are a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.

That which is coined in the mint of human wisdom, should obtain no currency in the church of Christ; and it is against the counterfeiting of Truth, both in writing and preaching, that the testimony of Friends has ever been borne, bringing upon them reproach, and often bitter persecution. But no weapon formed against such as are faithful shall prosper, but into the snare of the wicked shall he fall himself. The mercy and peace of God shall follow those who, for his sake are made willing meekly to suffer, returning not evil for evil, but contrariwise blessing, knowing that we are hercunto called, that we should inherit a blessing; for he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil and do good; let him seek peace and ensue it; for the eyes of the Lord are over the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil."

"The jarring and confusion which are produced by the exercise of an unsanctified zeal in the affairs of the church, can only be arrested by the removal of the cause, and seeking that wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without *partiality*, and without *hypocrisy*. Then should we know the restoration of unity and harmony in the church, through the operation of the Spirit of its holy Head; for "His mercy endureth forever," and he is seeking to bless us by the purification of our hearts, in the furnace of affliction, that he may dwell among us according to his gracious promise, "I will be their God and they shall be my people."

For "The Friend."

Early Settlers in Pennsylvania.

Much depends upon the uprightness and firmness of those who are regarded as occupying the front ranks in religious Society. The members around them are powerfully influenced by their sentiments and actions. They are quick to discern whether the Spirit of Truth rules in them, and whether their fruits are the offspring of a sincere and conscientious obedience to its dictates. No deception can be long practised with impunity. It will be seen and felt; and however specious the outside covering may be, even young or inexperienced people will often be sensible that there is the substance lacking which cannot be numbered, and they will not be able to command for such, that deep respect and regard,

which they seem naturally to feel for men and women, who are the humble, steadfast servants of the Lord Jesus Christ. There can be little doubt that the members of our Society, who have maintained this character faithfully to the end of their pilgrimage, have done more by the purity and consistency of their lives, to draw the young people into a love and reverence for the cause of religion, and the testimonies we are bound to bear, than by many precepts, or dissertations upon them, however needful in their season and place.

The high character of William Penn must have contributed to the settlement of Pennsylvania, by men and women of substantial reputation in the Truth; many of whom had suffered persecution for their profession, and purchased their experience at no small cost. They knew the value of their religion, and not only felt bound to live up to it themselves, but to labour for the spiritual welfare of their children and others; and being the first settlers in a new country, the excellency of their principles and their self-denying lives, must have furnished an example to which others could recur with safety and advantage. And no doubt such a beginning has had an effect upon the character of those who have come after them; a body of Friends having been raised up in these parts, from generation to generation since that day, who have understood the faith of the Society, lived up to it, and stood forth unflinchingly when needed in its defence. But it will avail nothing to us to say that we have Abraham for our father, unless we are in the faith of Abraham, and bring forth the fruits of the Spirit of Christ the true Seed. Yet how needful to number our blessings, to feel the responsibility of our position, and to lay hold of the same Divine help which made those worthies what they were, that the great cause of Truth and righteousness may prosper, and not fall to the ground from our hands.

William Yardley was one of the early settlers in Bucks county, Pennsylvania, of whom Thomas Janney gives this account:—

"He was born near Leek, in the north part of Staffordshire, in England, of honest parents, who brought him up in the employment of a farmer. In his youth, he sought more after the knowledge of God and the things of his kingdom, than the fading vanities, or momentary pleasures of this world, and therefore joined himself in society with a people that were then the highest in profession in those parts, who called themselves the 'family of love,' among whom he walked for some time. But when it pleased the Lord to send two of his faithful messengers, called in scorn Quakers, out of the north of England, into the parts where William lived, he received their testimony, as did also several others of that society of love. This friend received the Truth with a ready mind, and gladness of heart, and thought nothing too dear to part with for it. It was precious to him, as the pearl of great price, and wrought effectually in him, not only in opening his understanding, but to wound and to heal, to purge out the old leaven, and to leaven him anew into its holy

nature and quality. As the Lord made him a living witness of the power and life of Truth in himself, [in due time] he called him to bear a testimony to the Truth as he had received it, and also against the false ways and worship that were then in the world; for which he suffered several imprisonments, bearing the burden and heat of the day, being one of the first that received and bore witness to the Truth in those parts. He was very serviceable in his public testimony, not only in convincing, but also to the edification of many, and was a great stay and support to Friends where he lived; being much esteemed for his work's sake, both at home and in other places where he travelled.

"In the year 1692, being in the fiftieth year of his age, he removed with his family to America, and settled according to his intention in Pennsylvania, where he continued very serviceable amongst Friends in his ministry, and in other services in the first settlement of those parts; and if anything happened that caused grief or trouble, he bore his part of it. He was a man of sound judgment, and good understanding, not being drawn aside by a false spirit that hath risen in our day, nor joined with any that broke forth into separation, or sought to divide or make schisms in the body, either in England or in America. He dearly loved the society of his brethren, and much prized unity, as one who knew the comfort and benefit thereof. He had a high esteem for all who were of a right spirit, and of service in the church, although his younger brethren. His ministry was with a good understanding, not only of what he spoke from, but also what he spoke unto; and the things which he testified, were what he had learned of the Lord, and had himself seen, heard and tasted of in the good word of life, not boasting in other men's lines. In the latter part of his life, he grew weak in consequence of infirmities which increased upon him, nevertheless he was often raised in meetings by the power of the Lord, and thereby carried on in his testimony to our refreshment and comfort."

THOMAS JANNEY."

"Makefield, Bucks county,
28th of Sixth mo., 1692."

The following testimony was written by James Dickinson, it is supposed on one of his visits to America, concerning John Delaval, who died in Philadelphia about the year 1693. He says, "My heart is opened by the power of Truth, to give forth a testimony to the Lord's power, that hath wrought effectually in this latter age of the world, for the bringing many sons unto glory; of the number of whom I do believe was this my dear friend John Delaval, whose memory lives among the faithful that knew him, and needs not these characters to set forth that comeliness which the Lord put upon him, but his name is recorded in heaven, and shall never be obliterated. Although he was one called in at the eleventh hour, yet he was faithful and zealous for the Truth, a man of a tender, broken spirit, and loved the power of Truth and the operation of it, which helped him through and over what was contrary to it. My soul loved him, and was drawn near him the first day I

saw him, because of the sincerity that I beheld in him; and as our familiarity increased, so I found the bent of his mind was to serve the Lord in uprightness of heart.

"The Lord gave him a gift in the ministry and blessed him in it, and enabled him to get his day's work done in his day, whose example, I pray God, we that remain may follow. He was valiant for the Truth upon earth, and turned not his back to the opposers of it, nor would spare the backslider from it, but stood faithful to the end. His bow abode in strength, and though many archers shot at him, yet he kept the shield of faith, by which the fiery darts of the wicked one were quenched, and his soul preserved in communion with the Lord, and in the faith of Christ he finished his testimony, with a heart full of love to God and his people; the Lord took him away from evil to come. My desire is that we who remain may keep to the same power by which he was visited, and love the operation of it, that thereby all may be prepared for their latter end, which hastens upon us; and so obtain the crown that is laid up in store, for all them that fight the good fight, keep the faith, with the eye single to Christ Jesus the author of it; and keep the word of patience; these will be kept in the hour of temptation, and know an overcoming. And 'unto him that overcometh, saith Christ, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.' These shall not be hurt of the second death, but know a part in Christ the first resurrection, and know that they are the sons of God, as was anciently said, 'Now are we the sons of God, and it doth not yet appear what we shall be.' But 'when Christ who is our life shall appear, then shall we also appear with him in glory.'

"Let all keep to Christ and know him to be their life, so shall they be made partakers of the better resurrection, even that unto life; when the sentence will be passed upon all, either 'Come ye blessed,' or 'Go ye cursed,' by the just Judge of the whole earth, who will do rightly to every man, and give to every one according as their works shall be; to whom all must give an account, and happy will they be, who keep to God's power; they will be kept by it to his glory, and their eternal salvation.

JAMES DICKINSON."

If the character of such living, spiritually-minded members is sustained among us, we must walk by the same rule in parting with all for the pearl of great price, and by devoting ourselves to the Lord and to the work which he gives to every man severally as he will. Nothing else can make true Quakers; nothing else can array any with the beauty of holiness and the dignity of a man of God, but daily living and acting under the cross of Christ, by which the true Christian is crucified to the world and the world to him. Under this he stands in the power and dominion of the Truth, and feels bound to maintain all the testimonies of the Gospel of Christ. We believe there are many to whom they are precious. May they be as jewels about their necks; and may the Lord enlighten their eyes

to see more and more clearly their importance to the soul's salvation, and give them supplies of faith and godly zeal to uphold them everywhere and on all occasions, that we may continue to be that plain, humble, self-denying people, in all godliness of conversation, that our fathers in the Truth were.

Addresses of Indian Letters.—The post-office authorities of India have much to contend with in the diversity of languages, and of written characters in use, together with the difficulty of finding persons to decipher them, and the strange custom of covering the outside of the letter with titles of courtesy, prayers to the Deity, and many other matters. In connexion with the first point, it may be stated that eighteen of the native tongues are in use, and to these must be added, of course, all the European languages. One example of the addresses is as follows:—"The Almighty pleases—Let this envelope, having arrived at the city of Calcutta, in the neighbourhood of Colootah, at the counting-house of Strajooden Hahdad, merchants, be offered to and read by the happy light of my eyes, of virtuous manners, and beloved of the heart, Meean Shaikh Inayut Ally, may his life be long. Written on the tenth of the blessed Ramzan, Saturday, in the year 1266 of the Hegira of our Prophet, and despatched as bearing.—Having without loss of time paid the postage and received the letter, you will read it, and having abstained from food or drink, considering it forbidden to you, you will convey yourself to Jounpore, and you will know this to be a strict injunction.—Despatched from Jounpore, neighbourhood of the Old Bazaar. The blessing name of the Shaikh Iahdollah, pleader of the Moonsiff's Court of the city of Jounpore."

Punctuality.—Few are aware how much time is lost by a want of punctuality. Twenty men meet together for business, detained fifteen minutes by the slack-twisted habits of one, lose in all no less than five hours of time—a donation which they have to make usually with no thanks, or a very faint and flippant apology. A celebrated Frenchman, employed in arduous official duties, found that his wife was habitually ten minutes too late in coming to dinner. He found the difficulty incurable; and therefore determined to write a book. "He fixed on his subject, thought of it during his walk to and from home, wrote during these ten minutes every day and no longer, and in the course of a couple of years published one of the most able books of the age."—From the "Country Gentleman."

It was a judicious resolution of a father, as well as a most pleasing compliment to his wife, when, on being asked what he intended to do with his girls, he replied, "I intend to apprentice them all to their excellent mother, that they may learn the art of improving time, and be fitted to become, like her, wives, mothers, and heads of families, and useful members of society."

THE FRIEND.

FIFTH MONTH 21, 1853.

As Friends generally have long been interested in the education as well as general welfare of our coloured citizens, we think the following information respecting the Schools for the children of that class in Philadelphia, will afford them no little satisfaction. There is not yet as much done for schooling this oppressed portion of the population as should be, but a great improvement has taken place within the last twenty years. The extracts now given are taken from a Report made "To the Board of Education of the Pennsylvania Society for promoting the abolition of Slavery," &c., by the Visiting Agent. Several of the schools mentioned were established by, and are under the care of Friends.

COLOURED SCHOOL STATISTICS.

I. PUBLIC SCHOOLS.

Grammar Schools, Sixth street near Lombard. Established in 1822.

Boys' School, Principal and three female assistants.

Number of scholars, Jan. and Feb., 1852, 235; average, 197
Do. do. 1853, 183; do. 208

Girls' School, Principal and three Assistants.

Number of scholars, Jan. and Feb., 1852, 248; average, 186
Do. do. 1853, 304; do. 301

Both schools are in a prosperous state. The recitations are satisfactory; the copy-books are worthy of notice for their neatness and improvement; the ornamental needle-work and lace knitting of the girls, cannot be surpassed by any school of similar grade.

Roberts' VAUX unclassified School. Coates street near Fifth. Established in 1833. Principal and one female Assistant.

Number of scholars, Jan. and Feb., 1852, 133; average, 102
Do. do. 1853, 131; do. 109

Your agent never saw the school in so satisfactory a state. There are classes in Geography, Grammar and Arithmetic, advanced beyond those of Primary Schools. Many of the scholars display considerable readiness in working sums on the blackboard, and the figures on their slates are generally very neat.

West Philadelphia unclassified School, Oak street. Established in 1830. M. A. Delcramer, Teacher.

Number of scholars, Jan. and Feb., 1852, 75; average, 60
Do. do. 1853, 80; do. 47

The attainments of the scholars are hardly equal to those of a good Primary School, except in writing. In that branch the school will compare favourably with that of Grammar schools.

Primary Schools, St. Mary street below Seventh. Established in 1841. Principal and two Assistants.

Number of scholars, Jan. and Feb., 1852, 158; average, 100
Do. do. 1853, 210; do. 152

The school, though not so much complained of as formerly, does not enjoy the good wishes of the people that it should have. It still suffers much from its bad location and the discomforts of the school-room. The teachers deserve credit for so large a measure of success under the circumstances.

Primary School, Corn street near Reed. Established in 1849. Sarah L. Peltz, Teacher.

Number of scholars, Jan. and Feb., 1852, 55; average, 50
Do. do. 1853, 57; do. 27

The present unpromising state of the school is not owing to incompetency on the part of the teacher, or want of attention from the Directors.

II. CHARITY SCHOOLS.

Institute for Coloured Youths, Lombard street above Seventh. Established in 1852. Principal and Assistant Teacher in the female department.

No. of pupils 1st March, 1853, males 15, females 18; total, 33
Average for Jan. and Feb., 1853, - - - - - 19

The school is ably conducted, and the pupils are improving rapidly. The branches now taught are Reading, Writing, Etymology, Arithmetic, History United States, Geography, English Grammar, Anatomy and Physiology, Algebra, Linear Drawing, Book-keeping, and the Latin language. Other branches will be taught as occasion requires. Philosophical Apparatus, &c., will be furnished in due time. A fine library and reading room, free to adults of both sexes, and apprentices, as well as to the pupils of both schools in the building, was opened under the auspices of the Managers of the Institute on the 7th instant, with fair prospects of great usefulness.

Raspberry Street Schools, * corner of Locust and Raspberry streets. Established in 1770.

Boys' School, Principal and one female Assistant.

Number of scholars, Jan. and Feb., 1832, 90; average, 62
Do. 1833, 90; do. 68

Girls' School, Principal and one Assistant.

Number of scholars, Jan. and Feb., 1832, 71; average, 47
Do. 1833, 75; do. 49

In the Boys' School, two things deserve special commendation. One is the excellent order; and the other is what the Principal calls an "exercising-day," occupying a considerable portion of one day in the week. This exercise consists of questions upon all their studies, put promiscuously, and rather rapidly, including numerous questions upon familiar science, and some upon morals, with an occasional recitation. In this way the minds of the scholars are much better disciplined than by the routine mode of reviewing studies singly. It is much to be regretted that upwards of twenty applicants were refused admittance into the school the last month, for want of room.

Adelpi School, Wager street; the Girls' department established in 1838; the Infant department in 1838.

Girls' department, Principal and one Assistant.

Number of scholars, Jan. and Feb., 1832, 65; average 29
Do. 1833, 65; do. 48

Infant department, Principal and one Assistant.

Number of scholars, Jan. and Feb., 1832, 84; average, 57
Do. 1833, 85; do. 56

Good order prevails in both departments. More or less clothing is furnished every year by benevolent individuals, and distributed by the teachers to the most needy scholars.

Shepard School, * Randolph street above Parish. Established in 1850. Principal and one Assistant.

Number of scholars, Jan. and Feb., 1832, 50; average, 31
Do. 1833, 55; do. 37

The school maintains the high character for good order and usefulness given it in former reports.

School for the Destitute, at House of Industry, corner of Seventh and Catharine streets. Established in 1848. Principal and two Assistants.

Number of scholars, Jan. and Feb., 1832, 100; average, 75
Do. 1833, 110; do. 95

The new school-room and class-rooms are furnished in the best manner, and are very convenient. The school has improved much every year during the past year. No school of its kind ever had more bountiful benefactors, or more self-sacrificing teachers. The scholars have a use of the baths belonging to the House, once a week.

School for the Destitute, Bedford street above Seventh. Established in 1851. Sarah Luciana, teacher.

Number of scholars, Jan. and Feb., 1832, 50; average, 35
Do. 1833, 59; do. 30

The school, like its namesake, is favoured with a very self-sacrificing teacher, who deserves an assistant. The support of the school, though generous, is more precarious than the other. The school-room is in an unhealthy location, and far from being comfortable in other respects. Both schools dispense bread and clothing at all times, and soup, at noon, in season.

Infant School, corner of South and Clifton streets

Established in 1837. Elizabeth Freeland, Principal, and one Assistant.

The roll-book not being kept in the usual way, the number of scholars and average attendance could not be ascertained. About 130 attended daily, in good weather, during the winter. The great usefulness of the school, as stated in former reports, still continues.

* Schools marked thus have Libraries.

(To be continued.)

ITEMS OF NEWS.

Advices from Europe to the 3rd inst. have been received by the Cambria and Atlantic steamships.

ENGLAND.—Commissioners appointed by the British Government are to attend the Crystal Palace Exhibition in New York. Cotton at last account firm at old prices. Provisions generally declining. 27,000 emigrants embarked in the Fourth month, from Liverpool, for America and Australia.

FRANCE.—The emperor severely indisposed. The Government has granted a large tract of land in Algeria, to a company of Swiss emigrants. A whaling company has been formed at Havre.

SPAIN.—The king recommends a tariff.

HOLLAND.—The "Second Chamber" dissolved—an election for a new one ordered. The ministers promise to attempt to change the Constitution, or abridge religious freedom.

GERMANY.—The Federal Diet of the States of Germany have admitted the claim of Austria on it for a hundred and seven millions towards defraying the expenses of the Hungarian and Italian wars.

SWITZERLAND.—Insurrection at Friburg suppressed. Refuse to give up refugees to Austria.

RUSSIA.—Cholera at Moscow.

PRUSSIA.—The late bill to exclude Jews from all public offices, has been petitioned against by Humboldt and other influential citizens.

TURKEY.—Constantinople quiet. Armaments are preparing, for protection against Russia, if needed.

SARDINIA has sent a frigate with the contributions of its citizens, to the Exhibition in New York.

SYRIA.—At Jerusalem a difficulty has occurred between the London Protestant Association and the Jewish authorities.

CHINA.—The city of Nankin has been captured by the insurgents. Opium trade has been legalized.

AUSTRALIA.—The yield of gold not diminished.

PACIFIC COAST.—The vessels lost on the Pacific coast of America during the past three years, are estimated to have been worth \$925,000.

VERA CRUZ.—Small pox and cholera prevalent.

THE BAHAMAS.—The ship William and Mary, from Liverpool to New Orleans, ran on a sunken rock on the 3d inst., near Bahamas, and was lost; nearly two hundred passengers perished.

UNITED STATES.—Ohio.—There is in Ohio 1285 miles of railroad completed, and 1719 miles under contract. The Ohio river is in fine navigable order.

New York.—A building in which some alterations were being made, fell down at Buffalo, killing at least six of the hands employed in the work. The "chicken" fever prevails throughout this State. Full grown fowls of the "Brama Pouter" breed have sold for \$50; four weeks old chickens for \$1; eggs for 50 cents. From the reports of the 14 principal religious and benevolent societies, whose anniversaries have just been held in New York city, it appears their income for the past year was nearly one million and a half of dollars.

Connecticut.—The whole number of deaths by the accident at Norwalk has been ascertained to be 45. Among those killed were two clergymen and eight physicians. There were sixteen women and two children.

Pennsylvania.—More than 200 specimens of coal from Schuylkill county have been prepared for the Crystal Palace in New York.

Georgia.—A silver mine reported to have been discovered.

Texas.—Gold has been found in Texas.

California.—The gold shipped from San Francisco, on the 1st of Fourth month to the 16th, amounts to \$4,947,864.

Institute for Coloured Youth.

The annual meeting of The Institute for Coloured Youth, will be held on Thursday, the 31st inst., at 8 o'clock, p. m., at the committee-room, on Mulberry street.

M. C. CORE, Secretary.

First month, 1853.

AGENT APPOINTED.

George Harrison, New Market Chambers, Manchester, England, in place of his father, John Harrison, deceased.

RECEIPTS.

Received from Moses Pearson, O., \$2, vol. 21; from Jotham Townsend, N. J., \$4, vols. 25 and 26; from Asa Garretson, agent, O., \$1, to 52, vol. 26, and for Richard Mott, \$2, to 35, vol. 27, and for S. G. Edgerton, \$2, vol. 26.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; William Bettle, No. 14 S. Third street; John C. Allen, No. 179 South Fifth street, and No. 227 North Front street; Horatio C. Wood, No. 212 Race street, and No. 37 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 49 South Wharves; Townsend Sharpless, No. 187 Arch street, and No. 32 South Second street; John M. Whitall, No. 161 Filbert street, and No. 138 Race street.

Visiting Managers for the Month.—James R. Greaves, No. 610 Chestnut street. Thomas Evans, No. 180 Arch street. Samuel Bettle, Jr., No. 101 N. Tenth street.

Physician and Superintendent.—Joshua H. Worthington, M. D.

Steward.—John Wistar.
Matron.—Margaret N. Wistar.

MARRIED, at Friends' meeting-houses, North Sixth street, Philadelphia, on Thursday, the 10th instant, CHARLES POTTS, of Springfield, Delaware Co., Pa., and ANNA, daughter of Thomas McCollin, of this city.

—, at Friends' meeting-houses, North Sixth street, Philadelphia, on Thursday, the 17th instant, JOES LERCHEWORTH, of Chester county, Pa., to REBECCA, daughter of the late Jonathan Knight, of Frankford, Pa.

DIED, on the 8th of the Fourth month last, in the 67th year of her age, CAROLINA WHITE, formerly of Rich Square, North Carolina. She accompanied our friends Richard Jordan and his wife on their removal to this part of our country, and continued an inmate in their family as an adopted daughter until his death, which occurred in 1826. She then took up her residence with our friends John and Rebecca Knight, belonging to the same meeting, at Newton, New Jersey, by whom she was tenderly cared for during the remainder of her life.

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PHILADELPHIA.

Postage to any part of Pennsylvania, for three months, if paid in advance, three and a quarter cents; to any part of the United States, for three months, if paid in advance, six and a-half cents.

Exploration of the Interior of Liberia.

A thorough exploration of the interior of Liberia and the adjacent country, with reference to the establishment of settlements in the more healthy regions of that beautiful and highly productive part of Africa, and the development of the vast resources of that country, is a matter of great importance with regard to the progress of the colonization enterprise, and the extension and prosperity of the Republic of Liberia. We have long desired that this work should be undertaken by an exploring party, under the direction of some scientific man of enterprise and perseverance, and encouraged by the patronage of the United States Government, without which we feared the work would not probably be soon accomplished, as neither our Society nor the Liberian government has ever been able to furnish the means necessary to carry on such an exploration. We are now happy to inform our readers that "incipient measures have been taken towards the reconnaissance of the continent of Africa eastward of Liberia." At the solicitation of the Pennsylvania Colonization Society, with the co-operation of the Executive Committee of this Society, and in view of the great importance of the mission, Commander Lynch, of the United States Navy, whose name is familiar to the country, in consequence of his having headed the Exploring Expedition to the Dead Sea, applied to the Secretary of the Navy for orders to the coast of Africa, with special reference to making the necessary inquiries and arranging the preliminaries for the contemplated exploration. Captain Lynch sailed for Africa, via England, on the 13th November last. And in the recent Report of the Secretary of the Navy, we find the following allusion to, and recommendation of the exploring expedition, under the auspices of this Government:

"My attention has been invited by the Colonization Society of Pennsylvania to the necessity of prosecuting some researches into the character of the continent of Africa, and especially that portion of it lying eastward of the settlements of Liberia. It is supposed

that an exploration of this region would lead to the discovery of a broad tract of fertile and healthy country, well adapted to the extension of that system of colonization which for some years past has greatly interested the public attention, and more recently attracted the favourable consideration of Congress.

"The proposition submitted to my views by the Society, and referred to your approval, I regard as one which may be rendered productive of great public advantage, and in regard to which you might confidently bespeak and anticipate the approbation of the country. I have therefore not hesitated with your concurrence, to give it the aid which it was in the power of the Department to bestow. As I could not, however, without some special appropriation to the object, organize a full and effective expedition for the prosecution of this enterprise, I have thought that, by the employment of such means as have been provided for the ordinary exigencies of the service, I might profitably prepare the way for such an expedition as Congress might hereafter think fit to authorize. I have accordingly directed a preliminary investigation to be made by an officer of the navy, whom I have attached to the African squadron, with orders to devote the months of the coming winter to an examination of the necessary conditions which this undertaking may require.

"In Commander Lynch, to whom the country is already indebted for important service in another field, I have found a prompt and ardent volunteer for this employment. He is now on his way to the African coast. He will land at Liberia, Cape Palmas, and other points, and will pursue his inquiries as far as the river Gaboon, with a view to the ascertainment of such localities on the margin of the African continent as may present the greatest facilities, whether by the river courses or by inland routes, for penetrating with least hazard to the interior. He will collect information touching the geographical character of the country, its means of affording the necessary supplies of men and provisions, the temper of the inhabitants, whether hostile or friendly, the proper precautions to be observed to secure the health of a party employed, and all other items of knowledge upon which it may be proper to prepare and combine the forces essential to the success of a complete and useful exploration of the interior. In the performance of this duty, under the most favourable circumstances, he will encounter the perils of a climate famed for its unwholesome influence upon the white man, and may hardly hope to escape the exhibition of hostility from the natives. The spirit which has prompted him to court this perilous adventure,

so honorable to his courage and philanthropy, I trust will enable him to brave every hazard with success, and to reserve himself for the accomplishment of the great objects to which these preparations are directed. In the meantime I most earnestly commend the subject of the exploration to the early and favourable attention of Congress, with the expression of my own conviction that there is no enterprise of the present day that deserves a higher degree of favour, or that will more honourably signalize the enlightened policy of this Government in the estimation of the present or future generations. It will require a liberal appropriation of money, and an enlarged discretion, to be confided to the Navy Department, for the organization and arrangement of a plan of operations which must embrace the employment of a number of men, the supply of boats, armaments, and tools, and the enlistment of such scientific men as a long and laborious inland exploration, beset with dangers and difficulties, will suggest.

"With a view to the preparatory operations of Commander Lynch, and also in consideration of the need which the African squadron has at all times for such an auxiliary, I have directed the small steamer Vixen to be prepared without delay and sent to that coast, to constitute a part of the force under the command of Commodore Mayo, who is about to take charge of the squadron. He will be instructed to furnish Commander Lynch with every facility which his position will allow. A small sum of money has also been placed at the disposal of Commander Lynch, for the contingencies of his present services."—*African Repository*.

From the Plough, the Loom and the Anvil.

Cotton and its Manufacture in Great Britain.

The importance of increasing the extent of the culture of cotton, and multiplying the number of sources from whence it may be obtained, is every year becoming more apparent throughout the British dominions, and the interest with which the manufacturers of England are beginning to view the subject is constantly increasing. The fact that cotton and its extensive manufacture in all its varied branches is a very important item in the prosperity and commercial importance of that nation, is sufficient to awaken a degree of attention on the part of the Government itself, hitherto unprecedented. Mr. Bazley, the Chairman of the Chamber of Commerce, at Manchester, has recently lectured on the subject before the Society of Arts, and his Royal Highness Prince Albert. Mr. B. very strongly urges the necessity of encouraging, by all possible means, the growth of cotton in the

British colonies; stating that this necessity was rendered every day more urgent by "the limited supply from the United States, and the increased competition in the manufacture of cotton." The question has also been widely and freely discussed in various English journals, and there seems to be one general sentiment in regard to it, and this is the impression, that it *must be many years before the cotton mills of Lancashire can depend upon receiving any material proportion of the raw material from any other source than the United States.* "If this be so," he remarks, "and you cannot increase your cotton lands, nor, by improved cultivation, increase the produce of the present cotton-producing area, it is evident that the price of the raw material must rise, from the combined effects of a limited and stationary supply and an increased demand."

The following facts, connected with this question, present the matter in a somewhat striking light, and show the continual increase of the importation of cotton into Great Britain during the last half century:

In 1800 the raw cotton import-	Pounds.
ed amounted to - - - -	56,000,000
In 1815 to - - - -	100,000,000
In 1835 to - - - -	400,000,000
In 1851 to - - - -	700,000,000

or about 1000 tons a day. For no less than seventeen twentieths of this raw cotton, Great Britain is indebted to the United States, the remainder being received from India, Brazil, and Egypt.

From the statistics of Great Britain, we learn that about one seventh part of the whole amount of cotton imported into that country is again exported in a raw state; therefore, not less than 600,000,000 pounds were manufactured in the British mills during the year 1851, and probably the proportion would hold good for 1852. The manufacture of this 600,000,000 pounds of cotton employs more than one and a half million of people annually. In the manufacture of the raw cotton, probably about one-tenth part is waste, refuse, &c., leaving 550,000,000 pounds, one-fourth of which only is required for home consumption; the other three-fourths being manufactured into goods for exportation. The total value of the cotton manufactures in Great Britain during the year 1851, was estimated at £45,000,000 sterling, or nearly equal to \$225,000,000, two-thirds of which, it is believed, are paid in wages. Some of the statistics connected with the cotton trade are quite curious. About 800,000 tons of shipping are yearly employed by the various operations incident to this business. Every variation of a farthing in the pound upon the price of the raw material affects the annual consumption of Great Britain at least £500,000 sterling.

Mr. Bazley states, that the cotton machinery of England "far exceeds that of any other country; although France takes the lead on fabrics; that cotton yarn has been produced so wonderfully fine in texture as to be imperceptible to the naked eye, unless placed upon a dark surface." The length of a hank of cotton is 840 yards; it would require more than 2000 hanks of this gossamer cotton to

weigh one pound. Twenty-five pounds of this delicate fibre would encircle the globe at the equator."

One other curious fact in regard to the manufacture of cotton in Great Britain, is that about two hundred and fifty thousand barrels of flour, costing not less than £750,000 sterling, or \$3,750,000, are consumed annually in the process of starching the fibres while being prepared for weaving—an item of no small importance in the business.

MAD DOGS.

In the present apprehension of hydrophobia, the following extract from *Youatt's* work on the *Dog* may be useful, by informing those who dread the disease that there is a sure preventive.

"The wound should be thoroughly washed and cleansed as soon as possible after the bite is inflicted; no sucking of the part, as is advised by many, for the purpose of extracting the poison, as the presence of a small abrasion of the lips would most assuredly subject the parts to inoculation. If the wound be ragged, the edges may be taken off with a pair of sharp scissors. The wound must then be thoroughly cauterized with nitrate of silver (lunar caustic), being sure to introduce the caustic into the very depths of the wound, so that it will reach every particle of poison that may have insinuated itself into the flesh. If the wound is too small to admit the stick of caustic, it may be enlarged by the knife, taking care, however, not to carry the poison into the fresh cut, which can be avoided by wiping the knife at each incision. Nitrate of silver is a most powerful neutralizer of specific poison, and the affected parts will soon come away with the slough, no dressings being necessary, except perhaps olive oil, if there should be much inflammation of the parts."

If the above plan be pursued, the patient need be under no apprehension as to the result, but make his mind perfectly easy on the point. "This is the course generally pursued by all the veterinary surgeons of Europe, and there are few of them who have not, some time in their practice, been bitten by rabid animals. Nevertheless, we never hear of their having suffered any bad effects from such accidents."

If lunar caustic be not on hand, the wound may be seared with red-hot iron, which will answer as good a purpose, although much more painful in its operation.

Mr. Blaine, in closing his able and scientific article on this subject, very justly remarks: "Would I could instil into such minds the uncertainty of the disease appearing at all, even when no means have been used, and the perfect security they may feel who have submitted to the preventive treatment detailed above. I have been bitten several times—*Youatt* several times also; yet, in neither of us was any dread occasioned. Our experience taught us the absolute certainty of the preventive means; and such I take it upon me to pronounce they always prove, when performed with dexterity and judgment."

Richard Shackleton's Letters.

TO LYDIA SHACKLETON.

Brookfield, 14th of Tenth mo., 1787.

[R. S. was at that time joined with several Friends, on a religious visit to meetings in the province of Ulster.]

"Those who go on these errands had need, indeed, to be wise as serpents—harmless as doves. They had need know their own spirits kept under proper discipline, who disclose others; they had need to put on Christ; his holy, humble, patient nature should be their clothing. Well, my dear Lydia, after all, it is a cause worth contending for. However we be employed in this world, we must, in a little time, certainly leave it. If in this life we shall have been favoured with being sensible of the spirit and power of Christianity, and qualified to bear witness of it to others, in such manner as the great Author of it shall have been pleased to appoint, whether by word and doctrine, life and conversation, or all together—then we shall not have lived in vain; we shall have answered the most noble purposes of life, and not have been as the beasts that perish, that eat, drink, and sleep, grovel for a stated time on the earth, then lie down and die, and their memorial decays with their bodies. Not so thy illustrious ancestors, my dear child. They stood before princes, and advocated the cause of Christ before the great men of the earth; they thought it no shame, but their great honour, to be persecuted and imprisoned for the testimony of Jesus. They despised that shame and false delicacy, which was for saving self, and the honour and reputation and estimation of self; they made a sacrifice of all, a whole burnt offering, unto the Lord their God; they chose rather to suffer affliction with his people, than to enjoy the transient, unsubstantial pleasures of sin for a season; they patiently bore the cross, and doubtless, now wear the crown which fadeth not away, as all earthly grandeur does. Let my dear cousin Mary Mellor read this. I love her, and the numerous good qualities which she is possessed of. I wish her to join thee hand in hand, that ye may go up together to the house of the Lord, (the place where his honour dwells), rejoicing in feeling the approbation of Heaven to your spirits, and cemented in a spiritual as well as natural union.

And now my very dear Lydia, farewell. May thou and thy husband be graciously continued objects of Divine regard and help, prays,

Your truly affectionate father,

R. S.

On Prayer.—Many things in the world are necessarily intermitted, because they are tied to place or times; all places, all times are not convenient for them; but in case of prayer it is otherwise, it seeks no place, it attends no time. It is not necessary we should come to the church, or expect a sabbath or a holiday; prayer is left sabbathless, and admits no rest, no intermission at all; if our hearts be clean, we must, as our apostle commands us, lift them up *everywhere* at all times, and make

every place a church, every day a sabbath, every hour canonical. As you go to the market, as you stand in the streets, as you walk in the fields,—in all these places ye may pray as well, and with as good acceptance, as in the church. For you yourselves are temples of the Holy Ghost, if the grace of God be in you, more precious than any of those which are made with hands.—*John Hale.*

For "The Friend."

THE BURDEN-BEARERS.

Perhaps there has never been a period in our religious Society, when the hands of the burden-bearers have been more weakened, and their knees more ready to smite together, than at the present time. Why is it thus? Are we not still, in unmerited measure, favoured at seasons with renewed evidences that the Lord is yet watching over us; that He has not entirely cast off his people, though so many among them have wandered far from him, and forsaking "the Fountain of living waters, have hewn out to themselves cisterns, broken cisterns which contain no water."

And, though to us as a people, does indeed belong "confusion of face," yet have we not cause still to trust in Him who led forth the children of Israel out of Egypt, and redeemed them from the hand of their enemies. Is it not sometimes a want of faith in this invincible Captain, which produces anxiety and fear in the minds of many, who, if they would more confidently rely upon the Lord of Hosts, would be spared many anxious moments—many hours of tossing.

Let these remember how it was when the disciples of our Lord were in their little bark, the waves arose, and in their view threatened to overwhelm them; but He also arose, "rebuked the wind and said unto the sea, Peace, be still! and the wind ceased, and there was a great calm." Ah! if He is with us, though it may be as "in the hinder part of the ship asleep on a pillow," yet we may believe that he will not allow those to perish who keep near to him, and with whom he condescends to company.

May then the hands of the upright burden-bearers be strengthened, and they be comforted by Him whom their souls love. Though they may be insensible of it; yet I doubt not, there are many among those who are younger in years, and upon whom the heat and burden of the day have not yet fallen, who love these "for their works' sake," and whose feeble prayers are offered in secret to the Father of mercies, for their support and preservation: though at the very time they plead thus for their beloved and valued elder Friends, they are very sensible that they themselves are among the hindmost of the flock, and are often ready to doubt whether they have any claim to be numbered with it.

May all of us then, under a sense of our own individual weakness and short-coming, seek to build up one another in the most holy faith; let us leave those things which are behind, and closely watching against that spirit which would seek to lay waste the religious

character and standing of others, walk in love and in the fear of the Lord; then will the hearts of the burden-bearers be comforted, and the little ones encouraged by their example, will be enabled to journey forward towards that city whose walls are salvation and whose gates praise. B.

LACONICS.

Written for "The Friend."

Any acquisition or any pleasure, which has for its object merely the gratification of the senses, and unconnected with anything of an instructive character, is very unworthy the pursuit of immortal and accountable beings.

It has been asserted that whilst Sir Walter Scott was pouring forth volume after volume of his Scotch novels, which were being disseminated over the greater part of the enlightened globe, he would not permit them to be read in his own family!

A correspondence between two individuals should be so conducted, that whilst the writer is amusing and instructing his friend, he should also be improving his own mind.

The tolerators of vocal and instrumental music would do well to remember, that the Italians, who are considered the most perfect masters of these arts, are likewise the most effeminate, probably, of any other nation in the world who have advanced as far as themselves in civilization. The domestic morals of these people are in the most deplorable condition, and it would appear that this is produced, or at least nurtured, by the attendance on balls, masquerades, &c., of which music is an accompaniment, and in the cultivation of music itself.

The irregularities of men of genius are frequently overlooked or palliated by their biographers, on account of those very talents which they have perverted.

The declaration of our Lord is, "Unto whomsoever much is given, of him shall be much also required."

For "The Friend."

Facing Difficulties where they Arise.

It is not probable the troubles of the church will soon subside. Satan has a powerful influence over the human mind in many ways. Even those who wish to uphold the standard of Truth, have their treasures in earthen vessels; and while they direct their testimony against error, it may be mixed with a degree of prejudice against Friends, whom they consider as supporting unsound doctrines. In some places the number who feel the danger of giving countenance to innovation upon our doctrines or testimonies, is very small. They have no doubt much discouragement to encounter, and fear often that their testimony for the Truth has little effect. These are to be much felt for by their brethren who are in larger meetings, where the Truth is maintained in a good degree of its own authority. But

however small and weak they may be, let them remember that the soldiers of Christ do not go a warfare at their own charge, nor have they to rely upon their own armour or their own wisdom. Their reliance must be placed altogether upon his direction and power, and whatever they do under his command, will accomplish the purpose unto which he sends it. They may not be able to see it, but it will enter the hearts of those who advocate a wrong cause, and will tend to weaken their confidence in it; and in the Lord's time, if they keep their posts faithfully in their respective meetings, the Truth through their constancy will rise into dominion. Their humble endurance of suffering, and delivering their sentiments in the meekness and gentleness of Christ, will carry conviction, that the ground on which they stand is the only safe one; that they have no other object but to maintain the cause which the Society was appointed to uphold, and the spirit in which they act will give weight and authority to their opinions. The Holy Spirit will sustain their testimony, and produce an effect that they may not at once be permitted to see; and even if they should never behold it as they desire, their reward will be sure, even that peace which passes human understanding; and the children will feel and acknowledge it and be brought, we may hope, as they grow in years, to maintain the same blessed cause. It was under the influence of the Spirit of Christ that George Fox and Robert Barclay, and other faithful standard bearers, defended the Truth against all descriptions of error, both in doctrine and in the desertion of sound government in the church. They kept their posts in the Society which the Lord made them instrumental in gathering and cherishing, and preserving upon the true foundation; facing the difficulties as they occurred from the errors of their brethren. United together in the bonds and the fellowship of the Gospel, the little Society of Friends at that day was as a city set upon a hill, that could not be hid, giving light to all around it. As the psalmist says, "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;" and he adds, "Pray for the peace of Jerusalem, they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake, I will now say, Peace be within thee."

A Soldier's Testimony.—"Sir," said an old soldier to the Secretary of the London Peace Society at the close of one of his lectures on peace, "Sir, what you have related, I have seen, and much more. I was on the field of Waterloo; and there I saw on a plat of ground not much larger than a gentleman's garden, six thousand of my fellow-men with mangled limbs, dead or dying."

Could we see the operations of war with our own eyes, as we do the effects of intemperance, what tales of atrocity, anguish and

horror might we tell! But these the friends of peace know not by their own experience or observation; and those who do, are reluctant to disclose them.

For "The Friend."

COMMON THINGS.

The sweetest things are common,—
Blue sky, green earth and sparkling streams:—
Then why, with such pure glories blest,—
So turbulent our waking dreams?
Because we know not what we have;
The blinded heart is Mammon's slave.

The monarch, trimmed in purple pride,
Joyed once, on tiny feet to tread;
The poorest beggar once doth ride,
To the same rest with crown'd dead:
Nor there alone alike, the fate
Of humbly noble,—meanly great!

All voices, from yon dome above
To the sea's depths, this lesson breathe;
"The royalty of heaven is love;
Love for all things, above, beneath:
With this,—serfs may look down on kings;
Without,—men are earth's meanest things!" H.

Selected.

THY WILL BE DONE.

Searcher of hearts! from mine erase
All thoughts that should not be,
And in its deep recesses trace
My gratitude to Thee!

Hearer of prayer! Oh guide aright
Each word and act of mine,
Life's battles teach me how to fight,
And be the victory thine.

Giver of all,—for every good
In the Redeemer came,—
For shelter, raiment, and for food,
I thank Thee in His name.

Father and Son and Holy Ghost,
The glorious three in one,
Thou knowest best what I need most,
And let Thy will be done.

Selected.

LITTLE THINGS.

Scorn not the slightest word or deed,
Nor deem it void of power;
There's fruit in each wind-wafted seed,
Waiting its natal hour.

A whispered word may touch the heart,
And call it back to life;
A look of love bid sin depart,
And still unholly strife.

No act falls fruitless; none can tell
How vast its power may be;
Nor what results enfolded dwell
Within it, silently.

Work and despair not: give thy mite,
Nor care how small it be;
God is with all that serve the Right,
The holy, true, and free!

Slaves in the United States.—The census statistics show that the number of slaves in the United States was 697,979, in 1790, and in 1850 it was 3,170,539, showing an increase of 2,481,692 since 1790. From 1830 to 1840 the annual increase of slaves was 47,831, and from 1840 to 1850 it was 69,223,

and from 1850 to 1860 it will probably be as much as 80,000. The number of slaves in the United States in 1820 was 1,538,123, which is about half the amount of the present slave population. It thus appears that the slave population of this country has been doubled within the last thirty years. The increase of slaves within the last ten years was 692,234, and it is probable the increase will be 800,000 during the next ten years. In 1860 the slaves will be about 4,000,000. At the end of the next thirty years they will be about six millions and a half, and at the commencement of the next century, they will not fall far short of thirteen millions.

From the Plough, the Loom and the Anvil.

Onondaga County—Its Salt Works—Productions, &c.

Perhaps there is no county in the State of New York possessed of so many natural advantages as Onondaga. We have limestone, gypsum, slate-rock, various kinds of clay, chalk, and some considerable granite. Our lime is very valuable, not only for building purposes, but it is a most excellent thing to heavy, clayey lands. In Manlius, plaster of Paris is found in great abundance; but I am inclined to think that it is not used quite so liberally as it was eight or ten years since. It is taken in the stone to different parts of the county, and is then ground up for use. The Onondaga salt springs are extensively known. The product of salt from these springs is immense. Many hundreds of thousands of bushels of salt are manufactured annually from the Salina and other springs around Onondaga lake. This season, the proprietors of the different blocks entered into an agreement not to make more than 20,000 bushels from each work. In future, it is expected on the part of the proprietors of the works, that salt will be manufactured at a much cheaper rate than it has been within the past few years. The reason of this expectancy is, that coal will be bought cheaper in the Syracuse market, for time to come, than formerly; and the cause of this change in the price of coal must be ascribed to the fact, that we are shortly to have a railroad completed from Binghamton to Syracuse, thus connecting the latter place with the Pennsylvania coal mines, and hence the reduction in the price of palubum. The salt works will undoubtedly make use of coal instead of wood, for it is calculated that one ton of coal will go as far towards boiling down the brine as two cords of wood. If coal can be furnished in the city of Syracuse for \$3 per ton, as doubtless it can be, it would certainly be wise policy in "salt-boilers" to purchase it in preference to wood, for the latter article uniformly brings about \$4 per cord in the vicinity of the works. It is worthy of remark, however, that timber is getting to be a scarce article with us in Onondaga, and perhaps wood will never be cheaper than it now is, in consequence of the introduction of coal as fuel.

The vats used for making solar salt cover an area of about 140 acres, and the number of bushels which are annually manufactured

by evaporation is 200,000. It is a very simple process which reduces the brine to solar salt. Large square vats are made, into which the brine is allowed to flow from tubes of wood, called "pump-logs," and when the vats are nearly filled with the water, it is exposed to the sun's rays, and when the *acqua* (water) is evaporated, beautiful quadrangular and hexangular crystals make their appearance. This is the process which is carried on very extensively, at the present time, at Salina, Syracuse, and Liverpool.

In regard to the quantity of salt which all the works manufacture annually, it would be safe to say, that not far from 5,000,000 of bushels are made every year. When all the works are in operation, about 1000 cords of wood are consumed daily. How many teams, hands, and boatmen, then, must be employed in keeping the works in fuel? To say the least of it, the business of manufacturing salt at Syracuse is immense. Every year, vats and works are being put up; and the idea has been thrown out frequently among us, as well as elsewhere, that we can make as good an article of salt in Salina as can be found in any other part of the globe.

We have a great variety of soil in this county. In the eastern part, there is limestone, clay-slate, and some alluvial deposits. In the western part, we have chestnut-soil—that is to say, soil of a light and sandy nature; it is excellent land for wheat, and will produce almost any thing that is common to our climate. But slate is found along the Seneca river, (a beautiful stream,) and marl is abundant in almost every swamp in the western part of the county. I think the corn crop succeeds about as well in the western portion of the county as any which we can raise; and oats, barley, wheat, &c., do exceedingly well.

We have many thriving villages in Onondaga. Jordan, Elbridge, Fayetteville, and Baldwinville, are all fine, lively towns. Syracuse is getting to be truly the "Central City," as all of our State, and numerous other Conventions, are held at this enterprising and wealthy city. It is destined to become one of the largest places in our State.

W. TAPPAN.

Baldwinville, N. Y., February, 1853.

In the year 1672, when throughout Great Britain only six stage-coaches were constantly going, a pamphlet was written for their suppression, and among the many grave reasons given against their continuance, 'it is stated, "these stage-coaches make gentlemen come to London on every small occasion, which otherwise they would not do but upon urgent necessity; nay, the convenience of the passage makes their wives often come up, who rather than come such a journey on horseback, would stay at home. Here, when they have come to town, they must presently be in the mode, get fine clothes, go to plays, and treats, and by these means get such a habit of idleness and love of pleasure, that they are uneasy ever after."

Never run in debt unless you see a way to get out.

For "The Friend."

FRIENDS IN WALES.

(Continued from page 285.)

Richard Davies now felt constrained to visit some young men, who had been his companions and fellow professors of religion before he was convinced of the Truth. His labours with them were blessed, inasmuch that two or three were through the Lord's blessing enabled to feel the truth of the doctrines which Richard upheld, and were strengthened to make public profession thereof. When those who were convinced amounted to four, Richard believed it would be right for them to meet together for Divine worship "in the name of the Lord;" remembering, he says, "the promise of Christ, who said, 'Where two or three are gathered together in my name, there am I in the midst of them.' So we all agreed to meet together, but none of us had a house of his own to meet in. We determined therefore to meet upon a hill on a common, as near as we could for the convenience of each other, we living some miles distant one from another. There we met in silence, to the wonder of the country. When the rain and weather beat upon us on one side of the hill, we went to the other side. We were not free to go into any of the neighbours' inclosures, for they were so blind, dark and ignorant, that they looked upon us as witches, and would go away from us, some crossing themselves with their hands about their foreheads and faces."

This little company of youthful seekers after righteousness, were after a time dispersed. One of them, who must have been quite young, was through the kind care of Friends, placed an apprentice with that honourable elder in the Truth, William Shewen, of Southwark, London. One of the other young men was at this time in the army of Cromwell, and on obtaining a discharge he removed into Gloucestershire amongst Friends. The third one was Wiltiam Davies, who continued to meet with Richard, some time after the other two had left the place. On one occasion of their meeting, Richard says, "A foul, dark spirit possessed him, so that the little time we were together, was not comfortable to me; and when we had broke up the meeting, by way of discourse, he asked me, How I did think we should stand in the face of the whole country? I answered him with great zeal, The serpent, the serpent, the same that beguiled the woman in Paradise, hath beguiled thee; thou wilt not be able to stand. And while we were yet discoursing, I saw my master coming, who was also convinced, but was not faithful to that good Spirit that convinced him of the Truth, and showed what he ought to do, but did it not; yet he continued loving to Friends, and frequented their meetings to his latter end. As I looked back I saw him coming towards us, with two women following him; the one was his wife, my cruel mistress, the other was his sister. They both had staves in their hands, and when they came unto us, the sister began to beat her brother, my master,—and my mistress set a beating of William Davies. So his trial came

very quickly, and William Davies came no more to meet me, nor any other Friends, for many years; yet he afterwards came among Friends, and continued with them to the end of his days, and was buried among them. It so happened that I had never a blow among them; and if I had received any, I had learned of Christ Jesus, my Lord and Master, to suffer patiently for his name's sake, and not to depart from him, though my trials, temptations and afflictions, were not a few; so that I may say with the apostle, 'But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy.'

Richard was now left without any companion in religious profession, and before the close of 1658, felt a freedom to go and visit Friends in London. He found many faithful brethren and sisters there, and was satisfied to remain there for a time, following his trade of a felt maker. But although Richard was glad to be amongst Friends, and to have the opportunity of attending religious meetings, he was not clear of Wales, nor of a concern for the spreading of the Truth among its inhabitants. He was afraid to allow the exercise he felt for that part of the island to have free course in his mind, lest he should feel himself drawn thither. He informs us, "When anything would come into my mind of my native country, barren and uninhabited of Friends and Truth, I endeavoured to shut it out, and to keep where I was, and I did what I could; but all my fair pretences and reasonings would not do, I was disobedient to the Lord, and trouble and sorrow, and judgment from him came upon me, for not obeying his command, to go to my own country, to stand a witness for him there. In this my disobedience, I continued till I lost his presence, and he smote me with trouble within and pain in my bones, that I could not work nor labour. In this time Friends of London were very kind and careful of me, and would freely have administered unto me, but I was not willing to accept of anything from them, so long as I had of my own. My pain of body and spirit increased upon me, till at last I was forced to bow to the will of the great God, who was too strong for me; and reasoning with him one night, upon the bed of my sorrows, he showed me clearly that I was to go to my own country; and I was made willing to give up to go, if he would be pleased to let me know his will and pleasure by this sign and token, that he would remove my pain. I also reasoned with him thus: that I was alone, like a pelican in the wilderness, or a sparrow on a house top. The Lord still commanded me to go, showing that he would provide an help-meet for me. And when I had made a covenant with the Lord to go, immediately my pain was removed, and I had peace and quietness of mind and spirit. I arose next morning, and went to my work; and when those tender Friends, that had a regard for me in my sickness, came to see me that morning, I was gone to work; which was to their admiration."

Thus the Lord was mindful of poor Merionethshire, and was preparing efficient labour-

ers of the Gospel for that neglected field. Richard was passing through conflicts and exercises to qualify him for more extensive usefulness there, and the Lord would give him a companion to go with him, also anointed and called to the work of the ministry. He felt that he might yet tarry a few months in London, and in the assurance that the Lord would provide a wife for him, although he knew not where she was, or who she was, he rested contented. At last on one occasion being at Horsleydown meeting, in Southwark, he heard a young woman bear testimony against an "evil raving spirit," which was manifested in those days in opposition to Friends. The impression was then made upon his mind, that this young woman was in the Lord's ordering providence, to be his wife, and to go with him to dark, desolate Welchpool, as a help-meet indeed. When meeting was over he drew somewhat near her, yet said nothing to her, although he did not know when or where he should see her again. So they parted.

(To be continued.)

Extract of a Letter from Samuel Fothergill to Sarah Brown.

Many are the besetments and probations of a mind awakened to seek an inheritance among the blessed, and of various kinds they are; but the mighty arm is revealed and laid bare, for all those that refuse to be comforted without it. Many are the low places the righteous tread, and in the line of their experience deep answers deep; some are brought upon us through our inadvertency and negligence; let us then inquire the cause, and remove it; sometimes the heavens are made as brass to us, to teach us how to want, and, like winter seasons, to strengthen our roots, that we grow not top heavy; but in all things, our heavenly Father deals with us tenderly, and for our good.

Let, therefore, thy attention be steady to him for counsel and guidance, and he will not forsake thee in the time of thy secret bewailings, but spread a table for thee in the desert.

Oh! that our youth might thus awfully bow under the operation of the Lord's hand, that their minds might be subject to him, whose we are, and whom we ought to serve in the spirit of our minds. * * He is often with his people when they perceive it not; he dwells in thick darkness often, and was as certainly the mighty help of Israel, when they groaned in anguish in the land of Egypt, as when the glory of the Lord filled the temple, at the feast of dedication. I commend thee to him, seek him diligently, serve him honestly, and follow on to know his requirements, with full purpose of heart to be faithful thereto; and no weapon formed against thee will prosper, nor any place be allotted so low in which the omnipotent arm will not sustain.

It appears by the census that the consumption of spirituous liquors in the United States reaches the enormous quantity of eighty-six millions of gallons annually, equal to six gallons for every adult person.

COLOURED SCHOOL STATISTICS.

II. CHARITY SCHOOLS.

(Concluded from page 288.)

Raspberry Street Night Schools closed a five months' session, Feb. 24th.

Men's School, Principal and two male Assistants. Number of pupils at the close of the term, 131; average, 50.

Women's School, Principal and four Assistants. Number of pupils at the close of the term, 417; average, 59.

Both schools had well qualified and industrious teachers. The grateful pupils made very fair progress in Reading, Writing, and Arithmetic.

Men's Night School at the New Institute, closed a three months' session, March 3d.

Number of pupils at the close of the term, 96; average, 38. This was also a well conducted and useful school.

III. SCHOOLS CONNECTED WITH BENEVOLENT INSTITUTIONS.

House of Refuge, * corner of Poplar and William streets. Established in 1850.

Boys' School has a Principal and one Assistant—male teacher.

Number of inmates, 1st March, 87. Sessions from 5 to 7½ A. M., and from 5½ to 8 P. M., the evening session on Saturday being omitted.

Girls' School has one teacher. Number of inmates, 1st March, 39. One session, from 2 to 5 P. M.

Being schools of discipline as well as of instruction; the order is excellent, and the scholars make fair progress in their studies. Their last session in the week is principally devoted to reading the Bible, or Sacred History. At the close the scholars receive books from their respective libraries, which are read and returned the following week.

Orphans' Shelter, Thirteenth street above Callowhill. Established in 1822. Principal and one Assistant.

Number of inmates, March 1st, 68; of whom about 12 are too small to be in school. Those who do attend are from 4 to 10 years old.

The school is conducted principally as an infant school, and is in a flourishing state.

IV. PRIVATE SCHOOLS.

No. of scholars.
M, F, M, F
Estab. 1852. 1853.

Sarah M. Douglass, Institute Building, Lombard street above Seventh, - - -	1852	12	16
Margaretta Fortin, 52 Lombard street, -	1850	16	16
Amelia Bogie, Fine street above Teuch, -	2541	25	25
Ann Bishop, Lombard street near Sixth, Adams, Dwyer, corner of Fifth and Gaskill streets, - - -	1846	14	14
Elizabeth Clark, do, - - -	1850	38	37
Equeline Higgins, 4 Raspberry street, -	1850	40	40
Ada Hinton, 6 Locust street, - - -	1849	50	23
Sarah Gordon, 9 Roman street, - - -	1849	24	23
Bonnie Smith, Front street above Teuch, -	1850	40	19
Equeline Curran, 62 Gaskill street, - - -	1850	23	19
Ann Thompson, Barclay street, - - -	1852	12	12
Carolina Peterson, Brown street above Fourth, - - -	1852	16	16
Margaret Montier, Equiline street, -	1852	12	12
Maria Johnson, 25 Burd's court, - - -	1852	6	6
Sarah Ann Gordon, 53 Fine street, - - -	1852	6	6
Elizabeth Middleton, Lombard street above Seventh, - - -	1853	20	20
		261	261

And for two schools discontinued between March 1, 1852, and 1853, say - - -

50
281 311

S. M. Douglass teaches higher branches than are taught in grammar schools. No other school at present has a mineral cabinet and philosophical apparatus. An arrangement has been made with the managers of the Institute, by which she will at all times have 25 girls preparing for admission into their school.

M. Forten, E. Middleton, and A. Hinton, teach branches similar to those taught in grammar schools; the first named being the only one that receives boarding scholars. All the others teach nothing more than the elementary branches. All teach

* Schools marked thus have Libraries.

plain sewing, and the greater number add ornamental needlework and knitting.

Note.—All the teachers of the private schools are coloured except E. Middleton; of all other schools they are white except C. L. Reason and G. Mapes, of the Institute.

SUMMARY OF THE DAY SCHOOLS.

The following 150 scholars for the Clifton street Infant School, 58 for The Shelter, and 126 for the Refuge, there were in the public and charity schools, March 1st, 1853, - - - - - 1914
in private schools, - - - - - 325
2239

GENERAL REMARKS.

There is no register kept in any school denoting standard of scholarship, nor is there any system of rewards offered for the purpose of exciting emulation.

When the Sheppard School was established, it was feared by some that the Coates street school would be injured thereby, but the fact proves the contrary. So also some feared that the Grammar Schools would be injured by the establishment of the Institute for Coloured Youth; but the former were never so well attended, or in so prosperous a condition as at present.

The irregular attendance of scholars (unavoidable in a majority of cases), particularly in the larger and more advanced schools, imposes extra labour upon teachers, prevents a thorough classification, and makes the recitations less spirited than they otherwise would be. Of all men and women who labour for the good of others, none are more worthy of appreciation than the faithful teachers of our coloured schools.

South American Tigers.

The shores of the Magdalena are in some places most infested by the South American tigers. These animals are sometimes large, and are fierce and dangerous; but the Indians have a mode of killing them, in which they are very expert, and which affords a test of their boldness and self-possession. An English naturalist on board the Bolivar, expressed a wish to obtain the head of one of these savage animals, and an Indian offered to gratify him for the small reward of a dollar. So taking a piece of spoiled beef in a bag, a short lance in his hand, and with his long knife stuck at his side, he jumped into the water and swam to the shore. After penetrating a little way into the forest, he made a fire on the ground and began to roast the meat, by the smell of which a large tiger was soon attracted, and, on approaching the place, crawled slowly towards him on his belly, like a cat watching a mouse. These things were observed from a safe distance by some of the passengers, who were still more astonished at the sequel. The Indian was seated by the fire, as the tiger moved slowly on, with the bag laid over the roasting meat, his knife at his side, and the sharp lance, about three feet long, in his hand, with its butt on the ground, by his foot, and the point raised to a slanting position towards the animal. When within springing distance, he snatched away the bag; and the tiger, as if fearing he was removing the meat, crouched and sprang directly towards him. With the greatest coolness, however, the Indian received him on the point of his spear, which penetrated his chest, and passed through his back; and then, with a dexterous management of the weapon he threw him over

on his back, and drawing his long keen knife, instantly cut off his head.—*Evening Post.*

At the General Post-Office in Great Britain, during the last six years, the average increase amounts to no less than 260,000 letters, and 14,000 newspapers, daily. It is estimated that the number of letters which will pass through the General Post-Office in the present year will be about 95,000,000—the newspapers nearly 2,000,000—over and above the number which passed through it in 1846, though the reduced postage has been in operation for some years.

A Washington letter says:—"The Government has determined not to attempt to use force in the subjection of the Florida Indians, but to proceed with the surveys of the lands there, believing that all that is necessary is to convince the Indians that the process of settlement is to go on quietly, in order to induce them to give up their hostile demonstrations, and accept of terms to peaceably join their friends west of Arkansas."

THE FRIEND.

FIFTH MONTH 28, 1853.

We have been in no haste to reply to the strictures of the "British Friend," on the remarks that appeared in our 20th number, in reference to "Uncle Tom's Cabin." We think they bear evidence of a spirit "distinguishable from pure wisdom," and as we have always felt kindly towards the Editors of that journal, and rejoiced in their efforts to defend the doctrines and testimonies of our religious Society from modern innovations, we regret that anything we have said on the subject, should have called them forth. Still we can see nothing in their strictures that in anywise invalidates our arguments, or that screens the popular Novel of the day, from the action of the testimony which Friends have heretofore borne against all works of fiction.

The Editors allege that "this testimony is not founded on Novels being works of fiction merely, but on account of the false and pernicious sentiments which they inculcate and exemplify," and that they consider Uncle Tom's Cabin "as an exception to a general rule, because it enforces no deleterious sentiments, and is founded on fact." We think the reason for the exception, would, if correct, render the general rule little better than a dead letter. If it applies to this one, it is equally applicable to other works of fiction of a similar character; and the press is teeming with novels and romances, said by critics to come within this class: the only way to discover that they are not such as they are represented, is to read them, and thus the door would be thrown open for our members to indulge without restraint in this most pernicious literature.

How can any one have "the fullest utility with the testimony of our Society in regard to the objectionable character and injurious ten-

gency of novel reading in general," while they believe a Novel to be of "incredible value as an instrumentality of potent efficacy" for effecting a good purpose? Stronger terms could hardly be used to recommend Barclay's Apology; and if one Novel deserves such a character, so may another. Upon what ground then, can the testimony of the Society against them be supported? It does not rest, says the "British Friend," "on Novels being works of fiction merely," and if they may be so "incredibly" potent for good, instead of bearing a testimony against them, writing and reading those as well got up as "Uncle Tom's Cabin," ought to be advised and encouraged. The popularity of that work has already given rise to numerous imitations, some directed against the "abominations of American slavery," and some against the abominations of English slavery, as exhibited among her operatives; and the appetite for this high-seasoned, exciting literature, being fairly developed, should the sentiments of the "British Friend" on the subject, obtain general currency in our Society, it will be kept constantly stimulated until the minds of our members become so weakened, that other kinds of reading will be tasteless and rejected. Will not our respected Co-labourers consider the subject, and honestly examine whether their zeal against Slavery has not in this instance led them too far?

If the dissemination of H. B. Stowe's Novel should curtail the existence, or mitigate the evils of Slavery, we will rejoice at it: it would not be the first time that that which is evil in itself has been overruled for good; but as we said before, we do not believe that it has had or will have such effects. The true character of Slavery, its abominable cruelties and injustice, were as well known before that work was written as since. A system that subjects a whole class in the community to the absolute and irresponsible possession and control of another, must, while human nature remains what it is, give rise to characters and scenes as revolting as any that may be delineated in it; and so far, the expression that the work is *founded* on fact, may be admitted; but the ardent feelings kindled up by it, are the fruits of the absorbing interest awakened in the minds of its readers, in the *fictitious characters* so vividly portrayed; and as the consciousness ever attends that *they* existed only in the imagination of the authoress, that interest must in the nature of things be short lived.

In this country, the febrile excitement created on its first appearance, has already passed off; and if we may judge from the tone of the public press, and the action of some of our Legislatures, it has been succeeded by a cold state, which is anything but indicative of healthful or improved action, on the subject of Slavery, in the body politic. Its general reception as a truthful picture of *all slaveholders*, while *they* regard it as a high-coloured caricature intended to hold them up to scorn, has excited the evil passions of many among them, prompting them to repel the approaches of those who address them in the language of Truth; and compelling such (who are always the most efficient friends of the poor slave) to

hold back, until the feelings of anger and hostility may be removed, and an ear be again opened to hear them.

But, says the "British Friend," "objecting thus decidedly as 'The Friend' does to such works as this of H. B. Stowe's, our readers will naturally be curious to know if the Editor has any *specific* of his own to substitute." It then quotes a paragraph from our remarks, where we say, that the removal of Slavery "can only be effected by the slaveholders themselves," and italicises these words as though they indicated something that we had put forth as a *specific*. We mentioned nothing as a *specific*; but we did say, that in order to bring about that *effect*, *viz.*, abolishing slavery by the slaveholders themselves, those who are out of the immediate influence of the errors and prejudices of slaveholders, "must address the hearts and understanding of their brethren involved in them, in the *authority of Truth, and in the spirit of Christian love*; and we still believe that this will do more to effect that good work, than all the Novels that can be written.

By the questions: "Where, we would ask, is the difference between American, and British Colonial Slavery? Was not the latter sanctioned by the Imperial Legislature? and is not the like sanction extended to the 'institution' by the United States?" it is evident that the Editors of the "British Friend," in common with most of their countrymen, do not understand the complex character of our Government, or the relative powers of the States and the General Government. The difference is great. The "Imperial Legislature" had the authority to terminate slavery in the colonies—the Congress of the United States has no authority whatever over slavery in the States. It exercises jurisdiction on this subject in the District of Columbia and in the Territories, but it can no more abolish slavery in any one of the States than it can abolish it in Cuba. Each State has left to it by the Constitution of the United States, the exclusive power to legislate on slavery within its own limits, and hence its removal, where slaveholders are in the ascendancy, as they are in all the Slave States, *can only be effected by the slaveholders themselves*. All the excitement and declamation got up in the free States, and all the enthusiasm raised in England by Uncle Tom's Cabin, can do nothing towards liberating the poor slaves, except so far as it influences the feelings of the masters to legislate for their freedom; and notwithstanding the notion of the "British Friend," of the "incredible value" of H. B. Stowe's Romance, we think there are none of our readers who understand the subject, but who will think with us, that that desirable result is more likely to be attained, by addressing them "in the authority of Truth, and in the spirit of Christian love," than by its fancy sketches, however founded on fact. It was in that manner that A. Bennett, J. Churchman, J. Woolman, and their associates, laboured to remove slavery from our own Society, moving under a deep religious concern to convince the judgments and enlist the feelings of the masters. The idea of Novels and Romances being of "incredibly

able value" in promoting their Master's cause, we venture to say, would have been rejected by them, and pronounced by the latter as "distinguishable from pure wisdom." It has been under the same kind of religious concern that Friends generally in this country, have endeavoured to uphold and advance the testimony of Truth against slavery, and we are fully persuaded, that had this kind of concern been more generally kept to by others, and had our religious Society been allowed to continue uninterrupted in the calm but effective course it was pursuing to disseminate its principles on that subject, and to influence those who hold in their hands the power over the poor slaves, the state of things in relation to slavery in our country, would now have been very different from what it is; the liberation of the down-trodden blacks would have been either widely effected, or more nearly consummated.

But the appropriation of slavery by infidel lecturers, and unprincipled demagogues, as a topic by which they may excite the prejudices and inflame the passions of the people; and the want of Christian charity among some in the professing Christian church, betraying them into denunciations of all slaveholders, unbecoming the meek spirit of the Gospel, have naturally excited feelings of resentment and resistance in their minds, thereby postponing the measures for abolition that in some places appeared years ago near being perfected; and have raised obstacles that will require much patient, persisting Christian labour to remove, before this course can be eradicated.

The "British Friend" hopes that our sentiments on this subject "are not representative of our Society" on this continent, but fears it is so, because the Yearly Meeting Epistles frequently express a desire to do something [respecting slavery] "*when a right opening offers*," and says it participates in the feeling common in Great Britain, that Friends here "are not so alive to their duty as our Christian profession calls for." We do not profess to be representative of the Yearly Meetings on this continent, but we may be allowed to say, that if they act properly and effectually on this subject or any other, their Christian profession requires them to act only when the great Head of the Church opens the way, and leads them thereto. To those unbelieving Jews who were urging on our blessed Lord to show his works to his disciples, saying, "There is no man that doeth anything in secret, and he himself seeketh to be known openly;" He replied, "My time is not yet come; but your time is always ready;" and so it has been from that time to the present, with the world and with his church. With the former, its time is always ready, but with the latter, its time is in the hand of its glorious High Priest, and it must wait patiently on him until "a right opening offers."

It may be there is not sufficient zeal among us respecting slavery, and we certainly desire that zeal according to knowledge may be increased; but our brethren in Great Britain may rest assured that Friends in this country understand the whole subject, the claims it has upon their best feelings and efforts, and

also the difficulties that surround it, and that they are often prevented from acting officially respecting it, by untoward circumstances of which Friends there are entirely ignorant, or do not understand their bearing, but which shut up effectually the way for counsel, remonstrance, or entreaty.

In closing our remarks on this subject, we may not withhold the expression of our desire that notwithstanding the different views taken by us on this subject, the "British Friend" and this journal may yet be found striving together in support of all the testimonies and the doctrines of our beloved Society.

In the remarks of our 24th number respecting the use of the term Sabbath applied to the first day of the week, when, after expressing our sorrow at observing "that some in membership with us" thus use the term, we said "this is especially observable in the contributions to the two Periodicals published by members of the Society in Great Britain," we had more particularly in our thoughts another journal than the "British Friend." The Editors of the latter however, say "We know not that contributions with the objectionable epithet have ever been offered to us for insertion," and they charge us with "misrepresentation" injurious to the credit of their journal. We certainly had no such thought or intention.

In the 4th number of their last volume is the "Eleventh Report of the Friends' School at Cape Town," in which the following sentence occurs, taken from a letter of M. Jennings, dated Second month 25th, 1851, "We see those who were formerly our scholars growing up as Sabbath School Teachers," and in the very number in which we are charged with "misrepresentation" on this subject, is the Twelfth Report of this same "Friends' School," containing the information from the same source, "The Sabbath School is also increasing." By the manner in which M. Jennings dates her letters, we suppose she is a member of our Society, but whether she is or not, the Reports are made up by members, and are respecting a school called a "Friends' School," and being contributed to the "British Friend," they fully substantiate the truth of the expressions made use of by us, so far as it is concerned. We do not suppose the Editors would thus use or approve of thus using the word, but they may now see that it was not our "mistake" that we took for "marks of weakness and degeneracy," and that their charge of "misrepresentation" is as unfounded as it is unkind. While they allow us to reciprocate the language they employed towards "The Friend" "We trust our transatlantic cotemporary will see the propriety of using more caution when it may again require to name our journal."

ITEMS OF NEWS.

By the Africa, Franklin, and Europa steamships, we have news from Liverpool to the 14th instant.

ENGLAND.—The Peace Conference has by deputations solicited the Earl of Clarendon to insert in all pending treaties with the United States, a clause that all future difficulties shall be settled by arbitra-

tion. The ministry are likely to have a majority to sustain the 'budget' offered by them. The weather has been wet and unseasonable. Snow had fallen throughout Ireland. Cotton improved slightly. Flour declined, yet in demand.

IRELAND.—Owing to the emigration of so many labourers, wages have become very high.

GERMANY.—The portraits of Koszuth and his fellow revolutionists have been seized by the public authorities.

AUSTRIA.—A Countess who took part in the Hungarian revolution has been sentenced to ten years imprisonment. A new Bank of discount has been established at Vienna; capital five million florins.

TURKEY.—The demands of Russia are likely to be arranged amicably. Turkey has yielded to Russian and Austrian threats, and has resolved to expel political refugees. It is said the Porte will acknowledge the independence of Montenegro.

PERSIA.—Persia is preparing an expedition against Herat,—the British ambassador threatens to leave the country should it proceed.

CHINA.—The rebellion advances. The British residents at Shanghai were preparing to take refuge on board the fleet in that harbour.

UNITED STATES.—Lake Erie.—There was on the 19th inst. a severe gale on Lake Erie, occasioning a considerable loss of vessels and of life.

New York.—The express train on the Erie railroad ran one day last week, 145 miles in 161 minutes. It is well there was no collision.

Virginia.—The Blue Ridge tunnel when completed will be 420 feet long. One-half is finished; to complete the other half will take two years.

Kentucky.—It is stated that the farm of Cassius M. Clay, now worked by freemen, yields him a good profit. Before he emancipated his slaves eight years since, its returns fell short of its expenses. He has some white labourers, and hires some of his own slaves.

Utah.—The Mormons are making endeavours to cultivate oysters, crabs and lobsters, in the Great Salt Lake.

California.—Two million three hundred thousand dollars of gold-dust on its way to New York. It is thought that silver and platinum will hereafter make important items of shipment from San Francisco. The agricultural prospects improving. The salmon fisheries about Sacramento are very successful. There are twenty-two thousand Chinese in California.

Zetion.—An Eastern paper notices the invention of a machine for pegging shoes, and says it is to do the work in two or three minutes, and far better than if done by hand.

Institute for Coloured Youth.

The annual meeting of The Institute for Coloured Youth, will be held on Third-day, the 31st inst., at 3 o'clock, p. m., at the committee-room, on Mulberry street.

M. C. COPE, Secretary.

Fifth month, 1853.

DEED, of pulmonary consumption, on the 12th of Fourth month last, MARTHA G., wife of Daniel Williams, in the 36th year of her age, an esteemed member of Flushing Monthly and Particular Meeting, Belmont county, Ohio. Her illness was of several months continuance, during the forepart of which she entertained a strong hope of recovery; but through holy help she was enabled some weeks before her death, to become entirely resigned to the will of her Creator, saying, that she now had no prospect of recovery, and that all she desired for herself, was a preparation to meet death when it came, with an evidence of Divine acceptance. She was deeply tried at times through her sickness, with a feeling of the absence of her soul's Beloved, concerning which she would sometimes speak in great weakness of influence, not doubting, however, but those proving seasons were dispensed for her good, saying, "We cannot doubt but that the Lord

will do right; I am willing to suffer anything, so that my end may be peace." Her heart was often filled with thankfulness for the kind attention of her family and friends, and for the blessings with which she was surrounded, saying to those who attended her, "Oh, I have so much to be thankful for, a poor unworthy creature! I shall not stay here, but about two weeks before her death, she remarked to a friend, "that she had been striving to attain to that state in which she could feel an evidence of Divine acceptance, and that she found it necessary to be still, and wait upon the Lord his time, if it be until my very last moment; adding, "I have a hope that through mercy I shall not stay here." She subsequently desired her friends not to have their minds too much taken up with worldly matters, saying, the world was nothing to her now; and querying, "What would it all avail at such a time as this?" The night before her death, when suffering great difficulty of breathing, which she bore with much patience, she remarked, "I think it will be a favour when I am released;" being then asked, if she felt ready to go, she replied, "I do not feel anything in my way. I do not see that there is anything more for me to do; yet I have not felt that evidence of my acceptance that I have desired. We cannot then any longer stay here, but I shall not stay here, his presence near me;" adding, "It is a great mistake to put off the work of repentance and preparation for death, until visited with affliction—that it was hard work when suffering the agonies of the body, to be still and have every thought brought into the obedience of Christ." On the morning of her departure, being asked if she did not think she struggled nearly over, she replied, "I have craved a few minutes ease and quiet before I go;" then after lying still for some time, and breathing shorter and shorter, until it was thought by those around her that she was nearly gone, she again revived, and requested that her friends should be brought one at a time to her bedside; she made them all affectionately farewell, exhorting them to be obedient and kind to their father, to love one another, and be kind one to another—to fear and serve the Lord all their days, that when they come to die they might be prepared to meet her in Heaven, and receive the reward of the righteous, assuring them that her end was near, and that she expected soon to enter into everlasting rest and peace. Then addressing her husband, she desired him to be careful to attend to what he believed to be his religious duty. To train up the children in pianness, not letting the affectionate part prevail so as to give improper indulgence to them in little things, but to be firm, looking unto the right source for help, saying, that by so doing, the way would be made easier to get along with them; take them to meeting when prudent, and there wait on the Lord, and serve him whilst young and in health, and do not put it off until brought to a sick bed; she then remarked, "I believe that I have not been as faithful as I ought to have been, and think that is one reason that it has been so hard for me to attain to what I have now attained. I am now happy, happy; all is now peace and quietness, and I am ready to go." Soon after which she quietly breathed her last, leaving her family and friends the consolatory assurance, that He whose tender mercies are over all His works had gathered her into the fold of everlasting rest and peace.

at his residence, in Orleans county, State of New York, on the 18th of Fourth month, HARRIS HAINES, a minister and member of Elba Monthly Meeting, in the 64th year of his age. At a very early period in life the deceased was remarkable for gentleness and sweetness of disposition; evincing that Grace had in the morning of his day, begun its revivifying influence; and as years increased, the good seed which had been thus sown in his heart, brought forth fruit, to the comfort and edification of his friends, and to the praise of the good Husbandman.

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From the Leisure Hour.

INSURANCE COMPANIES.

One of the most remarkable instances of the benefits which may be secured by the principle of co-operation, when directed to the attainment of proper objects, and developed under the guidance of sound maxims, is furnished by the success of insurance societies, especially as realized in our own country. The subject of insurance, though much more popular than formerly, is yet far from being sufficiently understood and appreciated among the community, more especially the operative portion of it; and we propose giving in the present paper a brief view of its history, nature, actual position, and economical importance.

A large source of the failures which often attend the enterprises of man, is found in those events which, because they lie beyond the reach of human control, are styled contingent. An individual may act as prudently as possible, he may work day and night with an industry which knows no rest, and yet be irrevocably ruined by a single accident. A fire at home, or a storm at sea, may destroy the fruits of many years' toil, and leave him penniless. The magnitude of such a calamity, and the uncertainty which its probable occurrence threw around every undertaking, would naturally rouse at a very early period the ingenuity of a mercantile people, and various plans would be set on foot in order to cover the contingency. Accordingly, we find the principle of insurance acted upon very early in the history of modern Europe. It is one of the numerous offspring of the commercial spirit which characterized the middle ages. No thorough instance of insurance can be pointed out in ancient times. It is true, government sometimes came forward to guarantee from loss an individual who ventured his property in the service of the public, but this was a political, not a commercial transaction; it did not rest on a simple calculation of profit and loss. It is a matter of dispute what country has the honour of first applying the principle to the chances of commerce, but in all

probability it belongs to Spain. An ordinance relating to insurance was issued by the magistrates of Barcelona so early as 1435, but by the commencement of the next century it had spread to Italy, the Netherlands, and Britain. Several articles on the subject, which are still employed on the Exchange at Leghorn, date as far back as 1523, and orders of a similar kind are in existence which were issued by Charles V. to the merchants at Antwerp. Insurance is mentioned in a statute of Queen Elizabeth as having been then of immemorial usage, so that we may fairly fix its introduction into this country at the beginning of the 16th century, if not earlier. Thus far the principle had been applied exclusively to marine losses; but about a century and a half ago, its application was extended so as to embrace accidents by fire, and its results under this form have been very extensively beneficial. A very large proportion of the consumable property of Great Britain is insured; the whole amounting, besides farming stock, to the value of £563,668,571. A still more useful extension of the principle was made about the beginning of the last century. By a charter obtained from Queen Anne, the Amicable Life Insurance Company was established in London, for the purpose of securing, in consideration of certain stipulated premiums, a sum of money to the relations of the parties insured in the event of their death. The example thus set has been extensively imitated; and fresh societies, with new, and in many cases improved, claims, are continually starting into existence. Nearly sixty offices are opened in the metropolis for the transaction of life-insurance business alone; and the whole number of lives insured throughout England, Ireland, Scotland, the British colonies, and the entire continent of Europe, is stated at 250,000.

The foundation on which all insurance societies rest is calculation applied to experience. Let us recur to the occasion which first led to their establishment—the losses which happen at sea. These were much more frequent three centuries ago than at the present time, when voyages are much quicker, and crews are provided with all the aids of recent science. Suppose that a merchant had wished to insure a vessel laden with a rich cargo. The first point would be to ascertain the amount of actual risk, in order to fix the sum which it would be fair for him to pay to the party, whether an association or a single individual, who might think proper to give him the required security. This would be at once ascertained if it were known what proportion of vessels, sailing under similar conditions, actually suffered shipwreck. Suppose this proportion had been fixed, by repeated observa-

tion, at one in sixty; the chances then that any particular vessel would meet with a fatal disaster would be as one to sixty, and the proper amount of premium to be paid would be just one-sixtieth part of its value; excluding, of course, the additional sum which would be required to remunerate the insurer for his trouble.

A similar course must be taken in order to ascertain what is equitable for a person, who wishes to insure his life in a certain amount, to pay in the shape of premium. Life insurance may be effected either by the payment of a single sum, or that of smaller sums annually. In both cases, the first thing requisite is to ascertain the average age which is reached by individuals in the same state of life as the one desirous of being insured. Supposing this to be fixed at forty-five, that the sum for which the person is desirous of being assured is £100, and his present age twenty-five, the premium he would have to pay is just that which, if put out at a certain rate of compound interest, would in twenty years amount to £100, together with what would be required for profits. The more usual method is, however, to pay smaller sums annually. In this case, the amount of each annual payment must be such that the sum of all for twenty years, calculated at compound interest, would produce £100, the policy required.

In order to secure the stability of any association established for the purpose of insurance, it is of the first necessity that the facts which it assumes should be correct. If, for instance, the proportion of casualties at sea, which is adopted in framing its scale of charges, should be less than the real average, it will, in all probability, be soon overwhelmed with very severe losses. If the number of vessels lost amounts to one in forty, instead of one in sixty, the calculation on which it is based will be wrong to the extent of one-third. By assuming a proportion higher than the real average, a similar wrong would be perpetrated upon the assured. In order to escape both evils, it is requisite to make our observations wide enough. Here statistics appear pre-eminently as a branch of the inductive sciences. To establish any scientific truth, it is well known that we must interrogate nature by examining facts; and those principles are the best proved which have been gathered from an observation of the greatest number. If we draw our conclusions from single facts, or from a very few, or even from many in the same circumstances, we might overturn some of the best established truths in the range of experience. If we confined our attention, for example, to the phenomena of the torrid zone, we might easily prove that water is incapable of being congealed, and it would be only by

examining a greater number and variety of instances that we should discover our error. If, during the past year, a single house had been destroyed by fire in a town containing a thousand houses, it would be premature to conclude that fires happened in the proportion of one a year, or that one in every thousand would represent the amount of risk which an insurer would incur. But if the same were found to hold good during a course of fifty years, there would be sufficient reason for assuming it as the proper ratio. By watching a thousand lives we might come to the conclusion that one individual out of every three arrives at the age of fifty; this, however, would afford very unsafe data for our calculations; but if, on extending our observations to five hundred thousand or a million, and carrying them a century back, we find, with proper allowances, the same rule apply, we may be entitled to regard it as sufficiently correct for all practical uses. On this score the public need anticipate little danger. Tables of mortality have been constructed with so much care, that events which seem to happen in obedience to no law, are characterized, as a whole, by all the certainty of science. A change in the ratio of mortality may be expected in the future, but it will be one for the better. As the improvements which have taken place in medical science, and the salutary regulations of towns, have issued in a marked prolongation of human life beyond the average term of two centuries ago, we may expect, from the same cause, a progressive diminution of disease, and increase of longevity. Now this will evidently tend to enlarge the profit of societies, which have been established on the supposition that the existing rate of mortality will continue, and most ultimately result in a lowering of the scale of premiums.

(Conclusion next week.)

Epistle of Samuel Fothergill.

Extract of an Epistle from Samuel Fothergill to Friends of Penketh Meeting, England. Written during a visit to America, in 1775, and publicly read there at the close of the meeting for worship at the former place.

Dearly Beloved Friends,—

In the sensible renewings of that melting, humbling love, which hath often bound my spirit and yours in reverent, holy worship, when present with you, do I affectionately salute the truly living amongst you as present in spirit, though, for the cause of Truth, far separated in body.

First to you, my beloved Friends, partakers of the heavenly calling, who have surely known Him in whom you have believed, and been made witnesses of his powerful resurrection unto life; my soul is at this instant bowed, with you and for you, that nothing may be admitted to weaken your hold, or diminish your following on to know him, and his work, who hath made his voice known and his holy arm bare for your help. I have seen the snares laid in your way; the love of the world, and the indolent rest in the remem-

brance of former favour; together with the strong touches of heavenly help, which have been considered as marks of approbation of your present state, rather than what the Lord Almighty intended them for, even strong inducements to follow on to know him.

This fatal mistake hath sometimes led the truly visited into a partial work, and centered them in a false rest; in a low, and dwarfish, weak state, subject to frequent failures and bruises, which have eclipsed and dimmed the beauty which the Lord of the heritage would have ended you with. Therefore, beloved Friends, wait for and submit to the shaking, loosening power, which would lead from the unnecessary embarrassments of this world; for such are those which lead to forget God. Follow faithfully to Bethel, to Jericho, through Jordan, and to the last vision of the heavenly messenger; so shall a double portion of the Spirit rest upon you, and the name and cause of the Highest be magnified, your own treasures enlarged, and those who are behind, encouraged, by your example, to diligence and steady care to possess the like durable inheritance.

And I am fully assured that the reverend, honest travellers amongst you, to whom my spirit is secretly united, will not be overlooked. Although they may have pensively to muse on the roll written within and without, lamentation, mourning, and woe, He who has bowed the heavens, and come down for the help of his own seed, will not turn away his holy ear from their requests, but speedily arise for their sure deliverance. . . .

I have, on my own account, cause of reverent worship, for the continuance of daily support, proportioned not to my deserving, but to the abundant condescension of a gracious God; who hath every way helped me, inwardly and outwardly. So that I have often, with a soul inwardly melted before the throne of Grace, admired His goodness, and had to acknowledge His unutterable kindness and mercy in engaging my heart to devote the bloom and strength of my life to his service, who is ever worthy of love, obedience, and the tribute of a devoted heart.

Switzerland.—The greater part of Switzerland that is not naked rock, is pasturage; the word "*Alp*" meaning pasture. This may be divided into three grades: the low, middle, and high pastures. From the former the herds are driven to the middle pastures about the twelfth of June; and from these they go to the high pastures on the fourth of July. A few cows and goats return on that day to the lands near the villages, to furnish the daily supply of milk to the families for the summer. Some of the highest pastures afford grass only for three or four weeks, but seven or eight is the number spent in this third division. On their return, they stop during the first two or three weeks of September, on the second division, to feed off the second crop of grass, and then return to the vicinity of their homes.

The chalets of the middle pastures are usually built of spruce logs, faced and locked together at the corners; some of the best ones

having floors, and also a rude fire-place and chimney; but generally, however, the fire is kindled upon a broad hearth; a large flat stone keeps it from the wall of the hut; and a hole in the roof invites the smoke to go out, when the room gets so full that it cannot longer comfortably stay in. One cowherd frequently attends seventy or eighty cows; and his task is by no means light when we consider the amount of butter and cheese he has to make, and the poor accommodation for making it. Cattle and cheese are the only articles of trade in the whole Alpine country.

KEEP OUT OF DEBT.

The great error which too many young men commit in their entrance into life, is that of going into debt. The difference of their income after the age of twenty-one, to what it was during the minority, creates in their minds an idea that such resources must be almost inexhaustible. They are, from this cause, induced to anticipate their income from day to day, to satisfy imaginary wants; and before they are aware of what they are doing, find themselves one or two hundred dollars in debt, without being able to tell what has become of their money. By this time a habit of spending is acquired, and they have a double effort to make, to recover themselves from debt, and break a bad habit. But, too frequently, such victims of their own indiscretion, find themselves inadequate to the task, and struggle a few years, harassed with duns, and broken resolutions. Finally, the chains are broken, and humbled in spirit, they commence the world anew, perhaps at the age of thirty, with the painful consciousness that every day they meet some one who can say by looks, 'Pay me that thou owest.' Our advice to all young men, no matter how promising may be their prospects, is, to *keep out of debt*. Never buy a dollar's worth, without the money to pay for it. The following advice from a father to a son, is admirably appropriate.

"Believe me, my son, that of all the kinds of tyranny which the spirit of man is bowed down and crushed, and all his energies, moral and physical, are paralyzed and withered, there is none so active in its operations, so bitter in its torture, as that which a creditor exercises over a debtor. It is the tyranny which can quell the springing elasticity of youth's sanguine ambition. Observe, too, that its existence does not merely depend upon the disposition or acts of the master. The latter may be the mildest and most long-suffering man upon earth. And so far from endeavouring roughly to enforce his claims, may even refrain from asserting them. Still, by the very nature of the relation which subsists between the parties, is the debtor reduced to the condition of his bondsman or serf; for the real intensity of the tyranny consists of this,—that the creditor has ever in his service an officious and indefatigable agent, who acts not only without his order, but often in spite of his expressed wishes, and that agent is the memory of the indebted party. The master may be willing to give time to his slave, he

may desire him not to be disquieted by the apprehension of violence; but can the latter forget the existence of an obligation which may be forced upon his memory by the slightest circumstances of the passing moment? Can he forget, too, that however humane his present lord may be, his rights and claims may, after death, pass to another of imperious and violent temper? Such are some of the considerations which make the mere existence of a debt, without any other aggravating circumstances, in itself a tyranny of the most loathsome description. The parish pauper, despicable as his lot may appear, enjoys a higher degree of liberty and independence, than the man who has put it in the power of another to come up to him and say, "Pay me what thou owest."—Indicator.

FRIENDS' ASYLUM.

Extracts from the Superintendent's Report.

Since the Institution was opened for the reception of patients in the year 1817, eleven hundred and sixty-nine have been admitted; of whom five hundred and fifteen have been discharged restored; one hundred and fifteen much improved; one hundred and thirty-five improved; one hundred and ninety-three stationary; and one hundred and fifty-five have died.

The year just brought to a close, has been one of unusual good health to all classes of our inmates, and they have been preserved from all casualties of a serious nature. The income of the Institution has been more than sufficient to meet all its expenses.

A large proportion of those who have been placed under our care, have recovered the use of their reason—been restored to usefulness in life, and to the society of their families and friends; while others have had their wants provided for, and been rendered altogether more comfortable than they could have been in their own residences. In these and many other favours with which we have been blessed, we would gratefully acknowledge the hand of Divine Providence.

CLASSIFICATION

Of thirty-seven patients, of whom twelve were under treatment at the time of the last annual report, and twenty-five have been received since.

FIRST CLASS.

Cases of less than three months duration, - - - - -	15
Restored, - - - - -	10
Much improved, - - - - -	1
Improved, - - - - -	3
Stationary, - - - - -	1—15

SECOND CLASS.

Cases of more than three and less than twelve months duration, - - - - -	7
Restored, - - - - -	6
Stationary, - - - - -	1—7

THIRD CLASS.

Cases of from one to two years duration, - - - - -	5
Restored, - - - - -	1
Improved, - - - - -	1
Stationary, - - - - -	3—5

FOURTH CLASS.

Over two years duration, - - - - -	10
Much improved, - - - - -	2
Improved, - - - - -	3
Stationary, - - - - -	3
Died, - - - - -	2—10

Of the thirty-seven patients included in the above classification, sixteen have been discharged; of whom fifteen were restored, and one was stationary. Two have died and nineteen remain, of whom two are restored, three are much improved, seven are improved, and seven are stationary.

Of those who were discharged restored, eight were under care not exceeding three months, five for more than three and less than six months, and two for more than six months, and less than a year.

Of the five deaths reported, two were of Phthisis Pulmonalis, one of organic disease of the Brain, one of Epilepsy, and one of Carditis. The two cases of Consumption were admitted with that disease and died, one eleven days, and the other about a year after entering the Institution. Of the three remaining deaths, one took place within six months, one in rather less than a year, and the third about eighteen months after admission. These were all cases in which no hope of recovery could be entertained.

There is reason to believe, that the minds of the community are gradually becoming enlightened in regard to the utility of placing the Insane in the early periods of the disease, under efficient medical treatment, and that, as the facilities for its cure are multiplied, many cases which would formerly have been suffered to pass into the incurable state, are now rescued from that most deplorable condition. That there are cases however, occurring, in which the proper season for effecting a cure is allowed to pass away unimproved, is still too apparent; and it may not be amiss again to remind those having friends and relatives, who require Hospital treatment, of the responsibility they assume in withholding it at the period in which it can alone be effectual.

Nothing can be more clear than the evidence furnished by the statistics of Hospitals for the Insane, that a very large proportion of cases, (nearly every case indeed,) may be restored to mental soundness, if placed under care within six months from the commencement of the attack. It is equally evident, that the probabilities of recovery diminish gradually after that period, so that but a small number are restored of those in whom the disease has existed for more than a year, previous to being placed under treatment. It is hence plain, that if the means usually resorted to in such cases at home, are not promptly beneficial, no time should be lost in placing them under the care of an institution.

Three months may be considered as the shortest time under the most favourable circumstances in which a patient can receive the full benefit of hospital treatment; yet, in too many cases, the patient is removed before even this short period has elapsed. This is an evil, however, of which we have much less cause to complain than formerly, and it has

doubtless been diminished by the regulation adopted a few years since, requiring payment for three months board, if the patient, previous to the expiration of that time, is removed *unwished*, and without the consent and approval of the Physician.

(To be continued.)

THE DWARF COUPLE.

If we had but discerning eyes, we could read in the accidentals and little occurrences of every-day life many chapters of instruction.

Sometimes the language is so striking, that dull perception is forced to understand it; as in the following instance, where I read a beautiful lesson from the homely page of incident. I give it as noted down in my diary.

"September 4.—This morning, as I was passing through the hall, I noticed a couple entering, whose singular appearance arrested my attention. They were a man and woman of the same height, but both much under-sized. Their dress was tidy, but quaint in the extreme, and in the person of each was such an entire absence of every line of grace or beauty, that one would suppose such awkward looking bodies must really feel uncomfortable. I was beginning to regard them as a very grotesque pair, but my mirth was checked upon observing that the woman was entirely sightless.

"Alas! thought I, how unequally the gifts of God are distributed! Here is deformity, poverty, and blindness! What accumulated misfortunes! Would that I could do something to alleviate so sad a fate! My meditation of condolence was interrupted by an awkward bow from the man to myself, at the same time asking, in a brisk tone, 'Would you like to look at some first-rate shoes?' He produced some shoes as extraordinary looking as the vendors themselves. I could scarcely repress a smile at his evident pride in the article; but he went on to say, 'They'll outwear four pair of shoemaker's shoes. These, you see, are made by my wife Molly. She's blind, you see, but she cuts these out and sews them every stitch herself.' The woman stood by with that calm, resigned expression, peculiar to the blind. I said to her, 'My friend, is it possible you are able to make these without eyesight? How long ago did you lose it?' 'I lost both my eyes,' she said, 'before I was two years old.'

"I turned to her husband in surprise, and asked, 'Did you marry her blind? Were you not afraid to undertake the care of her?' 'The care of Molly!' said the man, with a merry laugh; 'why she has made my fortune. I never had anything I could call my own till I married her, and now we live snug enough.' Then he went on to expatiate upon his treasure, Molly. 'Why, you see how tidy she keeps me. She cuts, and makes, and mends all my feet but Molly's. Then, if shoes easy to my feet but Molly's. Then, if she wants to go anywhere, she's only to take hold of my arm, and I lead her. I'm the sexton at —, and when there are no funerals, I like to bring Molly down town, and we

sell a few shoes, just to amuse us and help along. It makes me able to get her all the little notions she wants.' This man, whom I had approached as a disconsolate beggar, was speaking with animation and a countenance radiant with satisfaction, and the object beside him I thought so forlorn, her sightless face glowed with the

"Sweet and merry sunshine of affection's gentle light,
That never wears a sullen cloud, and fades not in night."

"Here was most poetically illustrated the foundation sentiment of matrimonial happiness—reciprocation, interchange of kindness. Molly found her happiness in clothing her husband, and adding to his means by making shoes. Her husband found his in leading his benighted Molly about, and supplying her wants. Homely as is the guise of this faithful pair, there is more of romance in their history and intercourse than in connections where gifted youth and beauty are bartered for gold and position. 'But,' said I to Molly, 'do you never feel unhappy in being deprived of sight?'"

"O no; I never grieved about that much since I came to feel that it was all right. I can always busy myself about something. Now, too, we are on the downhill side of life. My husband, I am sure, is a good man; I seek to be a good woman. After he has laid a few more in their narrow house, we shall follow, and in my long home I shall see." I no longer wondered over the unequally distributed gifts of God's providence, but admired that principle of compensation which places happiness within the reach of all, independent of gifts or circumstances. Its springs are in the inner man, and flow outward. The moral of this day's lesson I will write thus:—'Godliness with contentment is great gain.'—*Churchman's Monthly Penny Magazine.*

For "The Friend."

FRIENDS IN WALES.

(Continued from page 293.)

Richard Davies was contented to leave the matter of his marriage to the Lord, to order it as he should see best, and was easy to wait until he should bring about an acquaintance between him and the young woman whom he fully believed was intended for his wife. 'The time soon came, and on Richard informing her of his feelings towards her, she confessed that she had "had some sight of the same thing." On visiting her again, he told her, "that if the Lord did order her to be his wife, she must go with him to a strange country, where there were no Friends but what God in time might call and gather to himself." Upon a little consideration she said, "if the Lord should order it so, she must go with her husband, though it were to the wilderness." Through the influence of one who had not been thoroughly dipped into this concern, and who undertook to oppose it, without having fully weighed it, some doubts were raised in the mind of the young woman, and she turning away from the opening she had received,

was brought into much sorrow and trouble. Richard says, "I went to see her in this poor condition, and I rested satisfied with the will of God in this concern, being truly resigned, if the Lord had wrought the same thing in her, as was in me, to receive her as his gift to me; and after some time, we waiting upon the Lord together, she arose, and declared before me, and the other Friend who had begot doubts and reasonings in her mind, 'That in the name and power of God she consented to be my wife, and go along with me, whither the Lord should order us;' and I said, 'In the fear of the Lord, I receive thee, as the gift of God to me.' So I rested satisfied in the will of God, for a further accomplishment of it.

"Under a weighty consideration, which way to take each other in marriage, we concluded to lay our proceedings before our elders, and especially our ancient friend George Fox." "I told George Fox, we thought to take each other in a public meeting; so he desired the Lord to be with us. When we saw our clearness in the Lord, we went to the Snail meeting in Tower street, London, in the morning; and in the afternoon to Horsleydown, Southwark; and in that meeting, being the 26th of the Fourth month, 1659, in the presence of God and that assembly, we took each other to be man and wife. God alone knew our innocency and integrity in going together. It was not for gold nor silver, nor any outward thing; but to be serviceable to him in our age and generation, and to stand witnesses for him and his blessed Truth, where he should send us. I might say with Tobias, 'Thou madest Adam, and gavest him Eve his wife, for a helper and a stay; of them came mankind. Thou hast said, 'It is not good that man should be alone, let us make an aid like himself.'"

This marriage was accomplished on the First-day of the week. Snail meeting in Tower street was held at a house occupied by Humphrey Bache, a silversmith, who had a sign of a snail over his door. Richard says when giving an account of his marriage, "People in those days were married by a priest, or before a justice." How had the previous marriages amongst Friends been consummated? We know from the journals extant that some were married in public meetings. George Fox says in 1667,—"Many had gone together in marriage contrary to their relations' minds; and some young, raw people, that came among us, had mixed with the world. Widows had married without making provision for their children by their former husbands, before their second marriage. Yet I had given forth a paper concerning marriages about the year 1653, when Truth was but little spread, advising Friends, who might be concerned in that case, 'That they might lay it before the faithful in time, before any thing was concluded; and afterwards publish it in the end of a meeting, or in a market, as they were moved thereto. And when all things were found clear, being free from all others, and their relations satisfied, they might appoint a meeting on purpose for the taking of each other; in the presence of at least twelve faithful witnesses.'"

These directions had not been observed by all Friends; but in 1667, meetings for discipline having been established, a mode was agreed to according to George Fox's advice, similar to that at present in use among us.

Richard Davies and wife now made haste to Welchpool, where, he says, "We believed the Lord would have us to be; and we said, 'O Lord, if thou wilt go with us in our way, and give us bread to eat, and raiment to put on, then, O Lord, thou shalt be our God;' and the Lord was with us in all our journey, and gave us his sweet and comfortable presence."

Persecution still continued to attend the faithful professors of the Truth throughout Wales. In this year (1659) we find Elizabeth Holmes for her "religious testimony," imprisoned in the *dark-house* at Swansey, as were also Thomas Shaw and Roger Bouldbeth. Elizabeth was at many large meetings in Pembrokeshire during the year. At one of these Adam Hawkins, who was the priest of Haverford-West, being present, offered some opposition to her. She spoke however so wisely, and with such living authority, that overcome by the power of Truth, he publicly confessed that he did believe her to be a woman that converted many souls to God. Moreover, under the effect of the impressions then made upon his mind, he told her, 'if she would come to his parish, he would give her opportunity of speaking to the people.' Feeling constrained to accept his invitation, she shortly after went to Haverford-West, accompanied by her faithful fellow-labourer Alice Burket, and held a large meeting at the house of William Bateman. Being arrested at this meeting, they were taken before the mayor and a justice of the peace, who sent them to the House of Correction. The keeper of this prison, when he at first received them, spoke roughly to them; but as he observed 'their Christian and innocent deportment,' his harshness, which doubtless all sprang from misinformation and prejudice, was laid aside, and he 'became very loving and kind.' Not only so, but he permitted them to hold meetings in the prison during the fourteen days which intervened between their commitment and the Quarter Sessions. Whilst in their confinement, Hawkins, the priest, who had invited them to Haverford-West, came to see them, and pretended that he had had no hand in their commitment. But they were not deceived, they felt that it was he who had influenced the magistrates to this act of oppression, and they reproved him for his deceit. At the time of the Sessions they were called before the court; and one of the magistrates who had committed them, being informed of what Hawkins had said, openly declared, that 'the priest would not let the justices be quiet, till they sent them to prison.' At this the justices gave the priest a public reprimand for his hypocrisy, and set Elizabeth and Alice at liberty. The mayor however, perhaps felt somewhat irritated against them because he had injured them, and on Alice speaking to him in the street, he sent her to Bridewell, where she was detained two days. She was then sent out of the town with a pass as a vagrant, but the officers who had to take her, probably

disliking such business, before they had gone far, left her, so that she was at liberty to go whither she saw fit.

In the same town James Jones was committed to the House of Correction, by the mayor, for going into the steeple-house and standing silently before Hawkins. The warrant of commitment charged him with 'standing before the minister, to the amazement both of him and the people.' For a similar instance of silent rebuke, William Thomas, of Llandry, in Pembrokehire, was also imprisoned. For speaking a few words to the priest at St. Mary's, William Griffith was committed by the Mayor of that place, to prison, for six months. Daniel Baker, towards the close of the year, passed through the streets of Shrewsbury, publicly proclaiming the testimony of Truth. This service he performed at the hazard of his life, for the rude multitude sorely abused him, and dirt, snow-balls and stones were thrown at him.

Throughout Wales many suffered by discharges for fines, for 'absenting themselves from the parish-church, and not coming thither to the public worship.' William Bateman was imprisoned for allowing a meeting in his house, as was Howel Jones, for not putting off his hat. John Thomas, an honest labouring man at Godoliff, in Monmouthshire, was chosen constable this year. He did not refuse to serve, but as he could not for conscience sake take an oath, and the law requiring one of those who held that office, he was sent to prison, where to his great loss and the inconvenience of his family, he was detained four months.

(To be continued.)

For "The Friend."

SLEEPING IN MEETING.

All who attend religious meetings, are more or less liable at times, to be overtaken with drowsiness, either from the effect of excessive labour, habit, or disease; but where a proper exercise of mind is maintained, in the endeavour to perform with acceptance, the duty for which we assemble together, an overcoming will be witnessed—the dullness being dispelled, by the overpowering influence of Divine Life arising in the soul, for its consolation and help. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

But where any occupying conspicuous situations in meeting are repeatedly overcome by the temptation to drowsiness, their seats should either voluntarily, or by request, be changed, in order that the Truth may not be dishonoured, and our profession reproached; for if, while we meet for the avowed purpose of worshipping in spirit and in truth, those who sit as overseers of the flock, are seen to give way to drowsiness, how will those who come in to sit down with us in our silent meetings, be struck with the inconsistency of our practices, with the profession we are making. It is no doubt cause of sorrow to many, to observe how prevalent in some places, this unbecoming practice has become; and that some who allow themselves, and are allowed, to face the

body of the meeting, are in the frequent and almost constant habit of sleeping, sometimes from near the commencement almost to the conclusion of their meetings.

May this be a little watchword, both to those in authority, and those who offend, so that the designed *evil* may be realized to the relief of many who have had to mourn over this sorrowful breach of decorum, as an evidence of lukewarmness and unconcern. It was the prayer of the Psalmist, "Lighten my eyes lest I sleep the sleep of death;" and when the Saviour of men rose up from prayer, and found his disciples sleeping, he said unto them, "Why sleep ye? rise and pray, lest ye enter into temptation." And the apostle exhorteth on this wise: "Let us not sleep as do others; but let us watch and be sober. Quench not the Spirit. Pray without ceasing. Abstain from all appearance of evil. And I pray God your whole spirit and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ."

For "The Friend."

Early Concern for the Children of Friends.

Among the early settlers in Pennsylvania, was Hannah Carpenter, who was born at Haverford West, in South Wales, about the year 1643. In her native country, she had the opportunity of witnessing the patient, steady sufferings of Friends, who were imprisoned for their religious testimony, and their good conversation in Christ; which operated upon her mind, so that she was convinced of the blessed Truth as held by them, and became very serviceable to those who were in bonds there. Some time after coming to this country, she was married to Samuel Carpenter, of Philadelphia. Being entrusted with a gift of Gospel ministry, which was attended with a lively savour of Divine sweetness, it was very acceptable to Friends, though her appearances in that way were not frequent. Her heart and house were open to receive and entertain the true Gospel ministers, to whom she was a tender nursing mother, both in sickness and in health; being full of warmth and love to faithful Friends, a bright example of meekness in the church, as well as in her own family. Her life and conversation were adorned with the Christian virtues of benevolence and charity, which made her beloved, respected and useful in her station. She died the 24th of the Fifth month, 1728, in the eighty-third year of her age.

The right education of Friends' children, and the increase and prosperity of the church of Christ, rested upon her with such weight that she was induced by the love she bore to them and to the great cause of Truth and righteousness, to address an epistle to parents on these subjects. After speaking of her children who had been removed by death, she says, "My soul was poured forth before the Lord for them that remain, that as they grow up in years, they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; else I would rather follow them to their graves whilst they are young, than they should live to the dishonour of his worthy

name. A more general and weighty concern then came upon me for Friends' children that are grown up, and do not come under the yoke, nor bear the cross. O the cry that ran through my soul! and in the anguish and bitterness of my spirit, I said, Lord, what wilt thou do with Friends' children when we are gone off the stage of this world? Wilt thou raise up children, and not those of believing parents? And this was the word that livingly sprang up in my soul, 'They reject my counsel, and cast my law behind their backs, and will have none of my reproofs; and though my hand be stretched forth all the day long, yet they will not hear, but go after their own hearts' lust.' Then I said in my heart, 'Lord are they all so?' The answer was, 'There are some that are innocent, whom I will bless with a blessing from me, and they shall shine forth to my praise.'

She then expresses the desire that these may abide in the innocent life, that they may feel the blessing of the Lord daily to descend upon them; and warns the children of believing parents, who make profession of the Truth but cast the law of the Lord behind them, to return unto him, whilst the day of a long-suffering God lasteth; but adds, "If you still reject the counsel of the Lord, the many faithful warnings you have had, how will you answer it in the day when he cometh, to render unto every one according to their deeds?" Addressing the parents, she says, "Dear Friends, you that have been convinced of God's unchangeable Truth, and have known the operation of it, working out and bringing down that which was of a contrary nature to it; Oh that we may all abide faithful in his work, and retain our integrity to the Lord! And let our breathing cries and prayers be offered up to the Lord for our children, that he would be pleased to look down in mercy upon them, and visit them as he did our souls. But as David said, 'If I regard iniquity in my heart, the Lord will not hear me'; so I desire we may all be clear in our offerings before the Lord, that he may smell a sweet savour from them.

"What is here written is with great concern, knowing that I have children of my own, and that many honest parents have had children, which is no small exercise; but if we keep faithful to the Lord, and discharge our duty to them by precept and example, [accompanied with proper restraint.] we shall be clear of them in the sight of God. Therefore, Friends, faithfulness is the word that runs through me, not only for our own souls but for our children's also; that a generation may grow up to his praise, in this part of the world, when our heads are laid in the dust. Great and manifold hath the love and mercy of God been towards us; the consideration of it, many times hath deeply affected my mind; and it was He by the same arm of power that reached unto us, and brought a concern upon us in our native land. And I believe that many had as clear a call to leave their native country, as some of old had, which caused many days and nights of sore travail and exercise before the Lord, and no ease could we have, but in giving up life and all onto him,

saying, "Lord do what thou wilt with us, only let thy presence preserve us." And to his praise we can say, he hath been with us since we came to this country, and hath preserved us through many and various exercises, both inwardly and outwardly. And now that which lies on our parts I desire may be considered by us all, that so suitable returns may be made to the Lord, by walking in *humility and godly fear before him*, that we may be *good patterns*, by keeping our places to the praise of him who hath called us, for he is worthy forevermore.

"And Friends, something more is with me concerning our children, that we be very careful while they are young, that we suffer them not to wear such things that Truth allows not. Though it may be said, they are but little things and well enough for children; but we find when they are grown up, it is hard for them to leave off, which it may be, if they had not been used to when young, would not have been expected when grown up. So I desire we may all be clear in ourselves, and keep our children out of the *fashions and customs of the world*. And, O that we were all of *one heart and mind in these and other things*; then would the work of the Lord go on easily, which is the sincere desire of your friend,

HANNAH CARPENTER."

The honest concern of this mother in Israel for the right education, and bringing up of the rising generation, is worthy of being followed. Much is done by the religious faithfulness of mothers, in early commencing the proper direction of the thoughts and the habits of their children. Scarcely anything is more attractive to the infant mind than finery of dress, and as children are gratified, it induces and feeds pride, which soon leads to look with contempt upon the simplicity that true Friends feel bound to observe, and also to avoid the company of children who are dressed in a plain way. There is a right discretion to be exercised in the management of children, which when it is governed by a conscientious regard to the dictates of Truth, will greatly contribute to inspire them with correct Christian views, of the superior importance of a proper elevation of mind, above the mere tinsel of a gay attire, and tend to preserve from corrupt associations. Connected with this subject, is the duty to instruct them in the belief, that they are constantly under the notice of the all-seeing eye of their gracious Creator, who rewards with peace for doing right, and brings under remorse for wrong things; that their blessed Saviour will teach them to pray for preservation, and defend them from evil if they love him, and mind the reproofs of his good Spirit in their hearts—that those who serve him will be admitted into heaven after death to behold his glory, and to be everlastingly happy in his glorious kingdom; but if they commit sin and die in it, they will be forever separated from the saints in light, and doomed to the society of the devil and wicked spirits. Where a judicious course of instruction and restraint is pursued, it cannot fail to make impressions that will be permanently beneficial, if it is accompanied by a consistent, upright example in the parents.

One great cause of the failure in the bringing up of children, is the unwillingness of many parents to endure the labour of steadily watching over, and guarding them from wrong things. They find it easier at the first, to indulge them in their own way, hoping that time will convince them of their errors, in which they often prove their mistake, and reap the trouble produced by their untoward tempers and passions, and stubborn wills, which being unsubdued, strengthen with years. If a proper discipline under the regulating Spirit of Christ in the parent, is tenderly, but steadfastly and firmly applied, it is like wearing a yoke that becomes easy with use; and while it subjects the spirit, the understanding is informed, and strength gradually increases to bear it. Such a course of tuition is due to the helpless child, and withholding it, is an act of injustice for which parents will be accountable. There can be no doubt it has been much neglected, and our religious Society suffers in consequence of it; but we have the hope that of latter time, many have been increasingly sensible of their duties in this respect; yet the departure from the right way of the Lord by not a few of the young people, calls seriously upon negligent parents to double their diligence for the good of their offspring; and often to be found at the footstool of mercy, praying for supplies of grace for themselves and for their beloved children.

For "The Friend."

SUFFERING.

The suffering occasioned by faithfulness will doubtless be blessed to us, and is often ordered for our benefit. If we are concerned to live up to the clear convictions of duty, and in Christian meekness and constancy to stand for the right against opposing things, there is little doubt that we shall be favoured in our testimony, though many keen trials and discouragements may frequently assail, and threaten entirely to overwhelm us. The sore afflictions and deep baptisms which attended our ancient Friends, in consequence of a faithful and consistent testimony in favour of our peculiar principles, were no doubt sanctified, and may in many instances have proved a means of preserving them from the pollutions of the age in which they lived. They then that "whatsoever a man soweth, that shall he also reap; he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." (Gal. vi. 7, 8.) They also unquestionably derived comfort amid the many sufferings of that day, from this encouraging language,—"Every branch that beareth fruit, He purgeth it that it may bring forth more fruit." The opposition then experienced from some of other religious persuasions, men of high standing and profession; who sought either to drive or allure from the only place of safety—an experimental knowledge of the Truth as it is in Jesus, and a constant abiding in the living faith—must have been exceedingly afflicting, but as they maintained the watch

and kept their proper places, these troubles we have every reason to believe, proved of the character to which the apostle alluded in this language: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. iv. 17, 18.) They knew that the sorrows and difficulties consequent upon their faithfulness, would tend to their growth and enlargement in righteousness, and their deepening in the knowledge of the blessed Truth.

There is another kind of suffering, however, which is produced by unfaithfulness and fear, or a want of confidence in a blessed Creator, to preserve and support in the course which He has prescribed for us. This if persisted in, has a blighting effect upon the spiritual life, and is quite as destructive to our prosperity, as suffering on account of faithfulness is promotive of it, for "to him that knoweth to do good and doeth it not, to him it sin." In this kind of suffering, we not only suffer ourselves, but the Truth suffers by us. It may often originate from a fear of encountering the difficulty which is likely to arise in consequence of a steadfast integrity to what has been clearly shown us to be right. In this case we suffer for our faults; and we may remember that it was said by the apostle Peter, "What glory is it if, when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

Vitally important it appears individually to query with ourselves, which kind of suffering we experience: Is it that which proceeds from a faithful adherence to the unchanging Truth, and which will tend to peace; or that which arises from a suppression of clear convictions for the sake of temporary ease or worldly prosperity? If we happily realize the former, our path will assuredly shine more and more unto the perfect day; but if the latter should increase and prevail, darkness and confusion may be the sorrowful and fearful result.

NO CROSS, NO CROWN.

Though the knowledge and obedience of the doctrine of the cross of Christ be of infinite moment to the souls of men; being the only door to true Christianity, and the path which the ancients ever 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 the belief of what the Lord Jesus hath told us, "That whosoever doth not take up his daily cross, and come after him, cannot be his disciple;" or, admitting it 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 ever so tender and charitable

in the survey of those nations that claim an 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. The unmortified Christian and the heathen are of the same religion. For though they have different objects, to which they direct their prayers, adoration in both is but forced and ceremonious, and the deity they truly worship is the god of this 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? This base sensuality is comprised by the beloved apostle John, in these words: "the lust of the flesh, the lust of the eye, and the pride of life, which are not of the Father, but of the world that lieth in wickedness."

It is a mournful reflection, but a truth which will not be denied, that these worldly lusts fill up a great part of the study, care and conversation of Christendom? And, what aggravates the misery is, they grow with time. For as the world is older, it is worse: time. The examples of former lewd ages, and their miserable conclusions, have not deterred, but excited ours; so that the people of this day, seem improvers of the old stock of iniquity, and have carried it so much farther than example, that instead of advancing in virtue, upon better times, they are scandalously fallen below the life of heathens. Their high-mindedness, lasciviousness, uncleanness, drunkenness, 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 and made them scorn that holy religion, to which their good example should have won their affections.

This miserable defection from primitive times, when the glory of Christianity was the purity of its professors, I cannot but call the second and worst part of the Jewish tragedy upon the blessed Saviour of mankind. For the Jews, from the power of ignorance, and their prejudice against the unworly way of his appearance, would not acknowledge him when he came, but for two or three years persecuted, and finally crucified him in one day. But the false Christians' cruelty lasts longer: they have first, with Judas, professed him, and then, for these many ages, most basely betrayed, persecuted, and crucified

him, by a perpetual apostasy in manners from the self-denial and holiness of his doctrine; their lives giving the lie to their faith. These are they that the author of the epistle to the Hebrews tells us, "crucify to themselves the Son of God afresh, and put him to open shame." Their defiled hearts, John, in his revelation, styles, the streets of Sodom and Egypt spiritually so called, where he beheld the Lord Jesus crucified, long after he had been ascended. As Christ said of old, a man's enemies are those of his own house; so Christ's enemies now, are chiefly those of his own profession: "they spit upon him, they nail and pierce him, they crown him with thorns, and give him gall and vinegar to drink." Nor is this hard to apprehend; for they that live in the same evil nature and principle that the Jews did, who crucified him outwardly, must needs crucify him inwardly. They that reject the grace now, in their own hearts, are one in stock and generation with the hard-hearted Jews, who resisted the grace that then appeared in and by Christ.

Sin is of one nature all the world over; for though a liar is not a drunkard, nor a swearer a whore-monger, nor either properly a murderer; yet they are all of a church; all branches of the one wicked root; all of kin. They have but one father, the devil, as Christ said to the professing Jews, the visible church of that age. He sighted their pretensions to Abraham and Moses, and plainly told them, he that committed sin, was the servant of sin. They did the devil's works, and therefore were the devil's children. The argument will always hold upon the same reasons, and therefore is good still. "His servants you are," saith Paul, "whom you obey;" and, saith John to the church of old; "Let no man deceive you, he that committeth sin, is of the devil." Was Judas a better Christian for crying, Hail, master! and kissing Christ? By no means. These words were the signal of his treachery; the token given by which the bloody Jews should know and take him. He called him Master, but betrayed him. He kissed, but sold him to be killed. This is the upshot of the false Christians' religion. If a man ask them, is Christ your Lord? they will cry; God forbid else. Yes, he is our Lord. Very well, but do you keep his commandments? No, how should we? How then are you his disciples? It is impossible, say they; What! would you have us keep his commandments? No man can. What! is it impossible to do that, without which Christ hath made it impossible to be a Christian? Is Christ unreasonable? Does he reap where he has not sown; require where he has not enabled? Thus it is, that, with Judas, they call him Master, but take part with the evil of the world to betray him; and kiss and embrace him, as far as a specious profession goes; and then sell him, to gratify the passion they most indulge. Thus, as God said of old, they make him serve with their sins, and for their sins too.

(To be continued.)

Liquor Law in Sweden.—In Sweden, which ever is drunk is fined for the first offence \$3;

for the second, \$6; for the third or fourth, imprisonment is added to the fine, and deprived of the right of voting at the elections, or holding office, and exposure to the Church on Sunday. If the same individual is found committing the same offence a third time, he is imprisoned six months, and condemned to hard labour.

KINDRED HEARTS.

Setected.

Oh! ask not, hope thou not too much
Of sympathy below;
Few are the hearts whence one same touch
Bids the sweet fountain flow;
Few—and by still conflicting powers
Forbidden here to meet—
Such ties would make this life of ours
Too fair for aught so fleet.

It may be that thy brother's eye,
Sees not as thine, which turns
In such deep reverence to the sky,
Where the rich sunset burns;
It may be that the breath of spring,
Born amidst violets lone,
A rapture o'er thy soul can bring—
A dream, to his unknown.

The tune that speaks of other times—
A sorrowful delight!
The melody of distant climes,
The sound of waves by night;
The wind, that with so many a tone,
Some chord within can thrill—
These may have language all their own,
To aim a mystery still.

Yet scorn thou not for this, the true
And steadfast love of years;
The kindly, that from childhood grew,
The faithful to thy tears!
If there be one that o'er the dead
Hath in thy grief borne part,
And watched through sickness by thy bed—
Call his a kindred heart!

But for those bonds all perfect made,
Wherein brighter spirits blend,
Like sister flowers of one sweet shade,
With the same breeze that bend,
For that full bliss of thought allied,
Never to mortals given—
Oh! lay thy lovely dreams aside,
Or lift them unto heaven.

F. H.

The Earthmen.—Two children of this aboriginal tribe of Southern Africa have been brought to England from the banks of Orange River. The Earthmen are branches of the Bushmen tribe, and derive their name from the fact that they burrow in the ground. They are hunted like vermin by the Hottentot and the Kaffir. Their chief sustenance is game; but at these seasons of the year when it is no longer to be found, they live upon locusts, eat the curiæ of ants, and derive a scanty nutriment from the suction of the skins of the animals they have slain. The specimens of these peculiar creatures, who in their original nature are scarcely a remove from the brute creation, are under 40 inches in height. They are not likely to grow at any period of their life to a higher stature than four feet, for this small measurement is about the average of their race.

These curious children, who are respectively 14 and 16 years of age, are described

as being exceedingly intelligent, the intercourse which they have had with the family with whom for the last few months they have been associated, having so far had its influence as to bring forth those superior attributes which they obviously enjoy in common with the rest of the human species. Their appearance is anything but disagreeable. The flat nose, the breadth across the eyes, and the thick lips, betray their African origin; but the expression of the face in either case is mild, and by no means displeasing, whilst their deeply-bronzed skin is smooth and delicate to the touch. The hair of the head has the peculiarity of growing in small tufts or balls, the scalp in other parts being perfectly bare. These little Earthmen are naked to the waist, which is girded with a mat of feathers. The forehead is encircled with chaplets of grass, and the neck, wrists, and ankles are garnished with glass beads. They speak a little English, and have already been taught a few accomplishments, such as thrumming a tune or two on the piano-forte, and singing divers melodies. There is evidently much latent intelligence.—*N. Amer.*

The Cost of the Erie Railroad.—According to Mr. Loder, the President of the New York and Erie Railroad, the road, including all its assets, property, and effects of every name and description, has cost the stockholders up to March 1st, 1853, \$30,277,542. There are of main road, of a solid and permanent character, nearly all well-fenced, 446 miles. Newburgh branch is 18 miles; sidings or switches, 98 miles; double track, 139 miles; making in all 701 miles of iron railroad. The working machinery is 149 locomotives; 131 passenger and baggage cars; 1855 freight and burden cars; with steamboats, storehouses, depots, telegraph line, &c.

There is an odious spirit in many persons, who are better pleased to detect a fault than to commend a virtue.

THE FRIEND.

SIXTH MONTH 4, 1853.

NEW YORK YEARLY MEETING.

Through the kind attention of a Friend, we have been furnished with the following information relative to the above named Meeting. Further information will be given hereafter.

The Yearly Meeting commenced its sessions on Sixth-day morning, the 27th ult., the number in attendance about as usual, perhaps rather less than the last two or three years.

A considerable number of Friends of both sexes were present from other Yearly Meetings with certificates or minutes.

The Report from one of the Quarterly Meetings in Canada, expressed much concern on account of the proposed change in the discipline, so as to allow of the erection of monumental stones in the graveyards belonging to

Friends. The Report from another of the Quarters in Canada contained a proposition for the establishment of a new Yearly Meeting to be held in Canada, and to be called "Canada Yearly Meeting," in which proposition it stated the other Quarters in that country united.

The Epistles from London and Dublin, and the London General Epistle, were read.

In the afternoon the Clerk and Assistant were re-appointed. Epistles were read from the Yearly Meetings on this continent, and from the larger body in New England. A memorial respecting Ann Marriott was also read.

The whole of the Seventh-day sessions was occupied with the consideration of the state of the Yearly Meeting, as exhibited by answers to the Queries.

On Second-day morning, the minutes of last year were read, after which a visit was received from a woman Friend. The subject of allowing the erection of grave-stones, postponed last year, being again brought before the meeting, it was after some discussion, referred to a Committee appointed from each Quarter.

In the afternoon the minutes of the Meeting for Sufferings were read. From these it appeared, that that meeting had had printed one thousand copies of the Address on Slavery, issued by the Yearly Meeting last year, most of which had been distributed; and that for the purpose of restoring unity in the Society, it had appointed a Committee to attend the Meeting for Sufferings in Philadelphia, to propose to that meeting to unite with them in measures for the promotion of that object, but that way did not open in the Meeting for Sufferings in Philadelphia to unite therein. An Epistle from the latter meeting setting forth its views on this subject, was read. It also appeared that the Meeting for Sufferings, under the authority given it at the last Yearly Meeting, had discontinued Nine Partners Boarding-School, and leased the property to a Friend who is occupying it for school purposes, and with whom an agreement has been made, to instruct such pupils as are chargeable on the Permanent Fund of the School.

On Third-day morning, a Report was read from the Committee appointed by this Yearly Meeting to unite with Committees of other Yearly Meetings in conference on the state of Society; and also a Report from the Conference which met in Baltimore in the early part of last month. The latter, after alluding to the evidence that the concern under which the conference had been appointed was a right one, stated that it had laboured to bring about the harmony which was sought after by the meetings appointing it; but having failed in the accomplishment thereof, it would recommend the meetings engaged in the concern, to direct their attention and efforts to seek for, and remove from among themselves whatever cause of weakness may exist, holding themselves in readiness to embrace every right opening for future usefulness, should such present. The Committee was released.

A Report was made by the Committee appointed upon the subject of grave-stones, recom-

mending that Friends of that meeting shall hereafter be authorized to erect such stones, provided they shall be not more than six inches thick, sixteen inches wide, and twelve inches high, entirely plain lettered. The report was united with.

This is as far as our information extends.

In our 34th number was published an account taken from the "Boston Herald," of an extraordinary discovery, said to have been made in New Hampshire. We expressed our doubts of its truth at the time, and have since learned it is one of those tissues of falsehood which some men are unprincipled enough to manufacture deliberately, and attempt to pass off their wickedness by calling it a "hoax."

It is a satisfaction to receive evidence of increased interest in "The Friend," by the multiplication of contributions to its columns, whether in original or selected pieces. It is sometimes the case that among the latter, are those that we have published some time before, or from some other cause it may be deemed best to withhold them, and we hope that in thus exercising our discretion, we may not give offence, or discourage our friends from continuing their valued assistance. We would be obliged by those who prepare obituary notices, making them brief, as it is an unpleasant though necessary duty, to alter or abridge those containing matter uninteresting or uninteresting to the general reader.

WEST-TOWN SCHOOL.

The Committee charged with the care of this Institution, will meet there, on Fourth-day, the 8th of the month, at 10 o'clock, A. M. The Committee on Instruction to meet on the preceding evening, at 7½ o'clock.

The Visiting Committee attend at the school, on Seventh-day, the 4th of the month.

Conveyances will be in readiness on the arrival of the cars at West Chester, on the afternoon of the 7th inst., to take such members of the Committee to the School who may go that way.

THOMAS KIMBER, Clerk.

Phila., Sixth mo. 1st, 1853.

MARRIED, on the 25th of Fifth month, at Friends' meeting-house on Twelfth street, Philadelphia, CHARLES HACKER, and JANE JOHNSON, daughter of Caleb Johnson, all of this city.

DIED, at Moorestown, N. J., on the 16th ultimo, in the 67th year of his age, SEYMOUR LIPPINCOTT, a valuable and esteemed member of Chester Monthly Meeting. This dear Friend was strongly attached to the discipline and doctrines of Friends, and bore the sufferings of a lingering illness with resignation, sustained by a humble hope, that when "the earthly house of this tabernacle was dissolved," he should become an inhabitant of one of those mansions our blessed Saviour went before to prepare for his disciples; his surviving Friends have the comforting belief, that he has entered into that rest prepared for the people of God.

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PHILADELPHIA.

From the Leisure Hour.

INSURANCE COMPANIES.

(Concluded from page 285.)

When once an insurance society is based on sound principles, the greater the number of its members the safer and more profitable will it become. Among a few there is no room for the development of the law of compensation, by which a loss in one direction is made up by a gain in another. The wider the range of operations, the more perfect will be the balance between the occurrences of all kinds. If the members of an insurance society did not exceed fifty or a hundred, and dwelt chiefly in the same locality, an epidemic disease might sweep all away in the course of a single year; but if they amounted to five or ten thousand, and were distributed all over the country, the superior healthiness of another neighbourhood might make up for any loss incurred, and render it almost imperceptible.

Though the fundamental principles of every insurance society must be the same, yet considerable variation may be permitted in point of constitution. In this respect, existing companies may be distinguished into three kinds: The *Proprietary*, the *Mutual*, and those which, partaking of the peculiarities of the two former, may be termed the *Mixed*. On the proprietary system, a number of persons subscribe as shareholders to a common fund, which is invested, as a guarantee to the assured that the amount of every policy shall be duly paid. In return for this guarantee, they appropriate the profits of the entire concern, binding themselves simply to meet the stipulated demands of the assured as they become due. On the mutual system, no fund whatever exists apart from that which is formed by the premiums of the assured; the latter are themselves the shareholders, upon whom the entire control and responsibility of the institution devolve, and they divide among themselves the aggregate profit or loss. Those societies which are called "mixed," consist of a body of shareholders distinct from the assured, who appropriate, not the whole of the

profits, but a certain share; while the rest is divided, in accordance with specified rules, among the insured.

While the entire question of life insurance was an experiment, it was natural that the proprietary form should be preferred, but at the present time a large proportion of existing insurance societies adopt the *mutual* system, and many of these, though presenting as low a scale of premiums as others which rest on a proprietary basis, give every indication of success. The fact is, that the tables of mortality most commonly employed, having been compiled chiefly by gentlemen connected with the business of insurance, err, as it is quite likely they should, on the safe side; and, in addition to this, a considerable allowance is often made, so as to place the stability of an association beyond all doubt. Hence, in the ordinary course of things, very considerable profits may be expected; amply sufficient, as some think, to dispense with the guarantee afforded by the creation of a separate fund, and to render the principle of mutual assurance quite adequate to any exigency which may arise. It is asserted also, that societies on the purely mutual system can boast, not only of having distributed among the assured the largest amount of profits, but of being in possession of the largest accumulated funds. On the other hand, we notice that one society which has adopted a mixed constitution, deems a moderate paid-up fund preferable to the mutual principle, but thinks that "a capital of a quarter of a million of money divided into 25,000 shares of £10 each, will be quite sufficient for every purpose, whether as affecting the efficiency of their operations, or enabling them promptly to meet all their engagements and liabilities."

It does not fall within our province to decide upon the respective merits of these rival systems; but the following facts, which are stated on good authority, will be interesting to our readers, as showing the large profits which well-conducted insurance societies can realize. An office established in the year 1806 has declared, as arising from the profits of forty-four years, £743,000. Another, established in the year 1821, has declared, as arising from the profits of twenty-eight years, £770,000. Another established in 1834, announces as the profits of sixteen years, £207,000; while three others, established in the years 1823, 1824, and 1825, declared in 1849, as the profits of the five years immediately preceding, sums amounting in the aggregate to £597,000. These profits arise from the proper investment of the deposits of the shareholders, and the premiums paid by the insured. In the use of this money, the directors act just as private individuals pos-

sessed of the same amount would act; always aiming to make it bear the highest rate of interest which can be secured with safety. It is understood that some of the London insurance offices are among the largest purchasers of the encumbered estates of Ireland.

It is astonishing to what a variety of uses an insurance society can be applied. The advantages they offer to persons in every grade of life have only to be understood, to multiply the number of their members a hundred-fold. Its most beneficent application is that which enables a father of a family to provide for his wife and children in the event of his death. To how many cases is such an application appropriate. Take that of a person moving in the higher walks of professional life. He has, perhaps, no private fortune, but secures by his profession an income of £1000 a year. If Providence spared his life, he might in time lay by sufficient to make a permanent provision for his family; but then life is most uncertain, and his premature removal would leave them destitute. By means of a comparatively small annual payment to an insurance office, such a person may insure his relatives at his death, whenever it happens, a sufficient sum to maintain them in comfort. This plan is equally appropriate to those whose income may not amount to more than a tenth of the above. A hundred pounds would place the widow and family of a working-man in a position of virtual independence; and yet this may be secured at an outlay, if he begin at one-and-twenty, of about eightpence a week, a sum which might easily be saved by laying aside a single luxury. If it is preferred to have the benefits of insurance during life, with the design of softening the ills of declining age, this may be done by a trifling addition to the annual premium. Should a person be in circumstances which necessitated the borrowing of a sum of money—say £500, he may provide, by means of the insurance office, for its repayment in case of death, without burdening his relatives, simply by insuring his life to that amount. In the same way, a nobleman whose estates will pass by entail to his eldest son, may secure the payment of large sums of money to the younger or female members of his family, or may provide for the extinction at his death of a mortgage with which his property may be burdened. A creditor may avail himself of life insurance to screen himself from total loss on the death of his debtor. He may feel morally certain that in a few years the latter will be able to repay him; but what will he do in the event of his death? An arrangement, by which the debtor should pay some three per cent. annually upon the amount of his debt into an insurance office, and place

the policy in the hands of the creditor, would meet the case.

But the advantages of life insurance are most apparent in connexion with the provision which they enable us to make for the comfort of surviving friends. Providence charges every man with the temporal welfare of those who are bound to him by ties of blood. It is impossible for him to enter into the relation of husband and parent without increasing his responsibility; and, if we exclude the obligation of moral culture, the most important item in his account of duty is that which binds him to secure, in the event of his own decease, the comfort of those he may leave behind. How distressing the thought on a dying bed, that those whom we have been the means of bringing into existence should be left, through our want of forethought, to the scanty aid of willing but crippled friendship, or turned out as paupers upon the world. In this, as in every other matter, we have no right to calculate upon the help of Providence, unless we first make use of the various means which he has placed within our reach for helping ourselves.

In concluding these remarks, we shall be pardoned for reminding the reader that, as an immortal being, he requires assurance of a higher kind than that which merely guards him from present misfortune. As sinful creatures, we need an assurance of our interest in that blessedness which will endure forever. Happy is that He who only can grant us such a boon, is always willing to bestow it on those who seek it in the manner pointed out by the Holy Spirit. This assurance may be gained "without money and without price," while the prize insured is no less than eternal life through Christ Jesus.

FRIENDS' ASYLUM.

Extracts from the Superintendent's Report.

(Continued from page 299.)

In regard to remedial measures in the treatment of Insanity, it may be remarked, that in this disease, as is well known to be the case in many other chronic and nervous affections, the most effectual means of cure consist in making an entire change in the habits, mode of living, and associations of the patient. In surrounding the Insane by different scenery and associations from those to which they have been accustomed, and subjecting them to new impressions and the mild discipline of a well ordered Institution, the dormant mental energies are aroused, and indulgence in morbid fancies is checked; while the change, it may be, to a more natural and simple mode of living—to regular hours for eating, sleeping and exercise—which can seldom be effected in the patient's own home, promotes the harmonious and healthy action of the various organs, and prepares the way for the restoration of the nervous system to a healthy condition. When it is recollected that a very large proportion of cases of insanity is caused by various physical derangements included in the reports under the general term "ill health," and that these derangements have their origin for the most part in some error in the mode

of living, or violation of the laws of health, the advantage is apparent of any change that will correct these errors, and place the patient more in harmony with those natural laws, upon a due regard to which the preservation of the health mainly depends.

The farm, garden and grounds continue to occupy a prominent place in furnishing curative employment to our inmates, and afford facilities for this purpose, which it would be impossible to obtain in any other way. The experience of the Asylum on this point, agrees with that of other institutions, and the *land* is now universally considered as one of the most indispensable portions of every establishment for the Insane—its value being estimated less by the amount of produce it may be made to yield, than by the addition it brings to the general health and comfort of the inmates. The value of useful occupation to the insane generally, can indeed scarcely be over estimated, promoting as it does, their bodily health and vigour, and contributing to that feeling of self-respect, which repudiates the idea of leading entirely useless lives; and thus rendering them much more contented and comfortable than they would otherwise be. To the convalescent and curable, the operations of the farm and garden, the improvements upon the grounds, the care and rearing of poultry and stock, present objects of unfeigned interest, which, especially in connection with the opening spring and its cheering accompaniments of swelling buds and expanding flowers, have caused the springing up of hope in the breasts of many of our inmates, who have long been over-burdened with care and sorrow. Mental occupation is equally serviceable as manual labour, in withdrawing the patient's attention from his disordered fancies, and inspiring feelings of self-respect; and has, moreover in some cases, a direct influence in strengthening the mental faculties by exercise. The collection of books, engravings and natural curiosities contained in the Library, Exhibitions with the Magic Lantern, with descriptions of the scenery represented, the newspapers, especially those of the pictorial class, and Lectures, are all calculated to excite interest and stimulate to mental exertion. The Library continues to be resorted to daily, the female patients occupying it in the morning, and the men in the afternoon. A course of Lectures has been delivered during winter evenings, and dissolving views have been exhibited frequently during the autumn and spring. Four daily and eight weekly newspapers of the best class, are supplied regularly to the Institution, either gratuitously or by subscription, and distributed among the patients.

In the intervals of the above mentioned occupations, amusements of various kinds are resorted to; out of doors, the games of quoits and ball, exercise in riding and walking, the use of the circular railroad and of the swing. Within doors, battledoor, graces and ball, and various other games, contribute to their entertainment. In these occupations they are assisted and encouraged by attendants, especially provided for the convalescent of each sex, whose duties are entirely distinct from

the duties of those employed in the wings. A male attendant of this class has the care of the Library and the grounds adjoining, and of the Chemical Apparatus and Magic Lantern—accompanies the patients in their walks, furnishes them with books, and employs them at the Library, in gardening and other suitable exercise. A female attendant of the same class, under the direction of the Matron, has the special charge of the employment of the female patients—accompanies them in their walks and rides, employs them in various kinds of needlework, entertains them at the Library, and is expected to use her best exertions to make their time pass pleasantly. The presence of attendants of this class, designed to aid more particularly in carrying out the directions of the Physician, in regard to the employment and entertainment of the patients, to act the part towards them of friends and counsellors, and with ready sympathy to encourage the desponding, to soothe the excited, and watch for and cherish the first rays of returning reason, cannot but be attended with highly beneficial results.

(To be continued.)

From the North American & U. S. Gaz.

OMNIBUSES.

Omnibuses have of late years grown so numerous in this city, as to constitute an important interest in our municipal affairs. It is stated that the whole number of these vehicles now running on regular lines of travel in Philadelphia, is 234. This seems to us an under estimate; but if it is correct, the number of omnibuses in the city, not on regular lines, must amount to considerable over a hundred. The routes regularly traversed every day may be stated thus:—

1. North Second, Beach, and Queen streets, to Richmond;
2. South Second street to the Navy Yard;
3. North Third street to Cobock-sink;
4. North Fourth street;
5. North Fifth street;
6. North Sixth street;
7. North Eighth street;
8. North Ninth street;
9. North Tenth street;
10. North Eleventh street;
11. North Twelfth street;
12. North Thirteenth street;
13. Schuylkill Sixth street to Fairmount;
14. Chestnut street;
15. Arch street;
16. Race street;
17. Vine street;
18. Coates street;
19. Walnut street;
20. Spruce street;
21. Pine street;
22. Lombard street;
23. South Fourth street;
24. High street to Hamiltonville;
25. South Tenth street;
26. South Fifth street;
27. Broad street to Baltimore Depot.

There may be some other lines which have escaped our attention, but the above may be taken as a fair statement of the routes. It will be perceived that they run through every section of Philadelphia, affording better facilities for local travel than can be found in any other city in the Union. Any one may satisfy himself of the truth of this by taking a map of the city and tracing on it with a pencil the routes we have indicated. Still they leave room for the establishment of other lines, which will be rendered necessary in a year or so by the growth of our suburbs.

These lines will probably run through South, Shippen, South Third, Ninth, Eighth, Elev-

enth, Twelfth, and Thirteenth streets, and Green, Callowhill, and other northern streets. All the lines enumerated above, except the 27th, centre at the Exchange, making it one of the greatest omnibus depots either in Europe or America. The noise of the wheels during the day resembles the steady, monotonous roar of the ocean. The incessant streams of these vehicles pouring up and down Third and Walnut streets, and the number of them always congregated around the Exchange cannot fail to astonish the stranger. In the midst of such a scene, it might be supposed that nothing but the most inextricable confusion prevails. Such is not the case. Policemen enforce the best order, and the drivers are obliged to remain quiet, and only start when the agent, with watch in hand, tells them to do so. Passengers inquire for a particular line, and it is pointed out to them without any disturbance from competitors.

In approaching the Exchange many of these lines use a common street. Thus, North Third, Walnut, Fourth, Chestnut, and South Third streets, are traversed by about a dozen of lines each. Hence the wearing away of the pavement in those streets near the Exchange, the necessity for frequent repair, and the introduction of the cubical block paving in them.

The total number of horses required for these regular lines is stated to be 1404; the cost of running each omnibus is about \$5 per day, and the average daily receipts of each about \$7. As regards the termini of all these lines, they are fewer than would be supposed, and consist of Richmond, Cohocksink, Girard College, Fairmount, Hamiltonville, the Baltimore Railroad Depot, Norristown Railroad Depot, the County Prison, Yellow Cottage, the Naval Asylum, the Navy Yard, and the stations at the extremities of Chestnut, Walnut, and Spruce streets. Newark and Troy make most of our omnibuses, but one of our proprietors has a factory, and makes his own coaches here. Much of the vast extension of our metropolis is undoubtedly due to our omnibus facilities. Men may reside three miles away from their business without any detriment to it; and there is no necessity for a mechanic living in a blind alley to be near his work, when he can live in a pleasant street, near an omnibus route, at no greater cost.

A Tobacco Chewing Dog.—In North Attleboro', Mass., there is kept in a manufacturing establishment, a large mastiff, who takes as much comfort in a quid of tobacco, as does the inveterate lover of the weed. So habituated has he become to its use, that he must have it, and will sit all day in the centre of the shop, chewing away with a good appetite and a great relish. He became thus like a man by playing with "old sengers," as the ends of old cigars are professionally termed. In such a play he would occasionally find a "senger" in his mouth, until at length a taste was formed for the tobacco, which since increased, and he has now become as degraded as men—a slave to an acquired appetite.

The editor of the Boston Transcript says

there is a dog in Roxbury, that has formed the same melancholy habit. He has a sneaking, sheepish look, as if he were half aware of his degradation. He is shunned by all the decent dogs in the neighbourhood.—*N. Y. Sun.*

From the Journal of Sarah R. Grubb.

After speaking of some religious engagements from home, she says:—"In the course of which my mind was, in the needful time, mercifully supported with renewed supplies of holy help, though, in general, in a low, stripped state; fearing lest, in the exercise of the gift, a zeal which is not according to true knowledge, nor originating in that baptism of spirit wherein the creature is humbled, should so mix with the Divine opening, as to carry away the feet of the mind from that safe standing in the deeps, which is justly compared to the bottom of Jordan. Here it is necessary for true Gospel ministers steadily to abide, with the weight of the service they are engaged in upon their shoulders, until the spirits of the assembled are, in some degree, attracted to the promised land, the new heaven and the new earth, wherein dwelleth the righteousness of faith, and where spiritual worship is rightly performed, in the beauty of holiness and newness of life. To be instrumental in the Divine hand, of thus, in any measure converting the spirits of those to whom we may be led to minister, requires an unctio altogether unmix'd; but when revolt, backsliding, and a superficial spirit has been necessarily unveiled, I have sometimes distressingly found that some of my armour was carnal; and oh! how hath all that was within me been humbled at the discovery, that the Lord's righteous controversy with the works of darkness, had not been righteously upheld, nor the door of escape therefrom wisely opened. An increase of experience convinced me that preaching is a mystery which every one exercised therein, has need to be often industriously and impartially learning, as far as concerns themselves; and where this is the case, I am abundantly persuaded that our dependence must be drawn from the sentiments of those Friends to whose judgment we are most attached, in order rightly to distinguish betwixt the unity of the one infallible Spirit, and their partiality to us, and to be weighed in the just balance of the sanctuary, where we are sometimes found defective, even when all around us speak peace."

"There are so many ways for the mind, when it is off its guard, to be ensnared either into sensible darkness, or a righteousness of its own, which is worst of all, that when clothed with a sense of my infirmity and weakness, I mourn in spirit; and am thankful when, in a grain of unadulterated faith, I can say, 'If thou wilt thou canst make me clean,' and breathe for the blessing of preservation. From a fear of being instrumental in settling down young people especially, in the form of godliness without the power; and urging them to an appearance which might create self-complacency, and reconcile them to an pretension, that they are further advanced in

the work of religion than is really the case, I have often forborne to drop such advice upon the subject of dress, amongst those who were inconsistent in their appearance, as sometimes I felt the testimony of Truth to dictate; a departure from true simplicity herein being generally obvious. At large meetings particularly, where Friends from distant parts are collected, there is a considerable appearance of inconsistency in clothing and demeanor, which with many other things, indicate a love of the world, and a fellowship with its spirit; but though a regulation herein is only a small part of the fruit of the good tree, yet it is as assuredly a part, as the more strikingly constituents of a Christian. 'Whatsoever is not of faith is sin,' is a comprehensive truth, which neither approves an inconsistent, nor a plausible appearance and conduct merely as such, but wholly condemns every part of our lives which are not governed by the redeeming Spirit of Truth, wherein our faith should stand; so that to attain this state, to live under the righteous control of Divine monition, is, I apprehend, to be a follower of Christ, under whose spiritual baptism the precious is separated from the vile, and by whose fan, the chaff, to which the vanities of this life may be compared, will flee, and leave the wheat, for Divine protection in the heavenly garner."

"Feeling for the Pillars."—When Luther was at Coburg he wrote to a friend, "I was lately looking out of my window at night, and I saw the stars in the heavens, and God's great beautiful arch over my head, but I could not see any pillars on which the great Builder had fixed his arch; and yet the heavens fell not, and the great arch stood firmly. There are some who are always feeling for the pillars, and longing to touch them. And because they cannot touch them, they stand trembling and fearing lest the heavens should fall. If they could only grasp the pillars, then the heavens would stand fast." Thus Luther illustrated the faith of his own soul, and wished to inspire others with the same strong confidence in God.—*Am. Messenger.*

NO CROSS, NO CROWN.

(Continued from page 306.)

"Let no man deceive his own soul; grapes are not gathered of thorns, nor figs of thistles;" a wolf is not a sheep, nor is a vulture a dove. Whatever form, people, or church thou art of, it is the truth of God to mankind, that they who have the form of godliness, but by their unmortified lives deny the power thereof, make not the true, but false church; which though she entitle herself the Lamb's bride, or church of Christ, she is that mystery or mysterious Babylon, fitly called by the Holy Ghost, "the mother of harlots, and all abominations;" because degenerated from Christian chastity and purity, into all the enormities of heathen Babylon; a sumptuous city of old time, much noted as the seat of the kings of Babylon, and at that time a place of the greatest pride and luxury. As she was then, so mystical Babylon is now, the great enemy of God's people.

True it is, they that are born of the flesh, hate and persecute them that are born of the spirit, who are the circumcision in heart. They cannot own nor worship God after her inventions, methods and prescriptions, nor receive for doctrine, her vain traditions, any more than they can comply with her corrupt fashions and customs in their conversation. The case being thus, from an apostate she becomes a persecutor. It is not enough that she herself declines from ancient purity; others must do so too. She will give those no rest, who will not partake with her in that degeneracy, or receive her mark. Are any wiser than she, than mother church? No, no: nor can any make war with the beast she rides upon; those worldly powers that protect her, and vow her maintenance against the cries of her dissenters. Apostacy and superstition are ever proud and impatient of dissent. All must conform, or perish. Therefore the slain witnesses, and the blood of the souls under the altar, are found within the walls of this mystical Babylon, this great city of false Christians, and are charged upon her by the Holy Ghost, in the revelation. Nor is it strange that she should slay the servants, who had first crucified their Lord: but it is strange and barbarous too, that she should kill her husband, and murder her Saviour, titles she seems so fond of, which have been so profitable to her; and by which she would recommend herself, though without justice. Her children are reduced so entirely under the dominion of darkness, by means of their continued disobedience to the manifestation of the divine light in their souls, that they forget what man once was, or what they should now be; and know not true and pure Christianity, when they meet it; though they pride themselves in professing it. Their views about salvation are so carnal and false, they call good evil, and evil good. They make a devil a Christian, and a saint a devil. So that though the unrighteous latitude of their lives be matter of lamentation, as it is of destruction to themselves, yet the false notion, 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 or 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 transgression. 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.

Thus they walk on precipices, and flatter themselves, till the grave swallows them up, and the judgment of the great God breaks the lethargy, and undecives their poor wretched souls with the anguish of the wicked, as the reward of their work.

This has been, is, and will be the doom of all worldly Christians: An end so dreadful, that if there were nothing of duty to God, or of obligation to men, being a man, and one

acquainted with the terrors of the Lord in the way and work of my own salvation, compassion alone were sufficient to excite me to this dissuasive against the world's superstition and lusts, and to invite the professors of Christianity to the knowledge and obedience of the daily cross of Christ, as the alone way, left by him, and appointed us to blessedness. Thus they who now do but usurp the name, may have the thing itself; and by the power of the cross, to which they are now dead, instead of being dead to the world by it, may be made partakers of the resurrection that is in Christ Jesus, unto newness of life. For they that are truly in Christ, that is, redeemed by and interested in him, are new creatures. They have received a new will, such as does the will of God, not their own. They pray in truth, and do not mock God when they say, "thy will be done in earth as it is in heaven." They have new affections, such as are set on things above, and make Christ their eternal treasure: new faith, such as overcomes the snares and temptations of the world's spirit in themselves, or as it appears through others: and lastly, new works, not of superstitious contrivance, or of human invention, but the pure fruits of the Spirit of Christ working in them, as love, joy, peace, meekness, long-suffering, temperance, brotherly kindness, faith, patience, gentleness and goodness, against which there is no law. They that have not this spirit of Christ, and walk not in it, the apostle Paul has told us, are none of his; but the wrath of God, and condemnation of the law, will lie upon them. If "there is no condemnation to them that are in Christ, who walk not after the flesh, but after the spirit," which is Paul's doctrine; they that walk not according to that Holy Spirit, by his doctrine, are not in Christ: that is, have no interest in him, nor just claim to salvation by him; and consequently there is condemnation to such.

(To be concluded.)

For "The Friend."

Danger of Falling Away.

"Dear Friends, ye have long been convinced, and owned the Lord in *word and form*; and look for it, ye must be proved and tried, not only your faith and patience in persecution by the enemy without, (for that many of you have escaped,) but ye must all be proved with that which is nearer, even a falling away amongst yourselves; and it is good that the steadfastness of all should be known herein. Many are crept in unawares who are *self ended*, who love the world more than the cross of Christ, who are *got high in the form*, and have *great swelling words*, which they can utter for their advantage in earthly things, deceiving the simple therewith, who are not yet got above the pollution of the world. This was ordained of old, for the manifesting of him that is approved; and with that eye that lends out of the fall, is he seen to be fallen, who hath got the saints' words to plead for that which is in the soul, to uphold it. Here the oppressor would set his seat faster than before, the devil being now trans-

formed into the likeness of an angel of light; and thus is the scripture fulfilled. My little children, this have I written to you, that when ye see this come to pass, ye might not be amazed, as though some strange thing had befallen the church of God; but even the same that was of old, to prove you, and to perfect you against the devil. Herein is he made manifest that ye may know his wiles. Great steadfastness shall it produce to all, who mind their standing upon Christ the rock, and have salt in themselves to savour whilst. But that which will not come to the everlasting foundation, is *apt to be tossed to and fro with airy spirits*, who are now gone out into the world, to deceive such, whose hearts look back after worldly things. Therefore stand with your minds girded up to God, above the world, lest ye run in vain, and lose your crown, which none receives, but he that continues to the end."—*G. Fox, 1653.*

Our Saviour said, "It is impossible but that offences will come;" and the apostle Paul says, "There must be also heresies among you, that they which are approved may be made manifest among you." All this must proceed from an unwatchful, self-confident spirit; and shows the necessity of lowliness of mind, and placing the fear of the Lord always before our eyes. None it would seem are in greater danger, than those who are measuring themselves by others, concluding that they are safe, while their neighbour is in a much worse condition; thanking their Maker that they are not as other men are, recounting to themselves the failings which do not belong to them, and magnifying the attainments which they suppose they have reached. How easy in this temper of mind, for the transformer to fill such with an imaginary growth in religious experience and judgment, and thus to prepare them for a fall, while the least child in the kingdom who is sensible of its weakness and nothingness, and is hourly watching unto prayer, will be kept by the all-powerful Shepherd of the flock, so that none shall pluck it out his hand.

For "The Friend."

FRIENDS IN WALES.

(Continued from page 301.)

On the 20th of Eleventh month, 1659, as Friends at Godcliff, in Monmouthshire, were peaceably holding a religious meeting in their own hired house, they were set upon by a serjeant and several soldiers of the Irish brigade, attended by a rabble of rude boys with clubs. These insulted and abused the Friends assembled, and forced them, with many blows, out of their meeting-house. One of them asking the serjeant, "By what authority he so acted?" the rude officer replied, laying his hand on his sword, "By this authority." Several meetings at other times were broken up in a similar manner. In Radnorshire, the property of several Friends were spoiled, and distrains made for demands made towards repairs to the steeples-houses.

In 1660, similar scenes of oppression and extortion were enacted throughout the different counties in Wales. For a demand for

tithes, amounting to 14s., John Williams had taken a horse worth £1; for demand of 5s. 2d., John David had taken a bullock worth £3 6s. 8d.; for demand of 4s., Margaret Watson, widow, had taken a cow worth 40s.; for demand of 3s., Miles Sikes, had a cow taken worth £3.

This last was a poor man who had several children, and no cow but this one. The case of William David, of Cardiganshire, was peculiarly hard. He was a poor man with a family of five children dependent upon him, who rented a small portion of land of so little value, that his rental was but 50s. per annum. The tithe claimers made a demand on him of 20s. for the year, and took from him property of five times the value of the tithe they claimed, so that the amount taken for the tithe was double the rent. At another time, for the same amount demanded, they took two cows, whose young calves being left without proper food, both died.

In Radnorshire, many persons were fined 9s. for not attending the meetings at the place of national worship, in collecting which fines, on an average about four times the amount demanded was taken. For the same offence thirty-two persons were excommunicated.

In Merionethshire, in the Sixth month, as a number of Friends were met together for religious worship, they were assaulted by Alban Vaughan, and several rude persons armed with swords. The peaceable worshippers were violently haled out of the meeting-house by this fierce company, who threatened to take them to Carmarthen Castle, twenty-six miles off. It is probable that they meant to fulfil their threats, for they drove them before them in the direction of the castle, for two miles, frequently endeavouring to quicken their steps by striking them with their swords. Having had enough of this wicked work for the time, they then left the unresisting company, letting them go to their respective homes. They were, however, allowed but a short respite, for in a few days the same armed company went on horseback to the dwellings of those they had before abused, and by force dragged them from their dwellings, and in some instances from their beds, and drove them before them on foot, twenty miles to the town of Baala. During this turbulent and unlawful proceeding, some of the poor prisoners were beaten, bruised, and wounded. At Baala, the oath of allegiance was tendered to four of them, and as they in obedience to the commands of their blessed Saviour, could not take it, they were committed to the custody of the goaler, who put them in fetters, and made them go in irons twelve miles further to the prison. Here they with other Friends, in all twenty-three, were detained fifteen or sixteen weeks. During this period, no one from without was allowed to carry food or other necessary comforts to them, and beside being daily insulted and abused in a barbarous manner, their bibles, inkhorns, knives and money were taken away from them. The sufferers were Thomas Lewis, Rice Jones, John Humphrey, William Jones, John Meredith, Joane Owen (widow), Samuel Humphrey, Robert Owen, John Williams, Jr., Thomas Ellis, Lewis Ap Hum-

phrey, Joane Humphrey, John William, Owen Lewis, John Evan, Hugh Ap Rees, Merideth Edward, Katharine Williams, Evan Jones, Owen Humphrey, Richard Jones, William Ap Rees, and Henry Thomas. Whilst thus shut up in prison, their persecutors made spoil of their property; six hundred and fifty head of their cattle were seized, taken to Baala, and sold, the money being kept by the prosecutors, who rendered no account to the sufferers of the amount received, or of its appropriation.

On the 15th of Eighth month, eighteen Friends for conscientiously refusing to swear, were committed to prison in Cardiff, Glamorganshire, and before the close of the month, two more for the same cause were added to them. In the Ninth month, David Jones, a very aged man, for a similar offence was committed to the town-prison in Cardiff.

On the 5th of Tenth month, whilst Friends were holding their religious meeting at Shrewsbury, several files of soldiers under command of a lieutenant came into the house, with their swords drawn and their matches lighted, prepared for immediate action. After first turning the women out, they took the men under guard to the town-hall, where the justices tendered them the oath of allegiance to the king. On their refusing to swear, the mayor sent twenty-three to prison, where they lay for fifteen weeks. On the next day, Humphrey Overton passing along the street, was arrested and taken before the mayor, who having no crime to lay to his charge, tendered him the oath of allegiance, well knowing that he could not take it without violating his conscientious scruple against oaths. As he did not take it, he was sent to join his imprisoned Friends. On the 13th of the same month, five others coming to Shrewsbury to visit their suffering friends, they were arrested, had the oath tendered to them, and for not taking it, were also committed to prison. On the 16th, four others were taken from their meeting-house by the captain of the castle, and were by the mayor sent to goal, where they were kept fourteen weeks. The persons imprisoned during this month at Shrewsbury, had been all men,—but now two women were added, Jane Miller and Katharine Peers. These two were committed to the House of Correction, and after a few days were sent out of the town. Katharine soon returned and Deborah Briggs with her, and being arrested at a meeting there, they were both sent to the House of Correction, where they were imprisoned several weeks.

On the 17th of the month, Thomas Hill was arrested whilst engaged in ministering to the people, and for declining the oath was sent to prison. On the 20th, James Harrison, John Bancroft, Richard Buxton, and Thomas Bower, were taken from the meeting-house during the time of meeting, and were much abused by the soldiers who kept them at the guard all night; Samuel Snezall who had been seized by the soldiers at his own house, was also their fellow prisoner and fellow sufferer. In the morning all five having first been mocked by the tender of the oath, were by the mayor committed to prison. On

the 30th, the same officer sent Robert Astbury to prison, who came to visit his brethren in confinement.

(To be continued.)

For "The Friend."

Review of the Weather for Fifth Month, 1851.

The weather for the Fifth month was mild and seasonable, and the frequent and copious rains that occurred during the month were particularly favourable to a rapid and vigorous growth of vegetation; and seldom indeed has it been that the foliage of the trees was more dense, and the verdure of the fields more luxuriant than at present.

A large number of severe thunder storms have occurred in various parts of the United States during the month; many of them have been attended with considerable hail and destructive hurricanes. Injuries from lightning have been numerous, and scarcely a public journal from abroad or near home reaches us, that do not contain accounts of incidents of this nature. That which occurred at Lockport, N. Y., on the 22d, was truly appalling. The Congregationalist place of worship there was struck by lightning during the time of meeting; one person was instantly killed, and six others much injured; several more were considerably stunned. The following account is condensed from a late paper:—"The lightning struck the church steeple on the south-west corner, passing down into the gallery occupied by the singers, and all the persons affected were members of the choir. The main streak of electricity entered directly over the head of Mr. Crocker. Every person in the gallery, numbering some twelve or fifteen, except one or two, were prostrated by the shock. Some of the injured persons had their faces and bodies burned, making them present a horrible picture. They were all removed as quickly as possible to the open air, and the proper remedies were applied, which were successful in restoring to consciousness all except Mr. C. He spoke once after the shock. Mrs. H. was much burned, but not seriously; her escape was miraculous. The electricity passed over her bonnet, melting the wires, and tearing the silk, &c. The scene after the shock is represented to have been awful in the extreme. The pastor, whose position was such as to enable him to see all at a glance, fainting away, said several of the ladies, and a ghastly paleness spread over every countenance. But not a shriek or a groan was heard save the almost inaudible ones made by some of the sufferers. All the injured persons are expected to recover."

On the evening of the 10th our own county was visited by a hail-storm of considerable violence. In the vicinity of West Chester the hail fell in sufficient quantity to cover the ground, and in some places remained till next day; on one farm about twenty-five apple trees were prostrated by the wind. A few miles to the eastward the rain fell in torrents unaccompanied by hail. The same day another "great storm approaching in violence to a tornado—passed over the lower part of

Princess Ann county, Va. A number of houses were swept off, and every plant and tree, together with fencing, &c., were prostrated. Four lives were lost, and many persons were wounded." On the 17th, a severe storm passed over the central part of Delaware county. Rain and hail fell in large quantities, preceded by a hurricane which uprooted the largest trees, and laid the crops and fences prostrate. After two very warm days, a gust at noon on the 19th, produced quite a sudden change of temperature; and that afternoon and the next day, a fire when in doors, and an overcoat when out, were quite necessary to protect the animal economy from suffering by the cold. 23d. Two thunder gusts followed each other in quick succession in the evening, and left the weather rainy and unsettled during the three following days, in which time three inches of

water fell, completely saturating the earth. The morning of the 27th was again clear, and excepting a shower on the evening of the 30th, the remainder of the month was fine and pleasant. Thus ends our record of the past month, and truly it has been a "chapter of storms."

Some rain fell on fourteen days; two were cloudy, without rain, and fifteen were clear, according to the common acceptation of the term.

The average temperature of the month was 59½°—same as last year. Range of thermometer, from 38 to 85, or 47°. Amount of rain 5.678 inches—Fifth month, last year, it was 2.158 inches.

The average temperature of the three Spring months, was 49½°, and the amount of rain 12.012 inches. A.

West-towa B. S., Sixth mo. 1st, 1853.

ministry from the Lord. The gospel is the Lord's, and is to be preached in his power, and the ministers which preach it are to be sent by him. The apostles themselves, though they had received instructions concerning the kingdom from Christ's own lips, both in his lifetime and after his resurrection, and had a commission from him to teach all nations, yet this was not sufficient to make them able ministers of the New Testament. Before they went abroad to preach, they were to wait to be endued with power from on high; and when they had received it, they were to minister in it, that men might be converted to and by the power, that their faith might not stand in the wisdom of their words, which Paul might have abounded in as well as others, but in the power of God. It was this made Paul minister in fear and trembling, lest the wrong part in him should minister; *lest the earthly understanding part should be holding forth the truths of God out of the life, out of the power, and so he should convert men to the wisdom of the words he spake, and not to the power.* He was sent to turn men 'from darkness to light, and from the power of Satan unto God;' from the spirit of enmity and death, to the spirit of love and life; and this he was careful of in his ministry, that men might not run away with his words and miss of the thing. This was also the way whereby he discovered true and false ministers: 'I will come, and know saith he, *not the speech of them which are puffed up, but the power; for the kingdom of God is not in word, but in power.*' Men might catch their words and preach them, but they could not minister in the power. The kingdom of which the gospel ministers are preachers, consists not in words, but in power; 'God hath made us able ministers of the New Testament, not of the letter, *but of the Spirit.*' The ministry of the New Testament is a ministry of the Spirit, and it cannot be without the Spirit; it is a reaching to men's consciences, 'in the demonstration of the Spirit and of power,' which being felt in the heart and turned to, this converts them to God.

"The gospel is the substance of what was shadowed out in the law, and he that ministers it must minister substance. He must have the heavenly treasure, which is the substance, in his earthly vessel; and he must give out of this treasure into the vessel which God prepares. That he may do this he must minister in the Spirit. His words must not be such as man's wisdom would teach, or as man's comprehension would gather; but such words as God's wisdom prepares for him, and puts into his mouth. He that will be a true minister must receive his gift, his ministry and the exercise of both from the Lord; and must be sure in his ministering to keep in the power, or he will never win others to it. In ministering and standing in the cross to his own understanding and wisdom, giving forth the truths which the Lord chooseth to have him speak, even in the words which are ministered to him by the power of God, he shall save his own soul, and those that hear him, who in fear and meekness receive the ingrafted word, which is able to save the soul.

Days of month.	TEMPERATURE.			Mean height of Barometer from sunrise to 10 P. M.	Direction and force of the wind.	Circumstances of the weather for Fifth month, 1853.
	Minimum.	Maximum.	Mean.			
1	43	60	51½		S. W.	Clear and fine.
2	38	64	51	29.76	S. E. to S. W.	Do. aurora.
3	47	74	60½	29.66	S. W.	Some clouds—clear.
4	57	79	68	29.60	S. W. to S. E.	Very fine day.
5	51	65	58	29.42	S. E.	Foggy—gentle rain.
6	50	63	56½	29.42	N. E.	Some rain—cloudy.
7	45	58	51½	29.37	S.	Dull and cloudy.
8	44	53	48	29.36	S. E.	Do. rain P. M.
9	47	57	51	29.41	N. W.	Clear.
10	49	67	58	29.42	S. S. W.	Cloudy—clear—hail storm.
11	46	64	55	29.48	W.	Clear.
12	48	71	59½	29.53	S. S. E.	Mostly clear—thunder shower.
13	44	61	51½	29.70	N. W.	Rain—clear and cool.
14	39	68	53½	29.81	N. W.	Entirely cloudless.
15	49	71	60	29.73	S. W.	Hazy—clear.
16	56	78	67	29.64	S. W.	Do. overcast.
17	67	85	76	29.62	S. W.	Do. thunder-gust 3 P. M.
18	64	81	72½	29.48	W.	Some clouds—sprinkle.
19	48	70	59	29.25	S. to N. W.	Do. gust—cool and windy.
20	43	62	53½	29.52	N. W.	Cool and clear.
21	45	71	58	29.53	N. W. to S. W.	Do. do.
22	51	77	64	29.45	W. to S. W.	Clear and bright.
23	59	76	67½	29.46	S. W.	Very variable—thunder-gusts.
24	51	64	57	29.57	S. E.	1 Rain all day.
25	50	59	54	29.41	N. E.	1 Cloudy and dull—rain.
26	49	60	54	29.21	N. W.	4 Rain—cloudy—clear evening.
27	53	71	62	29.43	N. W.	2 Clear—some clouds.
28	54	77	65½	29.54	N. W.	1 Clear and fine.
29	58	81	69½	29.56	N. W. to S. W.	1 Do. do.
30	59	76	67½	29.51	S. W.	2 Do. overcast—some rain.
31	52	67	59½	29.69	N. W.	2 Clear and pleasant.

For "The Friend."

True Ministry and a Ministry of Words.

A living gospel ministry is a blessing to the church where it is rightly received, without being depended upon as the principal source of Divine comfort and nourishment; for the Lord will not part with his honour, or leave his children to depend upon one another. But a ministry that is a mere flourish of words, that is little more than a habit of speaking, acquired by practice, though it may tickle some ears, and by such be preferred to silence, not only fails to satisfy the travelling soul, but tends to settle the hearers in a dead formality.

About fourteen years ago our friend Daniel Wheeler said in one of the meetings, "There is a ministry in this land, which if it is not checked will eat out every green thing;" and from evidences given of latter time, is there not reason to apprehend his prediction is fulfilling in some? It was a complaint through one of the Lord's servants, to which we shall do well to take heed: "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof?"

A writer in our religious Society says, "It is not preaching things that are true which makes a true minister; but the receiving his

Alas! alas! many have received words of truth, and apprehensions of knowledge, whereby they hope to be saved, but how few are acquainted with that knowledge which stands in the power, and which alone converts and keeps alive unto God! Oh, how many souls are to be answered for by them, who take upon them to be pastors from God, who have fed the flock with words, with discourses which they have made, and have ruled over them with force and cruelty, but have wanted the love, the tenderness, the light and power of the true Shepherd! Oh, what will these do, when God requires his sheep at their hands?"

For "The Friend."

THE DIVINE PRESENCE.

What poor creatures we are, unattended by the Divine presence. How weak and deficient of good does that soul find itself, which has tasted of the word of life, when all perceptible evidence is withdrawn of the dear Master's continued love and protective regard. Such poor helpless creatures men become, if not accompanied by heavenly virtue. As the sun in the material world, makes all things pleasant, cheering and animating every object on which he shines, so do the Divine presence and approval gladden and enliven the poor mind, that otherwise would sink into gloom and despondency, quickening all our blessings, and beautifying those comforts which have been so mercifully dispensed, to soothe us in this probationary scene.

Without the presence of the outward sun, what would become of every earthly thing, or even of life itself. No idea can be framed of mundane things, destitute of the invigorating influence which the sun possesses, unaccompanied with a mental scene of darkness, coldness and death; and so it is in regard to our spiritual existence,—without the quickening power and holy influence of the sun of righteousness, everything must be lifeless in respect to vital enjoyment, and nothing can be realized by the poor, deserted mind, except a cold and death-like gloom.

It matters not to us what our calling is, so long as we are individually faithful to the great Head of the Church. Although our course in the future may sometimes appear obscured by clouds, yet it is well for us to remember that if the sun of righteousness shine upon our path, all will yet be brightness and peace; and although from some situations it may seem lonesome, difficult and laborious, yet we may rest assured that His holy presence will supply that deficiency which all the company in the world cannot supply, and the crook of His love will assist us to overcome those difficulties, and rightly to perform those labours, which none can possibly overcome or perform without it. In this state we can realize the comforting and encouraging language to the Church of Smyrna: "I know thy works, and tribulations, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of these things which thou shalt suffer." Be

thou faithful unto death, and I will give thee a crown of life." (Rev. ii. 9, 10.)

Oh then! that there may be a patient abiding in the true faith, through trials and afflictions, even though of a new and complex character, looking to Him who is able to present us faultless at the throne of Grace, as the principal concern of our lives; so that when the time shall arrive that we must leave all terrestrial things, the sun of righteousness without whose brightness nothing earthly could be really enjoyed, may shine upon us without a cloud, and with increasing comfort and effulgence, imparting fulness of joy.

Selected for "The Friend."

SPIRITUAL UNITY.

What is spiritual unity? The meeting of the same spiritual nature in divers, in one and the same spiritual centre or streams of life. When the spirits or souls of creatures are begotten by one power, into one life, and meet in heart there; so far as they thus meet, there is true unity among them. The doing the same thing, the thinking the same thing, the speaking the same thing; this doth not unite here in *this* state in *this* nature; but only the doing, or thinking, or speaking of it in the same life. Yea, though the doings, or thoughts, or words be divers; yet if they proceed from the same Divine principle and nature, there is true unity felt therein, where the life alone is judge. How is this unity preserved? Only by abiding in the life; only by keeping to the power, and in the principle, from whence the unity sprang, and in which it stands. Here is a knitting of natures, and a fellowship in the same spiritual centre. Here the divers and different motions of several members in the body, thus coming from the life and spirit of the body, are known to, and owned by, the same life, where it is fresh and sensible. It is not in keeping up an outward knowledge of belief concerning things, that unites, nor keeping up an outward conformity in actions, &c., for these may be done by another part in man, and in another nature; but it is by keeping and acting in that which is first united. In this there is neither matter nor room for division; and he that is within these limits, cannot but be found in the oneness. How is the unity interrupted? By the interposition of anything of a different nature or spirit from the life; when anything of the earthly or sensual part comes between the soul and the life, this interrupts the soul's unity with the life in others, and the unity of the life in others with it. Anything of the man's spirit, of the man's wisdom, of the man's will not bowed down and brought into subjection, and so not coming forth in and under the authority and guidance of life, in this is somewhat of the nature of division: yea the very knowledge of truth, and holding it forth by man's wisdom, and in his will, out of the movings and power of life, brings a damp upon the life, and interrupts the unity; for the life in others cannot unite with this in spirit, though it may unite the words to be true.

How may unity be recovered, if at any time decaying? In the Lord alone is the re-

covery of Israel, from any degree of loss in any kind, at any time; who alone can teach to retire into, and to be found in that wherein the unity is and stands, and into which *division cannot enter*. This is the way of restoring unity to Israel, upon the sense of any want thereof; even every one, through the Lord's help, retiring in his own particular, and furthering the retrappings of others to the principle of life that every one there may feel the washing from what hath in any measure corrupted, and the *new* begetting into the power of life. From this the true and lasting unity will spring again, to the gladdening of all hearts that know the sweetness of it, and who cannot but naturally and most earnestly desire it. Oh! mark therefore! the way is not by striving to beget into one and the same apprehension of things, nor by endeavouring to bring into one and the same practice; but by alluring and drawing *into* that wherein the unity consists, and which brings it forth in the vessels, which are seasoned therewith, and ordered thereby. And from this, let all wait for the daily new and living knowledge, and for the ordering of their conversations and practices in that light, and drawings thereof; and in that simplicity and integrity of heart, which the spirit of life at present holdeth forth and worketh in them; and the life will be felt and the name of the Lord praised in all the tents of Jacob, and through all the inhabitants of his Israel; and there will be but *one heart, and one soul, and one spirit, and one mind, and one way and power of life*; and what is already wrought, the Lord will be acknowledged in, and his name praised; and the Lord's season contentedly waited for, in his fitting up of what is wanting anywhere. *Unity in the life, is the ground of true brotherly love and fellowship.* Not that another man walks just as I do; but though he be weaker, or stronger, yet he walks by the same principle of light, and is felt in the same spirit of life which guideth both the weak and the strong, in their several ranks, order, and place of subjection to that one spirit of life and truth which all are to be subject to. Nay he that is truly spiritual, and strong in the light and spirit of the Lord, cannot desire that the weak should walk just as he does; but only as they are strengthened, taught and led, thereto, by the same spirit that strengthened, taught and led him.—Ancient Quakerism.

THE FRIEND.

SIXTH MONTH 11, 1853.

NEW YORK YEARLY MEETING.

On Third-day afternoon, a Report of the Committee to visit Ferrisburg Quarterly Meeting, was read, and the committee released. Pelham Quarterly Meeting having informed the Yearly Meeting of its uneasiness with the recommendation of the Meeting for Sufferings, that each Monthly Meeting shall hereafter provide for the travelling expenses of ministers liberated by it to perform religious visits; the subject was, after some discussion, referred to a Committee.

The Grave-stone question was again brought before the meeting, that part of the printed discipline which forbids their erection not having been repealed. After much discussion it was concluded to insert the permission to erect them now granted, in the Book of Discipline.

Fourth-day morning, meetings for worship were held.

Afternoon.—Reports from the Committee to visit Scipio was read, and the Committee released.

The Committee to which was referred the concern of Pelham Quarterly Meeting in relation to the recommendation of the Meeting for Sufferings, for Monthly Meetings to supply the means necessary to defray the expenses of such ministers as they may liberate for religious service, reported that in their judgment said recommendation does not conflict with our testimony against a paid ministry, with which the meeting united.

Reports from the Quarters on Education were read. They were incomplete, but showed 1198 children of a suitable age to go to school, of whom 196 are at schools taught by Friends, 20 at schools under the care of meetings, 18 at Friends' (family) schools, 751 at District schools, 204 at home. The amount of money collected for a School Fund, in accordance with the recommendation of the Yearly Meeting, is \$1386.

On Fifth-day morning, Reports from the Quarters respecting Correspondents, and respecting offices of Profit and Honour, were read. A minute respecting Education and Schools was read; also a minute designed to embrace the exercise of the meeting on account of the deficiencies manifested in the answers to the Queries. Upon the two latter there was much comment made.

In the afternoon, Essays of Epistle to other Yearly Meetings were read and approved. The meeting adjourned.

The editor of one of the periodicals in Virginia, finding it impossible to reconcile slavery with the principles which he acknowledged are binding on man in his conduct towards his fellow-man, came out some time last spring with a bold denial of the coloured race being human beings, asserting that they are an intermediate link between man and the lower animals. However much the conduct of many of the slaveholders would seem to justify the conclusion that this opinion prevails among them, yet it is generally disavowed, and now and then narratives find their way into the newspapers of the conduct of some among this despised and cruelly-treated class of our fellow-beings, which show the strength of their sympathies, and illustrate the noblest virtues of humanity. The "New Orleans Crescent" recently published the following account of the rescuing of three boys from drowning by two slaves.

"It will be recollected that ten days ago a boy was drowned by the upsetting of a boat, and his companions rescued. The facts are these: On the night of the occurrence, four boys, between the ages of seven and sixteen, took possession of a canoe in the vicinity of the cattle landing in Jefferson City, for a nocturnal excursion. The night was intensely

dark, and most of the dwellers round about had retired to rest. Shortly after a cry of distress, faint and loud, was wafted on the stilly air. People leaped from their beds, and soon the levee, above Eighth street, was thronged by anxious listeners. 'Send a boat for us; we are little boys, and a drowning. We can't hold on much longer. Oh help us.'

"Such were the cries that carried dismay to the heart of every listener on the land and on board the shipping. Skiffs were there in abundance; and each by a lock and chain. The solitary watchman on board the ship stood appalled. He was incompetent, without the aid of a crew, to lower the boat. Fainter and fainter grew the cry. It was evident to all that the tragedy drew near its denouement. At this moment it so happened that two slaves, belonging to Mr. Fortier, near Carrollton, who had been permitted to come to the city in a skiff, deeply laden with the product of their gardens, with a view to traffic, were aroused from their slumbers in a little nook among the shipping, where guarding their (to them) valuable cargo they had sought a harbour for the night. They listened only long enough to hear the appeal for succour, when of their own accord, they pushed forward into the darkness, in a raging, boiling, eddying current, of five miles an hour, reckless of peril to themselves or their little all. Long they paddled about in the gloom. There was no longer a cry to direct their course. Nothing was heard save the roar of the current, or its dashing on the adjacent shore. Most men would have been discouraged; but not so with these noble Africans.

"Thinking, perhaps, that the sufferers had passed by, with a little aid of seven or eight men managed by twisting the chain of the canoe from his arms, to support himself for the time in his perilous position. They were instantly removed to the already overladen skiff of the noble-hearted slaves, and conveyed in safety to the shore. On landing, so complete was their exhaustion, induced not more by the efforts for preservation than by the temperature of the water at this particular season of the year, that for some time two of them were unable to stand erect. They related that, soon after starting from the shore, their frail bark had been overset by the waves caused by a passing steamboat, and that one of the little companions of their anticipated sport had immediately sank to rest no more.

"But the benevolence of their tawny fellows did not stop here. Seeing the little rescuers shivering from their exposure, the negroes immediately doffed their blanket coats, in which, after being closely enveloped, they were taken possession of by the watchman and returned to their homes. That that noble nothing has been heard of the names or whereabouts of those saved from immediate death, or of the garments so disinterestedly roushoused for their comfort.

"We venture to say that no one familiar with the local circumstances of the case, would have hesitated to pronounce this feat of noble self-devotion rarely equalled. In the days of ancient Rome, it would have secured to each of the actors a civic crown; but these poor slaves are destined to remain unknown and unrequited, unless our Common Council take action in the matter.

"If we mistake not, there is a provision in the laws of our state securing freedom to a slave who shall have saved the life of his master or any of his family. In saving the life of his owner, a slave may be impelled by motives of fear, duty, or affection; but more exalted attributes than these are called in requisition when a slave perils his own safety to save the lives of mere strangers from destruction."

ITEMS OF NEWS.

Since our last the steamships Arctic, Arabia, and Canada, have arrived from Europe, bringing news to the 28th ult.

ENGLAND.—The screw steamer Phoenix is to sail on the 10th of John Franklin. A Captain Penny accompanied by his wife is going in the Lady Franklin, intending to make a permanent settlement in the Arctic regions, on the shores of Cumberland Sound. The ministry has announced in Parliament that the French and English were acting in concert at Constantinople, and that they would maintain the integrity of Turkey. Cotton is firm at old prices. Flour slightly advanced and in demand.

FRANCE.—The French feet has been ordered to the Dardanelles.

SARDINIA.—A line of steamships is about to be established between Genoa and New York.

AFRICA.—Several cargoes of slaves have recently been shipped from the west coast of Africa.

VERA CRUZ.—An insurrection has taken place.

MEXICO.—There appears some probability of an alliance with Mexico, growing out of the claims to the Messilla valley, as a part of New Mexico, made by the United States.

UNITED STATES.—California.—By the steamer Georgia, more than two millions of gold has arrived at New York. Accounts from the mines are favourable, many large lumps of the precious metal having recently been found.

Pennsylvania.—Complaints have been made from various quarters of the ravages of the fly in the wheat crop, yet in many places the prospect is very encouraging. The grass generally is very hard, and the oats look well. Corn needs a little more sunshine. Philadelphia markets.—Beef steak, 12 $\frac{1}{2}$ to 18 cents per lb.; roasting pieces, 12 to 15; pork, 9 to 10; hams (city cured), 15; western, 12 to 14; veal, 8 to 11; butter, 18 to 25; potatoes (old), 40 to 50 cts per bushel; new, 25 to 30 per half peck; strawberries, 9 to 25 per quart; currants, 5 to 8; gooseberries, 5 to 9. All kinds of meat and vegetables unusually abundant in the market. In the cattle market, about 1500 beeves were sold during last week, at from \$6.50 to \$9 per ewt. Arthur Spring has confessed that his son had part in the murder of the two women, Shaw and Lynch.

Delaware.—A colony of forty-two shrikes has been made near Wilmington. It is hoped that these sweet-voiced foreigners may be "naturalized" amongst us.

RECEIPTS.

Received from Samuel Peasley, O., \$4, to 26, vol. 26; from Wm. Wright, agent, Canada W., \$294, and Ambrose Boon, \$2.80, W. Mullett, \$2.26; from A. Rogers, agent, Canada W., for S. Cody, Jno. Webb, and Jas. G. Edwards, \$2 each, vol. 26; and for Joshua Davis, \$10; from John Hampton, O., \$2; from John King, agent, N. Y., for M. Heazlit, \$2, to vol. 26; for Elizabeth Young, \$2, vol. 27; from Daniel Williams, O., \$2, vol. 25.

West-town Boarding-School.

Packages for West-town Boarding-School, will hereafter be forwarded from Friends' Bookstore, No. 84 Mulberry street, every Second-day. They should be left at the store before 12 o'clock on that day to insure their being sent.

Philad., Sixth mo. 6th, 1853.

Corrections.—The obituary of Seth Lippincott, inserted in page 304, was intended for the paper of the week previous; hence an error occurs in the date of his decease. For "16th ultimo," read "16th of Fourth month."

In page 296, for "Martha G. Williams," read "Martha S. Williams," in the obituary notice of her.

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For "The Friend."

Projected Railway to India.

It is well known that the project of a rail-road to India has been entertained by several of the engineers and merchants of England for some time past, and that information respecting the route and probable cost of such an enterprise has been collecting with a view of bringing it before the public, and enlisting capitalists and the different Governments interested, in its accomplishment. The following lively notice of this gigantic scheme, which *may* be accomplished before twenty years have passed away, is taken from the Eclectic Review, and we think will interest our readers.

A company of British speculators propose a new route to India, by which a man may in seven days transport himself from London to Calcutta. Carriages and locomotives, rushing over iron lines, are to replace steamships, camels, oceans, and canals. Instead of harbours, we shall enter stations; instead of passing through straits, we shall fly over viaducts; instead of paddling between rocks, we shall be whirled through tunnels. The magnificent floating bulwarks of the Oriental Company will become vulgar means of transport. None but old-fashioned men will think of travelling by them. When we, the "men of progress," spend our summer season in a country-house among the Neigherry hills, we shall not dream of going by those antiquated conveyances by which persons now waste a whole month in the journey to India. We shall go down to Grace-church street, take our second-class ticket by the "Great Eastern, Calais, Constantinople, Orontes, Ephraates, and Calcutta Railway;" and with a moderate-sized carpet-bag, full of sandwiches, pork-pies, and sherry, take our seats. The whistle will start our trains, and we shall be off as though it were to Liverpool or Bath; for no stoppages are to be allowed by the way, except to take up or set down passengers.

This looks like pleasanry, and so it is,

but only in the manner of expressing our anticipations. It is exactly what the projectors propose, and what we believe can and will be accomplished. Whither, however, will that train convey us? What scenes shall we pass by the way?

In the first place, let engineers project as they please, the channel will still separate the British islands from France. Two hours of rolling and pitching over salt water there must be—until, at least, the art of mechanics allows a suspension-bridge to be swung between Dover cliffs and the rocks of the opposite continent. At present, none will blame us if we consider such an achievement impossible. A steam-packet must be employed. We therefore start with Calais. Every one knows that town, which needs, therefore, no more notice. Thence to Calcutta the ground is new; that is, as the overland route to India.

The route by way of Egypt consists of two sea-stages, besides the channel, making 5075 miles; that is, from Marseilles to Alexandria, and from Suez to Calcutta. The second is by far the longer, leading the voyager, as it does, round two-thirds of the Arabian peninsula. The proposed route would be exactly 5600 miles from the booking-house in Gracechurch street to the terminus in the capital of the great Bengal presidency—the former metropolis, indeed, of British India.

From Calais the line runs to the painted city of Ostead, with its Chinese variety of colours and quaint style of building. There the traveller may muse over the change of times, and compare the whistle of the engine and the hum of passengers' voices with the fearful sounds of war which, 250 years ago, drenched the surrounding soil with the blood of ten myriads of men. Proceeding through a flat, populous, and fertile country, he will reach Cologne, fruitful in corn and wine, with its ancient crescent-shaped city, its vast cathedral, its purple shrine of the three wise men, and its other curiosities. Abundance of timber, rich mines of iron, plenty of coal, and an industrious people, have accumulated great wealth in the surrounding provinces, and offer facilities for the construction of railroads, as well as merchandize for them to transport when completed. Then we roll on to Augsburg, situated in a beautiful plain—a large and handsome city, which will afford interest to all the excursionists, supposing they stopped there for refreshments. From this they will fly along the flat provinces of Lombardy, most favourable to engineering enterprise, and visit the dark, steep, winding streets of Trieste, at the head of the Adriatic, with its ancient remains, its gigantic hospital, its cathedrals, churches, and picturesque scenery. Thence, amid new landscapes, new people, new associations,

they will be borne forward over the iron road, until the west is left behind; the east is reached; the cross disappears; the crescent glimmers overhead; and turbans and flowing robes succeed to stiff broadcloth and barbarous hats; women clothed in graceful costumes, contrast with the heavily-wrapped figures of the north; and the city of Constantinople, with its golden domes, its glittering cupolas, its fairy-like minarets, its groves of elegant trees, and all its variety of form and hue, flashes on the sight like the creation of enchantment!

We need not dwell on the physical capabilities of the countries lying between Ostead and Orsova, on the frontiers of the Ottoman empire. Whatever the difficulties may be, science and wealth have determined to surmount them, for a railroad has already been resolved upon all the way. The whole plan is completed, and its execution may be looked upon as certain. Thence to the City of Sultan is only 315 miles. Turkey in Europe offers, as far as its surface is concerned, many facilities for the construction of a railway. Lines of hills, indeed, intersect it; but they are pierced by long regular valleys, not very sinuous, and labour is comparatively cheap. The government is most anxious to promote an undertaking of the kind, and, under its favour, the land on both sides of the line might be purchased at a low price. From Constantinople to Bassorah on the Persian Gulf is 1355 miles: 455 of these extend eastward from the mouth of the Orontes to the valley of the Euphrates. Commencing, therefore, with a tubular bridge to connect Europe with Asia, the route would be across a tract by no means such as to offer any formidable obstacles to the progress of a railroad. The ranges, unlike those of northern India, are far from impenetrable. Long, wide, clear valleys, with a smooth level, open them at intervals. In America far greater difficulties have been surmounted. Their indomitable spirit leads the citizens of that noble commonwealth to assail, indeed, the most formidable barriers of the earth; but they do achieve what they dare attempt, and the line of 1500 miles just completed by the State of Massachusetts should shame us from timidity. They propose to tunnel through the Rocky Mountains, and connect the city of Independence in Missouri with San Francisco in California. If that be considered feasible, why not the route from Orsova to Hyderabad?

The traveller might take a stroll about Antioch—which is remarkable for being one of the cheapest places in the world. A recent author tells us that he tried to be extravagant there, but could not. Passing down the beautiful vale of Elghab, we whirl along the valley of the mighty Euphrates, whose whole course

is 1955 miles. On the banks of that celebrated stream—the “joy-making river” of classic times—once stood cities “the glory of kingdoms;” but desolation now reigns in their place. Man, as Tacitus says, has made a solitude there and called it peace; though it would speedily bloom again at the apparition of steam. The length of valley to be occupied by the railway is about 900 miles. From Babylon to Bassorah on the sea, the train would shoot along over a plain almost perfect, the rate of inclination being only six inches and a half in every mile. The formation is chalky, and the level nature of the country is proved by the fact that it was formerly intersected in all directions by long artificial canals, with scarcely any locks. All the traces, however, of its ancient prosperity have disappeared, and the vast and fertile countries watered by the Euphrates are so many melancholy deserts.

Reaching Bassorah, with its corn-fields, its date-groves, its gardens, its eastern aspect, and its busy port, we continue our route and enter Persia. A low tract of country, running along the sea the whole length of the gulf, affords a line for the railway. Its formation is stony, but comparatively smooth, and would present no serious difficulties in the way of the engineer. Thence through Baluchistan the same capability is offered. A flat country borders the ocean, and by this route the locomotive may speed onwards over the Indus, and thence to the city of Calcutta.

The projectors of this magnificent undertaking allow themselves fourteen years for its completion. We seriously believe that if supported as they should be, by government and by the public, their success will answer their expectations. Obstacles, indeed, there are. Rivers are to be bridged; hills are to be tunneled; cuttings are to be made through broad and rugged tracts; viaducts are to be carried across valleys and marshes; and materials are to be collected in all parts of the route. The jealousy of certain powers is to be overcome; the prejudices of the ignorant are to be set aside; and, above all, money is to be procured. But not one of these difficulties ought to be insuperable. England has, with a less worthy object, achieved greater efforts. The energy which carried on the last general war would have constructed seven or eight such railroads. We do not, therefore, see anything visionary in the project.

The 900 miles of the Euphrates valley are to be completed first. Twenty days out of thirty-nine will thus be saved to the traveller, who will then proceed from Ostend to the Mediterranean, thence to the mouth of the Orontes, thence by railway to Bassorah, and across the Gulf to India. The completion of this section will occupy, it is supposed, five years. The European interval will then be filled up, in a similar period. Lastly, the rails will be laid down between Bassorah and Hydrabad, on the Indus, where the projected Indian lines will meet them, and complete the route.

It is, indeed, a wonderful scheme, requiring some imagination to realize in its broad perfection. Who can coolly entertain the idea

of a locomotive engine puffing all the way, without stopping, from Calais, in France, to Calcutta, in India? Who can think of it panting over the mighty aqueduct of Seleucia, or flying over a branch line to Baalbec? Who can familiarize himself with the prospect of lounging in a first-class carriage, and whirling at the rate of a mile a minute across the beautiful plains of Issus, where Alexander and Darius watered the soil with torrents of human blood, to appease their lust of glory? Poets and historians have much to answer for in consecrating the memory of such achievements. Better had Homer sung the arts of peace, than inflamed men to emulate the deeds of such heroes. Who can think, as a matter of fact, of a tubular bridge hanging over the sea where the mighty fleet of Byzantium kept watch at the gates of Europe? But the most entrancing idea of all is of a railroad with cuttings, tunnels, embankments, inclines, and gradients; of engines with boilers, pistons, cranks, and safety-valves; of trains with drivers, guards, policemen, and mail-bags running straight through that region which history has assigned the seat of paradise. A line near the garden of Eden!—a station close to Antioch—an embankment in the salubrious vale of Suediah! And why not? Is there more romance in the poverty, slavery, and debasement of the people? Is there more poetry in the neglect of the soil, in the multiplication of ruins, and the decay of nature all over those unhappy countries, than in the conquests of civilization?

But, in reality, nothing could be more sublime than the idea of compassing half the world in seven days: of rushing along an iron road, straight from west to east; of rattling at the heels of a locomotive through many countries in succession; of exchanging, in the course of one week, the bitter winds of England for the sultry calms of Bengal. And what a varied panorama is unrolled by the way. There is an infinite variety of scenes, a motley procession of men. The downs and cliffs of England—the plains, and woods, and antiquated towns of Germany—the levels of Lombardy, blooming, though under the Austrian rule—the mountains and valleys of eastern Europe and western Asia—the picturesque landscapes of Persia, and the rugged tracts of Baluchistan,—all appear and vanish as we watch the flying panorama. Nor will the aspect of living things be less various or remarkable: stout Londoners, trim Frenchmen, portly Germans, bearded Turks, gaudy Persians, and Baluchis arined to the teeth. Round hats and genteel paeletots; wide-awakes and long-peaked waistcoats; straw hats, short petticoats, and pastoral tunics; long robes, turbans, and yellow slippers; gorgeous vests and jewelled turbans, with heron plumes; quilted capotes and oriental trousers; all these will bewilder the traveller's mind, as they glance, each for a day, before his eyes. In the morning he may look on the black masses of houses, the tall chimneys, the enormous factories, and the neat cottages of England. Then he sees the handsome villages of Germany—the lofty, airy tenements in which peasant proprietors dwell on their own little

estates. Then the flat roofs, the jealous lattices, the sun-burnt walls, and gaudy decorations of the Ottoman empire, may amuse his view. These are succeeded by the mud-built, desolate, dirty cities of Persia, where all that is beautiful is concealed within the building, and all that is ugly is displayed without. More picturesque than these, are the black tents and rude hovels of Baluchistan.

The interests of trade, of peace, of humanity, and of religion, combine to recommend the project.

Rural Axioms.—It is as cheap to raise one ton of grass or clover as a ton of burdocks or pig-weeds.

It costs no more to raise a hundred bushels of cider apples, or ten barrels of Virgaleius or Bartlets, than the same quantity of choke pears.

An axe costing two dollars, with which a labourer may cut fifty cords a month, is a cheaper tool than an axe costing but one dollar, with which he can cut only forty cords.

A “cheap plough” at five dollars, costing in one season three dollars in repairs, and three more in lost time to teams and men, and by retarding crops, is a dearer plough than one at ten dollars, requiring no repairs.

A cow bought for ten dollars, whose milk but just pays her keeping, affords less profit than one at thirty dollars, giving twice the quantity of milk afforded by the former.

A common dasher-churn at two dollars, used one hundred times a year, is not so economical a purchase as a Kendall churn at four dollars, requiring but half the labour to work it.

Ten-acre field costing fifty dollars per acre, and ditched, manured, and improved at fifty dollars more, so as to give twice the crops, is much more valuable than twenty acres unimproved, costing the same money.

The man who loses half an hour of time worth one shilling, and wears his wagon and team equal to two shillings more, by going over a long and rough road, to avoid a plank road toll of sixpence, loses just two and sixpence by the operation.

The labourer who wastes half his strength in working all day with a dull saw, because he cannot give a shilling or afford an hour to get it sharpened, will waste at least twenty-five cents per day, or six or seven dollars per month.—*Albany Cultivator*.

The heart that is in *any measure* lifted up in itself, so far as it is not upright in the Lord.—*Penington*.

FRIENDS' ASYLUM.

Extracts from the Superintendent's Report.

(Concluded from page 306.)

Care is taken to impress upon all concerned in the management of the patients, the superior advantages of the mildest and gentlest treatment. Their attendants are enjoined always to use persuasion to effect their object with the patients; and coercion is never per-

mitted at the discretion of the attendants, except in emergencies, and in cases when it becomes necessary for the prevention of accidents. The same may be said of the seclusion of patients to their rooms; and restraining apparatus is never applied without the express direction of the Physician. The latter indeed, is by no means a favourite measure with our attendants, and among the men has been used *only in four cases* during the year; in one for the purpose of confining the patient in bed in order to prevent exhaustion; in another to prevent the removal of the dressings from a mortified member. Among the women it is used only in the form of the long-sleeved dress, and has been employed in two cases during the year. It is principally in cases of mischievous propensities, when no very great excitement exists, that mechanical restraint is of much advantage. In the higher grades of maniacal excitement, we have found the constant presence of a judicious attendant more effectual in calming the patient, than any other means. The proportion of patients to attendants, including watchmen and watch-women, being rather less than four to each, enables us to pursue this plan without inconvenience whenever it becomes necessary. When hospitals are so planned and constructed as to admit of proper classification, and the respect and attachment of the patients are secured, as they will be with but few exceptions, by an unvarying course of kind, obliging, and conciliatory deportment on the part of the attendants and all concerned, the use of mechanical restraint is reduced to its minimum. When in addition they are provided with the useful appliances for medical and other treatment, these Institutions may be considered as truly fulfilling the ends for which they are designed. It is the carrying out of the great law of kindness, which more than anything else marks, and indeed constitutes, that revolution in the hospital treatment of the Insane, which has been effected within the last sixty years, and now entitles these Institutions to be ranked amongst the greatest blessings to a community. Thirty-six years ago, this revolution may be said to have commenced in this country, and this Asylum was the first erected, on this side the Atlantic, in which a chain was never used for the confinement of a patient.

Various improvements have been made during the year, designed to render the premises more attractive in appearance, or to add to the convenience of the household. The front of the building has been improved by painting the water table, and covering it with sand, in imitation of free stone, and furnishing the basement windows with neat screens of woven wire. The Summer house in the women's yard, and that on the rock in the wood, have been repaired and painted in the same manner, and the former has been surrounded by a brick pavement. New furniture of a better description than that previously in use, has been procured for some of the best rooms in the convalescent wards; and one of the large rooms in the centre building overlooking the garden, has been handsomely furnished for the use of a patient and special attendant,

the expense of which was defrayed by private contributions. The window guards in the rooms of both Lodges occupied by excited patients, have all been removed, and others provided, covered with strong wire and made more secure, as well as more convenient than those formerly in use. About an acre of woodland adjoining the garden has been cleared of the undergrowth, and a gate has been made, giving admission to this portion of the grounds directly from the Library; and through this gate the walks in the garden are made continuous with those through the woods. The grounds around the House, and those about the Library, have been improved by the planting of evergreens and shrubbery, and the removal of superfluous trees. There is scarcely any portion of establishments for the Insane that contributes more to render them pleasant places of abode, than well-arranged grounds in which nature and art combine to present to the eye a succession of pleasing objects. Any reasonable expense incurred in this way, is amply repaid by their cheering and tranquillizing effects on the minds of the inmates.

Insanity is justly regarded as one of the severest afflictions that can befall humanity; and those who have witnessed its effects, either in themselves or the persons of their nearest and dearest friends, can best appreciate the benefits conferred by well conducted hospitals for its relief and cure. Those who are restored, often leave us with the warmest expressions of gratitude; and in cases of subsequent attacks, it is not unusual for them to return voluntarily to our care. One individual visited us during the past year, seeking admission for himself into the Asylum; and this request, by the advice of his physician, was subsequently acceded to. Another, residing in the neighbourhood, when attacked by the disease, and pursued by imaginary enemies, sought refuge and protection here, and could by no means be induced to leave the premises, nor rest satisfied, until an order was procured for her admission.

CONCLUSION.—Some time after the commencement of the present fiscal year, the Institution was deprived of the services of Dr. Evans, by his resignation of the office of attending Physician, which he had held for the term of twenty years, during ten of which it was my privilege to be associated with him in the management of its patients. The cessation of his connexion with the Institution was a cause of regret to our inmates generally, and his occasional visits since have been welcomed with pleasure by us all.

Our acknowledgements are due to the friends who have kindly aided us by donations, for various improvements which we have thus been enabled to make.

I would also express my sincere thanks to the Steward and Matron, for valuable assistance in the administration of the affairs of the Institution, and to the attendants generally, for the faithful and cheerful performance of the arduous duties devolving upon them. And in entering on the duties of another year, I would express the hope, that the many advan-

tages afforded by the Asylum for the relief of the suffering and afflicted, may still be the means of rendering it extensively useful.

J. H. WORTHINGTON,

Physician and Superintendent.

Friends' Asylum for the Insane, near
Frankford, Third mo. 1st, 1852.

For "The Friend."

KINDNESS TO ANIMALS.

The several kinds of animals are remarkably adapted to our wants and requirements, and seem patiently to submit to our control. Kind Providence has created man a rational being, for a noble purpose and high destiny, and given him dominion over the beasts of the field, and has remarkably formed and fitted the different species for his various wants, making them gentle and obedient for his service: in contemplating the tractability of this part of the creation, it is admirable to see how many kinds appear to be provided with dispositions to please, and almost to anticipate his necessities by their readiness to serve him. From this circumstance we may be brought to remember our own liabilities and duties in yielding quick and ready submission to One who requires our services in His inscrutable wisdom. The horse readily yields to the bit, and the sheep seizes patiently to submit to be handled for our gratification: are we sufficiently concerned to be as readily guided, and to yield as patient submission to the Divine will, as we see exemplified in the respective adaptations of these two species for our own pleasure and accommodation?

Seeing that all things are so wonderfully constructed, that every link in the animal creation owes its existence to the great Author of all things, and that His superintending care furnishes the means of subsistence, feeding the ravens when they cry, and not permitting a sparrow to fall without his knowledge, and yet that He has formed them all for man's comfort and use, what gratitude is due to Him, in consequence of this very complete and bounteous provision for our wants and enjoyments! As we learn of Him who is meek and lowly of heart, submit to his teaching, and yield to his blessed cross, a kindness and tenderness to animals will assuredly arise; we shall see that they were not made to be wantonly abused; and as we consider the origin of everything possessing life, and that the simplest insect which moves, is far beyond our ability to construct and furnish with vitality, we shall feel bound to demean ourselves more as stewards over these manifold productions, continually bearing in mind the responsibility which attaches to us, respecting a kind and gentle treatment of this part of the creation. The mind rightly tendered and subdued, through obedience to the merciful offers of redeeming love, is kind and considerate even to the dumb beast; it will not willingly and wantonly inflict pain, or subject anything to suffering for idle gratification, but on the contrary, seeks to promote the reasonable enjoyment of every living thing.

Happy is that disposition which is thus softened: it is not only more likely to render

domestic animals of more service by taming and improving them for their respective purposes; but above all is of far greater importance by enabling us to acquit ourselves acceptably in the sight of the wise and beneficent Creator, in this as in every other duty.

NO CROSS, NO CROWN.

(Concluded from page 308.)

The truth is, the religion of the wicked, is a lie: "There is no peace," saith the prophet, "to the wicked." Indeed there can be none, for they are reprov'd in their own consciences, and condemned in their own hearts, in all their disobedience. Go where they will, rebukes go with them, and oftentimes terrors too: It is an offended God who pricks them, and by his light, sets their sins in order before them. Sometimes they strive to appease him by their outside devotion and worship, but in vain: for the true worshipping of God is doing his will, which they transgress. The rest is a false compliment, like him that said he would go, and did not. Sometimes they fly to sports and company to drown the reprov'er's voice, and blunt his arrows, to chase away troubled thoughts, and secure themselves out of the reach of the disquieter of their pleasures: But the Almighty, first or last, is sure to overtake them. There is no flying from his final justice, for those who reject the terms of his mercy. Impenitent rebels to his law may then call to the mountains, and run to the caves of the earth for protection, but in vain. His all-searching eye will penetrate their thickest coverings, and strike up a light in that obscurity, which shall terrify their guilty souls; and which they shall never be able to extinguish. Indeed their accuser is with them, they can no more be rid of him, than of themselves; he is in the midst of them, and will seek close to them. That spirit which bears witness with the spirits of the just, will bear witness against theirs. Nay, their own hearts will abundantly come in against them; and "if our heart condemn us," says the apostle John, "God is greater, and knows all things:" that is, there is no escaping the judgments of God, whose power is infinite, if a man is not able to escape the condemnation of himself.

At that day, proud and luxurious Christians shall learn, that God is no respecter of persons; that all sects and names shall be swallowed up in these two kinds, sheep and goats, just and unjust: The very righteous must have a trial for it. Which made a holy man cry out, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" If their thoughts, words and works must stand the test, and come under scrutiny before the impartial Judge of heaven and earth; how then should the ungodly be exempted? No, we are told by him that cannot lie, many shall then cry, Lord, Lord; set forth their profession, and recount the works they have done in his name, to make him propitious, and yet be rejected with this direful sentence: "Depart from me ye workers of iniquity, I know you not." As if he had said, Get you gone, you evil-doers; though you

have professed me, I will not know you: your vain and evil lives have made you unfit for my holy kingdom. Get you hence, and go to the gods whom you have served; your beloved lusts, which you have worshipped, and the evil world that you have so much coveted and adored: let them save you now, if they can, from the wrath to come upon you, which is the wages of the deeds you have done.

Here is the end of their work who build upon the sand; the breath of the Judge will blow it down; and woful will the fall thereof be. Oh it is now, that the righteous have the better of the wicked! which made an apostate cry in old time, "Let me die the death of the righteous, and let my last end be like unto his." To them the sentence is changed, and the Judge smiles: he casts the eye of love upon his own sheep, and invites them with a "Come, ye blessed of my Father," who through patient continuance in well doing, have long waited for immortality: ye have been the true companions of my tribulations and cross, and with unwearied fullness, in obedience to my holy will, have valiantly endured to the end, looking to me, the author of your precious faith, for the recompense of reward, which I have promised to them that love me, and faint not. "O enter ye into the joy of your Lord, and inherit the kingdom prepared for you from the foundation of the world."

O Christendom! my soul most fervently prays, that after all thy lofty professions of Christ, and his meek and holy religion, thy unsuitable and unchrist-like life may not cast thee at that great assize of the world, and lose thee this 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 would 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, who are saved by him; and none are saved by him who live in those evils, by which they are lost from God, and which he came to save them from.

It is from sin that Christ is come to save man, and from 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, which are the certain wages of the sin they live in.

So far as people obtain victory over those evil dispositions and fleshly lusts to which they have been addicted, 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." "Behold," said John of Christ, "the Lamb of God that taketh 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 would rather deny themselves the pleasure of fulfilling their lusts, than sin against the knowledge he has given them of his will; or do that which they know they ought not to do.

For "The Friend."

THE HUMMING BIRD.

From my chamber window I accidentally observed a humming bird sitting upon her nest, which was suspended from the outer point of a leaf stalk, and swinging in the breeze;—the following lines were immediately suggested.

Far, far in the top of the horse-chestnut tree
In a snug leafy nook that we scarcely can see,
Yet so near to the tremulous end of a bough
That it rocks back and forth when the slightest
winds blow—

Is a tiny bird's nest where the patient one stays
Through dark, dreary nights, and long, wearisome
days.

Say, how can it be—timid fluttering one,
That thou fearest no harm till thy nest is done,
But regardless of ease from thy nest home on high,
Seest the tempest and wind-storm pass harmlessly
by.

How knowest thou frail bird, that strung thus in
air,
Thy nest would the weight of thy little ones bear?
And that it was better and safer by far,
To be up above where no rude worldlings are?
Ah! thou couldst not have known—with thy utter-
most care,

If the Father of lights had not led thee up there,
And thou knowest no fear—and thou feelest no
dread,

For His arm is thy safety—by it thou art fed.
Oh, my spirit, how canst thou in faithlessness shrink
From the draughts which His wisdom would give
thee to drink—

From the heights thou darest—the dangers—the
fear—

On the heights or the depths, if *He* leadeth thee
there,
Whilst the smallest winged mistrel fulfilling His
will,

Is kept by His mercy, and comforted still.
Plume thy pinions afresh, and mount up for His
throne,
Serve thy Saviour in truth—though thou serve Him
alone;

And remember the guide of the tiny bird's way
Is above and beneath—thou art better than they.

For "The Friend."

FRIENDS IN WALE.

(Continued from page 309.)

On the 12th day of Eleventh month, 1660, at Shrewsbury, Francis Winson was arrested in his own house by soldiers, and after having been kept two days on the guard, and sixteen days at the house of the marshal, where he was hardly used, he was taken before the commissioners. These last tendered him the oath, and as he was conscientiously obliged to decline taking it, they committed him to prison, where he was placed in a dungeon. He was poor, and had a wife and five small children dependent for their subsistence on his labour, and as he was being imprisoned, unable to minister to their wants, then they suffered much hardship. Many others this same month were taken from their dwellings,

and for refusing to swear, were sent to prison at Shrewsbury. On the 27th, five men Friends were arrested at a religious meeting, at the house of Edward Sharrot, at Edgmond, by a party of the trained bands, and being sent to Shrewsbury, had as usual, the oath of allegiance tendered to them, and were committed to the county goal, where they were placed in a dungeon. On the 31st, Walter Jenkins and three other Friends were taken by force out of their beds at night by a party of horsemen, who had first broken open the doors of their houses. Several of the officers of these troops were papists. They broke open the coffers and trunks of these innocent sufferers, under a pretence of searching for arms. They found no warlike weapon, yet they drove the four Friends several miles through the mire and dirt in the horse-paths to an old castle. There they were detained till the next morning, when by the orders of the captain of this troop, a party of rude soldiers drove them to Monmouth. On the way they were treated very inhumanly, being obliged to travel through the dirty road, when they might have gone on a footway. The mayor of Monmouth tried them with the oath, and then committed them to prison, where in a very filthy place they were confined until the town sessions. At the time of the sessions they were brought before it, to have the oath tendered again, and be once more committed to the prison. At this last commitment, Walter John was added to their number. He had been arrested whilst at work in a field, by three men without a warrant, and taken before a constable, after which he was sent to Monmouth. The Friends remained in the filthy prison until several of them fell sick from the offensiveness of the place, after which the gaoler removed them to his own house. The persecution throughout Wales was very violent this year, inasmuch that the very name of Quaker, exposed a man to the loss of his liberty. In Glamorganshire, in the Twelfth month, the high constable issued an order to the petty constables, as he says, "by virtue of a warrant to me directed from the justices of the peace of this county," that they should cause a sufficient watch to be kept within each parish "both day and night, and that there be care taken by the watch, that none of those called Quakers or anabaptists, be suffered to go from one parish to another, or to gather together to any meeting or conventicle," and that they should cause all other strangers passing by their watch to be apprehended and brought before the justices. It closes with directing them to "have a special care to insure all the Quakers within your parish, until you receive further order from the justices."

This order occasioned the arrest and imprisonment at Cardiff of forty Friends, some of whom were apprehended in their own dwellings, some on the highways, and some in their religious meetings. At Shrewsbury where many Friends were confined, divers of their brethren from distant places were drawn in Christian love to visit them. The soldiers of the guard apprehended these as they came, took them before the mayor, who under-

standing his business fully by this time, would immediately tender them the oath, and commit them to the company of those they had been sympathizing with. Some so served had come to bring provisions to the prisoners, and one woman to see her husband.

Things in Radnorshire during this year were but little better than other parts of Wales. Richard Davies had been arrested and was a prisoner of the magistrates of the town under the commonwealth, yet on the restoration of Charles II, he was brought up before the new justices. He says, "Many of the people of the town followed me, to see what would become of me, and to what prison they would send me, or what punishment they would inflict upon me. But the Lord was with me, and I feared not man, whose breath is in his nostrils, but the living God, whom I desired to obey in all things. When I was come into the room, it being in the night, the high sheriff, Colonel Mostyn, and the justices, stood as people in amaze, to see me come with my hat on my head amongst them, and spoke not one word for some time. In a little while, I asked them, whether they sent for me there; they said they did. One of the justices asked me, where I had that new way, and strange religion. I answered him, It was the good old way that the prophets and servants of God lived and walked in; and that way I had found, and desired to walk in it all my days. That justice was peevish, and said, I think the man is mad; I think we must have him whipt; though I answered them according to scripture, yet they were ignorant of it. They demanded of me to take the oath of allegiance and supremacy; I told them, that my Lord and Master Jesus Christ, and his apostle James, commanded me not to swear at all. They had a priest with them, who took upon him to question me. The first thing he asked me was, which was first, reason or scripture; I told him, reason was before scripture; God made man a reasonable creature in his own image; and the first part of the scriptures now extant was written by Moses; the apostle tells us, 'That the law came by Moses, but grace and truth came by Jesus Christ.' I further told them, 'that holy men of God gave them forth as they were moved by the Holy Ghost.' As to this, they seemed satisfied. But the priest put some ensnaring questions to me; and when I perceived it, I asked the justices what that man was; whether he was not a priest; they said they looked upon him to be a fitter man than themselves to discourse with me about religion. I told them, I thought he was as the high priest among the Jews, who put ensnaring questions to Christ, when he was brought before them, to seek to make him an offender; and turned myself to the justices, and desired them to take notice of that man, who laid those ensnaring questions, to seek to make me an offender. Then the priest left me, and the justices asked me, seeing I would not take the oaths, whether I would give bail; and said, they would take my father's bail for my good behaviour. I told them my cause was just, and I was innocent, and would give them no bail, for Truth binds me to my good behaviour. Then the

high sheriff, a very fair man, told me, I was a strange man, and of a strange persuasion, to come with my hat upon my head among them, and you would not take the oaths nor give bail. 'You know,' said he, 'that Paul said to Festus, noble Festus!' I told him that Paul had tried Festus, but I had not as yet tried him; and it might be, that I might speak of him, noble sheriff! Upon this they were most of them very pleasant. He asked me, whom I knew there: there were several justices my relations present, who very well knew me, but I made mention of none of them, but told them, I knew the chief magistrate of the town, Charles Jones, whose prisoner I was. Then they called for him, and asked him, whether he knew me; he said he did, very well, for I was born and bred in the town among them, and was a very honest young man all along; but, said he, what devil he hath now I know not. They asked him whether I was his prisoner; he said I was. Then said the justices, take him again to your custody. As I was going out of the room, I told them that I brought a good hat on my head there, but was going away without it, for some of the baser sort had conveyed it away, but the justices made diligent search about it; so it was brought me again, and put upon my head, and they parted with me very friendly; and the town magistrate took me a little from them, and bid me go home to my wife and family. Many of the inhabitants of the town accompanied me home, praising God in their way for my deliverance, for several things were threatened against me; but, blessed be God, Truth was over all, and had dominion: and the witness of God was reached in many of them; and the high-sheriff continued loving and kind to Friends, and ready to serve them in what he could all his lifetime, as also was his deputy sheriff, and several of the justices."

(To be continued.)

Far "The Friend"

BIRDS OF JAMAICA.

From a work with the above title, written by P. H. Gosse, we take the following extracts for the entertainment of the readers of "The Friend."

RED-TAILED BUZZARD.

"I have never met with the nest of this Hawk; nor has Wilson given us any information concerning it; but a young friend, very conversant with out-of-door natural history, informs me that he lately knew of one, a large mass near the top of an immense cotton tree into which he observed the old birds frequently go. It was at Content, in the parish of St. Elizabeth. The gigantic dimensions assumed by the *Criba*, which strike a stranger with astonishment, combined with the smoothness of the trunk, rendered its summit perfectly inaccessible, and prevented particular examination. At length he witnessed the emergence of two young ones, and their first essay at flight. He assures me that he distinctly saw the parent bird, after the first young one had flown a little away, and was beginning to flutter downward,—he saw the

mother, for the mother surely it was,—fly beneath it, and present her back and wings for its support. He cannot say that the young actually rested on, or even touched the parent;—perhaps its confidence returned on seeing support so near, so that it managed to reach a dry tree; when the other little one, invited by the parent, tried its infant wings in like manner. "This touching manifestation of parental solicitude is used by the Holy Spirit in the Song of Moses, to illustrate the tenderness of love with which Jehovah led his people Israel about, and cared for them in the wilderness. "As an eagle stretcheth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange God with him."—(Deut. xxxii. 12.—See also Exod. xix. 4.]"

NIGHT HAWK.

"Whither the Pyramid retires after its twilight evolutions are performed, or where it dwells by day, I have little evidence. The first individual that fell into my hands, however, was under the following circumstances. One day in the beginning of September, about noon, being with the hds shooting in Crabpond morass, Sam called my attention to an object on the horizontal bough of a mangrove-tree, which he could not at all make out. I looked long at it, also, in various aspects, and at length concluded that it was a sluggish reptile. It was lying lengthwise on the limb, close down, the head also being laid close on the branch, the eyes wide open, and thus it remained immovable, though three of us were talking and pointing towards it, and walking to and fro under it, within a few yards. The form, in this singular posture, presented not the least likeness to that of a bird. At length I fired at it, and it fell, a veritable Night-hawk! The reason of its seeking safety by lying close, rather than by flight, was probably the imperfection of its sight in the glare of day, from the enormous size of its pupils; but the artifice showed a considerable degree of cunning."

MANGO HUMMING-BIRD.

"The bunch of blossom at the summit of the pole-like papaw-tree (*Carica papaya*) is a favourite resort of this species, particularly at sunset. This habit I observed and took advantage of very soon after my arrival, for there was a fine male papaw-tree in profuse bloom close to the door at Bluefields, which the Mango frequented. Wishing to keep these birds in captivity, I watched at the tree one evening with a gauze ring-net in my hand, with which I dashed at it, and though I missed my aim, the attempt so astonished it, that it appeared to have lost its presence of mind, so to speak, flitting hurriedly hither and thither for several seconds before it flew away. The next evening, however, I was more successful. I took my station, and remained quite still, the net being held up close to an inviting bunch of blossom: the Humming-birds came near in their course round the tree, sipped the surrounding blossoms, eyeing the net; hung in the air for a moment in front of the fatal cluster without touching it, and

then, arrow-like, darted away. At length one, after surveying the net, passed again round the tree; on approaching it the second time, perceiving the strange object to be still unmoved, he took courage, and began to suck. I quite trembled with hope: in an instant the net was struck, and before I could see anything, the rustling of his confined wings within the gauze told that the little beauty was a captive. I brought him in triumph to the house and caged him; but he was very restless, clinging to the sides and wires, and fluttering violently about. The next morning, having gone out on an excursion for a few hours, I found the poor bird on my return, dying, having beaten himself to death. I never again took this species alive.

"The sustenance of the Humming-birds, I feel assured, derived almost exclusively from insects. That they seek the nectar of flowers I readily admit, and that they will eagerly take dissolved sugar or diluted honey in captivity I also know; but that this would maintain life, or at least vigour, I have great reasons for doubting, which I shall mention in the history of the following species. I have dissected numbers of each of our species, and have invariably found the little stomach distended with a soft black substance, exactly like what we see in the stomachs of the Warblers, which being put into clear water, and examined with a lens, proves to be entirely composed of minute insects. The interior of flowers is almost always inhabited by very small insects, and it is I believe principally to pick out these that the Humming-birds probe the tubular nectaries of blossoms. Wilson has mentioned his having observed the Ruby-throat (*T. Colubris*) pursuing flies on the wing. I also have witnessed the same thing in our species, many times. I have seen the Mango, just before night fall, fluttering round the top of a tree on which were no blossoms, and from the manner in which it turned hither and thither, while hovering in a perpendicular position, it was manifest that it was catching minute insects. This species when flying often flirts and flutters the tail in a peculiar manner, throwing it in as he hangs perpendicularly in mid air, when the appearance of the broad lustrous feathers, expanded like a fan, is particularly beautiful."

(To be continued.)

Communicated for "The Friend."

HANNAH FOX.

A Testimony of Fulmonth Monthly Meeting concerning Hannah Fox.

She was the daughter of Josiah and Deborah Forster, of London, and was born in the year 1757, and died on the 12th of Second month, 1839, aged 75 years. Deprived of her mother when very young she was exposed to many temptations, but about the twenty-fifth year of her age, and about four years before her marriage, she became decidedly earnest in the pursuit of those things which are most excellent. In the year 1797, she was appointed to the station of elder. She met with a severe accident in 1806, which

rendered it necessary to amputate a limb, and the Christian patience and calmness which she evinced during the operation excited the admiration of her surgeons, two of whom afterwards remarked, that nothing but religion could have administered the support which was then so evidently afforded her. Towards the close of the same year she was acknowledged a minister, in which character her communications were short and offered with much diffidence, and though not frequent were truly acceptable to her friends. She continued, for a considerable time after her accident, to be regular in her attendance of meetings both for worship and discipline, within the limits of her own Quarterly Meeting; but during the last twelve years of her life, her helplessness and sufferings so materially increased, that she was not only confined to the house, but was unable to raise herself from her seat, or even to lift her hand to her head without difficulty. Amidst these trials of her faith and patience, her cheerful resignation, her habitual industry and her lively enjoyment of social intercourse were eminently conspicuous, and her bright example seemed to hold forth the encouraging language, "O taste and see that the Lord is good."

During the early part of her last illness, our beloved friend was frequently tried by great poverty of spirit; yet she was at seasons enabled to acknowledge the fulfilment of the gracious promise, "To you that fear my name shall the Sun of righteousness arise with healing in his wings." At one time when under acute bodily pain, she expressed her hope that if she should have to suffer much more than she had yet done, patience would be granted her, for she had sometimes feared lest she should evince anything not consistent with Christian submission. On another occasion she said, "I have been more favoured this evening than for a long time past; adding, "How precious are the visitations of Divine love! nothing can be compared to them; this has been to me, a poor unworthy worm, like the opening of a bright day after a dark night." She expressed her wonder that with such a sense of her poverty and unworthiness, she did not feel fear or uneasiness in the prospect of dissolution; but although the retrospect of the past was not attended with much condemnation, she regretted that the tendency of her conversation with her friends, in their social calls during her long confinement to the house, had not been of a more edifying nature. On the 23rd of the First month last, she observed, "I think I felt last night a little more faith to take hold of the mercy held forth by a crucified Redeemer." To a Friend who visited her, she remarked, that she felt great difficulty in keeping her mind so fully centred as she would wish, which had led her to think how trying it would have been had anything now rested on her as a burden; she had looked back and seen that she had fallen short, but she believed that through mercy all her transgressions were forgiven. She then exhorted the Friend to faithfulness, desiring that she might be given up in great simplicity and

singleness of heart to every opening of duty. Speaking in the evening to her son's wife on her responsible situation as a mother, she observed, "Thou hast an arduous appointment, but thy strength lies in seeking *best Help*; do not let family cares interfere with a daily retirement, and waiting for Divine direction, even in what may appear small matters." In the early part of my religious course I sometimes found it difficult to maintain this practice, but was always sensible of loss when it was omitted, it appeared as if I had the work to begin again. Since I have necessarily passed so many hours alone of late years, I have not always been permitted to get at the same sense of the Divine presence as when I pressed through some difficulties in order to obtain a portion of the day for religious retirement. Thus it is not in our time or will, that we receive the influences of the Holy Spirit, but as He is pleased to arise for our help; the daily sacrifice however, is, I believe, acceptable, and draws down the blessing."

After encouraging another Friend to faithfulness even in little things, that so she might grow in the Truth, she mentioned her fear that she had herself suffered loss from giving way to a reasoning disposition, and from withholding small offerings in the line of the ministry; this she believed to be the work of the enemy who sought to discourage, when he failed to exalt. She expressed much interest in the welfare of her friends, and hoped they would be concerned in a united band to strengthen each other's hands, and to help in the support of the building on its ancient Foundation, adding, that the love which they were members was a great favour, she trusted it might long continue; but to bear and to forbear was needful, for we must not expect always to see eye to eye.

When addressing some of her grandchildren who were young, she entreated them not to neglect the duty of self-examination, and to be very attentive to the sayings of the Spirit of Truth in their own minds, by which means that which was opposed to its guidance would be brought into judgment; also sweetly recommending them amongst other things to cherish the feeling of love towards each other, and carefully to avoid ever becoming tale-bearers. She afterwards observed, that as life ebbed she felt less anxiety about the future, that she was enabled to trust in the unmerited mercy of the blessed Redeemer, believing that her sins would be forgiven, and her transgressions blotted out; but not for any work of righteousness which she had done, adding, that she had never, even in her lowest seasons, doubted that the everlasting Arms were underneath for her support.

In reply to an inquiry how she had passed the night, she said, "In much suffering, but it is only a little farther breaking down of the walls; and as the bodily powers decay, I have an increased confidence that there is a place of rest prepared for me; but have nothing whatever of my own on which to build my hope of acceptance, not a rag to offer, my only trust is in the mercy of God through the mediation of our Lord and Saviour Jesus

Christ." At another time she said, "It is a great favour to see the clouds dispersing;" and on its being observed that no doubt had been entertained that such would be her experience, she replied, "Neither had she doubted it, though she had not always been able to receive the consolations offered by her friends, well knowing that she must look within and wait for the arising of light there."

She mentioned to an affectionate friend, who had for many weeks sympathized with her in her mental and bodily fluctuations, that she had during the past night been much favoured in mind, and the prospect which opened before her was so bright, that it seemed marvellous so poor a creature should be thus comforted. A few days afterwards she said to one of her sons, "All is peace; I only wish the time to be shortened, if consistent with the Divine will." A few hours before her release she sent for a Friend whom she wished to see once more to bid her farewell, and after entrusting to her care messages expressive of her love and interest for some young persons, she added, their allotment was in "a south land," and her desire was that they might also have "springs of water," living water—appealing to her friend in an emphatic manner, "for oh! what is a south land without springs of water!" and earnestly appeared to be her solicitude that they might be preserved from everything which might tend to divide or scatter. After a pause, she said in a powerful and impressive manner, "I trust that I am a firm believer in our Lord as a Saviour and Redeemer, and that his blood cleanseth from all sin;" emphatically adding, "His blood—which is his life—I believe we shall not be made partakers of the (full) benefit of his death, unless we have his life, which is his cleansing blood, in our hearts; this, if suffered to prevail, will manifest itself by its effects on our lives and conversations. I want Friends to attend to the *inward work*, and not to be laying *too much stress on the outward work*—this [alluding to laying too much stress on the outward work] is a very specious doctrine, but I have always felt that its tendency may be to sap the foundation. I believe that if we are sufficiently watchful, we may be directed even to a hair's breadth."

Our dear Friend said little more, than acknowledging that "all is mercy," before her ransomed spirit was released from its poor world tabernacle, to enter, we doubt not, into the joy of her Lord.

Her remains were interred in Friends' burial-ground, at Falmouth, the 17th of the Second month, 1833. She was a minister about 27 years.

The following Reflections were written by a young woman at the age of seventeen, and found amongst her papers since her decease.

About twelve months ago, I remember feeling great resignation and sweetness of spirit. I think I then knew what is meant in scripture by the words, "the silence of all flesh." A feeling very difficult to attain, but which I am convinced every true Christian should

strive for until it is attained. For many months past I have believed it to be my duty to do so; to endeavour to feel a mental stillness, or total resignation of feelings, and out-runnings of thoughts; and in this state to wait for the influences and teachings of Divine Grace and Truth on the heart.

When we attain to this stillness, the Holy Spirit directs us what to do, what to pray for, and how to pray—and shows us that secret mental prayer is truly acceptable to the "Father of spirits."

I have often felt anxious to know what is real religion: and have entreated my heavenly Father to lead me into it, however painful the surrender of heart and life may be; for, without true religion, there is no true and lasting peace in this life, and no preparation for the enjoyment of the Divine presence in a state of perfect holiness hereafter. I have at different times been desirous to know whether the profession in which I have been educated, is the right one for me to retain; and whether any other form of worship would be more acceptable to God from me. I never made use of vocal supplication on the subject, but I believe my secret prayers have been accepted by Him who knows the sincerity in which they have been addressed,—and after writing to be instructed, my desires are at length fully answered: for inward revelation assures me that mine must be a religion of stillness, and total resignation of self. That whether the feeling of devotion raised in my soul be that of prayer, praise, gratitude or adoration, I must be immediately influenced by the Spirit of Christ Jesus, before I can feel union and communion with my heavenly Father, which, whether words are used or not, alone constitute the essence of worship. I feel convinced, that whatever the outward form of worship may be, the only true and acceptable offering is a sacrifice of the heart. And the more I feel a devotional spirit, the more I am led to be still, and not to look for instrumental aid; for I feel that Christ the teacher and comforter, is all sufficient; and that He is waiting to do me good. In these precious moments, I should feel any ministry to be a burden, that was not prompted by the immediate inspiration of the Holy One. For any but such ministry must break the inward solemnity in which the Divine will is revealed to us, and heavenly consolations administered. I often keep silence mentally, that I may renew my strength—then I mount up as on eagles' wings. 'Till within the last year, I knew but little, if anything, of this true stillness; now, on my bed of sickness, perhaps of death, being in a very precarious state of health; I feel confirmed in the assurance, that in this silent waiting upon God, in reverence of spirit, is the alone way to obtain peace and joy, and union and "fellowship with the Father and with his Son Christ Jesus," which is and ever will be the Christian's only hope and confidence in the solemn and certain hour of dissolution.

Shall we pine and be disheartened with a day of grief, when the same Hand that brought affliction on, retains its strength, and crou with

equal ease remove it? rather let us strive to be resigned, and say, "Thy rod and Thy staff they comfort me."

Tears for a Lost Soul.—We are made for enjoyment of eternal blessedness; it is our high calling and destination; and not to pursue it with diligence, is to be guilty of the blackest ingratitude to the Author of our being, as well as the greatest cruelty to ourselves. To fail of such an object, to defeat the end of our existence, and, in consequence of neglecting the great salvation, to sink at last under the frown of the Almighty, is a calamity which words were not invented to express, nor finite minds formed to grasp. Eternity invests every state, whether of bliss or of suffering, with a mysterious and awful importance entirely its own, and is the only property in the creation which gives that weight and moment to whatever it attaches, compared to which all subunary joys and sorrows, all interests which know a period, fade into the most contemptible insignificance. In appreciating every other object, it is easy to exceed the proper estimate. But what would be the funeral obsequies of the lost soul? Where shall we find tears fit to be wept at such a spectacle; or could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness; to cover the ocean with mourning, and the heavens with sackcloth; or were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?—*Robert Hall.*

Knowledge of Christ's Love.—It is a peculiar kind of expression where the apostle prays that they might "know the love of Christ, which passeth knowledge." We may know that experimentally which we cannot know comprehensively; we may know that in its powers and effects which we cannot comprehend in its nature and depths. A weary person may receive refreshment from a spring, who cannot fathom the depth of the ocean from whence it proceeds.—*Owen.*

THE FRIEND.

SIXTH MONTH 18, 1853.

The Committee charged with the care of West-town School made their quarterly visit to that seminary last week, and we are informed that there are two hundred and twenty scholars in attendance this session, and that they have generally enjoyed good health, excepting some occasional colds from the sudden changes of the weather. Philadelphia Yearly Meeting furnishes 78 boys and 103 girls; New York, 13 boys and 8 girls; Baltimore, 5 boys and 6 girls; Ohio, 2 girls; and Indi-

ana, 2 boys and 3 girls. Two children were returned home on account of delicate health, and there are two residing on the farm, not included in the enumeration which makes up the above number.

The happy cheerfulness of the pupils, their industrious application to their studies, and the close attention of the teachers to promote their progress in the different departments, excited a lively interest in the minds of their visitors, both for the welfare of the numerous family of young persons, and the strength and encouragement of the teachers and caretakers, upon whom rests a responsible and weighty charge.

A stone barn seventy-five feet square was raised last week, which is expected will be roofed and completed, so as to receive the crops as they are gathered in. That and the capacious new farm-house, have a noble and substantial appearance, furnishing the necessary accommodations, and adding to the value and beauty of the premises. We may hope the favourable season for the growth of vegetation, which promises abundant crops of grain and grass, will give an encouraging start to the labours of the farmer, and contribute to the means of restoring the good qualities of the soil, where it has been in measure exhausted.

We consider the prosperity and right conduct of this seminary to be of much importance not only to the youth placed in it, but to our Yearly Meeting generally; and as those who have the supervision and conducting of it, conscientiously discharge their duties with a view to the religious welfare as well as literary improvement of the pupils, and their morals and principles are carefully watched and preserved, we may safely trust that the blessing of the good Shepherd will descend upon them. It is on this that the reliance of all who partake in its management must rest, if its prosperity is happily promoted, according to the object which the founders of the Institution had in view from its origin—to provide the means of a safe education, in conformity with our religious principles, and the simplicity which the gospel of Christ inculcates. These objects, we believe, under the Divine blessing, have been in good measure attained; and the institution offers advantages of a superior character to those who are concerned for the guarded and solid instruction of their offspring in the various branches of a sound, practical education.

Some one of our correspondents has furnished us with an extract from John Churchman's Journal, respecting Grave-stones, which we would willingly insert, had it not been already twice published in our columns. We fully accord with the sentiment expressed by that worthy elder and minister: "How weak are the arguments of such who make profession with us, and plead for those grand marks of memorial, or other tokens of distinction set up at or on the graves of their deceased relatives; and how soon would they subside, did they but live so near the pure Truth as to feel the mind thereof." "The name of the righte-

ous will not perish, but he had in everlasting remembrance, because their portion is life forevermore, having entered into that kingdom prepared for the blessed before the foundation of the world."

The retrograde movements of the present day in both civil and religious Society in many parts of professing Christendom, are not the least among the many discouragements which assail the peace, and try the faith of those, whose main desire it is to maintain the law and the testimony as revealed by the Spirit of Christ Jesus the Great Head of the Church.

ITEMS OF NEWS.

By steamer Pacific, from Liverpool, we have information to the 1st inst.

ENGLAND.—The ministers have refused to state in Parliament what the orders given to the commander of the fleet relative to assisting Turkey, have been. Cotton at old prices; dull sale. Flour and grain slightly advanced.

SWITZERLAND.—The authorities have ordered out all the men capable of bearing arms, to be in readiness to resist Austria.

RUSSIA.—The army, 100,000 strong, is concentrating on the Turkish frontier. A war between the two powers seems probable.

CAPE OF GOOD HOPE.—All quiet; the invasion of the Asharhs has been quelled.

CHINA.—The insurgents are still successful, and have invested Nankin. There is a strong probability that they have taken it.

AUSTRALIA.—Gold abundant, and the colony prosperous.

CENTRAL AMERICA.—A cloud of locusts had appeared. The bishop had appealed for prayers against them.

CANADA.—A riot in Montreal, occasioned by Gavazzi's anti-catholic lecture. Several lives lost, and a number of persons seriously injured.

UNITED STATES.—California.—Gold still found in abundance. Riots have occurred at Santa Barbara, and some lives have been lost. The sheriff was supposed to be mortally wounded. Provisions falling in price. Wages still enormously high.

Pennsylvania.—Philadelphia. Arthur Spring was executed on the 10th inst. He denied his guilt to the last. Markets as last week, generally; butter somewhat lower, 17 to 22 cents per pound.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; William Bettle, No. 14 S. Third street; John C. Allen, No. 179 South Fifth street, and No. 227 North Front street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 49 South Wharves; Townsend Sharpless, No. 187 Arch street, and No. 32 South Second street; John M. Whittall, No. 161 Filbert street, and No. 138 Race street.

Visiting Managers for the Month.—Samuel Bettle, Jr., No. 101 N. Tenth street. John Elliott, No. 41 N. Fifth street. John Carter, No. 105 S. Twelfth street.

Physician and Superintendent.—Joshua H. Worthington, M. D.

Steward.—John Wistar.

Matron.—Margaret N. Wistar.

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BIRDS OF JAMAICA.

MANGO HUMMING-BIRD.

(Continued from page 318.)

"The pugnacity of the Humming-birds has been often spoken of; two of the same species can rarely suck flowers from the same bush without a rencontre. Mango, however, will even drive away another species, which I have never observed the others to do. I once witnessed a combat between two of the present species, which was prosecuted with much pertinacity, and protracted to an unusual length. It was in the month of April, when I was spending a few days at Phoenix Park, near Savanna le Mar, the residence of my kind friend, Aaron Deleon, Esq. In the garden were two trees, of the kind called the Malay apple (*Eugenia Malaccensis*), one of which was but a yard or two from my window. The genial influence of the spring rains had covered them with a profusion of beautiful blossoms, each consisting of a multitude of crimson stamens, with very minute petals; like bunches of crimson tassels; but the leaf-buds were but just beginning to open. A Mango Humming-bird had, every day, and all day long, been paying his devoirs to these charming blossoms. On the morning to which I allude, another came, and the manoeuvres of these two tiny creatures became highly interesting. They chased each other through the labyrinth of twigs and flowers, till, an opportunity occurring, the one would dart with seeming fury upon the other, and then, with a loud rustling of their wings, they would twirl together, round and round, until they nearly came to the earth. It was some time before I could see, with any distinctness, what took place in these tussles; their twirlings were so rapid as to baffle all attempts at discrimination. At length an encounter took place pretty close to me, and I perceived that the beak of the one grasped the beak of the other, and thus fastened, both whirled round and round in their perpendicular descent, the point of contact being the centre of the gyrations, till, when another second would have brought them both on the ground, they

separated, and the one chased the other for about a hundred yards, and then returned in triumph to the tree, where, perched on a lofty twig, he chirped monotonously and pertinaciously for some time;—I could not help thinking, in defiance. In a few minutes, however, the banished one returned, and began chirping no less provokingly, which soon brought on another chase, and another tussle. I am persuaded that these were hostile encounters, for one seemed evidently afraid of the other, fleeing when the other pursued, though his indomitable spirit would prompt the chirp of defiance; and, when resting after a battle, I noticed that this one held his beak open, as if panting. Sometimes they would suspend hostilities to suck a few blossoms, but mutual proximity was sure to bring them on again, with the same result. In their tortuous and rapid evolutions, the light from their ruby necks would now and then flash in the sun with gem-like radiance; and as they now and then hovered motionless, the broadly expanded tail,—whose outer feathers are crimson-purple, but when intercepting the sun's rays transmit orange-coloured light,—added much to their beauty. A little Banana Quilt, that was peeping among the blossoms in his own quiet way, seemed now and then to look with surprise on the combatants; but when the one had driven his rival to a longer distance than usual, the victor set upon the offending Quilt, who soon yielded the point, and retired, humbly enough, to a neighbouring tree. The war, for it was a thorough campaign, a regular succession of battles, lasted fully an hour, and then I was called away from the post of observation."

"The down of the cotton-tree is the material ordinarily chosen by all our Humming-birds for the construction of their nests. The tree attains a giant size and diameter, and throws out to a vast distance its horizontal limbs, each equalling in its dimensions an ordinary forest tree. It is one of the few in those tropical islands, which are deciduous: the fierce blasts called 'norths,' which prevail in January and February, pouring down from the mountains, quickly lay it bare. I have seen an enormous tree in full foliage, almost leafless in an hour; the leaves filling the air, like flakes of snow in a driving storm. While it is yet denuded, the pods appear at the ends of the branches, resembling green walnuts: these ripen before the leaves bud, and opening, give freedom to a mass of fine silky filamentous down, which is borne away upon the wind. The filaments are so fine, that at this season, April and May, they are imbibed with the air we breathe, being almost impalpable, and are considered to aggravate pulmonary affections. The tufts so scattered,

the Humming-birds and others of the feathered tribes, diligently collect, and that not only on the ground. I have been amused to observe a Mango Humming-bird suspending himself in the air, over against a puff of down, which was slowly borne along upon a gentle breeze, picking at it and drawing filaments from it, doubtless with a view to nest-building."

LONG-TAILED HUMMING-BIRD.

"This is the gem of Jamaican Ornithology. Its slender form, velvet crest, emerald bosom, and lengthened tail-plumes, render it one of the most elegant even of this most brilliant family."

"The Long-tail is a permanent resident in Jamaica, and is not uncommonly seen at all seasons and in all situations. It loves to frequent the margins of woods and road-sides, where it sucks the blossoms of the trees, occasionally descending, however, to the low shrubs. There is one locality where it is abundant, the summit of that range of mountains just behind Bluefields, and known as the Bluefields ridge. Behind the peaks which are visible from the sea, at an elevation of about half a mile, there runs through the dense woods a narrow path, just passable for a horse, overrun with beautiful ferns of many graceful forms, and always damp and cool. No habitation occurs within several miles and no cultivation, save the isolated provision grounds of the negroes, which are teeming with enormous Arums; and these are hidden from view far up in the thick woods.

"The refreshing coolness of this road, its unbroken solitude, combined with the peculiarity and luxuriance of the vegetation, made it one of my favourite resorts. Not a tree, from the thickness of one's wrist up to the giant magnitude of the hoary figs and cotton trees, but is clothed with fantastic parasites; begonias with waxen flowers, and ferns with hirsute stems climb up the trunks; enormous bromelias spring from the greater forks, and fringe the horizontal limbs; various orchids with matted roots and grotesque blossoms droop from every bough, and long lianes, like the cordage of a ship, depend from the loftiest branches, or stretch from tree to tree. Elegant tree-ferns, and towering palms are numerous; here and there the wild plantain or heliconia waves its long flag-like leaves from amidst the humbler bushes, and in the most obscure corners over some decaying log, nods the noble spike of a magnificent limodorum. Nothing is flaunting or showy; all is solemn and subdued; but all is exquisitely beautiful. Now and then the ear is startled by the long-drawn measured notes, most richly sweet, of the Solitaire, itself mysteriously unseen, like the hymn of praise of an angel. It is so in

keeping with the solitude, and with the scene, that we are unconsciously arrested to admire and listen. The smaller wood consists largely of the plant called Glass-eye berry, a Sarcophularius shrub, the blossoms of which, though presenting little beauty in form or hue, are pre-eminently attractive to the Long-tailed Humming-bird. These bushes are at no part of the year out of blossom, the scarlet berries appearing at all seasons on the same stalk as the flowers. And here at any time one may with tolerable certainty calculate on finding these very lovely birds. But it is in March, April, and May, that they abound: I suppose I have sometimes seen not fewer than a hundred come successively to rifle the blossoms within the space of half as many yards in the course of a forenoon."

(To be continued.)

PRESERVATION OF THE EYES.

Extract from the *Scalpel*, a New York medical monthly, on the Eyes. The eye is the most delicate organ of the human body, and also one of the most indispensable, and its preservation is, therefore, of great interest and importance.

"There is a tradition at least as old as the Talmud, that the eyes are strengthened by drawing the fingers across the eyelids in a horizontal direction. Ex-President Adams, who was affected with an obstruction of the tear passage, used this method to get rid of the accumulating fluid, and the ancient practice was brought into greater notice by the example of the illustrious statesman. The obsolete theory, that the anterior surface of the eye-ball becomes flattened as age advances, was again revived, and it became a business to advertise instructions for kneading the organ into shape with the fingers!

"It cannot be expected that operations founded on a false theory can be safe in practice. It is untrue that the outer surface of the eye becomes flatter with advancing age, and therefore manipulations to restore what is not wanting, in an organ so delicate in structure that a rude push may be followed by perpetual darkness, should be avoided.

"The principal lens of the eye is situated behind the pupil, and kept in proper position by membranes finer than the finest gold-beater's skin. These delicate membranes are liable to be ruptured by blows, falls, or other causes, and the lens, which is naturally clear as crystal, becomes white and opaque. Opacity of the lens, or what is called cataract, may be produced without laceration of the membranes, by merely interfering with the circulation of the vessels which supply it. The writer was lately called to visit an aged female who had been suffering acutely for months, after submitting, while in health, to the manipulations of a rejuvenating itinerant. The lens was dislocated and pressed on the sensitive nerves at the margin of the pupil. The pain occasioned by pressure of this kind may be compared to that produced by pressing the exposed nerve of a tooth with a tooth-pick, but in the former case the pain is continuous,

and not so easily removed as in the latter. Other cases of injury attributed to manipulation, such as cross eyes, double vision, &c., have come under the writer's notice. Last month, in presence of the editor, he operated for cataract in the case of the lady, whose vision, with the aid of spectacles, was perfect until she was induced by plausible advertisements to pay for a course of lessons. After the third lesson, vision became indistinct, and blindness ultimately followed. Beer was called to examine a gentleman who had always enjoyed excellent sight, until it was lost in a moment.—The patient had been at a party of friends, when a person stopped suddenly behind him, and covering both eyes with the hands, wished him to guess who it was. The former, without speaking a word, endeavoured to escape from the pressure, and when the eyelids were opened, he was entirely bereft of sight. Although there was not the least appearance of injury, the sufferer remained hopelessly blind. From this melancholy example, Beer concludes that the eyes are liable to injury even from moderate pressure. * * *

"There is a popular notion, sanctioned even by medical men who ought to know better, that the eyes are preserved by opening them every morning in a basin of cold water. Some of the worst cases of ptergium of film on the surface of the eye have been witnessed in those who boasted of this practice. When a drop of water gets into the windpipe, the nostril, or the ear, irritation is produced, and when the eyes are opened under water, the sensation is anything but agreeable. The eye is lubricated by a secretion admirably adapted to facilitate the motions of the lid over its surface, and as this secretion is partially soluble in water, it is as inconsistent with common sense to wash it away, as it is to remove the oil from the wheels of machinery. It is unquestionably important that the cleanliness of the organ be maintained; yet this may be accomplished in the usual manner, without opening the lubricating surfaces. When the secretion is vitiated by cold or other causes, quince-seed tea or milk and water are preferable, for abluion, to water alone. Avoid eye-waters, many of which contain lead, or there are ten chances to one they will produce an incurable film. To make this clear, dissolve a little sugar of lead in water, and pour the transparent solution in a wine-glass containing a watery solution of common salt. When the fluids are mixed, a white precipitate of chloride of lead fall to the bottom of the glass. When eye-waters containing lead are permitted to pass to the service of the eye, the tears furnish common salt, and the lead is precipitated. The transparent portion of the eye is sometimes extensively tattooed with this white leaden powder, and vision becomes indistinct, or even destroyed.

"When the general health is robust, it is astonishing what an amount of labour the organs of vision will endure; yet when it is depressed, especially by mental disturbance during a periodical function, they are easily deranged by too close application to business. When they have become weak, much of their preservation depends on the proper manage-

ment of the light to which they are exposed. When the light is in excess, it should be diminished; and when it is deficient, labour should be discontinued. The light blue of the sky and the verdure of the fields are the colours to which the organ of vision is naturally adapted, and which it will endure with most ease. The flame of a good oil lamp is more regular than that of gas or candles, and is, therefore, to be preferred. The intermitting flickering of gas is particularly injurious, as it produces constant contractions and dilations of the pupil and undue exercise of the whole organ. By placing a shade of light blue tissue paper over the lamp, the light is ameliorated; for artificial light contains a superabundance of the yellow and red rays, but is deficient in the violet. By allowing it to pass through the bluish medium, it approaches nearer to the light of day, and is better adapted for continued application of the organs of vision.

"The gist of the whole matter is just this: Let your eyes alone, and they may serve you all your days. Should they become out of order, apply to that very important personage, your family physician, and he will instruct you how to 'MIND YOUR EYES.'"

A Catacomb of Mummies found in Kentucky.

Lexington, in Kentucky, stands nearly on the site of an ancient town, which was of great extent and magnificence, as is amply evinced by the wide range of its circumvallatory works, and the quantity of ground it once occupied.

There was connected with the antiquities of this place, a catacomb, formed in the bowels of the limestone rock, about fifteen feet below the surface of the earth, adjacent to the town of Lexington. This grand object, so novel and extraordinary in this country, was discovered in 1775, by some of the first settlers, whose curiosity was excited by something remarkable in the character of the stones which covered the entrance to the cavern within. They removed these stones, and came to others of singular appearance for stones in a natural shape,—the removal of which laid open the mouth of a cave, deep, gloomy and terrific, as they supposed.

With augmented numbers, and provided with light, they descended and entered, without obstruction, a spacious apartment; the sides and extreme ends were formed into niches and compartments, and occupied by figures representing men. When alarm subsided, and the sentiment of dismay and surprise permitted further research and inquiry, the figures were found to be mummies, preserved by the art of embalming, to as great a state of perfection as was known among the ancient Egyptians eighteen hundred years before the Christian era: which was about the time that the Israelites were in bondage in Egypt, when this art was in its perfection.

Unfortunately for antiquity, science, and everything else held sacred by the illumined and learned, this inestimable discovery was made at a period when a bloody and inveterate war was carried on between the Indians and

the whites; and the power of the natives was displayed in so savage a manner that the whites were filled with revenge. Animated by this vindictive spirit, the discoverers of the catacombs delighted to wreak their vengeance even on the mummies, supposing them to be of the same Indian race with whom they were then at war.

They dragged them out to the open air, tore the bandages open, kicked the bodies into dust, and made a general bonfire of the most ancient remains antiquity could boast. The descent to this cavern is gradual, the width four feet, the height seven, and the whole length of the catacomb was found to be eighteen rods and a half, by six and a half; and calculating from the niches and shelvings on the sides, it was sufficiently capacious to have contained at least two thousand subjects.

I could never, says Mr. Ash, from whose travels we have taken this account, learn the exact quantity it contained: the answers to the inquiries which he made respecting it, were, "O, they burnt up and destroyed hundreds!" Nor could he arrive at any knowledge of the fashion, manner, and apparel of the mummies, or receive any other information than that they "were well lapped up." But not being contented with the uncertain information of persons who, it seems, had no adequate knowledge of the value of this discovery, he caused the cavern to be gleaned for such fragments as yet remained in the niches, on its shelving sides, and on the floor. The quantity remains thus gathered up, amounted to forty or fifty baskets, the dust of which was so light and pungent, as to affect the eyes even to tears, and the nose to sneezing, to a troublesome degree.

He then proceeded on a minute investigation, and separated from the general mass several pieces of human limbs, fragments of bodies, solid, sound, and apparently capable of external duration. In a cold state they had no smell whatever, but when submitted to the action of fire, gave out an agreeable effluvia, but was like nothing in its fragrance to which we could compare it.

On this subject Mr. Ash has the following reflections: "How these bodies were embalmed, how long preserved, by what nations, and from what people descended, no opinion can be formed, nor any calculation made, but what must result from speculative fancy and wild conjectures. For my part, I am lost in the deepest ignorance. My reading affords me no knowledge, my travels no light. I have neither read nor known of any of the North American Indians who formed catacombs for their dead, or who were acquainted with the art of preservation by embalming.

"The Egyptians, according to Herodotus, who flourished four hundred and fifty years before Christ, had three methods of embalming; but Diodorus, who lived before Christ, in the time of Julius Caesar, observes, that the ancient Egyptians had a fourth method of far greater superiority. This method is not described by Diodorus; it had become extinct in his time; and yet I cannot think it presumptuous to conjecture that the American mummies were preserved after that very manner, or at

least with a mode of equal virtue and effect."—*Priest's American Antiquities.*

RAKING AND SCRAPING.

That a man who has a race to run should encumber himself with weights would show a sad want of discretion; this is not more true in temporal than in spiritual things, and hence we are exhorted to lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race that is set before us.

It would certainly be an extraordinary sight to see one with a heavy load on his back, keeping pace with a swift runner bounding onward, carrying nothing; nor would the spectacle be less wonderful, were one immersed in the world to make equal progress in holy things with him whose language is—

The heavenly race, come loss or gain,
I set before me still;
My heart and soul have made their choice,
And run that race I will.

One of the surest ways to get a weight upon us, that will hinder us in our way to heaven, is the keen pursuit after riches; and, besides, as we are to leave the world, it is not wise to bind ourselves to it closely. The more men have in the world, the more loth in all likelihood will they be to quit it; this can hardly be doubted. He who has had a tooth with firm fangs extracted, or seen an oak-tree with its deep roots torn up by the winds, must be fully convinced of the difficulty there is in wrenching away anything that has taken firm hold of another. "Set your affection on things above, not on things on the earth." Col. iii. 2.

Lord, help me, for I need thy help,
While earthly seasons flee,
To live more loosely to the world,
And closer cling to thee.

John Bunyan draws the picture of a worldly man by letting the Interpreter take Christiana and her company "into a room where was a man that could look no way but downwards, with a muck-rake in his hand. There stood, also, one over his head, with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and the dust of the floor."

Then said Christiana, "O, deliver me from this muck-rake." "That prayer," said the Interpreter, "has lain by till it is almost rusty: 'Give me not riches' is scarce the prayer of one in ten thousand. Straws, and sticks, and dust, with most, are the great things now looked after."

How many are there who have read these words, and looked on the pictures accompanying them in Pilgrim's Progress, without suspecting that either the words or illustration bore any resemblance to themselves, when all the while they have been raking and scraping after riches. What toil, what trouble, what deceit, what overreaching, what cruelty, and what crime has the desire of amassing wealth wrought among mankind! How true

is the declaration, "The love of money is the root of all evil." 1 Tim. vi. 10. An undue fondness for gold and silver is childish folly. Should the gilded toys of infancy afford amusement to manhood? Should the perishable baubles of the world be the chief objects of an immortal soul?

The rakers and scrapers of the world are full of inconsistency; for while they are parsimonious of their money, they are prodigal of those hours which rubies could not purchase.

The wise improve their time; they know,
While years are hastening by,
A million of the miser's wealth
A moment cannot buy.

"Coming hastily into a chamber," says the pious Fuller, "I had almost thrown down a crystal hour-glass; fear lest I had, made me grieve as if I had broken it; but, alas! how much precious time have I cast away without any regret! The hour-glass was but crystal, each hour a pearl; that but like to be broken, this lost outright; that but casually, this done wilfully. A better hour-glass might be bought; but time lost once is lost ever. Thus we grieve more for toys than for treasure. Lord, give me an hour-glass, not to be by me, but to be in me. Teach me to number my days; an hour-glass to turn me, that I may apply my heart to wisdom."

It becomes Christian men to think little of the sticks and straws of time, and much of the things that belong to eternity, and to leave the rakers and scrapers of the world to seek after treasures that will consume away, while they strive after riches that will endure forever.—*Old Humphrey.*

Fish.—Dr. Franklin having observed in New-England that the herrings ascended from the sea into one river of that country, while a single individual was never seen in another river, separated from the former by a narrow tongue of land, and which communicated also with the sea, this philosopher took the leaves of some plants on which the herring had deposited their eggs, already fecundated and conveyed them to the river which was deprived of the annual visit of these fish. The success of the experiment surpassed his expectations; the eggs were completely productive, and the following year the river was filled with a numerous shoal of herrings, which since that time have continued to frequent it. Dr. Mitchell, of New York, informs us that he transported two dozen and ten yellow perch from Rockonkoma pond, in Suffolk county, Long Island, to Success pond, in the town of North Hamstead, a distance of 40 miles. In two years these new fishes multiplied so fast, that they might be caught with a hook in any part of the water, which was about a mile in circumference! "Planting" oysters, as it is termed, is a common practice.

When fish are kept in large pools or ponds, boiled malt, or fresh grains, are proper food: thus carp may be reared and fed like capons, and perch will also prosper. If reared in a stew, any sort of corn, leguminous fruit boiled, especially peas and coarsely ground, are equally fattening.—*Domestic Encyclopaedia.*

For "The Friend."

D. BELL AND J. PIKE.

In the correspondence between Joseph Pike and Deborah Bell, as published in the *Life of the former*, there is much that is instructive, and calculated to bring every one interested in the welfare of our religious Society, into serious consideration of its present weak condition, and their own standing in the unchangeable Truth. If in that day of comparative simplicity and integrity, those devoted, clear-sighted servants of the Lord, saw so much to mourn over in the church, and felt so keenly the necessity of constant watchfulness unto prayer, in order that they might be preserved from falling; how much more need is there at the present time for Friends more generally to have their eyes opened to see the evils that are sapping the strength and usefulness of the Society, and to seek for wisdom and ability to walk in uprightness themselves, and to labour for the restoration of primitive faith and zeal.

Believing that it may be seasonable to revive their valuable contents, we offer them for insertion in "The Friend."

DEBORAH BELL TO JOSEPH PIKE.

18th of Twelfth month, 1717.

I think I do daily see more and more need to cry out with thee, O! this inwardness, this inwardness, is what has been too much wanting in the general way, and is still wanting. For it seems to me, that many are in the high road to ruin for want of this true inward waiting to know the Spirit of Truth to leaven and subdue their own spirits, and also to open in them such things as might be serviceable and beneficial in the churches of Christ, both with respect to doctrine and discipline. And I may tell thee, as one who is not a stranger to the state of the ministry amongst us in this great, and I had almost said, ungrateful city, that a living ministry is almost lost amongst us; for here is so much working and studying of the flesh, and that so well liked and embraced by many, that the work of the Spirit and notions thereof are very much stopped, even in such as dwell daily under the baptizings thereof. It is but a few in comparison, who have an ear open to hear what the Spirit doth say to the churches; but when the Spirit doth speak through any, O how do they kick, and even make a mock at it, and at such as are led and guided by the dictates thereof. So that things are in a lamentable condition, and it seems to me the true church is returning into the wilderness again, where she sits solitary and mournful. Yet the Lord sees her in her disconsolate state; and my faith is firm, that the time will come, in which he will bring her back, and she shall be seen to lean upon the breast of her beloved; for in him is all her hope and trust. Many who once were members of her, have forsaken the Lord, and trusted to and leaned upon the arm of flesh; so that it may be said, with the prophet in former days, one has builded a wall, and another has daubed it with untempered mortar. And I believe the day is coming, in which the wall, which men have in their own wisdom

and strength been building for a shelter to them, shall fall, and the foundation thereof shall be discovered; and both the builders and the daubers shall be confounded in that day. For the Lord will overturn all that is not upon the right foundation, in the day when he will arise in his power to cleanse his churches and purify his temple. That may be of the number, who may be able to stand when he appears, is what my soul travails for. It has often been before me of late, that such a day of trial is hastening on, as will try all to the very bottom, and the strongest will not find anything to boast of; yet I also believe, the weakest babes in Christ who keep their habitation, shall be strengthened to go through whatsoever may be suffered to come upon them for the trial of their faith, that so it may be more precious than that of gold. I do not see any need the faithful have to be discouraged; for though there be a suffering with Christ for a time, yet there will be a reigning with him also. And though the followers of the Lamb may seem but a few, and his enemies a great multitude, yet the Lamb and his followers will obtain the victory at last, and triumph over all.

Whilst I am thus going on, I am ready to check myself, why I should write after this manner to one who knows more than I do, and whose experience far excels mine, from whom I had more need to receive both counsel and encouragement; for I am often, in the sight of thiogs and the sense of my own weakness, made to cry out, who shall continue to the end in well-doing, so many are the wiles of Satan to weaken, and if possible, destroy the faith of God's poor children. Surely we have need of one another's prayers; and as the Lord opens, strengthens, and enlarges my heart towards himself, I am not unmindful of my near and dear friends. I desire to be remembered also by thee, and to be frequently visited by thy fatherly epistles, as freedom and opportunity admit; and keep nothing back that may be in thy mind towards me, for I have an open heart to receive good counsel.

DEBORAH BELL TO JOSEPH PIKE.

12th of Fourth month, 1718.

— The church is in my judgment in a poor condition, and many of her living members are almost overborne and crushed by those who are in such a state as renders them incapable of membership in that body which has a holy Head, and is made all holy by the virtue and power which flows from Him and circulates through every member. But such is the declension in this age, that I fear too many who are accounting themselves members of this holy body, know very little what holiness is, at least as to the practice of it. It is as if some now-a-days did not believe that text, "Without holiness none shall see the Lord," except they think holiness consists in talking of good things now and then. Indeed, talking is the highest attainment some are come to, and by their fair speeches and feigned words they deceive the simple, but cannot receive such as have a true discerning, and are minding more how they walk than how they talk. For it is come to that pass now, that people must not trust one an-

other by bare talking, though it be with seeming sanctity; but we have need to wait for wisdom from Him who is an all-seeing, all-knowing God, lest, like Samuel, we think the Lord's anointed is before us, when indeed it is not so, but rather such as are despising those whom he has chosen, and are exalting self above the cross of Christ. Such we have amongst us, who would sway in the church, and they do a deal of harm. My spirit is exercised before the Lord in a fervent cry to him, that he will fill his faithful people more and more with the spirit of discerning, that so all such deceivers may be seen, and a hand stretched forth against them; that the mischief which otherwise they would do may be prevented; and this will help mightily to reform the people. For I am fully of the mind, that the greatest hurt and obstruction of God's glorious work lies amongst some called ministers, and such as are next in degree to them.

(To be continued.)

SLANDER.

"The tongue of the slanderer," says Mason, "is a devouring fire, which tarnishes whatever it touches; which exercises its fury on the good grain equally as on the chaff; on the profane as on the sacred; which wherever it passes leaves only desolation and ruin; digs even into the bowels of the earth; turns into vile ashes, what only a moment before seemed to us so precious and brilliant, acts with more violence and danger than ever, in the time when it was apparently smothered up and almost extinct; which blackens what it cannot consume, and sometimes sparkles and delights before it destroys. It is an assemblage of an iniquity, a secret pride, which discovers to us the mote in our brother's eye, but hides the beam which is in our own; a mean envy, which hurt, at the talents or prosperity of others, makes them the subjects of its censures, and studies to dim the splendour of whatever outshines itself; a *disguised* hatred, which sheds in its speeches the hidden venom of the heart; an unworthy duplicity, which *praises to the face*, and tears to pieces behind the back; a shameful levity which has no command over itself or words, and often sacrifices both character and comfort to the imprudence of an *amusing conversation*; a deliberate barbarity which goes to pierce an absent brother; a scandal, where we become a subject of shame and sin to those who listen to us; an injustice where we ravish from our brother what is dearest to him. It is a *restless* evil, which disturbs society; spreads dissension through cities and countries; disunites the strictest friendship, fills wherever it enters with disturbance and confusion, and every where is an enemy to peace, comfort, and Christian good-breeding. Lastly, it is an evil full of deadly poison, whatever flows from it is infused; even its praises are envenomed; its applause malicious; its silence criminal; its gestures, motions, and looks, have all their venom, and spread it each in their way. Still more dreadful is this evil when found among those who are the *professed* disciples of Jesus

Christ. Ah! the church formerly held in horror the exhibitions of gladiators, and denied that believers, brought up in the tenderness and benignity of the religion of Jesus Christ, could innocently feast their eyes with the blood and death of these miserable slaves, or from a harmless recreation of so inhuman a pleasure; but these renew more detestable shows; for they bring before spectators not infamous wretches, devoted to death, but members of Jesus Christ, their brethren, and entertain them with wounds which they inflict upon those who have devoted themselves to the service of God."

For "The Friend."

FRIENDS IN WALES.

(Continued from page 217.)

Richard Davis thus continues his narrative of sufferings for this year: "About the Third month, 1660, many of these professors, captains, lieutenants, and soldiers that were in arms in Oliver and Richard Cromwell's days, were put in prison in the town of Montgomery. My wife and I did foresee, that I should be sent there to them, though I never was a soldier, nor bore any arms for either side. And in a little time came a troop of horse for me, to bring me to prison. My relations offered to give bail for me, but it was not accepted. So I went to acquaint my wife of it, and to make myself ready to go with them. One of the soldiers came up stairs after me, with a pistol and naked sword, and my wife raising herself up, and sitting in bed, being confined but three days before with her first child, she said, 'Dear husband, be faithful to God, whatever becomes of me.' The soldier seeing her, retreated back. So I went down to the troop of horse, standing in the street before my house. There was among them one bad man, who ran away in my father's debt, that threatened to compel me to follow his horse's heels on foot many miles. But by this time several of the aldermen, and others of the town, were gathered together in the street, who desired this man and others of the troop, to let me alone for that time, and they would engage, body for body, that I should be in prison next morning; but they could not prevail. At length some of the aldermen fell into a rage, and bid them meddle with me if they durst: and bid me go to my house, which I was not willing to do, for a great fear came upon me, lest there should be a quarrel among them concerning my going or staying. But one or two of the aldermen being more considerate than the rest, desired their patience till the captain might be spoken with, who was then in town. He soon granted that I should stay at home that night, and be in Montgomery prison next morning, and was angry at that bad man for his incivility towards the aldermen that interceded for me; for the captain knew I was a peaceable man, and never concerned myself in fighting for one side or other. When the troop had their orders, they went on their way; and I praised God, in the multitude of his mercies, that there was no blood shed that day; for many of the young men of the town

with the aldermen, were gathered together with clubs and staves, saying, What, should a town's born child be so abused by such a bad fellow as that was, before mentioned? My heart often trembled within me, lest anything should fall amiss in this tumult; and I desired them often, before they went to the captain, that I might go along with them towards my prison.

"So that night I staid at home, and next morning took my journey towards my prison at Montgomery. I avoided the house of my uncle, a justice of the peace in this county near my way, and brother-in-law to this captain, lest he should stop me from going to prison. So I went there myself alone, and told the marshal, John Mason, that I was come a prisoner; and he took me up to an upper garret for my lodging, but I had the liberty of the house, as well as other prisoners, there being many Presbyterians, Independents, and Baptists, who were formerly my great acquaintance; but now they appeared very strange, and would not discourse with me. I considered the reason, and was informed, that these old formal church members or professors, had agreed among themselves that they would not discourse with me, lest the most serious, inward Christians amongst them should turn Quakers. But in a little time their orders and covenants were broken, and I was moved to go to their meetings, sometimes having little to say among them, but a sigh or a groan, and a travail in my spirit for them, which did often put them out of order in their preaching and praying; and as the Lord would order it, I spoke a few words among them. A Baptist was convinced there, and came to meet with me in my room.

"Cadwallader Edwards was also convinced, and came up with us to meet in the prison, and then discourses and disputes began between them and me. I wrote a few lines to send home to my wife, but knew not by whom to send it, for it was very hard to send any papers out of prison: the marshal, or jailer, would examine and search such as came in, or went out, for letters. An old friend, an acquaintance of mine, came to visit her friends and brethren the professors in prison, whom I desired to carry that letter to my wife, as she went through our town of Welchpool, to her home; she was afraid to meddle with it, partly for fear of the jailer, and also lest she should offend her brethren there. I desired her not to be afraid, for I would read it to her first, and the jailer might see it if he pleased; and after I had read it to her, she was tenderly affected, turned to her brethren again, and said, surely these people will never come to us, but we must go to them. Sometime after, through much trouble and affliction, she came to receive the Truth, to live in it, and obey it; her name was Margaret Bowen, wife of John Bowen, of Colfryn, and mother to Peter Bowen, in Martin's-le-grand, London.

"In a little time my service was over among those professors in that prison, and the Lord made way for my enlargement. In about two weeks I came away, and left the rest of the prisoners there, where they continued a considerable time. I was well satis-

fied with the goodness of God, that I found his presence, life, and power with me; a present help in the time of need, which kept me low and humble, that I durst not rejoice that spirits were made subject; but rather rejoice, that I found my name written in heaven. I came home in great love and peace to my wife and family, and many of my loving neighbours rejoiced to see me.

"I continued about my calling and business, and waited upon God to know his mind and will concerning me. In this time I heard of an honest old woman, who had received the Truth some time before at Montgomery, her name was Ann Hamon, wife of Thomas Hamon; my wife and I went to visit her."

Throughout Radnorshire, the religious meetings of Friends were often disturbed, and many of them broken up by violence committed by soldiers armed with swords and staves, acting under authority of a warrant from the sheriff of the county and a justice of the peace. These soldiers often abused the poor sufferers. One of them struck a Friend on the head with his sword, so as almost to cut through the hat, and divers beat unmercifully those who did not perhaps move out of the house at their bidding as quickly as they desired.

(To be continued.)

For "The Friend."

ENGLISH PROTESTANTISM.

In the year 1654, there was a contrivance in Cheshire, called "Little Ease," for torturing religious persons who differed and departed from the national standard of religion. It was a hole hewed out in a rock, the breadth across from side to side was seventeen inches, from the back to the inside of the great door at the top, seven inches, at the shoulders, eight inches; at the breast, nine and a half inches; from the top to the bottom, four and a half feet, with the means to lessen the height, as they wish to torment the persons thrust into it, by draw-boards which shoot over the two sides to three feet in height or thereabouts. In this place they tortured many who reproved the wickedness of the people. W. Simpson, for attempting in Christian love to exhort those present after their preacher had ended his discourse, was put in the stocks, and afterwards kept in the above described hole for nine hours. In 1656, Edward Morgan, a citizen of Chester, complaining to the mayor against a servant who had robbed him, but refusing to swear, the mayor discharged the thief, and sent Edward himself to prison, where he was detained eleven weeks, and then privately released. During his confinement he sent a letter to the mayor by Deborah Maddocks, who carried it to him in the pent-house, where the magistrates met; but coming in a manner he called irreverent, he ordered a constable to put her into "little ease," where she was kept about four hours.

Richard Sale, an unfeeling reprover of times put into this torture for three to eight hours together; and being corpulent, he could not be put into that narrow hole without much violence, four men having much ado to thrust

him in, in doing which they crushed him, till the blood gushed out of his mouth and nose. Suffering this barbarous treatment frequently, his health became impaired, his body and legs swelled, so that he languished about two months after they last put him in, and then died in the month called August, 1657, imputing his death to the cruelty of his persecutors. Another Friend complaining to the mayor against a drunken fellow who had grossly abused him, was sent to "little ease" for not putting off his hat when he made the complaint, and the drunkard went unpunished.

Anthony Hutchins having prepared an account of the sufferings of the people called Quakers, in Chester, sent a copy to the mayor, who had the bearer placed in their town torture. About ten days after Anthony was brought before the mayor, recorder, and other justices, where he underwent an examination respecting his statement, in substance as follows.

Mayor.—Have you seen this book?

Hutchins.—Yes.

Mayor.—Did you write your name here at the end of it?

Hutchins.—No; but I got it transcribed after a copy of my own writing.

Mayor.—Do you own it?

Hutchins.—I do.

Mayor.—Have you read it over?

Hutchins.—I have.

Upon this the mayor gave him many threats.

Hutchins.—Who commit the greatest evil, they that act cruelly, or they that write down cruelty acted by others?

Recorder.—Who must judge of that?

Hutchins.—Let that of God in your own consciences judge, who commit the greater offence.

Recorder.—Many a one has had his ears nailed to the pillory for a less offence.

Hutchins.—If he deserves to have his ears nailed to the pillory that wrote these things down, what do they deserve that acted them?

They then resorted to further threats.

Hutchins.—I desire no favour of you; let me have a fair plea before a court, and if I have transgressed the law, I am willing to suffer for it; but I think it is not equal you should be judges in your own case.

A Justice.—We will not; twelve men shall judge of it.

Recorder.—Twenty-four men shall judge of it.

Mayor.—You are a railing fellow.

Hutchins.—Turning to the people; did any of you hear me rail?

Mayor.—You do in the book.

Hutchins.—If I should say to you as Paul did to Elymas, you would say I railed; though truth may be written, and names may be given to men answerable to their actions, as Paul called Elymas a child of the devil, and an enemy of all righteousness. But I have used no such words to you.

Recorder.—Paul might say so to Elymas who was a sorcerer.

Hutchins.—The priests in England which preach for hire and divine for money, are

sorcerers, for thereby the right ways of the Lord come to be perverted.

Recorder.—You must not judge them.

Hutchins.—Their practice judges them.

After this he expostulated with them against the hole in the rock where they tortured the innocent. Where did you, said he, read of such a prison as that which bruised men's bodies in such a manner? The law has so much respect to men, though transgressors, as to provide large prisons to secure their bodies in, and not such holes to press and bruise them. I can see drunkards pass up and down the street, but hear of none put into that place.

Mayor.—If you see such things you might come and inform me, and see if I did not punish them.

Hutchins.—And I might get the same reward as Edward Morgan got who complained to thee of a man that was drunk and abused him, and thou causedst him to be put into "little ease," and suffered the drunkard to pass unpunished.

Refusing to find sureties for his appearance at the sessions, he was committed to jail for writing a libel, wherein they said, he had reproached the magistrates and ministers of Chester. After thirty-two days imprisonment he was brought by habeas corpus before the General Sessions, and set at liberty, though he there affirmed the truth of all he had written, and which he afterwards published in print.

How would those Friends have protested against an abandonment of their principles, on any point whatever. Men who risked life and liberty, in performing their duty to God, would never have pled the propriety or necessity of annulling a rule, conscientiously adopted by the Society, because unfaithful members disregarded and violated it. Can it be supposed the Society would long maintain the ancient characteristics, by laying aside one testimony after another, through condescension to degenerate men, and to gratify members who love ease, and a popular standing in the Society. If the Society attempts to bring down the gospel standard, to suit the corrupt wills and practice of worldly professors, we shall surely fall into a mere outside profession, little better than that under which Friends suffered persecution; and while there are honest members who cannot desert the ground of Truth, they will feel bound to lift up their voices against it. Those who are frittering away the force of our testimony, may strive to lay the blame of dissatisfaction, at the door of those who declare against their innovations, but we believe it is produced by the steady lapse of many, from the standard of Christian humility and simplicity, which the gospel inculcates, and which our Society was raised up to maintain. And while this downward course is pursued, the living members will cry out against it, just as the first Friends did against the formal professors of their day, and their spurious standard of religion.

A ductile metal loses in solidity what it gains by extension. That mode of expression

which conveys our ideas of things in the fewest words, is the most perfect; even as the ground which, from the smallest space, produces the greatest quantity of the necessities of life, is the most profitable.—*Dillwyn's Reflections.*

Selected.

THE ASCENSION OF THE PROPHET ELIJAH.

2 Kings xi. chap.

The Prophet had finished the toils of the day, And life in its evening was basting away; The strength of his manhood ebb'd fast in decline, But his soul drew fresh vigour from converse divine.

For him, whom he lived but to love and obey, Now smiled on his servant and called him away; Having succor'd and blest him all his life long, Was now and forever his joy and his song.

He stood by the flood; cast on Jordan an eye, Whose heaving waves deeply and proudly pass'd by;

At the noise of the waters his soul was not awed, For he loved, and he feared, and he trusted in God.

At the stroke of his mantle the waters divide, And the river recolling, rolls back its strong tide, The prophet unwet is permitted to tread Through the midst by his Maker invisibly led.

When thus to Elisha.—It is to the Lord This day to appoint me my crown of reward; Say what shall I give thee e'er yet he shall call, Or what shall I ask of the Giver of all?

Elisha replied, Let that Spirit divine, Which in thee has been mighty, henceforward be mine; In double proportion, oh! let it descend, Unerring my guide, unconquer'd my friend.

A hard thing thou askest, the prophet replied, Yet still thy petition shall not be denied; If thou see at what time I am caught up on high, On my way to the mansion of joy in the sky.

While thus they commune, and for parting prepare, The noise of a whirlwind is heard in the air; And Elijah is wrapt in visions of light, As Eternity opens her gates on his sight.

With a rush as an ocean-storm roaring aloud, Unfurled the dark folds of a tempest wrought cloud; In the midst of its depth and gleam of its shade, A chariot alights, and its coursers are stay'd.

The car is of fire, the wheels whirling flame, As with thunder, and flashing, and rolling it came;

And each gleaming steed darted swift from on high, Like a volley bolt hurl'd from an overcast sky.

But the flames were of love, of a fervor divine, There was naught of the flitting of glare in their shine;

There was naught of alarm, of mortality dread, But peace o'er the scene calm serenity spread.

And the harp tones of Heaven breathed soft from afar,

As the prophet immortal ascended the car; And casting a glance on the world left behind, Triumphant he rose on the wings of the wind.

Then awe-struck Elisha in silence abode, As his bright wheels retraced their ethereal road; Assured then, he shouted, my Father! my Sire! The horseman of Israel, the chariot of fire.

He sees him no more; quick enkindles his soul, Love glows in his heart like the altar's live coal; And faith's eagle eye that can look into Heaven, With the mantle of Prophecy double are given.

Oh! Head of the Church, ever even as then,
Whose compassions fall not to the children of men,
When thou callest the righteous their crowns to receive,
Let thy Spirit descend on the mourners they leave.

When thou callest the souls of the prophets away,
Who are told of the wonders of thy love in their day,
Let angels o'ershadowing thy church with their wings,
Anoint of thy people for priests and for kings.

And exalt thy great name till the wonders of thee,
Have hallow'd the earth to the uttermost sea;
Till the isles afar off rejoice in thy word,
In the name of the Saviour, Christ Jesus, the Lord.

YEARLY MEETING'S EPISTLE.

An Epistle of Affectionate Caution and Counsel, addressed to its members by the Yearly Meeting of Friends, held in Philadelphia, by adjournments, from the 18th to the 22d of the Fourth month, 1853; and published by its direction.

At a Yearly Meeting held in Philadelphia, by adjournments, from the 18th of the Fourth month, to the 22nd of the same, inclusive, 1853:—

The Meeting for Sufferings having been drawn, under religious concerns for the welfare of our members, to prepare an Epistle of Caution and Counsel on various important subjects relating to the support of our principles and testimonies in life and conversation, it was deliberately read and considered; and much unity with it being felt and expressed, the Epistle was adopted by the meeting, and the Clerk directed to sign it on our behalf. It is our affectionate desire that all may apply to themselves individually the salutary counsel it conveys, and be afresh incited to diligence and faithfulness in fulfilling their religious duties.

The Meeting for Sufferings is directed to have printed at least a sufficient number to supply our members; and the subordinate meetings are desired to give the necessary attention to the distribution within their respective limits.

Extracted from the minutes,

WILLIAM EVANS,
Clerk to the meeting this year.

EPISTLE.

Dear Friends,—Our minds being drawn at this time into a consideration of the temptations and trials by which our unwearied adversary is striving to alienate the members of our religious Society from a faithful, upright walking in the Truth, and to beguile the young people into the corruptions that abound in the world, we feel engaged to address you in the love of the gospel, in order to stir up the pure mind by way of remembrance of the many obligations we owe to our heavenly Father, and to encourage you to increasing dedication and faithfulness in the support of the Christian testimonies we are called to bear.

It is now about two hundred years since the first Friends began to publish, in their primitive clearness and force, the blessed doc-

trines of the Lord Jesus and his apostles. Having been brought themselves to know by experience, that nothing but his power, who is the resurrection and the life, can quicken the soul that is dead in trespasses and sin, give it a true sense of its lost condition, and as it yields to the workings of the grace of God, "deliver it from the power of darkness, and translate it into the kingdom of his dear Son;" they called upon men with divine authority to receive and obey the light wherewith Christ Jesus has enlightened them, by which, in the obedience of faith, he would give them the victory over the world, the flesh and the devil.

In yielding to the convictions of the Holy Spirit, many felt a true hunger and thirst after righteousness, and were led, in the silence of all flesh, to wait upon the Lord for the further unfoldings of his will, and to be fed with the living bread that comes down from Him, by which their souls were nourished and kept alive unto God. Herein they experienced the communion of the Holy Ghost, the participation of the body and blood of Christ, and growing in grace and in the knowledge of the Son of God, they were made living witnesses of his power and coming in their hearts, and received from Him, who alone is the author of it, saving faith in Himself and in the manifestations of his Spirit in them, and also became true believers in all the doctrines of the gospel as laid down in the Holy Scriptures.

Under the discipline of the cross of Christ, which crucified them to the world and the world to them, Friends saw that the gospel is a dispensation of Divine life and power, revealed for the regeneration and sanctification of the soul, in which mere ceremonial performances have no place, but the way is opened "into the holiest of all by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say his flesh." Thus they were prepared to worship God in the Spirit, to rejoice in Christ Jesus, having no confidence in the flesh; and to receive from him clear views of the nature of his government in his church, and in every individual member of it.

We have always believed that the worship of God is inward and spiritual, daily experienced in the heart of every true believer; and that it is also our duty to assemble at particular times for the performance of it, as a public acknowledgment of the gratitude and homage we owe to our heavenly Father for his abundant mercies and gifts bestowed upon us, and to unite in a harmonious travail of spirit before him for the renewal of our strength, and according to his will, to exercise the gifts of ministry, prayer and praise for the edification of one another, and the glory of his great name. These gifts we believe are only dispensed by Him who ascended up on high, and who still condescends, in his goodness and love, to give them to those whom he has prepared by the baptism of the Holy Ghost and fire to receive them, and they are to be occupied under his immediate putting forth, in the work unto which he calls. When thus occupied, the ministry and vocal prayers of

such will be a savour of life, and in a greater or less degree will baptize into the Holy Spirit, to the refreshing of the living members, and at times to the awakening of some who are in a state of forgetfulness of God.

The true and acceptable worship of Almighty God, and a pure gospel ministry, are duties and services of unspeakable importance to the welfare and preservation of our religious Society in the life and power, and practice of godliness. We have been brought to feel deeply under the fear that through the enervating influences of the spirit of the world, the zeal of many has grown cold, and their practice dwindled into little more than a form of going to their meetings once a week, in others not so often, while some almost totally neglect them. In relation to the ministry, the ranks of this class have become thin, but few coming forth in that weighty work; may we not fear from the minds of so great a proportion of the members, being immersed in their temporal concerns, or captivated by the love of ease, and taking their delight in sensual gratification.

If all our members were concerned for their own salvation, so that it was the object of their first and most earnest pursuit, under the guidance of the Holy Spirit, we believe they could not be easy to stay away from their religious meetings, but would feel constrained to endeavour to surmount all obstacles, in order to present themselves with their brethren and sisters, for the performance of this solemn duty. We think there cannot be found among us a truly awakened individual, who, if able, is not impelled from a sense of religious duty to attend our meetings for Divine worship, and that wherever there is a willful neglect of them, it is an evidence that such have gone from the Truth, and are in bondage to the hard task-master, who is leading them further and further into insensibility of heart, which if not arrested, must terminate in spiritual blindness, and the utter forsaking of the living God.

In this day of outward prosperity the way is opened for many to indulge themselves and their children in luxury and grandeur, by which they are led into association with those who disregard the duty of self-denial. Thus, the company of faithful consistent Friends, and the attendance of our meetings for worship, which are often held in silence, become irksome to them, and they are liable to be caught with a showy ceremonial worship and a popular hired ministry, which our predecessors in the Truth rejected, and against which, through great sufferings, they bore a faithful Christian testimony. It is mournful to see any forsaking the faith and the worship of our forefathers, and we are persuaded that they suffer a loss which no worldly consideration can compensate or repair, and that a heavy accountability will attach to parents, who, by their wrong indulgence, lay the foundation for the departure of the young people into the ways and customs of the world. If parents pursue a course of life at variance with our religious principles, how can we expect the dear children to make choice of the Truth, unless the Lord in tender mercy

awakens them to see the defection of their parents, and compels them by his love to enter through the strait gate into the narrow way that leads to life.

We feel renewedly engaged to call upon those who are unfaithful to their Redeemer, and do not confess him in all their ways, solemnly to reflect upon the consequences which must come upon themselves, and the prejudicial influence their example must have upon others. In pleading with the house of Israel, who were compared to a vineyard planted with the choicest vine in a very fruitful hill, the Lord said, "what could have been done more to my vineyard that I have not done to it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" Have we not as a religious Society been highly favoured, by the illuminating power of the Holy Spirit, to see the emptiness of all worldly enjoyment that is out of the Truth, and to behold the heavenly nature of the glorious gospel of Jesus Christ, and that it is by the love of God shed abroad in the soul by the Holy Ghost, we are prepared to be employed in glorifying Him and exalting the kingdom of Christ? Shall we not be responsible for the unspeakable gifts bestowed, and the superior advantages conferred, in being released from dependence on human means in the work of salvation, and from all rites and ceremonies that make nothing perfect? The noble vine, wholly a right seed has been planted among us, and the Lord has placed a hedge about us, both by the circumscribing dictates of his Spirit in the heart, the precious testimonies he has given us to bear, and also by a discipline established in the wisdom of Truth. But how have we regarded these blessings and profited by them? Has not the hedge been overleaped or broken down by many? Has not the ancient zeal which was founded in the knowledge and obedience of the Lord's will, and which, under the fresh anointing of his Spirit, made the faithful steadfast to their meetings for worship, and in the support of the discipline of the Society, greatly abated with some? Is the ministry as generally attended with the life and buxipizing power of Truth as it was formerly? And do the elders and overseers, and other members employed in the services of Society, experience that deep indwelling with the Seed of divine life in themselves, by which alone any can be made quick of understanding and discernment in the things of God, and qualified to judge righteous judgment?

(To be continued.)

The worldly part in any is the *changeable* part, and that is up and down, full and empty, joyful and sorrowful as things go well or ill in the world. For as the Truth is but one and many are made partakers of its spirit—so the world is but one and many are made partakers of the spirit of it. And as many as do partake of it, so many will be straightened and perplexed thereby. But they who are *single* to the Truth, waiting daily to feel the life and virtue of it in their hearts, these shall rejoice in the midst of adversity, these shall not have

their hearts moved with fear, nor tossed with anguish, because of evil tidings. These will not murmur against what is, nor wish nor will what is not to be; and having no design to carry on, nor party to promote in the earth, they cannot possibly be defeated nor disappointed in their undertakings.—*S. Crisp.*

African Cotton.—Accounts from Western Africa state that thirty varieties of cotton have been found growing spontaneously in that country. A missionary says he has stood erect under the branches of a cotton tree in Gulch village, so heavily laden with balls that it was propped up with forked sticks to prevent it from breaking down under its own weight. The cotton was equal to that of any country. The natives manufacture cotton goods extensively. Western Africa also abounds in coffee. The whole land is said to be covered with it. In Erravala and Kaffa two hundred pounds can be purchased for a dollar. A single tree in Monrovia yielded four and a half bushels in the hull at one time, which made eighty-one pounds when shelled and dried.

Natural Wonders of California.

A correspondent of the *San Joaquin Republican*, thus describes a natural curiosity in Calaveras.

"Four miles south of Vallecita, on Choyote Creek, are what are called the Natural Bridges, two of which span the creek. Imagination cannot picture or form any idea of the grandeur of the scene that here meets the eye of the beholder. Volcanic action has piled rocks upon rocks, and nature appears to be in ruins. Whilst gazing, the naturalist is lost in conjecture.

"Underneath the labyrinths of arches the eye detects imitations of clusters of grapes, cherries, and other fruits; vines, stems, and leaves are perfectly imitated; festoons of flowers and fretwork moulded in every imaginable shape; all of which have been formed when the substance was a molten mass, and the convulsions of nature hurled it to its present position. On close examination the wonder still increases; the observer beholds the natural outline of leaves, vines, &c., imprinted on the solid rock, and the interstices expose petrified remains of vegetation.

"Near the Natural Bridges is Coyote Cave, a deep semi-circular chasm. The explorer is first lowered down perpendicularly one hundred feet; he then lights his torch and proceeds over shelving rocks, gradually descending from one hundred and seventy-five to two hundred feet below the surface, when he arrives at a large chamber called the cathedral, from the overhanging rocks assuming the appearance of huge bells, and when struck two or more at the same time, produce the varying sound and deep melodies of a full chime. Proceeding one hundred feet further, still inclining downwardly, from thirty to forty-five degrees, we come to a lake, apparently a large body of water, and bottomless, from the experiments made in throwing rocks, &c.

Judging from the sound, this chamber must include many acres of space; but, owing to the damp air, our lights burnt faintly, and were finally extinguished, when we groped our way, amidst darkness and uncertainty, to the mouth of the pit, and were glad to quit the lower for the upper deck. All the archways of these subterranean chambers are filled with overhanging masses of spar, stalactite, and quartz, assuming the most fantastic forms. As soon as the dry season will permit, there will be another, and I hope more successful exploration of these subterranean chambers."

Lithographic Stone.—Up to the present time the only quarry known in the world, of stone fit for lithographic purposes, was that near Munich, in Germany, and the value of the stones imported into the United States annually is upwards of \$100,000. A recent letter from G. Schroeder to Edward Warren, President of the Ohio River Land and Marble Company, states that he has just returned from their quarry of lithographic stone, situated on the Ohio river, and submits the result of his observations, as follows:

The quarry lying on the top of a hill, or succession of hills, about 300 feet above the Ohio, is well situated for carrying down the stones to the river, little more than a mile distant. Having visited the celebrated Solohofen Quarry, near Munich, in Germany—the only other quarry now known in the world that yields a good Lithographic Stone—I speak advisedly when I assert that your stone is of a quality equal, if not in some respects superior, to the Solohofen stone. The strata are nearly horizontal, or inclined not more than five degrees; are not curved, or in any way distorted; and the stone has the same appearance as that of the Solohofen. The strata vary in thickness from two inches to three feet, and each is separated from the other by a soft, red-coloured clay. The stone is as hard and strong as the best German. All the rules of Geology indicate a quarry extensive enough to supply America as well as Europe, for many hundred years, with the best quality of lithographic stone of desirable size and thickness, for pen or crayon drawing, as well as for engraving.

Mirage at Chicago.—The peculiar state of the atmosphere at Chicago, a few days since, caused a beautiful mirage. The eastern shore of Lake Michigan could be seen from the city, all the way round to some distance north of St. Joseph. Michigan City, New Buffalo and St. Joseph, were all distinctly visible. The white sand hills, shaded by the dark groves of Michigan, with the broad, quiet bosom of Lake Michigan spread out, presented a picture of rare and surpassing beauty.—*N. Amer.*

The worstiest people are most assailed by slanderers, as we usually find that to be the best fruit which the birds have been pecking at.

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BIRDS OF JAMAICA.

LONG-TAILED HUMMING-BIRD.

(Continued from page 322.)

"The Humming-birds in Jamaica do not confine themselves to any particular season for nidification. In almost every month of the year I have either found, or have had brought to me, the nests of *Polytmus* in occupation. Still as far as my experience goes, they are most numerous in June; while Mr. Hill considers January as the most normal period. It is not improbable that two broods are reared in a season. In the latter part of February, a friend showed me a nest of this species in a singular situation, but which I afterwards found to be quite in accordance with its usual habits. It was at Bognie, situated on the Bluefields mountain, but at some distance from the scene above described. About a quarter of a mile within the woods, a blind path, choked up with bushes, descends suddenly beneath an overhanging rock of limestone, the face of which presents large projections, and hanging points, encrusted with a rough, tuberculous sort of stalactite. At one corner of the bottom there is a cavern, in which a tub is fixed to receive water of great purity, which perpetually drips from the roof, and which in the dry season is a most valuable resource. Beyond this, which is very obscure, the eye penetrates to a larger area, deeper still, which receives light from some other communication with the air. Round the projections and groins of the front, the roots of the trees above have entwined, and to a fibre of one of these hanging down, not thicker than whipcord, was suspended a Humming-bird's nest, containing two eggs. It seemed to be composed wholly of moss, was thick, and attached to the rootlet by its side. One of the eggs was broken. I did not disturb it, but after about three weeks, visited it again. It had been apparently handled by some curious child, for both eggs were broken, and the nest was evidently deserted.

"But while I lingered in the romantic place, picking up some of the land shells which were scattered among the rocks, sud-

dently I heard the whirr of a Humming-bird, and, looking up, saw a female *Polytmus* hovering opposite the nest, with a mass of silk-cotton in her beak. Deterred by the sight of me, she presently retired to a twig, a few paces distant, on which she sat. I immediately sunk down among the rocks as quietly as possible, and remained perfectly still. In a few seconds she came again, and after hovering a moment disappeared behind one of the projections, whence in a few seconds she emerged again and flew off. I then examined the place, and found to my delight, a new nest, in all respects like the old one, but unfinished, affixed to another twig not a yard from it. I again sat down among the stones in front, where I could see the nest, not concealing myself, but remaining motionless, waiting for the petite bird's re-appearance. I had not to wait long; a loud whirr, and there she was, suspended in the air before her nest; she soon espied me, and came within a foot of my eyes, hovering just in front of my face. I remained still, however, when I heard the whirring of another just above me, perhaps the mate, but durst not look towards him lest the turning of my head should frighten the female. In a minute or two the other was gone, and she alighted again on the twig, where she sat some little time preening her feathers, and apparently clearing her mouth from the cotton-fibres, for she now and then swiftly projected the tongue an inch and a half from the beak, continuing the same curve as that of the beak. When she arose, it was to perform a very interesting action; for she flew to the face of the rock, which was thickly clothed with soft dry moss, and hovering on the wing, as if before a flower, began to pluck the moss, until she had a large bunch of it in her beak; then I saw her fly to the nest, and having seated herself in it, proceed to place the new material, pressing, and arranging, and interweaving the whole with her beak, while she fashioned the cup-like form of the interior, by the pressure of her white breast, moving round and round as she sat. My presence appeared to be no hindrance to her proceedings, though only a few feet distant; at length she left again, and I left the place also. On the 8th of April I visited the cave again, and found the nest perfected, and containing two eggs, which were not hatched on the 1st of May, on which day I sent Sam to endeavour to secure both dam and nest. He found her sitting, and had no difficulty in capturing her, which, with the nest and its contents, he carefully brought down to me. I transferred it, having broken one egg by accident, to a cage, and put in the bird; she was mopish, however, and quite neglected the nest, as she did also some flowers which I in-

serted; sitting moodily on a perch. The next morning she was dead."

"On the 20th of May of the present year (1846), Sam brought me the nest of a *Polytmus*, which had been affixed to a twig of sweet-wood (*Laurus*). It contained one young, unfeathered, the feathers just budding. I began to feed it with sugar dissolved in water, presented in a quill, which it readily sucked many times a day. Occasionally I caught musquitoes, and other small insects, and putting them into the syrup, gave them to the bird; these it seemed to like, but particularly ants, which crowded into the sweet fluid and overspread its surface. The quill would thus take up a dozen at a time, which were sucked in by the little bird with much relish. It thrived manifestly, and the feathers grew apace, so that on the 29th, after having been in my possession nine days, it was almost ready to leave the nest. But on that day it died. Another I reared under similar circumstances, and in a similar way, until it was actually fledged. When nearly full grown, it would rear itself up, touching the nest only with its feet, on tiptoe, as it were, and vibrate its wings as if hovering in flight, for minutes together. At length it fairly took its flight out at the window. Both these were females."

"All the Humming-birds have more or less the habit when in flight of pausing in the air, and throwing the body and tail into rapid and odd contortions; this seems to be most the case with *Mango*, but perhaps is more observable in *Polytmus* from the effect that such motions have on the beautiful long feathers of the tail. That the object of these quick turns is the capture of insects I am sure, having watched one thus engaged pretty close to me; I drew up and observed it carefully, and distinctly saw the minute flies in the air, which it pursued and caught, and heard repeatedly the snapping of the beak. My presence scarcely disturbed it, if at all."

"When I left England, I had laid myself out for the attempt to bring these radiant creatures alive to this country; and after a little acquaintance with the Jamaican species, *Polytmus* seemed, from its beauty, its abundance, its size, its docility, and its mountain habitat, to be the species at once most likely to succeed, and most worthy of the effort. My expectations were disappointed: yet as the efforts themselves made me more familiar with their habits, the reader, I trust, will pardon some prolixity of detail in the narration of these attempts. Very many were caught by myself and my lads: the narrow path on Bluefields peak already mentioned, was the locality to which we resorted on these expeditions. A common gauze butterfly-net, on a ring of a foot in diameter and a staff of three

or four feet, we found the most effective means of capture. The elaborate traps recommended by some authors, I fear would suit the natural history of the coast, better than that of the woods. We often found the curiosity of these little birds stronger than their fear; on holding up the net near one, he frequently would not fly away, but come and hover over the mouth, stretching out his neck to peep in, so that we could capture them with little difficulty. Often too, one when struck at unsuccessfully, would return immediately, and suspend itself in the air just above our heads, or peep into our faces, with unconquerable familiarity. Yet it was difficult to bring these sweet birds, so easily captured, home; they were usually dead or dying when we arrived at the house, though not wounded or struck. And those which did arrive in apparent health, usually died the next day. At my first attempt in the spring of 1845, I transferred such as I succeeded in bringing alive, to cages immediately on their arrival at the house, and though they did not beat themselves, they soon sunk under the confinement. Suddenly they would fall to the floor of the cage, and lie motionless with closed eyes; if taken into the hand, they would perhaps seem to revive for a few moments; then throw back the pretty head, or toss it to and fro as if in great suffering, expand the wings, open the eyes, slightly puff up the feathers of the breast, and die: usually without any convulsive struggle. This was the fate of my first attempts.

(To be continued.)

Pitcairn's Island.—H. B. M.'s steamship Virago was at Pitcairn's Island in January last, and found that interesting people in much the same condition as our previous reports from there represented them. In loading a gun to salute the Virago, we regret to learn that an explosion took place from some unknown cause, by which three or four persons were more or less injured. One man was so much shattered, that amputation became necessary, but he died the day after. It is sad, indeed, to feel that the kindly act of welcoming friends should have resulted fatally in one case, and have been the occasion of so much suffering and pain in the others.

We learn that the Virago took on board the entire population of the island, and gave them a cruise around their little island empire, much to their enjoyment and gratification. Although accustomed all their lives to coasting and fishing in canoes, the females were all seasick on board the steamer.

With the limited means of subsistence on the island, and an increasing population, colonization, we should imagine, must eventually be resorted to. But the natives seem to possess an ingrained repugnance to leave their native isle, for the wide world; although they are not ignorant of the enticements of the gold regions of California and Australia. And they are wise. Their isolated condition has not well fitted them for the jostle of active life, or to meet the buffets of fortune, where every man seeks only his own, and not his neighbour's good. The present generation, at

least, would never find contentment abroad like that they enjoyed upon their rock-bound home in the midst of the great ocean. Their hearts would always be there; their first love would never be forgotten.—*N. American.*

YEARLY MEETING'S EPISTLE.

An Epistle of Affectionate Caution and Counsel, addressed to its members by the Yearly Meeting of Friends, held in Philadelphia, by adjournments, from the 18th to the 22d of the Fourth month, 1853; and published by its direction.

(Continued from page 298.)

We are thankful in believing there are preserved throughout our borders, exercised Friends who are endeavouring to show forth in life and practice and conversation, their allegiance to the King of kings, and the saving efficacy of his holy religion. The strength and perseverance of these in the path of duty we greatly desire. The Lord's mercy and goodness we believe are not withdrawn, notwithstanding the degeneracy of many, but as a shepherd watcheth his flock by day and by night, to defend and to nourish them, so the everlasting Shepherd and Bishop of souls is graciously regarding us, and seeking to gather by his love and power, the children of this people into his fold, and to prepare them by the discipline of the cross to show forth his praise. Did they unreservedly submit to the convicting, heart-tendering Spirit of their Holy Redeemer, many more than are now in his blessed service, would be brought to feed in the pastures of life, and to invite others to come, taste and see that he is good, and that his compassions fail not. May you, dear young Friends, let the King of glory come into your hearts, and enamour you with the beauty of his holiness, and the value of an inheritance incorruptible among the saints in light. No earthly possessions or enjoyments are worthy to be compared with the joys of his salvation, which are the solace of the obedient soul under all the tribulations of this life. Herein man is raised up from a state of spiritual death, and clothed with that dignity and honour which come from God only, whereby he is made to glorify him here, and to partake of the pleasures which are at his right hand for evermore.

When there is a neglect of our meetings for Divine worship, we would encourage Friends to labour with their negligent brethren and sisters in the restoring spirit of Christ, and endeavour to impress them with the obligations they owe to their Creator, to assemble for the purpose of worshipping him in spirit and in truth, by which their growth and comfort in the life of godliness will be enlarged. And when gathered in our religious assemblies, let us be truly concerned to watch against every thought and imagination which have a tendency to divert the mind from simplicity of desire after the Father of spirits and Fountain of all good. Thus retiring to the divine and heavenly Gift, it will minister to every condition, though we may have no outward teaching; and will preserve in humble waiting upon the Lord, until it be a proper

time to close the meeting with that decency and solemnity which should attend our minds in such service. May the weightiness of our spirits and deportment in our religious meetings be such, as to produce sensations of awfulness in observers; and at the conclusion, may we avoid trivial or unnecessary conversation; our conduct as well as countenances bespeaking that we have been with Jesus.

Much advantage has arisen at times from family visits, entered into under a sense of duty, whereby some have been aroused to more diligence, love has been called forth towards their friends who have extended the care, and the fellowship of the meeting has been increased. We desire that faithful Friends may stand open to the leadings of Divine love to engage in this service, not looking too much at their own weakness, or the weight of the work, but to the Lord alone, who as he is waited on, will in due season, furnish wisdom and strength for the service.

Inasmuch as it hath pleased the Lord to anoint and qualify servants and handmaids in our religious Society for the work of the ministry, we believe it is of great importance to them and to the church, that they be faithful in occupying the gifts committed to their trust. It is only as these abide in humility and reverent waiting upon the Lord, knowing him to put them forth, and to supply them with what he designs they should convey to others, that they can be made and preserved ministers of his word, and enabled to baptize their hearers into the name of the Father, and of the Son, and of the Holy Spirit. Man by his talents and learning cannot preach baptizingly to the states of the people; but the humble dependent servant, whom He has ordained for the work, and who has the sentence of death in himself not to trust in himself, but in God that raiseth the dead, will receive power from time to time, in the fresh openings of Divine life, to do his Lord's will, and to feed the flock over whom the Holy Ghost hath made him an overseer.

Let us, dear friends, hold fast this ancient profession of our faith without wavering, that the ministry may be kept pure, and in the renewed quickening virtue of the heavenly life, that it may be felt not to stand in word only, but in power, and in much assurance, and in the Holy Ghost. Let none despise the gift committed to them, though they may think it small, but in faith and simple obedience, answer the requirements of their Divine Master, and they will be blessed, and be made a blessing to others. Thus we may hope to see the ranks of the Lamb's army filling up—a righteous zeal revive and spread among us, for the honour of our God, to gather souls to Him, and to build up one another on our most holy faith.

We also believe that those who are placed in the station of Elders cannot fulfil the duties of that weighty office in the church, but as they receive the spirit of discernment from the Giver of every good and perfect gift. Unless this is waited for and acted under, mistakes may be made by which wrong things are supported, and the humble careful traveller may be cast down and discouraged. The wisdom

that is from above, that is pure and gentle, is profitable to direct in all things, and to those who rightly seek for it, will be a spirit of sound judgment, qualifying them to administer counsel and admonition, and strength, according to the case in which they may be called to act. We believe that loss is sustained, where those placed in this important station are not thoroughly baptized for the service they have been appointed to; and it is our desire, that being brought to feel their own insufficiency, they may be engaged to wait upon the Lord, for the anointing of his Spirit, that they may act for his honour and the benefit of the church.

The right discharge of the arduous duties which belong to overseers, must necessarily bring them under much exercise of mind, if they are faithful to their trust. We feel much sympathy with them, and desire they may keep a single eye to the Lord, to receive direction and help from him to extend that care to the members which their respective circumstances require, both in warning and in seeking to reclaim those who are negligent of their religious duties, and in timely taking up the cases of those who transgress the discipline. Where they act from a conscientious concern to support our testimonies, being examples to the flock, and seeking to promote its real welfare, the work will be prospered in their hands, accompanied with the reward of Divine approbation.

The discipline and government established among us have been instituted by the great Head of the Church, through the unfoldings of his Spirit to his devoted servants. Their right administration has been a means in the Divine hand, of bringing into service gifts for the edification of the body, and has tended to preserve it from decay, and from losing its strength, and its usefulness to the members and to the world. As the work is the Lord's, and cannot be done to his praise and to the health of the body, but by his holy help, it is our affectionate desire that all who take part in it may be gathered in the name of Christ, that they may know him to be in the midst, apportioning to every one his service, and furnishing wisdom to direct and strengthen them in upholding the doctrines and testimonies he has appointed us to support.

If we fully believe that we cannot be preserved from the evils that beset our daily walk, but by yielding unreservedly to the leadings and restraints of the Holy Spirit, how certain it is that in conducting the affairs of the church, in the promotion of the cause of Christ, we must, if we labour availingly, be clothed upon with a measure of the same spirit, and each seek to know his proper place and service in the body, "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;" standing "fast in one spirit, striving together for the faith of the gospel." Our meetings for discipline would then be felt to be seasons of close watchfulness, in order to receive counsel from the blessed Head of the Church, and to move in the weighty concerns of his

work under his direction, so that they may be disposed of, in the wisdom that is from above, without being marred by the unsanctified will or the contrivance of man.

The presence and government of Christ in these meetings being thus acknowledged and felt, the decisions they come to are in a measure of his authority, and whether for the preservation and encouragement of the upright-hearted, for the restoration of delinquents, or the disownment of irreclaimable offenders, it will tend to the strength of the members and the edification of the meeting.

George Fox repeatedly and earnestly exhorted his brethren to hold all their meetings in the power of God, and this would now be their condition, did all our members live in conformity with the high profession we make. But as the spirit of the world takes the place of that heavenly power, the life and authority which the Truth alone gives will lessen, and the members fail to obtain the many advantages, which it is the design of our Holy Head should be derived from the excellent system of church government he instituted among us. How needful is it then, dear friends, that all should exercise a godly jealousy over themselves, lest they seek to dispose of those weighty affairs in their own will and wisdom, instead of humbly endeavouring to manage them in the peaceable spirit and wisdom of Jesus.

(To be continued.)

Silk in Europe.—Throughout all Germany the breeding of silkworms is attracting considerable attention. The impression which has hitherto obtained, that silkworms will not thrive in a northern temperature, appears to be erroneous. In the grand duchy of Baden, the roads and sides of the railways have been planted with mulberry trees, and the breeding of the worms is carried on extensively. Austria is sparing no pains to foster their production, the value of which amounted last year to a million of francs. On the military frontier of Turkey, a garden of mulberry trees has been established in every village, and the military colonists are encouraged to extend the cultivation. At Paragan, the fosses of the fortification have been planted with mulberry trees, and orders have been given that such trees shall also be planted by the sides of all the railroads.

D. BELL AND J. PIKE.

(Continued from page 324.)

DEBORAH BELL TO JOSEPH PIKE.

London, 9th of Ninth month, 1718.

— Some of thy good fatherly counsel and experience would be very acceptable and I believe profitable to me, who am one that often wades as in very deep places, and am in great sorrow and affliction for Zion's sake. According to my sense and judgment, she is in a very mournful state, and is rather going into than returning out of the wilderness. And that which most deeply affects my heart, is, that too many who pretend to be watchmen upon her walls are exceedingly ignorant of her condition, and instead of giving a faith-

ful warning of approaching danger, and seeking to make up the breach and stand in the gap, are with might and main seeking to make the breach wider. By this means a door is opened to let in a flood of wickedness, which if the Lord God of Zion do not, by a mighty hand, put a stop to, I am afraid will prove a flood of utter ruin to abundance [of persons.] For surely we have cause to say, the day is come, in which abominations are found amongst such as are accounting themselves the messengers of our God, and are pretending to act from the motion of his Holy Spirit; [who are] stamping things higher than is requisite, even if it came from such as are, what these only pretend to be. When I hear such things, and also hear and see how loose, frothy, and vain such are when in company, it greatly wounds my very soul, and I am ready to say, Truth will never prosper in a general way as formerly [it did,] whilst such as make so high a profession of it, live and walk from under the power of the cross of our Lord Jesus Christ. This cross is very little borne now-a-days, except by a small remnant, and these are by the others accounted a narrow-spirited people, who say they make the way more narrow than there is need for. But sometimes I am ready to fear, such have either never entered in at the strait gate, or else after some time have returned back into the broad way again. Such may well be numbered among some of old, whom the apostle calls foolish, because they did not obey the Truth after it was revealed, but having begun in the Spirit, sought to be made perfect by the flesh. This seems to be the state of many in our day; and what will be the consequence of these things is known unto Him that knows all. For my part I do fully expect, that except timely repentance be known, of which I see little hopes at present, the Lord will bring a sore and grievous judgment upon the professors of his Truth and name, which will fully manifest the hypocrite and double-tongued. And though the apprehension of this terrible day may be ready to strike a terror into the minds of the upright, and make them say, Who shall be able to stand in that day, and abide the trials thereof? Yet methinks, as in the administration of condemnation and judgment spiritually, there is a beauty and glory beheld by all such souls as are willing to abide the days of their purification; so likewise, in the administration of judgment outwardly, in order to separate the pure from the impure and the chaff from the wheat, there will be a beauty and glory beheld. And though the gold must pass through the fire as well as the dross, yet the effect will be different, for it will destroy the one, and make the other more pure and beautiful; and though the winds blow hard upon the wheat, yet it will not be driven away, but only the chaff, which is not fit to be gathered into the garner of God's power. And in those days, precious unto the Lord will such be, as in sincerity and true heartedness have loved, served, and feared him above all. The daily cry of my poor soul unto my God is, that I may be one of that number, whatsoever exercises it may be my lot to go through for the Seed's sake in this suffering

day. And as it is my cry to the Lord for myself, so even for many more, and I do find it my duty to pray for my dear friends everywhere, and I also earnestly desire to have the benefit of their prayers for me, and in particular thine, my dear friend, as knowing thee to be one who often goes deep in spirit before the Lord on account of his people. I also desire a full and free account in writing of thy present apprehensions touching the state of the church in general, that I may know whether we be like-minded. I think we ever were when together, and as we still abide near that Fountain of love and life, by which we were made to love one another, which love is stronger than death, we shall still abide in the oneness, and see by the eye of faith the same things, and so be a help, strength, and confirmation one to another.

(To be continued.)

From Household Words.

THE GUANO DIGGINGS.

Three rocks, without a blade of grass upon them—their brown surface cracked by a hot sun, whose beams are rarely intercepted by a cloud—rocks upon which no rain has fallen since the Deluge—yield at present the chief riches of Peru. They are the Chincha Islands. Ships are ever gathering about them to bear off the fatness covering their ribs; that is to say, the guano, which shall fertilize the overtaxed and wasted fields of distant countries. To this guano district may now be added that of the Lobos Islands, to which Peru lays a disputed claim; but I believe that the deposit of guano in the Lobos Islands falls far short, both in quantity and in quality, of that on the Chinchas, from which all the Peruvian guano brought into Great Britain has been taken.

My starting point for the guano diggings was Port Philip, or Victoria, as it is now called; but we are now going gently, if you please, before the south-east trade wind, just opening out the bay of Callao, the seaport of Lima. For the last few hours we have been gliding slowly along the coast, gazing upon scenery which I should like to describe, but dare not; for though, like most sailors, a pretty good hand at painting a lower mast-head or a topsail yard, I can make nothing of a sketch in pen and ink. Paint for yourself, therefore, the huge masses of rugged brown mountains, rising in steps from the green sea, and the white surf at their base, until the pure blue sky seems to be resting on their distant peaks, where the harsh contrast between earth and air is softened, less by distance than by the dim glitter of the everlasting snow. A fleecy bank of cloud ascending from some unseen valley belongs also to the picture.

Though we are bound only for the Chincha Islands, yet we come to an anchor at Callao; we have already passed the islands once. Here I may say a word on what is a great annoyance to all masters of ships visiting Peru, and a source of additional expense to English ship-owners and charterers. Every guano ship is compelled to enter inwards and outwards at Callao; thus, in the first place,

sailing about a hundred and fifty miles beyond the islands to reach the port; then—always against a heavy wind—beating the hundred and fifty miles back again to Pisco—a small port close to the Chinchas. Here she anchors, and goes through some formal procedure or other, remaining sometimes two or three days. Then she sails back again nine or ten miles to the islands, where she loads and afterwards returns to Pisco. Then she goes back to Callao, and finally passes the islands for the fifth, and, happily, the last time, on her homeward passage. Over all this battledoor duty a ship often wastes nearly a month, besides generally losing some of her hands from desertion in Callao. Certain it is, however, that there is invariably more formality in petty principalities and dwarf republics, than in states which are more able to enforce respect. Peru is by no means a tremendous power, and it is a token of good in the way of civilization, that the huge merchantmen should let themselves be bullied by her, when the whole fleet of the golden republic might be sailed off with in one parcel, quietly stowed away on board a Cunard liner. It consisted, when I saw it, of the steamer Rimac, two guns; the brig Gamarez, eight guns; and a little schooner of four guns; the latter stationed at the islands to enforce respect from some sixty or seventy vessels of all nations.

And now up comes the anchor from its berth amongst the ruins of the old town of Callao, over which our ship is floating. A long low point still shows the remains of the last meal made by the earthquake, which, like a dragon with the stomach of an ostrich, has so frequently snapped up titbits of town, that the inhabitants appear to have declined providing stone fruit for it. The present houses of Callao are mere sheds of cane and mud, which, in case of a disturbance, yield no heavy brick-bats to be cast down on the heads of their inhabitants. Tall houses built of any heavy material are not eligible residences in an earthquake district.

After five days' tacking against the trade wind we round the large island of San Gallan, which forms part of the Chincha group, but contains little guano. We anchor then before the town of Pisco—a little Callao in points of dirt and drunkenness. It gives its name to a kind of white brandy well known in the South Seas. It is also especially noted as the residence of an English butcher, who supplies his countrymen with all manner of provisions, from green turtle to red-herrings. I have little doubt that his prices are remunerating, as he has the shipping trade all to himself.

Again the ship is in motion, and in an hour the proximity of the guano islands is evident to all but the most nominal noses, for though still five or six miles to windward, the scent of the guano becomes stronger at every ship's length. The three islands lie nearly due north and south; the breadth of the passage between them being a mile in one distance, and two miles in the other. The south island is as yet untouched, and, from a visit I paid it, I should suppose it to contain more guano than is found in either of the others. The middle island, at which we loaded, has been

moderately worked, but the greatest quantity of guano is taken from the north island. In their general formation the islands are alike. They all rise, on the side next the main land, in a perpendicular wall of rock; from the edge of this precipice, the guano then slopes upwards to the centre of each island, where a pinnacle of rock rises above the surface; from this point it descends to the sea by a gentle declivity, the guano continuing to within a few feet of the water. Each island has, at a distance, the appearance of a flattened cone, but they have all been originally broken into rocky hills and valleys. The deposits of guano having gradually filled up the valleys and risen above the rocks, the cuttings of the guano diggers vary from a depth of eighty or a hundred feet to merely a few inches. Though the islands are not large—their average circumference being about two miles—the accumulation of guano is almost incredible. Calculations as to the probable quantity, must, on account of the varying depth of the deposits, be very uncertain. I remember making an average of the depth, and deducing therefrom a rough estimate that the three small islands alone contain upwards of two hundred and fifty millions of tons of pure guano, which, at the rate of supply which has been going on during the last five or six years, would require about one hundred and eighty years for removal, and, at its English value—which, after deducting freight, is about five pounds per ton—would be worth twelve hundred and fifty millions sterling. This is exclusive of vast quantities which have been used by the Peruvians themselves.

A recent traveller in the country asserts that guano was used in the time of the Incas, and that the Spaniards learned its use from the Indians, who employed it constantly. It is chiefly applied in Peru to the cultivation of maize and potatoes. The mode of applying the manure differs from that generally adopted in England. After the plants appear above the ground, a small trench is opened, in some cases round each root, in others, along the lines. In this trench a small quantity of guano is placed, and slightly covered with earth; the whole field is then laid under water, and allowed to remain in that condition for a certain number of hours—from twenty to twenty-four. The water is then drained off, and the effect of the process is soon manifest in the rapid growth of the plants. Where a sufficient supply of water cannot readily be procured, other means of irrigation are adopted, but the guano is never sown broadcast, as in England. The name itself is Indian, originally huano, signifying the excrement of animals, but altered to huano by the Spanish Peruvians; and owing to their strong aspiration of the h, the English have taken the word from their lips in the shape of guano. It is found on all parts of the coast of South America, even so far south as Cape Horn; but that obtained from the Chincha Islands is the most highly prized, probably for its extreme dryness, as the islands lie within those latitudes in which—on that coast—rain never falls.

(To be continued.)

ABOVE AND BELOW.

Selected

O dwellers in the valley land,
 Who in deep twilight grope and cower,
 Till the slow mountain's dial-hand
 Shortens to noon's triumphal hour,—
 While ye sit idle do ye think
 The Lord's great work sits idle too?
 That light dare not o'erleap the brink
 Of morn because 'tis dark with you!

Though yet you in your valleys skulk,
 In God's ripe fields the day is cried,
 And reapers with their sickles bright,
 Troop singing down the mountain's side:
 Come up and feel what health there is
 In the frank dawn's delighted eyes
 As bending with a pitying kiss,
 The night-shears tears of Earth she dries!

Lone watcher on the mountain height,
 It is right precious to behold
 The first long scarf of climbing light
 Flood all the thirsty east with gold;
 But we who in the shadow sit,
 Know also when the day is nigh,
 Seeing thy shining forehead lit
 With its inspiring prophecy.

Thou hast thine office, we have ours;
 God lacks not early service here,
 But what are thine eleventh hours
 He counts with us for morning cheer;
 One day for Him is long enough,
 And when He giveth work to do,
 The bruised reed is amply tough
 To pierce the shield of error through.

But not the less do thou aspire
 Light's earlier messages to preach;
 Keep back no syllable of *fiat*—
 Plunge deep the rowels of thy speech.
 Yet God deems not thine arid sight
 More worthy than our twilight dim—
 For meek obedience, too, is light,
 And following that, is finding Him.

J. R. LOWELL.

For "The Friend."

FRIENDS IN WALES.

(Continued from page 325.)

In the year 1661, Friends in Merionethshire suffered much. Samuel Humphrey, Owen Lewis, Owen Humphrey, John Davis, Thomas Ellis, and Robert Owen, were arrested, and for refusing to take the oath of allegiance, were committed to prison. At the expiration of fifteen weeks, they were brought before the Quarter Sessions, the judicial officers of which having some respect for their tender scruples, concluded to accept their simple declaration of fidelity to the Government in lieu of the oath required by law, and discharged them from prison. Soon after, either through the ignorance or malice of the subordinate magistrates, they were again arrested, and confined until the next sessions, when they were once more set at liberty. Yet even these two lessons from the Quarter Sessions did not pacify the enemies of these peaceable men, for before the end of the year they were once more arrested, and being committed to the custody of a marshal, he shut them up in a close, nasty place, where he usually kept his hogs. The swine being shut out of their lodgings, made such noise about the door during the night as very much interrupted the sleep of the poor prisoners.

The place was also much exposed to the weather, and the water came in so much during the time of rain, that they were obliged to lade it out with pails. During such seasons they could not find room enough dry to lie down on. After an imprisonment in this place for ten weeks, they were taken twelve miles further from their families, and committed to the custody of another marshal. He was no more merciful than their last keeper, for as they were unwilling to satisfy his illegal and exorbitant demands, he shut them up in a chamber, where for two days and two nights he kept them without allowing any kind of sustenance to be brought to them. During this time they lay on the bare floor. Their faithfulness in the support of their principles, and their patience under suffering, awakened the attention of the marshal, and made him ashamed of his cruelty towards them. After this his behaviour was marked with some humanity. How long the most of these Friends were confined we know not, but Samuel Humphrey had a long imprisonment. At the end of thirty-five weeks, he was taken by the sheriff's officers from the custody of the marshal, and was committed to the common goal, where for nine days and nights he was kept without bed or bed-clothes, or even straw to lie on. His wife was not allowed to bring him necessaries, and one of his servants who came with provisions was detained a prisoner for the act. He drew up a letter setting forth the illegal and unchristian treatment he was receiving, and sent it to some of the magistrates, who were so irritated at his innocent boldness, that they committed his messenger to prison. For seven weeks Samuel patiently endured his sufferings, and then he was set at liberty.

In Flintshire, as fourteen Friends were going to their place of worship, they were beset and arrested by a company of soldiers, who carried them before two justices of the peace. These men tendered them the oath of allegiance, and for declining to swear, sent them to prison, where they were confined for two years and a half.

In Denbighshire also, in the Third month, fourteen Friends were imprisoned for refusing to swear, and during the whole time of their confinement, which was of two months duration, they had nothing to lay on but straw.

On the 4th of Fourth month, William Gibson being travelling near Stanton, was taken by a party of soldiers, and with twenty-three Friends who had been arrested at various places, was sent to prison. Thence after a short detention they were sent eight miles to the assizes then being held. All were discharged except William, whom the judge re-committed. William remained a prisoner for a long time, and suffered much through the cruelty of his keeper. Being confined in an elevated portion of the prison, the keeper would not allow his necessary food to be carried up to him, but made him draw it up with a rope. On one occasion he threw him down a pair of stone stairs, bruising his body very much by the fall, and then beat him so on the breast, that he was sick through the effect thereof for nearly six months. During the

time of his imprisonment, John Moon was his fellow sufferer, who had been arrested at a meeting at Shrewsbury.

In Pembrokeshire, on the 6th of the Sixth month, Lewis David and his wife Susan, James Lewis, Alice Lewis, Evan John, and William Thomas, of Llandewey, were committed to prison. At the time of the next assizes, they were directed to give security that they would leave attending their religious meetings. This violation of Christian duty, they of course refused to promise, and they were in consequence re-committed to prison. Whilst there, ten of their Friends were sent to join their company for the same offence. Five of these were members of one family, viz., Thomas Simons, Jane his wife, and their three sons, Hugh, John and Evan. The whole company met with cruel usage in their confinement, being imprisoned among felons and murderers, who abused them in various ways, and picked their pockets. In the winter they had no fire, for there was no place to make one in the place of their confinement, and some of them being aged and sickly, were sorely pinched for want of heat. Their hands and feet were much swollen, and their bodies became dark and discoloured. They endured this through the cold of two winters, and when at last they were brought to trial at the assizes, on an indictment for attending their religious meetings, it was found that it had been taken on trust, and that there was no evidence to prove the charge. They were therefore acquitted by the jury, and soon discharged from their long and iniquitous confinement.

In the same county, on the 21st of the Seventh month, three men and two women of Haverford West, were arrested at a religious meeting at that place, and refusing to give bail to attend no more religious meetings, they were committed to prison, and confined there until the assizes, one year after. Here being tried, the men were fined £5 a-piece, and the women 5 marks. These fines they could not in conscience pay, and therefore four of them were sent to Bridewell, and kept there three months longer. One of the five, William Bateman, they did not send to prison, but levied his fine on his goods.

Some time during Seventh month this year, Morgan Thomas was taken before Judge Morton, for not taking the oath of allegiance. He received much abuse in the Shire-hall at Carmarthen.

(To be continued.)

Cherries without stones have been produced in France by the following method:—In the spring, before the circulation of the sap, a young seedling cherry tree is split from the upper extremity down to the fork of its roots; then, by means of a piece of wood in the form of a spatula, the pith is carefully removed from the tree in such a manner as to avoid any excoriation or other injury; a knife is used only for commencing the split. Afterwards the two sections are brought together and tied with woolen, care being taken to close hermetically with clay the whole length of the cleft. The sap soon reunites the sepa-

rated portions of the tree, and, two years afterwards, cherries are produced of the usual appearance, but, instead of stones, there will only be small soft pebbles.

For "The Friend."

RELIGIOUS MEETINGS.

If the object of religious meetings was more thoroughly understood, and more truly appreciated, there would, we may readily believe, be more of a consistency of behaviour in those who attend, and less of that lightness which is too often observable in and about the places of assembling; leading to worldly and trifling conversation, just before or after the professed performance of the solemn duty of Divine worship. The dissipation of mind which is often experienced before sitting down in a religious assembly, by an indulgence in improper words and thoughts, unfits it for serious contemplation; and by giving way to these soon after the meeting is over, the soul that may have been refreshed by the Divine presence, becomes again impoverished; so that which is desired in the writing these few reflections is, that all who read them, may be encouraged quietly to assemble, and quietly to separate, without allowing their minds to be diverted from the true object of meeting together, by the unbecoming practices of levity in conversation or manner, in or about the places of meeting, that it may not be said of us as of a people formerly, who had corrupted themselves, "They sat down to eat and to drink, and rose up to play."

Such manifestation of irreverence is offensive in the Divine sight, and will sooner or later bring upon those who offend, the woe pronounced upon the hypocrite, who, while he professes to serve and honour the great Head of the Church, is engaged in men and self-pleasing, to the reproach of the high profession he is making. "The hope of the hypocrite shall perish, but the Lord upholdeth the righteous. The thoughts of the righteous are right; but the counsels of the wicked are deceit; and the wicked is snared by the transgression of his lips."

"It is a common device of the devil to blind the eyes of his disciples, with the dust shaken from the soiled garments of Christians."

THE FRIEND.

SEVENTH MONTH 2, 1853.

DUBLIN AND LONDON YEARLY MEETINGS.

The "British Friend" of Sixth month 3rd, contains full information of the proceedings of Dublin and London Yearly Meetings, from which we extract the following.

DUBLIN YEARLY MEETING.

"*Second-day, Fourth month 25th.*—The Yearly Meeting assembled at ten o'clock this morning, and was thought to be considerably larger than usual, as was also the case with the women's Yearly Meeting."

"The Clerk of last meeting, Samuel Bewley, read the opening minute. Report was made that the conference of elders, joined afterwards by ministers, was held on Seventh-day, and had been adjourned till such time as the Yearly Meeting should appoint.

"The reading of the certificates of the ministers from a distance was then proceeded with." "The Epistles from the Yearly Meetings of London, Philadelphia, New York, New England, Indiana, Baltimore, and Ohio, to this Yearly Meeting were read. In some of them an allusion was made to the crying evil of American slavery. One or two had not seen the way open for any action on the subject; another (Philadelphia), had addressed a memorial to the State Legislature against a proposed bill affecting free people of colour, which had been favourably received, and the bill had been rejected. Indiana still extended its care over the Indians and free people of colour. The representatives were requested to meet at the close of the sitting, to consider of, and propose Friends for, the office of Clerk and Assistants. Adjourned till four o'clock.

"*Second sitting.*—Report was made that the representatives had agreed to recommend Thomas White Jacob, as Clerk, and Benjamin Grubb and Henry Russell, Assistants; whose nomination being acceptable, these Friends took their places accordingly. The Reports of the Indiana Yearly Meeting's committees on the schools for Indians and people of colour, sent with and alluded to in the epistle to this meeting, were read."

"The Clerk read some documents transmitted by the Meeting for Sufferings in London. These were the testimonies for Martha Yeardeley and Thomas Walker, and the Report of the committee appointed to visit the Quarterly and other meetings of Friends in England and Scotland. A Friend brought under the notice of the meeting, at some length, the subject of an increased care over the libraries belonging to the various meetings of Friends; the current literature of the day; the increased necessity for Friends to be careful in the selection of books for reading in their families, especially for the young, and the great advantage which the youth of our Society would derive from the perusal of the writings of Friends. Many Friends expressed their sentiments on the subject, chiefly in corroboration of the views that had just been laid before the meeting. A hope was expressed by some Friends that time would be afforded, before the conclusion of the Yearly Meeting, for a further consideration of the subject, and the sitting concluded. The large committee, consisting of the representatives and a number of other Friends, was then appointed to draw up Epistles to other Yearly Meetings, in reply to those sent to this one.

"*Third sitting, Third-day Morning, Fourth month 26th.*—Met at ten o'clock, and proceeded to the answers to the Queries. During the course of the sitting the answers to the first and sixth inclusive, were overtaken. Considerable deficiency in the attendance of meetings on First and other days, and meetings for discipline, was acknowledged in all the answers, which elicited remarks from

several Friends on the importance of the regular attendance of all these meetings and the advantages derived therefrom. Several Friends also spoke on the fourth Query. But that which elicited the greatest expression of sentiment, were the answers to the sixth Query, in relation to vain sports, excess in drinking, &c., in which all the Quarterly Meetings had to acknowledge deficiency, and one of them to a lamentable extent. This subject made a deep impression on the meeting, and many Friends gave utterance to their feelings of sorrow, that so many professing with us should have been led so far astray from the right path. Whilst deploring its existence, most of the Friends who spoke, expressed their conviction that the only effectual remedy, or means of preventing in future, consequences of so deplorable a nature, would be for Friends in general to give up entirely the use of beverages, the abuse of which was productive of such terrible evils." "It was mentioned, that in two of the cases reported, there was reason to believe that a reformation had taken place. It was also stated, that in one case the party had ceased to be a member of our Society."

"*Fourth sitting, Third-day Afternoon.*—Met at four o'clock. The meeting proceeded to the consideration of the remaining answers to the Queries, and the reading was accomplished at this sitting. The answers to the eleventh Query, from which it appeared that none had been added to our Society during the past year, on the ground of conviction, elicited considerable remark." "It was stated, that Friends did not consider those persons who had been educated at our public schools, and who afterwards applied for admission into our Society, as coming within this Query; it was only those who had been connected with other religious denominations, but had, from conviction, adopted our views, who were considered as having joined our Society by conviction. Some Friends thought that this view was an incorrect one, and that as all those who became members of our Society must be convinced of our principles before being admitted, these admissions ought to come under the answer to this Query. Other Friends, however, took an opposite view; and the opinion seemed to be, that the practice usually adopted should be continued.

"At the conclusion of the reading of the answers, remarks were made by several Friends. Some desired that a committee should be appointed to draw up a document, embodying the sentiments which had been expressed; but it was ultimately left to the clerks to produce, at a future sitting, a few lines on the subject. Three Friends were also appointed to make a draft of answers to the Queries, for transmission to London Yearly Meeting. The meeting then adjourned.

"*Fourth-day Morning, Fourth month 27th.*—Meeting for worship at ten o'clock, when the attendance was large."

"*Fifth sitting, Fourth-day Afternoon.*—Met at four o'clock, according to adjournment. This sitting was occupied in reading various documents communicated from the Meeting for Sufferings in London. These were two

more testimonies respecting deceased ministers, reports of the visits of William Forster and Edmund Richards to the Court of Spain, and of John Candler and Robert Vere Fox, to that of Portugal, to present the London Yearly Meeting's Address on Slavery and the Slave-trade; also a Report of a visit to Friends in the south of France and Prussia, by a committee of the London Meeting for Sufferings. The reports of the Ulster, Leitner, and Munster schools, were likewise read.

"*Sixth sitting, Fifth-day Morning, Fourth month 28th.*—Met at ten o'clock. A minute, prepared by the Clerks, was read, embodying the feeling of the meeting as expressed by Friends at a former sitting, during the reading of the answers to the Queries. Several Friends spoke on the minute, concurring with it, and believing that the Clerks had been assisted in its preparation. The minute having been adopted, some Friends thought that the benefit of it should not be confined to those attending that meeting. Several others were of the mind that something on the subject of books and reading should be added to the document. This proposal was agreed to, and a small committee appointed to draw up a minute on the subject."

"The London Yearly Meeting's Epistle was read, and the accounts of the sufferings of Friends for tithes, &c."

"*Seventh sitting, Fifth-day Afternoon.*—This was a short sitting, so as to allow the Friends on committees more time to proceed with their business. The Committee appointed to audit the Treasurer's accounts, reported that they had examined them that morning. The remainder of the sitting was occupied by reading the minutes of the last Yearly Meeting, requiring notice at this meeting; none of these elicited much remark, except one, ordering a collection for the negro and aboriginal fund, but for which a very small sum had been contributed by Munster Quarterly Meeting, on which explanations were asked and given, and some remarks made on the mode which had been adopted in making the collection."

"*Sixth-day Morning, Fourth month 29th.*—Was occupied by the usual meeting for worship, which was largely attended."

"*Eighth sitting, Sixth-day Afternoon.*—Met at five o'clock. The Committee appointed at a former sitting brought in a minute, which was approved of, and, with that formerly adopted, was ordered to be printed and circulated among the families of Friends in Ireland."

"Drafts of Epistles to Philadelphia, New York, New England, Ohio, Baltimore, North Carolina, Indiana, and London, were read, agreed to, and signed by the Clerk. In all of the Epistles to the American Yearly Meetings, the subject of Slavery was alluded to at some length; urging upon Friends there to use their endeavours to uphold our ancient testimony against the system, and to seek means for the extinction of that fearful evil."

"A draft of answers to the Queries for transmission to London having been read and approved, a Friend from England inquired whether, in making up the answers to the

Queries, they extended to the state of Society for the whole year, or only for the last quarter, as a diversity of practice had been found to exist among the meetings comprising London Yearly Meeting. From the many answers given to the question, by Friends from different meetings, it appeared that in the meetings in Ireland, there was also a difference of practice; but a very large proportion had been accustomed to take the whole year into consideration in drawing up the answers. It was thought that a uniformity of practice, in this respect, was desirable, and that the proper way was to include the whole year, in which Friends generally concurred."

"Six Friends were appointed as representatives to the Yearly Meeting in London."

"The usual practice of reading over the names of the representatives to this Yearly Meeting was not followed this time, it being thought to be unnecessary, as well as unsettling to the meeting; but it was recommended that, in subordinate meetings, when appointing representatives, the rule in the book of discipline relative to their attendance at the Yearly Meeting, should be read."

"The business being now concluded, a solemn silence ensued; during which three Friends made some instructive remarks; the concluding minute was then read, and a Friend having appeared in supplication, after a short pause, the meeting separated."

LONDON YEARLY MEETING.

"*Fourth-day Morning, 18th of Fifth mo., 1853.*—On the meeting coming together this morning, at ten o'clock, the usual hour, the numbers did not appear quite equal to last year. At subsequent sittings, however, the attendance was considerably larger." "Joseph Thorp, the Clerk of the meeting last year, read, the opening minute. The calling over the names of the representatives followed next, as usual—all of these answered to the call, except seven; for the absence of six of these satisfactory reasons were assigned. The representatives were appointed to meet at the close of the sitting, for the purpose of choosing a Clerk and two Assistants."

"The meeting was informed by the Clerk, that there was upon the table an appeal which was endorsed as from Daniel Glasier against Cumberland Quarterly Meeting, which had appointed respondents on its behalf, but the appellant had none."

"The Clerk proceeded with the regular business. First came the epistles from other Yearly Meetings, which were read in the following order:—Dublin, Philadelphia, New York, New England, Baltimore, North Carolina, Ohio, and Indiana. The Epistle from Philadelphia appeared especially excellent. In it, and we believe, in all the other American Epistles, allusion was made to the subject of Slavery, but in none of them did it appear that Friends had done much towards the extinction of so foul a strain upon their nation, except that in New York, Friends had issued an Address to Christians generally, upon the iniquity of the system, and the duty of promoting its abolition."

"The amount of sufferings sustained in the

various Quarterly Meetings by distrains for tithes, rent-charge in lieu of tithes, church-rates, &c., was next read—the total amount did not seem to differ much from that of some preceding years, being upwards of £3,000: Essex, as usual, we observed, had suffered largely in comparison with other counties, the amount being about £3,300.

"The meeting adjourned from one to four o'clock."

"*Fourth-day Afternoon, four o'clock.*—The Report from the representatives respecting the choice of Clerk and Assistants, stated that they had agreed to propose the same Friends as had filled these stations last year, viz., Joseph Thorp, Robert Forster, and Edward Backhouse, Jun. The proposal being satisfactory to the meeting, their appointment was minuted accordingly."

"It was stated by the committee of representatives, that they had nominated certain of their number, in the way directed by the Yearly Meeting, to hear and consider the appeal which had been referred to them; but the appellant having been absent, they had adjourned till such time as the meeting might appoint."

"The Queries were read by one of the Assistants, and the Answers proceeded with. On those from Bristol and Somerset being finished, a good deal of remark was elicited in consequence of the numerous exceptions, six or seven cases, we believe, as regards the payment of church-rates, rent-charge in lieu of tithes, &c. There was then produced, a testimony from Bristol Monthly Meeting, on behalf of Samuel Capper. This was a very instructive and interesting document."

"More of the Answers were overtaken at this sitting, concluding with those from Devonshire."

"On the Clerk being requested to give intimation of the time when the General Meeting of the Tract Association was intended to be held, viz., at half-past eight on Fifth-day morning, considerable discussion arose."

"The meeting adjourned to ten o'clock on Fifth-day morning."

"*Fifth-day Morning, 19th of Fifth month.*—Met at ten, according to adjournment. The first business was the reading of a second report from the committee of representatives, respecting the case of appeal. It gave the names of such of their number as had been deputed to consider it. A letter from the appellant was also presented, in which he solicited being allowed to have two Friends to assist him. Those he fixed upon were not objected to."

"Proceeded with the answers to the Queries. After these from Dorset and Hants, a testimony was read from Poole and Southampton Monthly Meeting in behalf of Mary Binns, widow of William Binns, of Poole."

"In the answers from Durham, which came next, the principally striking feature was, that seven persons had, in the course of the year, been joined to our Society on the ground of conviction; a large number, as compared with the returns from some other quarters."

"The answers from Essex followed, toge-

ther with a minute on behalf of Emma Woodward, from Colchester Monthly Meeting. The answers were proceeded with as far as Lancashire; testimonies intervening for Henrietta Whately, of Cirencester, from Nailsworth Monthly Meeting; also, for Barnard Dickinson, of Coalbrookdale, from Shropshire Monthly Meeting.

"On these various documents, as also upon a number of the answers to the Queries, much valuable and pertinent counsel was communicated by different Friends, chiefly encouraging to increased dedication and faithfulness." . . . "Adjourned at a quarter past one to four o'clock."

"Fifth-day Afternoon.—Met at four o'clock. Read a testimony from Hardshaw East Monthly Meeting respecting Ann Milner, late of Warrington.

"The answers to the Queries were then proceeded with, as far as Westmoreland, reading sundry testimonies as they came in course, from the respective Quarters. Besides that already mentioned, there was one from Tottenham Monthly Meeting, concerning Susanna Bigg; another from Kingston Monthly Meeting, in behalf of John Sharpe, late of Croydon. The next was from Norwich Monthly Meeting, respecting Lucy Aggs. The deficiencies reported in the answers, particularly in regard to neglect of meetings for worship, occasioned some comment. The testimonies gave rise to but little remark."

"Intimation was given by the Clerk, that meetings for worship would be held to-morrow morning, at ten o'clock, in various localities as usual."

"Leave having been requested and obtained for ministers and elders to assemble at half-past six, the meeting adjourned at that hour till four to-morrow afternoon."

"Sixth-day Morning, Fifth month 20th.—In conformity with previous arrangement, meetings for worship were held at ten o'clock at the different meeting-houses."

"Sixth-day Afternoon.—Met at four o'clock. The Clerk informed the meeting that the report from the committee on appeal was upon the table, and the appellant having been sent for, the Clerk read first a written acknowledgment from the appellant and the respondents, that each party had been fully and fairly heard. The report stated that it was the judgment of those signing it, that the decision of Cumberland and Northumberland Quarterly Meeting ought to be annulled. The number of the committee, who thus judged, was seventeen. The Clerk thereupon made a minute to the effect that said report, being signed by more than two-thirds of the committee, the Yearly Meeting concurred therein; and that the appellant, as also the Quarterly Meeting appealed against, were to be furnished with a copy of the minute.

"It was suggested by a Friend near the table, and apparently conversant in full with the rule in such a case, that the minute should be altered by withdrawing the statement it contained as to the number signing the report, which was at once acceded to. The same Friend also explained, very satisfactorily, the reason for the omission, which was this:—

according to the Book of Rules, it was necessary to state the number who signed a report, only when the decision of a Quarterly Meeting was confirmed; a member may be reinstated upon the committee being equally divided, whereas it requires two-thirds of their number to confirm his disowment; thus evincing the care or concern of the Yearly Meeting, that the appellant should have justice done him."

(To be continued.)

ITEMS OF NEWS.

By the Humboldt, Niagara, and Baltic steamships, we have advices from Liverpool to the 15th inst.

Wheat has been higher, but as last reported tendency is downward. Cotton little change. Grain crops promising.

FRANCE.—Stocks fluctuating as prospects of war increase or diminish.

PRUSSIA.—The emigration from Prussia is greater than ever,—in part occasioned by the scarcity of provisions, and the consequent high prices of living. In the south of Germany, much land formerly productive of wheat and potatoes, is now dedicated to the raising of tobacco.

TURKEY.—The French and English Governments are evidently preparing to support Turkey against the demands of Russia. The opinion is prevalent in Europe that a war will not take place.

SOUTH AMERICA.—War appears likely between Bolivia and Peru. At Rio de Janeiro the yellow fever is on the increase. Attributed to the fifth of the city.

UNITED STATES.—Railroad accidents appear to be a daily item in the newspapers. The oppressive heat of the weather during the past week has occasioned a great increase of mortality in the principal cities. The deaths in New York were 561, in Philadelphia 251.

Pennsylvania.—Hay harvest very heavy,—hands scarce and wages high. Wheat harvest commencing. Many places very good; some parts light, having been injured by the fly. Markets but slightly changed in respect to meats. Beeswax at from 8 to 10 cents per lb. A slight glut in New York market on Seventh-day last. Some hundred beavers over the demand.

California.—Provisions declining in price. Gold still abundant. Citizens feeding on halibut brought from the Russian settlements packed in ice. Anthracite coal \$18 a ton. Crops of grain very promising.

FRIENDS' ASYLUM.

The Managers are desirous to engage a Steward and Matron for this Institution. Application in writing may be made to either of the undersigned.

THOMAS EVANS,
No. 180 Arch street.

CHARLES ELLIS,
No. 95 S. Eighth street, or
No. 56 Chestnut street.

JEREMIAH HACKER,
No. 144 S. Fourth street.

SAMUEL BETTLE, JR.,
No. 101 N. Tenth street.

JOHN M. WHITALL,
No. 161 Filbert street, or
No. 138 Race street.

WILLIAM BETTLE,
No. 14 S. Third street.

Philada., Sixth month, 1853.

TO TEACHERS.

The "Overseers of the Public Schools founded by Charter," propose opening early in the Ninth month next, two schools, one for

boys and the other for girls, in the vicinity of Broad and Spring Garden streets, Philadelphia. A liberal compensation will be secured to competent teachers.

Persons disposed to apply for the situations, will please forward their applications and testimonials of their qualifications, to the undersigned, before the first of Eighth month.

THOMAS KEEFER,
No. 39 N. Fourth street.

THOMAS EVANS,
No. 180 Arch street.

CHARLES YARNALL,
No. 39 High street.

SAMUEL BETTLE, JR.,
No. 101 N. Tenth street.

Philada., Seventh mo. 2d, 1853.

RECEIPTS.

Received from Alex. Haviland, \$1, to 27, vol. 26; from Dr. Griffin, \$1, to 27, vol. 26; from Samuel B. Smith, agent, 0, for John Briggs, \$2, vol. 26; John Wilson, \$2, vol. 26; G. B. Walker, \$1, to 26, vol. 26; from Timothy Varney, per C. Hill, \$1, to 52, vol. 26; from Dr. Williams, Jr., 0, for W. C. Williams, \$2, vol. 26.

The Philadelphia Association of Friends for the Instruction of Poor Children.

A Stated Meeting of The Philadelphia Association of Friends for the Instruction of Poor Children, will be held in the committee-room of the Mulberry street meeting-house, on Second-day evening, Seventh month 4th, 1853, at 8 o'clock.

EDWARD RICHIE, Clerk.

DIED, at his residence, near Lynchburg, the 19th of the Third month, 1853, WILLIAM DAVIS, in the 83rd year of his age, an esteemed elder and member of Cedar Creek Monthly Meeting, Hanover, Virginia.

—, on the 13th of Fifth month, in the 30th year of her age, at Greenbrook, near Plainfield, New Jersey, MARTHA P., wife of Alfred Vail, after a lingering illness, which she bore with Christian patience and resignation. Her friends have the consoling belief, that she has changed this state of trials for one of everlasting peace.

—, on the 13th of Sixth month, of consumption, at the residence of her husband, in Ulysses, Tompkins county, N. Y., DEBORAH L., wife of Charles Wood, and daughter of Aaron K. Owen, (deceased), in the 29th year of her age; a member of Hector Monthly Meeting.—She was of an orderly life and conversation, plain in her appearance, and a diligent attender of our religious meetings when to health permitted; frequently encouraging others to faithfulness in this respect; and during her illness was desirous that all that could be spared should attend meetings. She requested that her children might be brought up in plainness. Although she expressed but little in the time of her illness, being reduced to great weakness, and towards the close her voice failing her, yet from the prevailing concern of her mind, and the evidence afforded, we believe her spirit is forever at rest with her Saviour, where there is no more sickness or pain, and where tears are wiped from all eyes.

—, on Sixth-day morning, the 24th instant, ANNE, relict of the late Daniel Thomas, of Wissahickon, in the 81st year of her age. She was for many years an elder of Germantown Monthly Meeting.

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YEARLY MEETING'S EPISTLE.

An Epistle of Affectionate Caution and Counsel, addressed to its members by the Yearly Meeting of Friends, held in Philadelphia, by adjournments, from the 18th to the 22d of the Fourth month, 1853; and published by its direction.

(Continued from page 231.)

We would also affectionately caution all our members to be careful how they join in association with men of the world, and those who do not support our Christian testimonies, either for purposes of benevolence, or for the promotion of private or public interests. It is our earnest desire that those who think it their place to take part in such associations, may deeply feel the paramount importance of being continually on the watch, neither directly nor indirectly to sanction that which is in anywise inconsistent with the requisitions and the clear views of the gospel of Christ, which our Society is called to uphold. While mingling in these associations, unless the watch is religiously maintained, in humble dependence upon the Lord for preservation, there is great danger of our becoming so leavened by the spirits of those around us, that when we come into our meetings for discipline, we may be led by the force of habit or example, to conduct and decide their affairs in the same spirit, and by the same standard which we have been accustomed to see prevail elsewhere. May then all our dear friends be willing to receive the word of exhortation, to be very guarded how they place themselves in the way of danger, and narrowly to watch lest they fall into the evils we have referred to.

But while concerned thus to caution these, we would incite all to a faithful support of the discipline, and encourage the burden-bearers not to grow weary in the discharge of duty, while labouring in their respective meetings to uphold the precious cause of Truth, and to keep out of the camp that which tends to lay waste or to defile.

We would also encourage our beloved young friends who have entered into covenant with their Lord, when they feel the gentle

putting forth of his Spirit in these meetings to speak a word to the subject before them, to be faithful in humble dedication, and they will receive their reward, become a comfort to their exercised Friends, and thereby grow in the Truth.

It is important in making appointments to the weighty concerns of the Church, that Friends should exercise a proper discrimination, seeking in this as in their other movements, to act in conformity with that wisdom which is profitable to direct; and where any are delegated to visit, on behalf of the Church, those who require its care, it is our earnest desire they may seek for a right qualification to perform the service, that so the precious cause of Truth may be upheld in the spirit of restoring love, and if the labour be not successful in bringing the wanderer back into the fold, it may carry conviction to the mind, that Friends have acted under a sense of religious duty, and leave a feeling of kindness and respect towards the Society. "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."

George Fox in speaking of meetings for discipline says, their design is to promote charity and piety. As this is kept in view, these meetings, under the influence of Christian love, as well as those for divine worship, will become more and more occasions for the increase of faith and spiritual strength; and all seeking to know their proper allotments, will find that according to the measure of grace received, they have a responsible station to occupy, the younger and less experienced rendering due deference to their elders who were in Christ before them, and who are over them in the Lord; the gifts conferred will be exercised in meekness and condescension, with a single eye to the good of each other, and to the honour of Him who is the Head, even Christ, "from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Stephen Crisp, writing on this subject, says, "It is no man's learning or artificial acquisitions, it is no man's riches or greatness in this world, no man's eloquence or natural wisdom that makes him fit for government in the Church of Christ; unless he with all his endowments be seasoned with the heavenly salt, his spirit subjected and his gifts pass through the fire of God's altar, a sacrifice to his praise and honour, that so self may be crucified and baptized into death and the gifts made use of in the power of the resurrection

of the life of Jesus in him. When this great work is wrought in a man, then all his gifts and qualifications are sanctified, and they are made use of for the good of the body, which is the church, and are as ornaments and jewels, which serve for the joy and comfort of all, who are partakers of the same divine fellowship of life in Christ Jesus our Lord; and thus may come to be fitted and furnished to good works, which are brought forth in their due season for the edification of the weak, and for repairing the decayed places, and also for defence of the icebe, that hurtful things may not come near them."

It is a day in which the spirit of infidelity in various delusive forms is captivating many, by setting them to investigate the groundless pretensions of unstable men to some new discovery of truth, with which the father of lies is seeking to lay waste the unchangeable doctrines of the gospel, and faith in the alone means of salvation through our Lord Jesus Christ. The prevalent opinion that it is a period for inquiry and research, and that before any scheme, however absurd, is rejected, it ought to be examined, may lead young and inexperienced persons to venture upon investigations, which they may think themselves competent to conduct with safety, but by which their minds may be confused and finally poisoned, to the subversion of that settled belief which they had possessed in the unalterable principles of the Christian faith, and in the reality of the divine revelation of the Holy Spirit in the heart. When such a state of unsettlement is once produced in minds which had before entertained no doubt respecting that precious faith, it may be totally out of the power of such, to restore the tranquillity and holy certainty which they had enjoyed.

The Christian has no right to tamper with the truths of divine revelation, or the peace which he has in believing them. He wants no other gospel but the gospel of the Lord Jesus and his apostles, as testified of in the Holy Scriptures. He that partaketh of the muddy streams of mystery Babylon, will thirst again after some other false theory or speculation; but our blessed Lord said, "Who-soever 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." Here is your place of safety, dear young friends, in a holy reliance upon your omnipotent Saviour who as you are faithful and chaste to him, will give you that saving faith, which is and ever has been the saint's victory over all the delusions and snares of the devil. Avoid listening to the sophistry of free thinkers and unbelievers, and refuse to read any of those

pernicious publications, that pretend to set forth new discoveries in religion, or in any wise assail the doctrines of Christianity, for they are the fruits of the clouded imaginations of bewildered men, who are deceivers and being deceived. "Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter—their wine is the poison of dragons and the cruel venom of asps." Be frequent in reading the Holy Scriptures, and the approved writings of Friends, with minds turned to the Lord for the illumination of his Holy Spirit, and he will instruct and defend you; and as you persevere in following your Saviour, he will give you the bread of life and build you up upon the Rock against which the gates of hell cannot prevail.

We feel tenderly solicitous on behalf of our beloved friends who are engaged in trade or business, and who, in pursuing the means of gaining an honest livelihood, are subjected to many difficulties. We believe the present is a day of peculiar temptation to such. Circumstances of latter time have combined to produce a state of extraordinary excitement among the trading community, and an active and eager competition, which is not scrupulous as to the means employed to invite and secure custom. Pressed by the manoeuvres of this selfish and grasping spirit, and beholding the apparent success, which for a while is sometimes permitted to attend it, we fear least any under our name, should yield to the temptation to resort to any artifices or plans, to enlarge their business or to increase their profits, which are inconsistent with the law of universal righteousness, and thus destroy their peace of mind. Strict justice and honesty in all his dealings, and a conscientious observance of the great precept of our Holy Redeemer, "whatsoever ye would that men should do to you, do ye also even so unto them," are the indispensable duty of the Christian; and the greatest pecuniary gain would be no compensation for the guilt, and the sore distress which sooner or later, must result from its violation.

(To be continued.)

From Household Words.

THE GUANO DIGGINGS.

(Continued from page 322.)

And now, having anchored between the north and middle islands, at the latter of which we are to land, we will borrow the boat and have a closer look at the huge muck heap. Pulling half round the island to the landing-place, we step ashore on a narrow slip of sandy beach, which appears to be cleared from the surrounding rocks for our special convenience. Our appearance disturbs thousands of the web-footed natives; these thousands count with the old hands as nothing, for they tell us that the shipping have driven all the birds away. Sailing above us is a flock of pelicans, hovering over the clear water like hawks, which they resemble in their mode of darting down or swooping on their prey. One of these every instant drops from the flock as though a ball had whistled through

his brain, but, after a plunge, he is soon seen rising to the surface with a fish struggling in his capacious pouch. Nearer to us, whirling round our heads, are gannets, mews, mutton-birds, divers, gulls, guano-birds, and a host of others whose names are unknown to the vulgar. On the detached rocks and the lower edge of the island—member of a pretty numerous convocation—stands the penguin, the parson-bird of the sailor, whose good name is fairly earned by his cut-away black coat, white tie, and solemn demeanor. His short legs planted far back, and his long body, do not fit him for a walk ashore; but he will sit for hours on a little rock, just washed by the waves, apparently in such deep absence of mind, that passers-by are tempted to approach in hope of catching him. Just as the boat nears him, and a hand is already stretched out to grasp his neck, away he goes head over heels in a most irreverent and ridiculous manner, dives under the boat, and shows his head again about a quarter of a mile out at sea, where the sailor may catch him who can, for he is the fastest swimmer and the best diver that ever dipped. Stepping over the mortal remains of several sea-lions, in a few strides we are on the guano, and, at the next step, in it up to our knees.

The guano is regularly stratified; the lower strata are solidified by the weight of the upper, and have acquired a dark red colour, which becomes gradually lighter towards the surface. On the surface it has a whitey-brown light crust, very well baked by the sun; it is a crust containing eggs, being completely honeycombed by the birds, which scratch deep, oblique holes in it to serve as nests, wherein eggs, seldom more than two to each nest, are deposited. These holes often running into each other, form long galleries with several entrances, and this mining system is so elaborately carried out, that you can scarcely put a foot on any part of the islands without sinking to the knee and being tickled with the sense of a hard beak digging into your unprotected ankles. The egg-shells and the bones and remains of fish brought by the old birds for their young, must form a considerable part of the substance of the guano, which is thus in a great measure deposited beneath the surface, and then thrown out by the birds.

Having, with some difficulty and the loss of sundry inches of skin from our legs, reached the summit of the island, we descend the side leading to the diggings, and soon arrive at the capital. It stands on a small space cleared of guano, and consists of twenty or thirty miserable shanties, each formed by four slender posts driven into the ground, with a flat roof of grass matting and pieces of the same material stretched on three sides, the other side being left open. Scarcely an article of furniture do these town residences contain, except a few rude benches, two or three dirty cooking-pans, and some tin pots. In one or two of the huts stands a small "botiga" (a curiously shaped earthen jar) filled with pisco, the spirit before mentioned. The beds are simply thin mats, and only a few of the inhabitants possess the usual red blanket of the Peruvian.

Clothes seem to be almost discarded; an old poncho and a ragged pair of calico trousers, form the dress of the aristocracy, but many are all but entirely naked. One hut of greater pretensions than the rest is occupied by two English sailors, who have taken a fancy to the island, and call themselves pilots, as they profess to moor and take charge of the ships during the business of landing.

Close to the town is a rough and steep path to the sea, up which are brought the provisions and water, the latter supplied by the shipping in turns. On the north island is a similar but larger collection of dwellings; there, too, resides the commandant, a military-looking old gentleman—one of the high aristocracy, for he lives in a house that has a window in it. On the north island are about two hundred men, on the middle about eighty, usually; the number varying with the demand for guano. These people are nearly all Indians, and appear to be happy enough in their dusty territory; though everything about them, eatables included, is impregnated with guano. They earn plenty of money, live tolerably well according to their taste, work in the night and smoke or sleep all day. To get rid of their wages they take an occasional trip to Pisco, where they spend their money much in the same fashion as sailors, substituting pisco and chinch (maize beer) for rum and ale, and the guitar and fandango for the fiddle and hornpipe.

In getting the guano, the diggers have commenced originally at the edge of the precipitous side of the island, and worked inland; so that the cutting now appears like the face of a quarry worked into the side of a hill. The steep, perpendicular face of the rock, which rises from the sea like a wall, and the boldness of the shore—there is seven fathom water close in—have afforded great facilities to the loading of ships. On the top of the cliff is a large enclosure formed of stakes, firmly bound together by strong chains passed round the whole. This enclosure is capable of holding four or five hundred tons of guano. It is made wide, and open at the upper end, and gradually slopes down to a point on the extreme verge of the precipice, where a small opening is left; exactly fitting which is a large canvas shute or pipe, which hangs down the face of the rock, nearly to the water. The slip, having taken in by means of her boats enough guano to ballast her, hauls in to this shute, the end of which is taken aboard and passed down the hatchway. The guano is thus poured into the hold in a continuous stream, at the rate of about three hundred and fifty tons a day; the enclosure being filled by the Indians during the night. They carry the whole of the guano down on their backs in bags taking about eighty pounds at each journey.

Some are employed in pushing the guano down the shute, at the mouth of which is stationed an Indian, who, by tightening a rope passed round it, regulates or stops the descent of the manure. To various parts of the long pipe ropes are attached, and which lead to the different mast-heads of the ship, and thence on deck, where each rope is tended by a man

who, by successive hauling on and slackening it, keeps the shute in motion, and thus hinders it from choking. This choking, however, now and then occurs; and it is then a difficult and tedious matter to set right again, as the pressure binds the guano into a compact mass, which can sometimes only be liberated by cutting the shute open. Birds are frequently carried down into the ship's hold; and at one of the islands, an Indian, accidentally slipping in, was forced through the shute, and taken out at the other end quite dead. On each island there are two enclosures and two shutes, one smaller than the other, being used only for loading boats.

(Conclusion next week.)

BIRDS OF JAMAICA.

LONG-TAILED HUMMING-BIRD.

(Continued from page 230.)

"In the autumn, however, they began to be numerous again upon the mountain, and having, on the 13th of November, captured two young males sucking the pretty pink flowers of *Urena lobata*, I brought them home in a covered basket. The tail-feathers of the one were undeveloped, those of the other half their full length. I did not cage them, but turned them out into the open room in which the daily work of preparing specimens was carried on, having first secured the doors and windows. They were lively, but not wild; playful towards each other, and tame with respect to myself, sitting unrestrained for several seconds at a time on my finger. I collected a few flowers and placed them in a vase on a high shelf, and to these they resorted immediately. But I soon found that they paid attention to none but *Asclepias curassavica*, and slightly to a large *Ipomoea*. On this I again went out, and gathered a large bunch of *Asclepias*, and was pleased to observe that on the moment of my entering the room, one flew to the nosegay, and sucked while I held it in my hand. The other soon followed, and then both these lovely creatures were buzzing together within an inch of my face, probing the flowers so eagerly, as to allow their bodies to be touched without alarm. These flowers being placed in another glass, they visited each bouquet in turn, now and then flying after each other playfully through the room, or alighting on various objects. Though occasionally they flew against the window, they did not flutter and beat themselves at it, but seemed well content with their parole. As they flew, I repeatedly heard them snap the beak, at which times, they doubtless caught minute flies. After some time, one of them suddenly sunk down in one corner, and on being taken up seemed dying; it had perhaps struck itself in flying. It lingered awhile and died. The other continued his vivacity; perceiving that he had exhausted the flowers, I prepared a tube, made of the barrel of a goose-quill, which I inserted into the cork of a bottle to secure its steadiness and upright position, and filled with juice of sugar-cane. I then took a large *Ipomoea*, and having cut off the bottom, I slipped the

flower over the tube, so that the quill took the place of the nectary of the flower. The bird flew to it in a moment, clung to the bottle rim, and bringing his beak perpendicular, thrust it into the tube. It was at once evident that the repast was agreeable, for he continued pumping for several seconds, and on his flying off, I found the quill emptied. As he had torn off the flower in his eagerness for more, and even followed the fragments of the corolla, as they lay on the table to search them, I refilled the quill and put a blossom of the Marvel of Peru into it, so that the flower expanded over the top. The little toper found it again, and after drinking freely, withdrew his beak, but the blossom was adhering to it as a sheath. This incumbrance he presently got rid of, and then, (which was most interesting to me,) he returned immediately, and inserting his beak into the bare quill, finished the contents. It was amusing to see the odd position of his head and body as he elung to the bottle, with his beak inserted perpendicularly into the cork. Several times, in the course of the evening, he had recourse to his new fountain, which was as often replenished for him, and at length about sunset betook himself to a line stretched across the room, for repose. He slept as they all do, with the head not behind the wing, but slightly drawn back on the shoulders, and in figure reminded me of Mr. Gould's beautiful plate of *Trogon splendens*, in miniature. In the morning, I found him active before sunrise, already having visited his quill of syrup, which he emptied a second time. After some hours, he flew through a door which I had incautiously left open, and darting through the window of the next room, escaped, to my no small chagrin.

"Three males, captured on Bluefields peak on the 22nd of April, were brought home alive. They at once became familiar on being turned into the room, and one, the boldest, found out immediately a glass of sugar-syrup, and sipped repeatedly at it. One of them disappeared in the course of the next day, doubtless by falling into some obscure corner behind the furniture. The others, however, appeared quite at home, and one soon became so familiar, even before I had had him a day, as to fly to my face, and perching on my lip or chin, thrust his beak into my mouth, and suck up the moisture. He grew so bold, and so frequent in his visits, as at length to become almost annoying; and so pertacious as to thrust his protruded tongue into all parts of my mouth, searching between the gum and cheek, beneath the tongue, &c. Occasionally, I gratified him by taking into my mouth a little of the syrup, and inviting him by a slight sound, which he learned to understand; and this appeared to please his palate. Bouquets of fresh flowers they did not appear much to regard; but one or two species of *Lantana* seemed more attractive than the rest. I expected that the honeyed and fragrant bunches of blossom of the *Moringa*, which on the tree is perpetually visited by them, would tempt my captives, but after a brief trial they disregarded them. Perhaps it was because they could sate their appetite

more freely and fully at the syrup glass, which they frequently visited, but only sip-pool. They always clung to the glass with their feet, and very often to the flowers also. Each selected his own place of perching; there were lines stretched across the room, for drying bird-skins; and from the first each took a place on one of the lines, distant from the other, where he then invariably roosted, and rested. Each selected also one or two other stations for temporary alighting, but each adhered to his own, without invading his neighbours'. So strong was this predilection, that on my driving one away from his spot, he would flutter round the room, but return and try to alight there again, and if still prevented, would hover round the place, as if much distressed. This preference of a particular twig for alighting is observable in freedom, and will suggest an analogy with the Flycatchers. I have not observed it in our other species. It gave us a means of capturing many, in addition to the net; for by observing a spot of resort, and putting a little birdlime on that twig we could be pretty sure of a bird in a few minutes. The boldest was rather pugnacious, occasionally attacking his gentler and more confiding companion, who always yielded and fled; when the assailant would perch and utter a succession of shrill chirps, '*screeep, screeep, screeep*.' After a day or two, however, the persecuted one plucked up courage, and actually played the tyrant in his turn, interdicting his fellow from sipping at the sweetened cup. Twenty times in succession would the thirsty bird drop down upon the wing to the glass,—which stood at the edge of a table immediately beneath that part of the line, where both at length were wont to perch,—but no sooner was he poised in front and about to insert his tongue, than the other would dart down with inconceivable swiftness, and wheeling so as to come up beneath him, would drive him away from his repast. He might fly to any other part of the room unmolested, but an approach to the cup was the signal for an instant assault. The ill-natured fellow himself drank long and frequent draughts. I noticed that no sooner had this individual recovered his boldness than he recovered his voice also, and both would *screeep* pertinaciously and shrilly, almost without intermission. When they were accustomed to the room, their vivacity was extreme, manifested in their upright posture, and quick turns and glances when sitting, which caused their lovely breasts to flash out from darkness into sudden lustrous light like rich gems;—and no less by their dartings hither and thither, their most graceful wheelings and evolutions in the air; so rapid that the eye was frequently baffled in attempting to follow their motions. Suddenly we loss the radiant little meteor in one corner, and as quickly hear the vibration of his invisible wings in another behind us; or find him hovering in front of our face, without having seen, in the least, how he came there. It is worthy of observation that Polytmus in flying upward, keeps the feathers of the tail closed, but in descending they are expanded to the utmost, at which time the two long leathers, quivering with the

rapidity of their motion, like a steamer in a gale, form about a right angle. I cannot tell why there should be this difference, but I believe it is invariable.

(To be concluded.)

For "The Friend."

FRIENDS IN WALES.

(Continued from page 333)

On the 8th of Eighth month, Thomas Holmes being at a meeting with Friends at Cardiff, was arrested by armed men who had one of the bailiffs of the town with them. He was taken to the house of the marshal, where he was kept over night, and then sent to the common goal without examination by any magistrate. On the 3d of Ninth month, John Gawler and John James were imprisoned for being at the meeting at Cardiff, and on the 24th of the same month, a bailiff came to the shire meeting-house, and sent to prison all the men found there, and Elizabeth Richards. During the same month the same persecuting spirit was manifested at Swanzy, where the *Portrieve* with his officers armed with halberets and other weapons, went to the meeting-house of Friends, and halting out all the men took them to prison. Three of the Friends of that part of Wales, viz., Walker Richard, David Richard, and Robert Thomas, were about this time imprisoned in a cellar under ground, four or five months, and were not allowed the benefit of fresh air commonly allowed to felons. One of the women Friends whose husband was blind and unable to help himself, was imprisoned in a filthy cockloft for many weeks. In the parish of Merthyr, four Friends were arrested for being at a meeting, and were sent to the county goal, where they were kept for a month in a stinking cellar, deprived of the benefit of the air, and their Friends were not admitted to visit, nor permitted to relieve their wants.

To return to the imprisonment narrated to have taken place in the Fourth month of this year, of William Gibson and other Friends. It appears from the journal of Richard Davies that he was one of these. He says, after describing their commitment, "We found the temper of the jailer to be very cruel. He threatened us with a great deal of hardship, if we did not eat of his meat, drink of his drink, and lie on his beds, and give him what he demanded. We told him we were the king's prisoners, and demanded a free prison, and straw to lie upon; but he in a rage denied us that, and put us into a little room, where there was scarce place for us to lie down. When night came, sleep came upon us, we being weary by travelling so many miles on foot, but we were made willing and able to suffer all things; so that night we lay upon the boards, and it was pleasant unto us, being warm weather, and about the time of hay-harvest. The next morning we were very fresh and well, praising God for his mercies and goodness to us. When the jailer came to us, and asked 'how we liked our lodging, and how we slept?' we told him, we slept in peace of conscience and quietness of mind, for we suffered for conscience sake towards God, and durst not break

the command of Christ and the apostle, who commanded us not to swear at all. For our supposed transgression was not only for meeting together, but for refusing the oath of allegiance and supremacy. The jailer being a very passionate, inconsiderate man, would go out in the morning from his own house, and not come back till night, and then returned so drunken, that he could hardly speak or stand. The next night when we went to lie down, the room was so little we could not all lie at once. The next morning we complained to the jailer, that there was not enough of room for us all to lie down, and desired him to let us have a little straw, but it would not be granted us. By this time the Friends of the town had liberty to come and visit us, and to bring us in some provision; and when the door was opened for us to go into another room, there being a bedstead with cords in that room, William Gibson and I lay upon the cords, and the next morning we found that the print of the cords was not only in our clothes, but in our skin also, so that it had been easier for us to have lain upon the boards as we did before. By this time having well observed the jailer's humour and temper, I began to be uneasy in myself to let him alone; so I watched him in the morning upon his first rising, when he came to the court before our prison door, and began to discourse with him about the prisoners that lay in such hardship. I told him they were honest men, and most of them masters of families, and had good beds to lie upon at home, but now they were content for Christ's and the Gospel's sake, to suffer that hardship. I desired him to let them have liberty to go to their Friends in town at night, and to come there in the morning; and if he would not be pleased to grant them a little straw, then to let them go lie in their own beds; which he surlily denied, calling them a company of rogues and knaves, and such like terms. He asked me, what made me plead for them? I told him, they were my friends. He answered, 'Why your friends? You are no Quaker, are you?' I said, 'I am called a Quaker.' He answered, 'You do not look like a Quaker;' and he looked at me in my face, and on my hands and body. I desired him not to disgrace me so, as to tell me I was no Quaker. Then he asked me, where I lived; I told him, when I was at home I lived at Welchpool, and my family was there. 'But,' said he, 'where are you now?' I asked him, whether he did not know I was a prisoner there with my friends; and he asked me, whether I did lie upon the boards with them; I told him I did. He said he was sorry for it; but went away in anger, being much discontented in himself. I did not see him till next morning, at which time I went to him again, and discoursed friendly with him; he said he inquired about me in town, and I might take the liberty of the town. I acknowledged his kindness; but told him it would be no comfort to me, to have the liberty of the town, and leave my friends and brethren there. He said then I might stay there with them. So I did not see him till the next morning, and then I went to him again. He was so cross and ill-condi-

tioned, he would not suffer any other Friend to speak to him. William Gibson did so judge him for his wickedness, that he kept him close in a room by himself. After five nights lying on the boards, I prevailed with him, that Friends might have the liberty of the town in the night, and be there in the morning. So the next day he began to be more friendly to us. After some days, I desired our friend John Millington, to come with me to the jailer's house, to see whether we could have leave to go home till the next assizes; but it was not then granted; but he told me, if I pleased I might go home till then. I told him he might as freely let them go as me, for most of them lived in the county, and I lived out of the county; but no more could we have that time of him. I was uneasy in myself, seeing I had got a place in him, to let him alone, and pressed for my Friends' further liberty. A little time afterwards, by serious arguments, as it was harvest time, and hard for their wives or some of their families to come with weekly necessities for them, I, with my friend John Millington, prevailed with him to let them go, and he took our words for our appearance at the next assizes.

"Through the goodness of God, we all returned together to Shrewsbury, to our prison, before the assizes, and had a great alteration in the jailer; he was low and mournful. He had lost a prisoner, a malefactor, and was to be tried for his life for his escape. He was very loving and kind to us, and let Friends go themselves to Bridgenorth, fourteen miles, where the assizes were then held; and he desired me to stay with him in his affliction, and not be much from him. He said his life was at stake, and if God and the judge would show him any mercy, it was upon our Friends' account, and not for any deserts that were in himself, for he confessed he had been too severe to us; but notwithstanding, said he, you are merciful men, and can forgive wrongs and injuries.

"When we came to Bridgenorth, we were put in a large spacious room in the House of Correction, to be there in the day time, that we might be all together, and ready when called for; but we had liberty of going in and out for lodging, and what necessities we wanted; no keeper being over us, but what we set ourselves to look to the door, and that too many Friends might not be out at once, and these were not to stay out too long. We saw it was convenient, that Friends should go out by two and two, to walk the streets; for it was a strange thing to people to hear of Quakers. Once it fell to my lot to be at the door, though the door was always open, that such as would might come and see us—with several of whom we had reasonings and disputes about the way of Truth and righteousness—there came one who appeared something like a gentleman, and asked me whether he might see the Quakers; I desired him to walk up along with me, and he should see them. When I had brought him up to the room where Friends were walking, I told him these were they. He answered, these be Christians like ourselves, but where are the Quakers? I told him these were they that

were called Quakers. He asked me, whether I was one of them; I told him I was one so called. I had an opportunity to declare to him the way of Truth, and that the name of Quaker was given to us in scorn and derision; and he departed very friendly. Some people were so blind and dark in these days, that they looked upon us to be some strange creatures, and not like other men and women. They would gather about us in the town, and we had good opportunities to speak of the things of God to them. But I was pretty much with the jailer, waiting when his trial would be; and when it came, I went with him and stood somewhat near him, which he was very glad of. The jury cleared him, being not found guilty of a wilful escape; which was gladness to him, and satisfaction to us. And when the assizes was near at an end, the judge returned us to one Justice Holland, except William Gibson, to whom the judge put it whether he would go home if he were discharged; but he could not make the judge such a promise as he required, so he was committed to prison; but we were freely and friendly discharged, having had good service in that town, and the Lord was with us, and brought us safe home, to the comfort of our families and ourselves; and we have cause to bless and praise the name of the Lord forever, for all his mercies and goodness to us all along, in the time of our afflictions and persecutions. We could say, surely God is good to Israel, and to all them that draw nigh unto him with an upright heart."

(To be continued.)

For "The Friend."

Six Days' Labour, Seventh-day's Sabbath.

An essay we have lately met with upon this subject, is so descriptive of the Christian's progress, and there are so many who appear deficient in real experience, that we have selected it for the columns of "The Friend;" in the hope it may be the means of inducing self-examination, and where any may see themselves almost altogether on the surface, having only the name, they may be aroused to look to the Lord for the fresh visitation of his light and grace, to bring them out of darkness into a fervent labour for their salvation.

The writer commences with quoting the language of Christ: "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."

"He that hears the joyful sound of the ever-living power, calling him out of the darkness, and deep slavery of Satan, unto Himself, and cometh unto him, in the virtue and power of that life which calleth, he hath a taste given him of the eternal rest, and a promise of entering into it. But the entrance into the fulness thereof, is not presently. He hath a long journey to take from Egypt the dark land, from Sodom the filthy land, from Babylon where all the vessels and holy things of God, have been defiled, through the wilderness unto Canaan. Many battles are to be

fought with enemies by the way, and also enemies which possess the holy land; many hardships to be undergone in following the Captain, who leadeth his Israel by a pillar of cloud by day, and a pillar of fire by night. And there must be a baptism in the cloud and in the sea, and the falling of all those carcasses in the wilderness, which are not to enter, nor so much as see the good land, before the entrance be ministered to the Seed, and to that which passes through the water and through the fire with the Seed. There must be a taking up of the yoke, and learning of Christ under the yoke, till the proud, the stiff, the stubborn, the wise, the wilful, the selfish spirit, the hard stony heart, be worn out by the cross, and nothing left but what becomes one with the Seed, and so is fit to be married to it, and to enter with it into the everlasting kingdom.

"Now this bearing the yoke, this taking up the cross, this following Christ in the wilderness, through the corrections of the Father, through the buffetings and temptations of the enemy, in the midst of all the weaknesses of the flesh, going when he bids go, standing still where he stops, fighting when he prepares for the warfare, bearing the reprove when he suffers the enemy to prevail, and hoping even beyond hope, for his relief and victory in due season, here is the labour, the travail, the working with the measure of grace and power received from the life. First, the day-spring from on high visits; from that visitation light enters into the heart; by closing with that light grace is received; with this there is work to be done for God. His talent is to be improved all the six days, by all that will rest with him on the seventh, the power living and performing all in them. He that doth not improve the talent, that doth not follow on in the pure light, but sits down by the way, or is deceived by an image of what once was true in him, he can never arrive at the land of rest, though perhaps he may arrive at that which he may call so; but when the eternal witness awakes in him, he will find the want of it, and bitterly bewail his grievous mistake.

"In this hard travail under the close spiritual commandments of the life, hard I mean to the unrenewed part, though easy and natural to that which is renewed and born of God, it pleaseth the Lord now and then to give a day of refreshment, causing his life so powerfully to spring up, that it even sensibly is and doth all in the heart. This is a sabbath, wherein the soul rests in the powerful movings of the life, and doth not find any stress of trouble, or hardship, or labour upon it; but sits still in the power, is at ease in the life, in the eternal virtue, which lives and moves, and is all in it. No pain, no trouble, no grievousness of any command is felt, but to it all is easy, natural, purely pleasant. Here not only a sabbath of days, but also a sabbath of weeks, yea, sometimes a sabbath of years, besides the everlasting jubilee of perfect redemption itself, are known by such as have waited upon the Lord in singleness of heart, under the yoke of his Spirit, for the bringing down the rough and untoward nature, and

for the raising up the meek and lowly heart.

"But here it is exceedingly easy to run out, and start aside; it is easy running out from under the yoke, to avoid the bitterness of the hardship to the earthly part. It is much easier running out on the day of rest, and so losing the Truth in a joy, even such a one as might have a true ground. Who can but think the bitterness of death is past when all enemies vanish, and there is nothing left but the Lord, and the soul embracing each other? Who can be willing to come back again to his labour, and to the residue of the hard travail afterwards? Yet it is far better to return to the work in the vineyard, and to suffer again with the Seed, than to keep up the rest in a notion, and so to lose the life and pure presence of the Seed, when it returns out and calls back to the labour. Oh! how many have perished here, suffering a divorce from that which led them into the rest, not being willing to go back again with it to fill up the residue of its sufferings, which were yet behind, and so have kept up a false, dead, notional rest, after the true sabbath was ended.

"Now there is no way for such, but to wait to feel the living breath, the quickening virtue, the day-spring from on high, which by the brightness of its rising, can discover this false rest, this ease in the earthly, fleshly or understanding part, which they uphold by things they have formerly gathered from the scriptures, or from their own, perhaps once living experience, but now hold, out of the feeling and possession of the life, in the dead part. That it is thus with them they can never see, until the light from which they have erred spring up and discover it to them. When the light doth arise, they will find the way of return, much more difficult to them than it was at first; yet it is better to undergo the pangs of a new birth, than to miss of the inheritance in the good land."

Speaking of the different degrees of religious growth, he says, "Now to know the leadings of the Spirit into desires when he pleases, into the service of the life, into the sweet rest and perfect repose in the life, when he pleases, here is the safety and sweet progress of the renewed spirit. That man who is born of the Spirit, is to wait for the movings, breathings, and kindlings of the Spirit in him; and when the sun ariseth, he is to go forth to his labour in the light thereof, and in the night and withdrawing of the sun, to retire; when his seventh day of rest comes, he is to receive it from and enjoy it in the Spirit; and afterwards to be willing to begin his week again, even till his whole race, and the full course of his pilgrimage be finished. Yet, if man, after he is come to Christ, were to abide perfectly with him, to cease from lust, to keep within the faith, to draw naturally in the yoke, to bow in the spirit continually to the Father of spirits, there would be a continual sabbath kept in the passage, even before the great and perfect sabbath in the end. The hardness and uneasiness of the labour, is because of a part contrary to the life, which when it is worn out, there will be no more labour; but the

yokey will become the rest, and all the motions and operations of life will flow forth naturally in the rest. Here is 'the patience and faith of the saints,' to wait under the yoke, under the daily cross to that part which is to be brought and kept under, till all the bonds of captivity be broken through by the life, and the veil of flesh rent from the top to the bottom, the remaining of which is that which stops the free current of life, and then shall the soul enter into the holy of holies, obtaining the full possession of the everlasting inheritance, and of the eternal redemption, and know sorrow, tears, bonds, sickness, death, captivity, no not so much as grappling with them, or travelling out of them, no more; but the enjoyment of the plenty and fulness of the life, reaching all the pleasant fruits of life in the rich land of life forevermore."

We have no doubt there are those scattered throughout the Society, who will understand this doctrine, and to whom it will be acceptable. They not only hold the principles, but they seek daily to know the perfect redemption from sin and the power of temptation, which this ancient writer and his fellow followers of the Lamb experienced. There is no other way of living holding the doctrines of the gospel and partaking of the benefits of them, but in doing the will of God inwardly revealed to the soul, and keeping constantly in obedience to it. "If any man will do his will," said Christ, "he shall know of the doctrine, whether it be of God, or whether I speak of myself." It is a blessing to have a holy zeal for these doctrines, that is according to knowledge derived from the Holy Spirit, through steadfastly abiding in Christ the true vine.

For "The Friend."

Review of the Weather for Sixth Month, 1853.

Although the month just ended produced many very hot days, we find its average temperature was a little below the mean average for the Sixth month, as obtained from tables kept in Philadelphia for the last sixty years. But there being such a marked difference between city and country temperature, this seems hardly a safe criterion to judge by in the present instance; and as the records kept here extend back only a few years, they are equally unsafe;—we therefore can only say, that the last was the warmest Sixth month of which we have any record kept here. By the table it will be seen that the highest temperature at this place, as marked by a self-registering thermometer of undoubted accuracy, was 91°, or nearly 7° lower than it was very generally in Philadelphia at the same time. This difference was doubtless owing partly to the locality, and partly to the entire absence of reflected rays of the sun. "This latter condition is very requisite for accuracy.

The quantity of rain during the month was much smaller than usual; indeed, we can be said to have had but one rain of much consequence in this immediate vicinity; it occurred on the afternoon of the 7th. Some of our neighbours within a few miles have fared better; a few partial showers occurred in places,

but upon the whole, it has been quite dry, and rain is much needed throughout the country. But dry weather has its advantages, and the farmers have been able to get their hay in with less difficulty, and in better condition, than sometimes when they have been favoured with more rain.

The first half of the month was generally very pleasant, with a temperature averaging about 65°, and not rising to 80° until the 14th. From then till the 20th, it was generally 83 to 85 at mid-day. From the 20th to the 23d (inclusive), it was really hot. On each of these four days the temperature was within a degree or two of 90 for six or eight hours at a time; and the average temperature of 96 successive hours (nights included) was 80½°. When placed in the direct rays of the sun, the mercury rose to 127°. In this time not a drop of rain fell to refresh the thirsty earth and revive the drooping vegetation;—a little appearance of a gust on one evening, was only refreshing in anticipation, and reminded us forcibly of the fable of *Tantalus and his cup*. This hot weather was productive of very distressing results to labourers whose occupation required exposure to the fierce rays of the sun, and the number of deaths from *coup de soleil* was unusually great. It

is stated that thirty-five sudden deaths occurred in the city of New York on the 22d, sixteen of which were occasioned by the excessive heat. In addition to these the "Village Record" of the 28th, notices the deaths of twenty-seven individuals from the same cause; four of these cases occurred in this county. Too much care cannot be taken to avoid these distressing effects of great heat by those who are necessarily exposed to it. On the evening of the 23d, a heavy gust of wind accompanied by a few drops of rain produced a great change of temperature. Considerable rain fell in places a few miles distant. After this it gradually grew cooler till the morning of the 26th, when some frost was observed in low places. The last four days of the month were quite warm, the temperature on the 30th being 91° for a short time; but a gust in the afternoon quickly cooled the atmosphere, and again rendered it pleasant.

The average temperature for the month was 69½°; for the Sixth month last year it was 65½°. Range of thermometer, from 44 to 91, or 47°. Amount of rain 1.309 inches.

A.
West-town B. S., Seventh mo. 1st, 1853.

Days of month.	TEMPERATURE.			Mean height of Barometer at 10 P. M.	Direction and force of the wind.	Circumstances of the weather for Sixth month, 1853.
	Minimum.	Maximum.	Mean.			
1	44	67	53½	29.79	N. E. to S. E.	1 Clear and pleasant.
2	55	67	61	29.78	S. E.	1 Damp—foggy—clear.
3	57	81	69	29.65	S. W.	1 Do. mostly clear.
4	60	76	68	29.61	N. W.	2 Clear—some clouds.
5	57	68	62½	29.73	N. W. to S.	1 Cloudy—nearly clear.
6	51	72	61½	29.61	S. W.	1 Clear do.
7	59	77	68	29.50	S. W.	2 Do. thunder-gust 2½ P. M.
8	57	71	64	29.65	N. N. W.	2 Do. very pleasant.
9	51	74	62½	29.78	S. W. to S. E.	2 Do. do.
10	48	73	60	29.76	S. to S. E.	1 Do. do.
11	54	78	66	29.72	S. W.	1 Do. do.
12	67	77	72	29.81	S. E.	2 Cloudy—clear evening.
13	53	70	61½	29.80	S. W.	1 Foggy—clear.
14	62	85	72½	29.70	W.	1 Clear—hazy—
15	65	85	75	29.66	S. W.	1 Do.
16	61	84	72½	29.59	S. W.	1 Do.
17	65	83	74	29.62	S. W.	1 Some clouds—thunder-gust.
18	60	78	69	29.54	N. N. W.	1 Clear and pleasant.
19	58	84	71	29.56	N. W. to S. W.	1 Do. do.
20	67	90	78½	29.53	S. W.	1 Do. very warm.
21	72	90	81	29.55	S. to W.	2 Do. do.
22	73	91	82	29.53	S. W.	1 Do. do.
23	71	89	80	29.47	S. W.	2 Do. do. gust.
24	64	77	70½	29.44	N. W.	3 Do. cool and pleasant.
25	54	73	63½	29.67	N. W.	3 Do. do.
26	45	74	59½	29.79	N. W. to S.	2 Do. do. hazy.
27	60	82	71	29.62	N. W. to S. W.	4 Cloudy—some clouds—sprinkle.
28	67	84	75½	29.56	S. E.	2 Some clouds.
29	63	86	74½	29.61	S. to S. E.	1 Foggy—clear and sultry.
30	69	91	80	29.60	S. W. to N. W.	2 Clear—warm—thunder-gust.

A Six-Mile Sermon.—All cannot be ministers; but all can preach by their example. A man who lived far from the meeting-house, once complained to his minister of the distance, while many others had but a few steps to enjoy assembling with others

for divine worship. "Never mind," said the good pastor, "remember that every Sabbath you have the privilege of preaching a sermon six miles long. All the residents and people you pass, you preach the gospel to."

If a man could have half his wishes, he would double his troubles.

The footsteps of the owner, are as necessary as manure, for improving his land.

THE FRIEND.

SEVENTH MONTH 9, 1853.

Correction.—In last week's paper the date under the general head, should have been "Seventh month 2nd." That under the editorial head, was right.

Every lover of virtue and of his country must be affected with sadness at witnessing the laxity of moral feeling and want of correct principles manifested by large numbers on occasions where the people generally are called off from their ordinary occupations to celebrate some particular event. Even on those days set apart for observance on account of circumstances supposed to be connected with religion, how often do we witness the demoralization associated with them, and the opportunities they afford for unrestrained indulgence in pastimes, and sensual gratification that lead to and end in licentiousness and debauchery. But this is particularly apparent on the annual recurrence of the 4th of the Seventh month, when it would seem as though the great majority thought the Almighty Ruler of the universe would hardly take cognizance of any evil deeds committed, while running into excesses under pretext of celebrating the independence of our country from the government of Great Britain. In our city the theatres are kept open throughout the greater part of the day and the evening, and those performances advertised to be exhibited which are likely to entice the greatest crowds within the polluted walls; the military are paraded to gratify a senseless taste for show, and keep alive those evil passions that delight in war; while the firing of crackers and different kind of fireworks, and the exhibition of fireworks keep up much useless noise and disturbance, materially interfering with the comfort of the more orderly part of the community; and the multiplied evidences of intemperance in both old and young men are truly affecting and alarming. In view of these grievous evils, it certainly is right, and most consistent with our religious profession, for Friends to keep entirely aloof from all exhibitions of the character alluded to. Indeed, public parades of all kind are a great evil, and from various causes they are increasing among us. The visits of fire companies from one city to another are now frequent, and are a great nuisance, taking large numbers of young men away from their necessary employment, and introducing them into scenes and habits destructive of health and morals. In the festivities and public rejoicings (as they are called) of which we have spoke, life is often put in jeopardy and destroyed, habits of idleness and drunkenness are contracted, and looseness of principle, and immorality are thereby exten-

sively promoted in the community. Against all these popular displays Friends should bear a firm and consistent testimony, although they may be esteemed by many as narrow minded and prejudiced in standing opposed to what give rise to so much vanity and wickedness. But there always have been witnesses to the truth who have withstood the popular current and have been the salt that kept society from becoming corrupt, and have moved the righteous Judge of nations, by their uprightness and their prayers to spare the people from sore judgments, and to withhold not his blessing of preservation. "Great peace have all they that love thy law," and who keep steadily in the observance of it. When the bustle and confusion are past, they have nothing to look back upon with a sense of condemnation. Peace of mind and health of body have not been impaired by a departure from the right way, and a violation of their conscientious convictions, and their example has tended to discourage vice and not to lead others into it. Such feelings and reflections will come home with weight when sickness overtakes, and when death appears to be at hand.

LONDON YEARLY MEETING.

(Continued from page 336.)

"*Sixth-day Afternoon, Fifth month 20th, continued.*—Proceeded with, and finished reading the remainder of the answers. After those from the General Meeting for Scotland, a Friend desired the Clerk might be allowed to inquire of the representatives from that meeting, whether it was the case, as he had heard, that there were instances of a few individuals, in different places, where there was no established meeting, coming together for worship, after the manner of Friends?

"It was replied, that there was a small company of about seven persons, two of whom were members, who thus met together at Perth."

"The Friend soliciting this information said, his inducement for doing so, was his persuasion, that it would be interesting to the meeting to learn, that in the north, once so celebrated for its Barclays, and his Jaffrays, and others, the views of Friends were again becoming appreciated."

"The Report from the meeting of Ministers and Elders was also read, from which there appeared to be very little exception in their answers, viz. —but one case of want of due attendance of meetings; while in another quarter, the 'unity' which existed among them was qualified by the words, 'a good degree.'"

"Respecting the number admitted on the ground of conviction, it seemed remarkable, that as already noticed in Durham, there had been the same extent of accessions in Lancashire and Yorkshire."

"In consequence of the extent of exception in the answers from Ireland in regard to intemperance, a Friend observed, that he thought the time was come for this meeting to take a more decided stand against this evil."

"Several Friends offered some valuable and impressive remarks on this important and

deeply-interesting subject; and we believe good will result to the Temperance cause, not only from the impression that was made upon the minds of many Friends who were privileged to be present, but that even, in a more general way, the effect of this discussion will be productive of benefit."

"Intimation was now given by the Clerk, that the answers to the Queries from the various Quarterly and other meetings in this country, and those from Ireland, having all been read, together with the report from the meeting of Ministers and Elders, the time had arrived for entering upon the consideration of the state of Society as thus exhibited. In giving expression to their views and feelings on this subject, the Clerk observed that it was desirable for Friends to proceed regularly, and take the answers in their numerical order, as far as they found it practicable."

"Several Friends, concerned for the prosperity of the body, having imparted much excellent advice, principally dwelling upon the subject of the first Query, the question whether the meeting should issue a general epistle came under consideration. It seemed to be the prevailing sense, that it would not be right to depart from former practice in this respect. Accordingly, after the Clerk had stated that such Friends as had not had opportunity to express themselves in regard to deficiencies noticed in the answers, would be allowed to do so at a subsequent sitting, he made a minute to this import, that under a feeling of gospel love, with which the meeting had been favoured since coming together, and of Christian concern for the welfare of the body, it was agreed to give forth a general epistle, which the committee separated for the purpose was left to prepare."

"At half-past seven the meeting adjourned till eleven to-morrow morning."

"*Seventh-day Morning, Fifth month 21st.*—Met at eleven."

"As was stated at the conclusion of last evening's sitting, that there would be opportunity afforded now for recurring to the consideration of the state of Society, a Friend was led to make some very judicious remarks, in reference to the sixth Query."

"The meeting was favoured with a number of other communications of a more general character; two of these were especially worthy of acceptance and remembrance, as clearly showing the root from which our various deficiencies spring; and that, in order to a growth in the Truth, it must be by faithfulness and obedience to the teachings of Divine Grace, which would lead into a conformity to the Divine will, not more in weight than in smaller matters—not strictly, but comparatively speaking, smaller; nothing required by the Divine will, *however little in itself*, being to be overlooked. It was observed by one speaker, that the Society's testimony to the simplicity of the Truth, by plainness of speech, behaviour, and apparel, was by many looked upon as an exhausted subject—this, however, was far from being his view, for, unless we were prepared to abandon our chiefly distinguishing principle, the immediate perceptible teaching and guidance of Christ by His Spirit,

we could not forego anything essential to our Christian profession, as a complete and consistent whole.

"Sufficient time having now, apparently, been spent upon this subject, the Clerk informed the meeting, that he would proceed with the Report from the Meeting for Sufferings, respecting the question submitted to their consideration, viz, the propriety of omitting, in the general epistle, the amount of distraints for tithes, and other demands of an ecclesiastical nature.

"The minutes of the Yearly Meetings of 1851 and 1852, first introducing this subject, and submitting it for consideration as above, preceded the reading of the report. The committee, on which the business had devolved, informed the meeting in this report, that for reasons which they briefly stated, they had to recommend that the amount so distrained should not continue to be specified in the printed epistle. Instead of this, they suggested the circulation, in a separate form, of an analytical table of the particulars composing the amount distrained."

"After a very full and free expression of opinion, in which it seemed obvious that the sense of the meeting was more opposed to any change than in favour of what the report suggested, a minute was framed to this effect, that there was not sufficient unanimity to warrant a departure from the practice of late years, which was admitted to be an improvement upon the plan previously pursued. The subject was also deferred to next Yearly Meeting, and not left, as of late, to the continued attention of the Meeting for Sufferings.

"The Clerk called over the names of the different Quarterly Meetings, to ascertain, through the different reports, if any propositions had been entrusted to them for the consideration of this meeting, when it appeared that no such documents had been forwarded.

"Proceeded to read Reports of the Society's Public Schools. First, as usual, came that for Ackworth. The chief topics in this report, are, an acknowledgment of gratitude for the healthy state of the institution, notwithstanding the prevalence of scarletina in the autumn of last year, which had been of a remarkably slight kind—about thirty-four having been affected, who were all favoured soon to recover. The school had continued full; while there were not fewer than 120 children on the list, waiting for admission. The water-works were stated to have been completed, shortly after the issuing of last report, and gave the greatest satisfaction; the quality of the water, too, being excellent; pure, soft, and useful for culinary and other domestic purposes. The expenditure had exceeded the income by a trifling sum; the average cost of the children also exceeds that of last year, being £21 6s. 11d. Great attention continues to be paid to the moral and religious training of the scholars. The study of the French language has been introduced, and that of the Latin somewhat extended. The subscriptions from Quarterly Meetings had increased, and thus was evinced, on the part of Friends generally, a growing confidence in the institution. The Report was, minuted as satisfactory to the

meeting; and a subscription, in aid of the school, ordered as usual, to be forwarded within the year, to the Treasurer, Samuel Gurney, London. The Quarterly Meetings were also desired to nominate representatives to the General Meeting of Ackworth School, to be held there, on the 6th of Seventh month.

"The sitting having lasted upwards of three hours, it was concluded to adjourn to Second-day morning, at ten o'clock.

"*Second-day Morning, Fifth month 23d.*
—The first business taken up at this sitting was a report from the committee appointed to consider the state of our Society in America, as induced by the separations which had latterly taken place in that land. Previous to reading this report, it was thought desirable to recur to the minutes of some preceding years; from the first of which it appeared that the appointment of said committee had originated in 1848, and was continued from time to time, till, in 1851, it brought in an address to Friends in America on this the subject of their appointment. The minute of last year continuing the committee was also read. On a desire being expressed to hear the said address, it was accordingly complied with, and the address read. The way thus prepared, the report itself was next read. It was but brief, simply stating that while the committee had continued to feel deeply the importance of the matter intrusted to them, they were not ready to advise the taking of any further steps; and, consequently, desired to be released from the appointment.

"A very considerable time was spent in deliberation on the question, whether to adopt the judgment of the committee, or whether any thing further was required at the hands of this Yearly Meeting, in the way of remedying, or assisting Friends in America to remedy, the still existing painful position of the Yearly Meetings on that Continent."

(To be continued.)

FRIENDS' ASYLUM.

The Managers are desirous to engage a Steward and Matron for this Institution. Application in writing may be made to either of the undersigned.

THOMAS EVANS,

No. 180 Arch street.

CHARLES ELLIS,

No. 95 S. Eighth street, or
No. 56 Chestnut street.

JEREMIAH HACKER,

No. 144 S. Fourth street.

SAMUEL BETTLE, JR.,

No. 101 N. Tenth street.

JOHN M. WHITALL,

No. 161 Filbert street, or

No. 138 Race street.

WILLIAM BETTLE,

No. 14 S. Third street.

Philada., Sixth month, 1853.

TO TEACHERS.

The "Overseers of the Public Schools founded by Charter," propose opening early in the Ninth month next, two schools, one for boys and the other for girls, in the vicinity of Broad and Spring Garden streets, Philadel-

phia. A liberal compensation will be secured to competent teachers.

Persons disposed to apply for the situations, will please forward their applications and testimonials of their qualifications, to the undersigned, before the first of Eighth month.

THOMAS KIMBER,

No. 50 N. Fourth street.

THOMAS EVANS,

No. 180 Arch street.

CHARLES YARNALL,

No. 39 High street.

SAMUEL BETTLE, JR.,

No. 101 N. Tenth street.

Philada., Seventh mo. 2d, 1853.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; William Bettle, No. 14 S. Third street; John C. Allen, No. 179 South Fifth street, and No. 227 North Front street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 49 South Wharves Townsend Sharpless, No. 187 Arch street, and No. 32 South Second street; John M. Whittall, No. 161 Filbert street, and No. 138 Race street.

Visiting Managers for the Month.—John Elliott, No. 41 N. Fifth street. John Carter, No. 105 S. Twelfth street. Nathaniel Randolph, No. 555 Vine street.

Physician and Superintendent.—Joshua H. Worthington, M. D.

Steward.—John Wistar.

Matron.—Margaret N. Wistar.

MARRIED, on the 23rd of Third month last, at Friends' meeting-house, at New Garden, Chester county, Pa., ISAAC GOON, to ELIZABETH, daughter of Caleb and Lydia Seal, all of that place.

DIED, on the 2nd of Fourth month, 1853, at the residence of her husband, ANN, wife of James Steer, in the 60th year of her age. Her illness was short and severe. She was a member of Concord Preparative and Short Creek Monthly Meeting, Belmont county, Ohio, and daughter of Nathan and Margaret Lupton, formerly of the same place.

On, at Horsham, Montgomery county, Pa., on the 1st ult, WILLET LUKENS, son of Jacob and Jane Lukens, in the 17th year of his age.—Although the undeniable messenger has thus early been sent with the solemn summons to appear before the Judge of quick and dead, yet his friends are comforted in believing, that through attention to the immediate teachings of the Holy Spirit, this dear and promising young man was mercifully prepared for his final change.

And on the 22d ult, JOSEPH R. LUKENS, a younger son of the same bereaved parents.

—, on Fifth-day morning, the 23d of Sixth month, after a lingering illness, BENJAMIN WHITALL, a member of Woodbury Monthly Meeting, in the 57th year of his age.

—, on the 2nd instant, in the 91st year of her age, REAZCCA BARTON, widow of the late John Barton, of Newtown, Gloucester county, New Jersey. For several years past she has been a member of the Southern District Monthly Meeting, in this city.

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YEARLY MEETING'S EPISTLE.

An Epistle of Affectionate Caution and Counsel, addressed to its members by the Yearly Meeting of Friends, held in Philadelphia, by adjournments, from the 18th to the 22d of the Fourth month, 1853; and published by its direction.

(Continued from page 338.)

The standard which the world adopts, and even defends, in its pursuit of trade and its desire to gather riches, is not a safe one for the disciple of Christ. "Men will praise thee when thou doest well for thyself;" and we sorrowfully see that this praise is often bestowed with but little regard to the means employed to acquire wealth. But we are taught by the Saviour himself, that "that which is highly esteemed among men is an abomination in the sight of God," and we fear that it is true as respects some of the modes of conducting business, and many of the schemes for procuring money, which are resorted to in the present day. Earnestly do we desire that all our dear friends may be scrupulously on their guard, not to suffer their nice sense of Christian integrity to be blunted or numbed by the examples which pass unrebuked in the community, but steadily adhere to that strict uprightness, in all their transactions and converse, which becomes the disciple of Christ, and which so remarkably distinguished our worthy predecessors. How exact were they in the fulfilment of their words and obligations! how careful to avoid all evasive and insincere dealings, and how conscientious not to engage in anything of a doubtful or objectionable character. Their strictness in these respects gained for them and for our religious Society a high reputation, and the Lord blessed their honest endeavours so that they prospered in the world. May their noble example influence us of the present day to follow in their footsteps, that so our conduct may bring no shade over the brightness of our Christian profession, but that walking and acting in the holy light of the Lord Jesus, we may by our example, commend our principles to those who behold

us, and experience in ourselves the truth of the Scripture declaration, "The path of the just man is as a shining light that shineth more and more unto the perfect day."

It is a truth confirmed by the experience of many, that "godliness with contentment is great gain, having promise of the life that now is and of that which is to come;" and where the desires of the mind are circumscribed by the limitations of the holy Truth, there is more true enjoyment in a moderate business, and a moderate and simple way of living, than can be known by any of the sons or daughters of extravagance and folly. In this humble state, a little with the Lord's blessing satisfies its wants. Its peace and tranquillity in a reverent dependence upon God are preserved, and many sorrows and temptations are avoided. Redeemed from the love of the world, and the affections set on things above, it is jealous over itself, lest it should become unduly occupied with the things of time, and rather shuns than seeks a large business; mainly desiring, that while diligent in the necessary concerns of life, it may be "fervent in spirit, serving the Lord." The eye being thus kept single, it is favoured with divine light, clearly to discover the path which the Lord is calling to walk in, and freed from needless anxiety and care, and the cumber of much worldly business, its time and faculties are devoted, under the leadings of the good Shepherd, to the services of religious Society and the promotion of the cause of truth and righteousness in the earth.

We have abundant reason to assent to the truth of the declaration of the inspired apostle, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." How many of this class in their haste to accomplish their favourite object, have launched out into large business, brought upon themselves a load of anxiety and care, which has deprived them of much of the comfort of life, wounded their own consciences, and done violence to the secret, gentle convictions of the Holy Spirit, and at last been bitterly disappointed, as regards the attainment of that which they have been so eagerly pursuing.

We believe the desire after large business is one of the besetting temptations of the present day, and we would affectionately entreat our members to beware of being caught with it. "Seekest thou great things for thyself, seek them not," is a language of Holy Scripture applicable, we believe, at this day, to every one who desires to be a partaker of the joys of the righteous. The happiness of man's life consisteth not in the abundance of the things which he possesseth, but in the love of

God shed abroad in the heart, and daily communion with Him. Trade, or business, or speculations in property, which hold out prospects of a rapid accumulation of riches, often destroy the tranquillity of the mind, and lead to perplexities which not only lessen the desire, but disqualify for a patient, humble dependence upon Him, who is the author of all our mercies, and whose blessing alone maketh truly rich. May none of our members involve themselves in worldly concerns of such magnitude, or of so absorbing a character, as to disqualify them for acting the part of faithful stewards to God, in the right use of their time, their talents, and the temporal substance intrusted to their care; or prevent them from being concerned, in all things to pass the time of their sojourning on earth in fear, and by daily watchfulness unto prayer, to have their lamps trimmed, and oil in their vessels, that when the solemn close of life shall come, they may be prepared, through the mercy of God in Christ Jesus, to enter into the joy of their Lord.

We affectionately desire that those who are made stewards over but a small portion of this world's goods, may be contented in the allotment which Divine Providence has assigned them, and whilst diligently pursuing a course of honest industry, observe the injunction of our holy Redeemer, "Seek first the kingdom of God, and the righteousness thereof;" in the undoubted assurance that the annexed promise will be fulfilled, "and all things necessary shall be added unto you." Seek not, we beseech you, by entering upon any undertakings into which the Truth does not lead you, to increase your earthly possessions; but having your eye fixed on the durable riches and righteousness that fade not away, endeavour to lay up for yourselves treasure in heaven. He who feedeth the ravens and clothes the lilies of the field, will not fail, as you serve Him in uprightness, to grant you all that is necessary for your accommodation during the short period of your stay on earth, and also make you rich in faith, and heirs of the promises.

Those who are in more easy or in affluent circumstances have their peculiar temptations, and a weighty responsibility arising out of the trust committed to their care. They are stewards, who must give an account of the manner in which they use their temporal substance, which is not their own, but belongs to Him whose is the earth and the fulness thereof, to be used for his glory and the good of their fellow-creatures. We would encourage these carefully to cherish and practice a Christian liberality towards proper objects of benevolence, and to seek out and aid such, rather than hoard up for those who may come after

them; the effect of which has often been injurious both to their temporal and spiritual welfare; and be fruitful in the good works produced by that faith which gives the victory over the world. May a deep sense of these things so rest upon the minds of this class, that living in humility and godly fear, they may at last be prepared to render up their accounts with joy, and receive the answer of "Well done, good and faithful servant."

As the true Christian life is the fruit of the inward sanctification of the heart by the spirit and power of Christ Jesus, so we believe that they who experience this blessed work in themselves, will be redeemed from the pride and vanity of the world, and the practices which grow out of them, and be brought into the simplicity and self-denial, enjoined by Him who was himself "meek and lowly of heart." Minds which are happily bent upon seeking a more glorious and enduring inheritance than temporal enjoyments can give, will have little relish for the fashions, the grandeur, or the empty compliments of a world that lieth in wickedness, but will be striving to fulfil the injunction of the apostle, "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable, and perfect will of God concerning you."

But, dear friends, it is with sorrow we observe that many, under our name, in this day of outward ease and prosperity, wherein the means of indulging pride and ambition are easily obtained, have swerved from that Christian simplicity and plainness in habit, speech and deportment, and in the furniture of their houses and manner of living, which the gospel enjoins, and which become men and women professing godliness. It is cause of grief and concern to faithful Friends, to observe how far these things are departed from, and what an increase of luxury, extravagance and vain show is to be seen among us.

Some to excuse or palliate their departures in these respects, speak of them as "little things," and of small moment, thereby endeavouring to lower that standard of moderation and self-denial which is set before us in the Holy Scriptures, and which the Witness for Truth raised in the hearts of our forefathers, and still calls all to uphold. We believe that nothing can be called little which forms a part of our duty to God; and that the disposition to lessen these testimonies, as well as the unwillingness to conform to them, arise alike from the unsubdued will and mortified pride of the human heart, which shuns the offence of the cross.

It is upon the simplicity of the Truth as it is in Jesus, whose whole life was one of contradiction to the grandeur and glory of this world, and on the heart-changing nature of the religion which he introduced, that our testimony to plainness and moderation rests. And why is it, Friends, that you seek to be conformed to the world in these things, and to imitate its fashions and customs? Is it not to be like the people of the world; from a desire to emulate their style of living, and to escape that mortification which arises from being considered strict or narrow-minded?

We believe, if you would search closely into the secret motives which lie at the bottom of such worldly compliances, you would find they had their origin in that love of the world, respecting which it is declared, that if any man indulge it, the love of the Father is not in him. Oh, then, dear Friends, let us affectionately entreat you seriously to ponder the path you are pursuing, and inquire of the blessed witness for God in your own hearts, whether it is that strait and narrow way, which your dear Redeemer trod before you, who "set us an example that we should follow his steps." Suffer him, we beseech you, to arise in your hearts, and plead his own cause; and as you give yourselves up to his leading, He will bring you out of these indulgences into a conformity to his divine will, strengthening you, with holy magnanimity and firmness, to deny yourselves, and to despise the shame or the reproach which the ungodly world may attach to your humble, simple way of life, and give you to partake of that peace which is the enriching reward of obedience.

(Conclusion next week.)

"Sands make the mountain, and moments make the year." Of all the portions of our life, the spare minutes are the most fruitful in good or evil. They are the gaps through which temptations find the easiest access to the garden of the soul.

From Household Words.

THE GUANO DIGGINGS.

(Concluded from page 339.)

After making ourselves fully acquainted with all the economy of the island, we retrace our painful path to the boat, and pull off to the ship, where, the day being Sunday, there is no work going on, and we can amuse ourselves with the scenery around us. Every little hollow in the islands has been gradually filled up, until the surface is nearly levelled; the general dark brown hue singularly broken by scattered projecting crags, white with *huanu blanco*—newly-deposited guano. Round the base of the islands little rocky peninsulas jut out, bored through in many places by the constant washing of the Pacific, whose gentle waves have insinuated themselves many yards into the solid rock, and have formed caverns which are the resort of numerous sea-lions. The time of these hermits seems to be divided between dozing in their gloomy-looking cells, and making hungry irruptions on the shoals of little fish which frequently pass through the channels. I have often watched these little fellows—packed in such dense masses that they seem to have scarcely room to swim in—moving rapidly along, a spray of them every moment leaping from the water and glittering for an instant in the sun; all evidently ignorant of the neighbourhood of an enemy. Suddenly, in the very middle of the party, rises a black, ugly head, and instantly all is confusion—a dozen unfortunates are swallowed in a month. Other heads, equally ugly, pop up in unexpected places, and you can distinctly

hear the snapping of the sea-lion's jaws as he works through the flying shoal, and finishes a dinner worthy of a cardinal in Lent. It is not, however, all small fry; whales often come gambolling between the islands, rolling and playing in the sun, and sometimes leaping clean out of the water, into which their huge bodies descend again with a crash that seems to shake the sea itself, and turns the surface into one great frothy washing-tub, amidst the suds of which the giant slowly sinks, throwing up his broad black flukes as if in derision of the lookers-on.

But now our work begins in earnest. Ballast is hoisted up and thrown over the side, and the long boat is busily employed in bringing guano to replace it. Most unpleasant work that is. I was one of the boat's crew, and, since of course much rivalry exists between the ships, where all desire priority in trading, we were at work night and day, leaving our ship at night and remaining under the shute until morning, so as to obtain the first load for our boat. I shall not soon forget the dismal hours we passed there. Close to us—every surge of the boat sending her into its mouth—was a dark ravine, into which the sea poured with one continuous roar. A few fathoms distant stood an isolated rock, every wave dashing boldly up it, and then falling back in sheets of foam, and scattering all around it showers of heavy spray. On our right, moored to the rocks, lay a loading ship, her warps and cables slacked for the night, leaving some twenty feet of dark water between her and the huge black cliff; the base of the cliff marked by the bright line of light which ever glitters on the broken wave of the Pacific. Glancing aloft, we saw, rising and falling with the ship's motion, the long white shute, like a fairy footpath up the rock; whilst, drawn upon the clear blue sky, were lifts, and braces, bowlines, stays, and all the maze of rigging so familiar to the sailor. And there, beyond, lay the dark sister island; her shores, too, lighted by the white ocean-fire, which, in a long dim surf-line, marked the more distant coast of the great continent itself, from which rose in the moonlight the stupendous musses of the Cordilleras. Before morning, the heavy dew and heavier sprays had thoroughly diluted the romance of our position, and when day dawned, we were glad to get the shute into the boat, and cheer ourselves by shouting, in horrible Spanish, to its Indian guardian to let go the guano. In a few minutes down came the shower, and eyes, mouth, and nose were filled with the pungent dust, which continued to pour in until the boat was loaded to the water's edge, and its occupants looked like a portion of the cargo. The boat being loaded, we pulled her off slowly to the ship, where our cargo, having been filled into bags, took the place of the discharged ballast. This sort of work continued for about three weeks, before our turn to haul under the larger shute arrived.

Our bill of fare aboard would have attractions for some people. Turtle was our commonest dish, as the skipper found it cheaper to give a dollar for a turtle weighing fifty or sixty pounds, than to supply us constantly

with the contractor's beef from Pisco. Our turtle soup, however, would not have passed muster at Guildhall, though thick enough for sailors. Then we had camotes, a sort of sweet potato, which attains a very large size, and is generally liked by Englishmen; yuca, a root resembling a parsnip; frijoles, fish, mutton-birds; plenty of seasoning, such as tomatoes, Chili peppers, and aji; and abundance of fruit—melons, grapes, bananas, chinoyas, alligator pears, &c.; the meat boat being always well supplied with articles of this kind. It brought also, occasionally, a few bladders of pisco, which, being contraband, were smuggled with the due formalities.

At length, one of the English sailors living on the island came off and took us alongside, seeing that we were moored in a proper position for receiving cargo. With him came half a dozen Indians; cholos, we call them—that is, a name applied by sailors to all the different coloured races in Peru, though it is the especial property of one tribe only. The duty of these men is to trim the guano in the ship's hold, as it pours out of the chute. The nature of their work may be imagined. The hatchways are quickly choked up, and the atmosphere becomes a mere mass of floating guano, in the midst of which the trimmers work in a state of nudity; the only article of dress with some of them being a bunch of oakum tied firmly over the mouth and nostrils, so as to admit air and exclude the dust. They divide themselves into two parties, one relieving the other every twenty minutes. When at work, they toil very hard, handling their sharp-pointed shovels in a style that would astonish even an English navigator, and coming on deck, when relieved, thoroughly exhausted and streaming with perspiration. But in this state they swallow a quart of cold water, qualifying it afterwards with a large dose of raw rum or pisco, and then, throwing themselves down in the coolest part of the ship, they remain there till their turn comes to resume the shovel.

The ship's crew is employed tending the bowlines attached to the chute, and, though working in the open air, the men are compelled to wear the oakum defences, for the clouds of dust rising from the hold are stifling. The ship is covered from truck to keelson; the guano penetrates into the captain's cabin and the cook's coppers—not a cranny escapes; the very rats are set a-sneezing, and the old craft is converted into one huge wooden snuff-box. The infliction, however, does not last long, three days being generally sufficient for the loading of a large ship. At the end of three days, right glad was I to see the hatches on the mooring chains hove in, and the flying jib-boom once more pointing towards Pisco.

Here we stayed another three days, which we employed in washing down and trying to restore the ship to her original colour. When we left the Chinchas, yards, masts, sails, rigging, and hull, were all tinted with one dirty brown. This cleansing finished, we again tripped our anchor, passed the north island, receiving and returning the cheers always given to a homeward-bound ship, and with

studding sails on both sides, ran merrily down before the steady trades, reaching Callao in thirty hours. There the hands who shipped merely for the coasting voyage were discharged, and we who remained were soon overboard in one of the many little streams which water the pampas lying between Callao and Lima, eager to wash out the alloy of guano with which our skins had been amalgamated at the diggings.

BIRDS OF JAMAICA.

LONG-TAILED HUMMING-BIRD.

(Continued from page 240.)

“From that time to the end of May, I obtained about twenty-five more, nearly all males, and with one or two exceptions captured on the Bluefields ridge. Some were taken with the net, others with bird-line; but though transferred to a basket or to a cage immediately on capture, not a few were dead on arrival at home. This sudden death I could not at all account for: they did not beat themselves against the sides, though they frequently clung to them: from the wild look of several that were alive when arrived, sitting on the bottom of the cage, looking upwards, I suspect terror, at their capture and novel position, had no small influence. Many of those which were found alive, were in a dying state, and of those which were turned out into the room, several more died in the first twenty-four hours; generally, because, not observing the lines which the domesticated ones used as perches, they would fly against the perpendicular walls, where, after fluttering awhile suspended, they would at length sink, exhausted, perpendicularly downwards, the wings still vibrating, and alight on the object that intercepted their downward course. If this was the floor, they would presently rise on the wing, only again to flutter against the wall as before; but often it would happen that they would sink behind some of the many boxes with which the shelves were lumbered; in which case the space being too narrow for the use of their wings, they soon died unobserved, and were found dead only upon searching. This was the fate of many; so that out of the twenty-five, only seven were domesticated. These, however, became quite at home; and I may here observe that there was much difference in the tempers of individuals; some being moody and sulky, others very timid, and others gentle and confiding from the first. I have noticed this in other birds also; Doves, for instance, which manifest individuality of character, perhaps as much as men, if we were competent to appreciate it. My ordinary plan of accustoming them to the room, and teaching them to feed, was very simple. On opening the basket in which one or more newly-caught Humming-birds were brought home, they would fly out, and commonly soar to the ceiling, rarely seeking the window; there for awhile, or against the walls, as above mentioned, they would flutter, not beating themselves, but hanging on rapidly vibrating wings, lightly touching the plaster with the beak or breast, every second, and thus

slightly rebounding. By keeping a strict watch on them while so occupied, we could observe when they became exhausted, and sunk rapidly down to alight; commonly, they would then suffer themselves to be raised, by passing the finger under the breast, to which they would apply their little feet. Having thus raised one on my finger, and taken a little sugar into my mouth, I inserted its beak between my lips. Sometimes it would at once begin to suck eagerly; but at other times it was needful to invite it thus many times, before it would notice the sugar; by persevering, however, they commonly learned. And when one had once fed from the mouth, it was always ready to suck afterwards, and frequently, as above narrated, voluntarily sought my lips. Having given one his first lesson, I gently presented him to the line, and drawing my finger from under him, he would commonly take to it, but if not, the proceeding had to be repeated; and even when perched, the repetition of the feeding and placing on the line was needful to induce the habit. If the bird's temper were kindly, it soon began to perch on the line of its own accord; when I ceased to feed it from my lips, presenting to it, instead, the glass of syrup. After it had sucked thus a time or two, it found it as it stood at the edge of a table; and I considered it domesticated. Its time was now spent in incessant short flights about the room, alternating with momentary rests on the line; often darting to another on the wing, when the most rapid and beautiful evolutions would take place, in which the long tail-feathers whisked about in a singular manner. I believe these rencontres were all amicable, for they never appeared to come into actual contact, nor to suffer any inconvenience from them. After close observation to ascertain the fact, I was fully convinced that the object of their incessant sallies on the wing was the capture of minute insects; so minute that they were generally undistinguishable to the human eye. Yet the action of the bird showed that something was pursued and taken, and though from the extreme rapidity of their motions, I could not often see the capture, yet several times I did detect the snap of the beak, and once or twice witnessed the taking of some little fly, just large enough to be discerned in the air. Moreover, the flights were sometimes very short; a leap out upon the wing to the distance of a foot or two, and then a return to the perch, just as the true Fly-catchers do; which indeed the Humming-birds are, to all intents and purposes, and most accomplished ones. I judge, that, on a low estimate, each captured on the wing at least three insects per minute, and that, with few intervals, incessantly, from dawn to dusk. Abroad I do not think quite so many would be taken in the air, the more normal way being, I presume, the securing of the minute creatures that inhabit the tubes of flowers; yet we perpetually see them hawking even at liberty. My captives would occasionally fly to the walls, and pick from the spiders' webs, with which they were draped. When they rested, they sat in nearly an upright posture, the head usually thrown a little back, and the

FRIENDS IN WALES.

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crimson beak pointing at a small angle above the horizon, the feet almost hidden, the belly being brought into contact with the perch, the tail somewhat thrown in under the body, and the long feathers crossing each other near their middle. Their ordinary mode of coming down to drink was curious. I have said that their little reservoir of syrup was placed at the edge of a table, about two feet beneath them. Instead of flying down soberly in a direct line, which would have been far too dull for the volatile genius of a Humming-bird, they invariably made a dozen or twenty distinct stages of it, each in a curve descending a little, and ascending nearly to the same plane, and hovering a second or two at every angle; and sometimes when they arrived opposite the cup more quickly than usual, as if they considered it reached too soon, they would make half a dozen more horizontal traverses before they would bring their tiny feet to the edge of the glass and insert their sucking tongue. They were very frequently sipping, though they did not take much at a time; five birds about emptied a wine-glass per diem. Their faecal discharges were altogether fluid, and exactly resembled the syrup which they imbibed. They were rather late in retiring to roost, frequently hawking and sporting till dusk; and when settled for the night, were restless, and easily disturbed. The entrance of a person with a candle, at any hour, was liable to set one or two upon the wing; and this was always a matter of regret with me, because of the terror which they seemed to feel, incapacitating them from again finding the perching line. On such occasions they would again flutter against the walls, and sink down, as when first captured, with the same danger of accident, if not closely watched, and picked up when exhausted. After having inhabited my specimen-room for some time, (those, first caught almost four weeks,) I transferred them, five in number, all males, to a large cage with a wired front, and two transverse perches; I had much dreaded this change, and therefore did it in the evening, hoping that the intervening night would calm them. I had in some measure prepared them for the change by placing the cage (before the front was affixed) upon the table some days previously, and setting their syrup-cup first close to the cage, then a little within, then a little farther, until at length it stood at the remotest corner. And I was pleased to observe that the birds followed the cup every day, flying in and out of the cage to sip, though at first very slyly and suspiciously, many times flying in and suddenly darting out without tasting the fluid. After I had shut them in, they beat and fluttered a good deal; but by the next day I was gratified to find that all had taken their places quietly on the perches, and sipped at the syrup, though rather less than usual. I had now high hopes of bringing them alive to England, thinking the most difficult task was over; especially as within a day or two after, I added to them two more males, one of which presently learned both to perch and to find the cup, and also a female. The latter interested me much, for on the next day after her

introduction, I noticed that she had seated herself by a long-tailed male, on a perch occupied only by them two, and was evidently courting his caresses. She would hop sideways along the perch by a series of little quick jumps, till she reached him, when she would gently peck his face, and then recede, hopping and shivering her wings, and presently approach again to perform the same actions. Now and then she would fly over him, and make as if she were about to perch on his back, and practise other little endearments; to which, however, I am sorry to say, he seemed most ungallantly indifferant, being, in fact, the dullest of the whole group. I expected to have them nidificate in the cage, and therefore affixed a very inviting twig of lime-tree to the cage wall, and threw in plenty of cotton, and perhaps should have succeeded, but for the carelessness of my servant. For, he having incautiously left open the cage door, the female flew out and effected her escape.

"But all my hopes of success were soon to be quashed; for after they had been in cage but a week, they began to die, sometimes two in a day; and in another week, but a solitary individual was left, which soon followed the others. I vainly endeavoured to replace them, by sending to the mountain; for where the species was so numerous two months before, they were now (beginning of June) scarcely to be seen at all. The cause of the death of my caged captives, I conjecture to have been the want of insect food; that, notwithstanding their frequent sipping at the syrup, they were really starved to death. I was led to this conclusion, by having found, on dissecting those which died, that they were excessively meagre in flesh, and that the stomach, which ordinarily is as large as a pea, and distended with insects, was, in these, shrunken to a minute collapsed membrane, with difficulty distinguished. If I had an opportunity of trying the experiment again, with the advantage of this experience, I would proceed rather differently. I would have a very capacious cage, wired on every side, in the bottom of which a supply of decaying fruit, such as oranges or pines, should be constantly kept, but covered with wire that the birds might not defile their plumage. This, as I have proved, would attract immense numbers of minute flies, which, flitting to and fro in the cage, would probably afford sufficient sustenance to the birds in conjunction with the syrup. The birds, however, should be caged as short a time as possible before sailing, which might be early in May; and by a steamer, which calling at St. Thomas, Bermuda, and the Azores, large bunches of fresh flowers, and even herbage, might be obtained at short intervals on the voyage, with which, of course, a multitude of insects would be introduced. Thus, I still think, these lovely birds might be introduced into our conservatories and stoves, where there would be no difficulty in preserving them. Mr. Yarrell has suggested to me, that possibly young ones fed from the nest upon syrup alone, might be able to live without insect food."

In Denbighshire, on the 1st of the Tenth as Friends were gathered for worship in their own hired house, at Wrexham, a number of soldiers came, and arrested ten of the men, pulling them out of the building, and carrying them before two or more justices of the peace. These magistrates sent them by mittimus from constable to constable, to the common goal at Written, where they were confined. Several of the prisoners were poor men, and suffered much by this hindrance from the labour necessary for the support of themselves and families.

Some Friends being prisoners in the goal at Wrexham, James Fletcher went thither to visit them, and was forcibly detained until a warrant was procured, by which he was carried before a magistrate, who, because he declined to swear, committed him also to prison. At a religious meeting held at the house of William Bateman, at Haverford-west, four Friends were arrested—three neighbours, and Richard Poole, whose residence was in Ireland. They were all sent to the town goal, and confined for two days. At the close of that period, they were taken before the magistrates of the place, who sent their three neighbours to the House of Correction for further confinement, and ordered that Richard Poole should be kept in prison until the wind served to send him to Ireland, and that he should be sent thither, having first been whipt.

On the 6th of Eleventh month, two men were arrested at Cardiff meeting, and being carried to the town-hall, were kept as prisoners there two nights, after which one was committed to the county goal, and the other was sent out of town, not being permitted to speak to his friends. On the 9th of the month, Elizabeth Holmes came to Cardiff to visit her husband, who had been a prisoner there three months. The magistrates hearing that this preacher of the gospel had come into the town, became much excited, and caused a strict search to be made for her at the houses of various Friends and others, where they thought she might be. It so happened that their messengers did not discover her, but they took up a young maiden and sent her to prison, on the plea that they suspected her of knowing where Elizabeth was, and yet she had not informed them. They also imprisoned one of the watchmen of the town, because he had not stopped this innocent woman as she came into the place. Finding her horse and saddle, they seized them, and committed the person to prison who had charge of the horse. Elizabeth, when the bustle had somewhat subsided, went to the officers of the town to demand her horse and saddle, and to inform them that she came to the place to visit her husband in prison. This they in their persecuting zeal, judged to be a crime punishable with imprisonment, and they accordingly made out a mittimus, and sent her to the same prison with her husband.

A Friend named Anne Freeman, feeling a desire to visit the Friends in prison, came out

of Minnouthshire for that purpose. The weather was wet, and having ridden fourteen miles on horseback exposed to the storm, she was without doubt wet and weary as she entered the town. She was however, immediately taken up by the watch, and carried before a bailiff, who sent her to the prison to pass the night. The next day she was sent out of town with a pass, not having been permitted to see any of the prisoners. Another woman walked six miles on foot to see her persecuted husband, but was not allowed that favour. Several other women, wives of the prisoners, also came, but they were neither allowed to see them, nor to administer to their necessities. To prevent, it would appear, conversation with those who came, no food was allowed to be carried to the prisoners, but such as was handed over two doors, a considerable distance apart.

Various other Friends during this year were closely imprisoned in divers parts of Wales for refusing to swear. But beside these instances of persecution inflicted under pretence of law, there were many others for which no such plea was made. Friends travelling along the road, were on many occasions beaten and abused, even to the hazard of their lives, by evil minded persons, who presuming on impunity in their cruel wickedness, made it their sport to insult and abuse their unresisting and peaceable neighbours.

Among the magistrates in the neighbourhood of Welchpool, in Monmouthshire, was a young man named Charles Lloyd. He had been convinced of the truth of the principles professed by the Society of Friends, and the work of conversion was going on in his soul. Many Friends were concerned for him and his eternal well-being, and they travelled in birth that 'Christ might be formed in him,' and that he might grow up to be a faithful valiant servant of the Lord Jesus Christ; one who should be enabled to bear the cross in willing dedication, and to despise the shame. One of those most deeply concerned for his everlasting welfare, was Richard Moore, a true and faithful minister of the gospel of Christ, who by labour and by suffering had borne testimony to his belief. Several letters from Richard Moore, to Charles Lloyd and others, are preserved in a manuscript now before me, which without doubt once belonged to Thomas Lloyd, that eminent minister who died in Philadelphia in 1694. As the letters have never been printed, and seem well worthy of preservation, we shall insert them in their respective places. The first is to Charles Lloyd, written near the beginning of 1662.

"Dear C. L.

"In the love which is beyond the love of mortal creatures, doth my soul reach forth to the breathing babe of life which God hath begotten in thee. Unto it, is my soul's salutation. Dear heart, I am not unacquainted with the path through which thou art now travelling. I know right well the pangs of death have seized upon that part in thee, which hath long disobeyed the Lord, and would not be subject to his requirings. Nature doth strive to save its life, if by any means it may, and

the serpent will turn his head many ways to save it from being bruised. On the other hand, the new babe which God hath begotten in thee, travails to the birth, and draws near unto the time of its deliverance, and therefore pains seize upon thee, and pangs and anguish as upon a dying man and a travailing woman. Dear heart,—be still and quiet, for the Lord will speak peace unto thee, though thou art travelling through the valley of death. What if I let thee know, that my soul in some measure travails in birth for thee,—and strong groans and breathings have run through my heart, even in the night season for thee, unto the God of my soul's innocency, and this hath been the answer unto me, 'My care shall be over him.' I say again, my dear friend, let thy whole dependence be upon the Lord, who will not leave thee, nor forsake thee. Be still and quiet, and give no place to the reasoner or consoler. Keep the eye of thy mind fixed at all times in that which lets thee see the ground of reasonings. As thou keepest thy mind stayed upon the Lord, putting thy whole trust and confidence in him, though the enemy may raise up many things in thy mind, both of troubles without and troubles within, yet be confident in the Lord, and look at Him. Mind not the enemy nor his temptations, though they may appear as floods,—for God (assuredly thou mayst trust him) will deliver thee out of all thy trouble, both within and without, by such means and ways as thou mayst little think. Therefore lift up thy head,—be strong and valiant for the Lord: Look unto Him, unto whom the ends of the earth must look, if ever they know salvation. Look unto Him, and not at the temptations, and the day will come that it will be with thee even as with a woman after a long weary travail, who hath brought forth a manly child. She forgets all her sorrows, and pangs, and anguish, and feels her heart even filled with joy that a child is born. Dear heart, the winter will not always last, the night of trouble will not always remain. He that hath caused the light to shine out of darkness in thy heart, will cause the day to dawn; and though sorrow and trouble thou may feel in the night, they will flee away, and joy and gladness of heart thou shalt feel, as thou remainest faithful to the morning.

"Into the hands of my eternal Father do I commit and commend thee. Yea, into his hands who hath done great things for my soul, who hath brought me through the same path which thou art travelling, and hath caused my soul to drink of the same cup which is filled unto thee. Although it appeared bitter unto me, yet it proved effectual to my soul. Now can I say, as thou wilt do, if thou remainest faithful to the end,—that the administration of condemnation is glorious in its time and place, but the administration of life and peace, doth certainly exceedingly far transcend it.' So in that which is the well-spring of my life do I lie down, desiring thy eternal welfare.

"Thy true friend in that which shall endure forever,

RICHARD MOORE.

"Pool, the 6th day of
Third month, 1662.

"Remember my love to the rest of the dear babes who my Father hath begotten who are in the same travail with thee."

(To be concluded.)

Selected.

"GIVE US THIS DAY OUR DAILY BREAD."

Know'st thou what travellers shall walk with thee on this day's pilgrimage? Do Care or Pain, Delight or Disappointment, Joy or Woe, Partake thy journey with—Suffer with the aware if foes or friends to thine eternal peace, Now in their secret chambers, gird themselves To bear thee company?

The glorious sun Comes forth exulting from yon purpled hills; But ere he reach his portal, may an eye That gave him greeting, in Death's sleep shall close, Regardless of his ray.—Say is that hand, Whose icy touch congeals the bounding veins, Forth from its drapery of darkness stretched To pluck thee by the skirts?

Eternal God

To whom a thousand years are as the watch of one brief night—no eye save Thine can read Of this day's good or ill. Thy Holy Spirit Is as a lamp, which if we hold aright, No fear can vex nor enemy destroy. Fresh oil this morn with prayerful hearts we seek, Lest some fierce robber from his ambush-path Should rush rapacious on our spirit's wealth. Here at Thine armour we lowly bend Asking a weapon from Thy boundless store: The sword, the spear, the helmet, or the shield, As most thou seest we need,—for Thou alone Dost weigh our weakness and our want foresee. So lead us day by day: Thy rooted Spirit, Fast in our hearts,—send through our deeds its fragrance flowing; and when life shall fleet, Still leaning on Thy promise as a staff, Bid us go down to Jordan,—and pass on To the firm footing of the eternal hills.

L. H. S.

For "The Friend."

Severe Storms of Rain.

Severe storms of rain, accompanied in many places with hail, and lightning and thunder, passed over a wide extent of country on the 1st and 2nd of this month. We give the following extracts, taken from different papers, showing that much damage was done in various places.

"The Thunder-storm.—The thunder-storm which occurred on Sunday night, did considerable damage to property in Frankford and neighbourhood. The barn belonging to Thomas Thorp, situated on Front street road, back of Rose Hill, was struck by lightning and entirely consumed. It contained two valuable horses, and the entire crop of the farm, with the exception of one field of wheat. A barn belonging to Benjamin James, of Bensalee township, near the Trappe Tavern, was also struck and burned to the ground. It contained five hundred bushels of old oats and considerable hay. The dwelling-house of Cyrie Fox, in Holmestown, was also struck. It struck the chimney, and passed through every room in the house, but fortunately none of the family were injured."—Ledger.

"Destruction of Property at Lancaster.—A severe storm of wind and rain passed over Lancaster city on Friday afternoon, which did considerable damage to property. The upper part of the gable end of Hager's new brick building, was blown down; also, the gable ends of two unfinished houses in the eastern part of the city. The dwelling-house of Christian Kaatz, of the firm of Hartley & Kaatz, on the Harrisburg turnpike, was almost completely demolished. The roof of the building was blown into

the lot about thirty feet, and the entire upper part of the house came down. The ceiling over the kitchen broke through to the first floor, and Mrs. Adams was almost buried in the ruins. Fortunately she was but slightly injured."—*Idem*.

"*The Rain on Friday*.—A small portion of the slate roof on the west end of the county building, over the market-house, was torn off. Several trees were also blown down in the city.

"At Mount Joy, and in that neighbourhood, the storm was accompanied by hail, which broke a great many panes of glass and injured somewhat the growing corn."—*D. News*.

"*More of the Storm*.—The storm of Friday was felt severely in Wilmington, Del. A part of the roof of the County Almshouse was carried away; the roof was also blown off one of the patent leather buildings of Pyle, Wilson & Pyle. The storm appears to have gone all round Philadelphia, without visiting it, except in a heavy gale of wind, for a few minutes."—*Leader*.

"*Storm in New Jersey*.—Beverly, N. J., July 1.—Our borough was visited this afternoon by a tremendous storm of rain, hail and wind, accompanied by vivid lightning and heavy thunder. The Episcopal Church, and the school, was struck by lightning and almost demolished.

"A large portion of the roofing of Perkin's new hotel was torn off, and the building otherwise much injured. Many trees were blown down, and some struck by lightning. Considerable damage was done to the crops by the hail. Some of the hail-stones were as large as pigeon eggs.

"A wagon, filled with truck, was blown completely over, throwing the horse on his side. There has no doubt, been much barn done to the corn and vegetables on the surrounding farms."—*D. News*.

"*Hail Storm*.—A correspondent writing to the *Trenton Gazette* from New Egypt, Ocean county, under date of July 4th, says, "one of the severest hail-storms that ever visited this part of New Jersey. The barn of S. P. Irons was blown down and broken to pieces, and where he expected to gather 600 bushels of corn, he will not realize 60. Many other farmers in the neighbourhood have lost nearly all of the rye and corn. Vegetables and fruits are completely destroyed. Two hundred and fourteen lights were broken out of the Presbyterian church, and much other damage done. Hail fell to the depth of two inches, many of the stones being as large as turkey eggs."—*Idem*.

[Correspondence of the Public Ledger.]

THE STORM AT BARNEGAT.

"Barnegat, Ocean county, N. J.

"Messrs. Editors.—A tremendous hail-storm, accompanied by thunder and lightning, visited this place on Friday, July 1st, which has never been equalled in this section of country. The average size of hail-stones was as large as hickory nuts, though they were found much larger. One measured seven inches around, and several as large as hen's eggs were picked up. The destruction of property was, of course, great; and the terror awful, among women and children, was extreme; especially during the heaviest of it, while window panes were being broken on all sides. The high wind, blowing a gale, the heavy rain, the continued peals of thunder, the vivid, quick flashes of lightning, and the heavy hail-stones pelting against roof, weather-boards, and window-shutters, and breaking and cracking panes of glass, were sufficient to strike terror to most minds. Within dwellings the deafening, crashing sound, for nearly half an hour, was so great as to render conversation impracticable. All kinds of crops and vegetation have suffered severely. Wheat, rye and corn, which was never bent, but pretty well threshed out. Potato-vines were cut off, corn beaten down, and the leaves slit in threads; rye nearly all knocked from the trees, &c. Farmers calculate on suffering the loss, in some cases, of three-fourths of their crops. Serious accidents were anticipated from horses which were out in it, but nothing worse than their running away when overtaken by the pelting hail, occurred. Not

less than two thousand panes of glass were broken, in this village and vicinity.

"The appearance of the large hail-stones was extremely beautiful. After being flattened half an hour or so, they appeared flattened about the size around of a penny, with an outer edge of white snow, and branching leaves in the centre, like a star.

"The appearance overhead of weather and air reminded very much of the descriptions of the same preceding an earthquake. To those who were in this, in Burlington county, I learn the storm assumed the features of a tornado, prostrating trees, fences, &c.

"As yet, I have heard of no serious accidents, although many individuals were much bruised with hail-stones. LEIGHWOODS."

"*Merionton*.—During the terrific thunder-storm on Monday morning six houses in German town were struck by lightning; in one instance passing down the wall near which three children were sleeping, on the floor, without any injury to them or the parents, also in the same room. In another instance, a man passed into a room where an elderly woman was sleeping, and, in going to clothing, which the man of the house had sufficient presence of mind to extinguish. The damage, otherwise, was chiefly shattering the walls and breaking the window glass."

"*The Hurricane of Thursday*.—On Thursday afternoon last, a terrible hurricane passed over part of East Bradford township, Chester county, in the vicinity of McClain's mill. Buildings, fences, trees, &c., were prostrated by the wind. The barn of a widow Rogers, a stone building, and a durable structure, was totally demolished, and heavy timbers carried sixty or seventy yards. George Gross and a son of the widow Rogers, were in the barn at the time; both were injured, the boy slightly, and Gross seriously, being severely cut about the head. Patrick Dunlap was also in the barn, but escaped without injury. He had also his horse in the stable for safety during the rain, which escaped without injury. Part of the roof of Caleb Darlington's wagon-house was blown off. The fruit trees suffered terribly, and in some orchards nearly all of the trees were uprooted or twisted to pieces. The strongest forest trees were also blown down. We have not heard the precise extent of the hurricane, but it does not appear to be more than a mile in width, and no greater distance in length.

"We learn that the storm was very severe in the vicinity of Downingtown, and that the roof of the new Valley Railroad Depot at that place was blown off, and the building otherwise injured. The storm came up so suddenly, that many hay-makers were caught in the fields and nearly blown away. On the farm of Henry Hoopes, near Downingtown, a load of hay of the way to the barn was upset and turned over and over. In the lower part of Kennett township the storm was quite destructive to the fruit and forest trees, and the corn was blown as flat on the ground as if a roller had passed over it."—*Idem*.

[For the Public Ledger.]

"G. Cape Island, July 2, 1853.—A most terrific hail-storm, from the north, passed over this place, between five and six o'clock yesterday afternoon. Never, in the memory of the oldest inhabitant, has such a one been witnessed. The stones rattled against the houses like long-continued discharges of musketry. They were of various shapes, some round, some oval, and some almost crab-shaped. The largest were about six inches in circumference. The ground, for awhile, appeared almost as white as when mantled with snow. Long after it passed over, we could observe, in the far-distant east, vivid, long-continued, and oft-repeated flashes of lightning, showing that it was giving there a vent to its fury, and that it was not all that which exhibited us. No one, not the most unreflecting, could witness this truly terrific storm without having a higher, a more awe-inspiring sense of the vast might of that great Power, who could thus, within the limited precincts of our petty sphere, prepare such fearful missiles of destruction, nor forbear to ask, what must be the tremendous nature of that

exhibition, were the entire universe, the arsenal in which were fabricated, and the fabricator of the munitions of war.

"Strange as it may seem, the storm did not extend farther to the north; the steamer *Kamehoo*, which arrived an hour or so after, saw nothing of it in the bay. Yours truly, ISLANDER."

"*The Storm on Friday last*, was very severe in Montgomery county, and several houses and barns were blown down, and large quantities of glass demolished by the hail, some of which were as large as hen's eggs.

"*Violent and Destructive Storm in Reading, Pa.*—On Friday evening, about half-past four o'clock, a sharp thunder-storm, accompanied by hail, and a heavy gale of wind, passed over our city, from the north-west, and continued for half an hour. It appears to have been more violent south of Chestnut and west of Sixth street, and did considerable damage to buildings, shade-trees, &c. The west gable-end of the Catholic Church, with one section of the roof were blown down, the roof being hurled into Fifth street, and the wall breaking through the ceiling and falling, in a mass of brick and mortar, down upon the sanctuary, altar, &c., completely overwhelming them, and doing great damage to the furniture. A portion of the wall of Noble's new machine-shop, the gable-end of Boas & Goodrich's steam sawmill, a substantial stone building, the new stack just put up by Wells & Beretole's fire-brick works, Kocky's ice-house, a large frame building on the Yomissing, across the Schuylkill, the parapet walls and roofs of several dwelling-houses in South Fourth street, were also blown down, and much more minor damage done, which it is impossible for us, at this late hour, to particularize. About twenty feet of the weather-boarding at the south-west end of the Lancaster bridge was ripped off, and several houses and barns on the opposite side of the river, unroofed.

"We learn that a man was killed by the falling of a building on Kurtz's farm, in Cumru township, about a mile distant from town. His name we could not ascertain. As the storm extended far into the country, it must have been very destructive."—*Reading Gazette*.

"*The Effects of the storm of Friday last* were severely felt in New York. The Crystal Palace suffered from its effects, the larger ball-stones breaking in several places, and the water extending to the building. A house in the vicinity, belonging to S. P. Townsend, was blown down, while the workmen were engaged at it. James McAuley, Matthew McCran, and Wm. McCracken, were killed by the falling building, and six or seven were dangerously hurt.

"The church edifice on the corner of Pearl and Willoughby streets, Brooklyn, was struck by lightning, the electric fluid entering near the top of the steeple, making a large hole.

"At Williamsburg the steeples of Doctor McLane's church, and also of Mr. Porter's, were blown down; the latter case, the bell crashed in the roof of the lecture-room adjoining. The lecture-room was vacated but a short time previous. The loss, altogether, is estimated at \$10,000. A portion of the roof of the M. E. Church in South Second street, was blown off. The three ropewalks of Messrs. Thurston, Lawrence, and Messrs. Watsley & Co. in the suburbs of Williamsburg, were entirely destroyed—loss estimated at \$15,000. The roof of the City Hall was considerably damaged, and the roof of the 'Half-way House' was taken off to the distance of two blocks. Many other buildings were seriously damaged. The lightning struck in several places, and a number of persons were injured in various ways. It is believed that no loss of life occurred in Williamsburg.

"Some of the hailstones which fell measured, by actual measurement, from four to five inches in length, and three to four inches in thickness, bearing a strong resemblance to a huge cake of ice."—*Leader*.

Excess of ceremony shows want of breeding; that civility is best which excludes all superfluous formality.

Diffusion of the English Language in India.

The time must come when the English language will be co-extensive with the spread of English and American power.

This will indefinitely increase the facilities for the diffusion of gospel truth. It will diminish to a great extent the difficulties in the way of the missionary and Bible distributor. The occupancy of Burmah by England will, sooner or later, bring about the same results that are showing themselves on the other side of the Bay of Bengal. A late English paper says:

"A spontaneous movement in favour of the adoption of English, without any governmental action to promote it, is already, Sir Erskine Perry states, in operation in various parts of India. The natives of Bombay, who are acquainted with English, rarely communicate with one another except in that language. The defective nature of the native curvish character leads, from considerations of convenience, to the employment of the more distinct and uniform European character. But for speaking, also, adds Sir Erskine, 'if an educated native, at the present day, arrives from Upper India, from Bengal, or from Madras, there is no language in which he can make himself so readily intelligible to an educated native of Bombay as English, and it is the only language which a native would think of employing if he were writing to a Bengali friend in Calcutta, or to a Tamil one at Madras. In addition to this use of English, which mutual convenience dictates, something of the same principle which led the Anglo-Saxons to affect the French language as a mark of education and refinement, may be seen largely at work among our educated native youth, both in Bombay and in Bengal.'

"As education extends, and as increased facilities of transit promote a more general and constant intercourse between the different provinces of India, this spontaneous adoption of English, as a common medium, may be expected rapidly to spread. It is by such means the moral conquest of India must be achieved. The natural tendency of civilization is to blend dialects into a common language, to obliterate the discordance and confusion of tongues. But this slow process cannot but be prodigiously accelerated by the influences now at work in India. Gradually, as the English becomes, to the millions of India, at once the *lingua franca* of commerce, and the sacred language of Christian truth—not a dead one, like the Sanscrit or the Latin, but a living tongue, the key to the treasures of Western science, literature, and pure religion—the coming generations will disuse and forget their semi-barbarous tongues, as the Celtic dialects are disappearing from Europe, and as the African dialects have been displaced by the Arabic."—*N. Y. Recorder.*

He who gets in love with himself, will find no rivals.

Chinese Labourers in Havana.—The Chinese labourers recently imported into Havana, have been dying since their arrival with

Asiatic cholera or plague. Out of 1000, shipped by three vessels, 264 died on the passage, leaving 736 to arrive, since which 60 or 70 have been swept off by disease.

THE FRIEND.

SEVENTH MONTH 16, 1853.

LONDON YEARLY MEETING.

(Continued from page 344.)

"*Second-day Morning, Fifth month 23d, continued.*—A Friend, who has had opportunities of making himself conversant with the subject, gave a brief account of the various schisms with which our Society there has been tried. About twenty-five years ago, the speaker observed, he supposed it was well known to most present, that there was the Hicksite Secession, which may be said to have affected Friends generally. A considerable interval elapsed, when what was termed the Anti-Slavery Secession, pretty much, if not wholly confined to Indiana Yearly Meeting, took place. Subsequently, we had a division in that of New England; and, as appeared in the Epistle this year from New York, that Yearly Meeting had also recently suffered in the same way. In answer to an inquiry as to the number thus, from first to last, disassociated, it was replied that the Hicksites had been computed, at the time of their organization, at about 30,000, while the New England Secession was estimated at 600 or 700. In this latter statement, the speaker was rectified by the two New England Friends present, and 600 was stated as nearest the truth. The number involved in the New York Secession was not stated.

"Among those who spoke to the question, and they were somewhat numerous, by two only was any further proceeding alluded to. These were of the same judgment as others, in regard to the undesirableness of issuing a fresh address, or even inserting a notice of the subject in the printed epistle in reference to the subject; but if any good was to be achieved, they thought it would be by means of a judicious, competent deputation, being authorized to go and make themselves acquainted, from hearing both sides, with the causes of separation.

"In reference to the address above alluded to, it came out that no means had been taken for securing its circulation beyond the limits of the respective Yearly Meetings which are in correspondence with this meeting; thus leaving it uncertain whether such as might equally stand in need of the advice which it was the concern of Friends in this country, by means of that epistle, to convey, had ever received it or not. Not a little was said, by way of deprecating the effect which might be produced, and as aggravating the evil complained of, in the private epistolary communications of Friends in this country with their correspondents in America, they were not careful to discourage the spirit of disunity and separation.

"The meeting came ultimately, and with

apparent unanimity, to the conclusion to receive the report, which was, thereupon, minuted, with the expression of the sense which the meeting entertained of the deep claim which American Friends had upon our Christian sympathy, in their peculiarly painful and trying position. The committee was also released from their appointment.

"The reports of the remainder of our educational institutions were next produced and read. In conformity with the suggestion made, we believe, last year, these documents, with the exception of that from Croydon, were condensed, so as to present all the desirable details, and, at the same time, encroach as little as might be upon the patience of the meeting."

"The report of the committee appointed to audit the accounts was then read."

"At a quarter past two, adjourned till four o'clock.

"*Second-day Afternoon.*—Met at four o'clock. Proceeded with minutes of last year. The first brought up the proposition from Durham Quarterly Meeting, respecting the reading of the General Advices once in the year, at the close of a meeting for worship on First-day morning. The proposition not having been then united with, was left for reconsideration now.

"Notwithstanding the length at which the subject was discussed on the first presentation of the proposition, it claimed still greater notice on this occasion, occupying the chief part of the sitting. Little if anything new seemed to be adduced, while the numbers for and against the proposition, seemed pretty equally divided. Certainly a very strong feeling was manifested for its being adopted, yet the judgment of many highly esteemed Friends being decidedly adverse, the meeting could come to no other conclusion than this, that the proposition could not be acceded to, which was accordingly minuted.

"It was brought out, in the course of the discussion, that York Monthly Meeting, upon some particular occasion, had exercised precisely the same liberty as that solicited in the proposition from Durham Quarterly Meeting."

"Passing on to other business, there was read a report from London and Middlesex Quarterly Meeting, respecting the registers for young men and for women Friends. Information was also given from the Meeting for Sufferings, as to places where meetings had been established or discontinued in the course of the year. A report followed respecting the labours of a committee having under charge the question of receipt stamps, but in consequence of the proposed measure of the Chancellor of the Exchequer, it was thought nothing further required to be done in the matter.

"A minute of the Meeting for Sufferings was adopted, having reference to certain bills before Parliament, intended to provide public cemeteries. This finished the business of the sitting; and to make way for the committee of representatives afterwards to meet, adjournment took place at half-past six, till ten o'clock to-morrow morning."

"*Third-day Morning, Fifth month, 24th.*—Some documents from the Meeting for Sufferings were introduced. Among these came first a report from its committee appointed to correspond with Friends in foreign parts; including some notice of Robert Lindsay, and his companion, Frederick Mackie's, safe arrival at Hobart Town, and of their having visited the members and others professing with us there. They were preparing, at the time this information was written, to leave for New Zealand. The epistle addressed by this committee, to Friends in the South Australian colonies, was also read.

"Thereafter came a narrative which had been drawn up, of the visit of John Yeardeley, accompanied by Peter Bedford, to those professing with Friends in Norway. The consideration of this document occupied the greater part of the sitting; the question being thrown before Friends, whether the time had not come for the Yearly Meeting's proceeding to acknowledge those in profession with us in that country, in the same close relation and fellowship as with those at Pyrmont and Minden, or as if the parties were resident in this country. Much expression of opinion was given upon this point." "It did not appear, however, after all that had been said, that the time was fully ripe for taking so decided a step; and it was deemed safest to leave these interesting people to their own responsibility, and as heretofore, under the care of the Meeting for Sufferings.

"The number of Friends in Norway, was reported at fifty members, and about 110 attenders. In round numbers, 150 in all, including children.

"Information was communicated respecting a meeting-house having been erected at Stavanger, at a nominal outlay of £500, but which, from circumstances mentioned, might be said in reality to have cost a considerably larger amount. A sum of £120, or more, was stated to be still requisite for completing the house, and inclosing a burial-ground. It appeared that in this far accomplishing this object, Friends in this country had already materially assisted." . . .

"A narrative of a similar character followed, from the Meeting for Sufferings, respecting a religious visit of William Forster, accompanied by William Holmes, of Alton, to the descendants of the Waldenses in the valleys of Piedmont, and other places in the kingdom of Sardinia. William Forster gave additional details of the said visit, which seemed greatly to interest this meeting. The numbers of the Vaudois in this locality were stated at 20,000."

"We may add, that, in connection with this report, there was read a letter signed by the moderator of those styling themselves the "evangelical churches in the valleys of Piedmont," and addressed to the "ministers, elders, and other members of the Religious Society of Friends." Its object was to testify, as it did in very feeling and affectionate terms, the comfort and edification which the labours of our Friends had been the means of imparting, and thankfulness for the Christian sympathy manifested towards them in the visit."

"The documents, as a whole, having been

shown to be undesirable for general publicity, their abridgment and distribution were left to the care of the Meeting for Sufferings.

"Adjourned at half-past one, till four o'clock.

"*Third-day Afternoon.*—Met at four o'clock. In proceeding to dispose of some additional papers from the Meeting for Sufferings, there was first read a minute of last Yearly Meeting, in reference to the address to Sovereigns, &c., on the Slave trade and Slavery. This introduced a report respecting the further prosecution of the Yearly Meeting's concern, followed by an interesting narrative of the mission of John Candler and Wilson Burgess to South America, for the purpose of presenting the said address to the Emperor of Brazil. The narrative stated that the Emperor received the Friends very courteously and unceremoniously; and spoke in a favourable and decided tone of the object contemplated by the address. Besides presenting a copy to the Emperor, and other persons in authority, our Friends gave it extensive general publicity. It appeared, from the narrative, that the Slave trade was almost, if not entirely, at an end in that empire; though not from conviction of its iniquity, but as the result of interference by the British Government, in the shape of war-steamer's kept cruising on their coasts. Slavery continues unmitigated, and its sinfulness wholly unquestioned.

"Another minute of the Meeting for Sufferings was produced, bearing upon the delivery of the Address to the President of the United States of America, and others in authority there, and expressing the belief of that meeting, that the time was come for this service being undertaken. This was accompanied by a suggestion, that so important a step ought to be adopted by the Yearly Meeting at large, and not by their body. There appeared to be entire unanimity among Friends, as to the present being the proper time for the undertaking; though it was not till after a protracted expression of opinion, that the meeting came to the conclusion which seemed to be the right one. This was, to refer the selection of a deputation to a committee appointed by the meeting. This committee was accordingly nominated."

"Subsequently there was read a statement respecting Friends in membership with our Society in this country, who had emigrated. The number of these was said to be about 200.

"Next came a report in reference to the Wars in Caffraria, and in the East Indies. The former was understood to have terminated, and a way did not seem to have opened for doing anything in regard to the latter."

"The sitting having lasted upwards of three hours, adjournment to four o'clock to-morrow afternoon was agreed on, intimation being previously given, that meetings for worship were to be held in the usual places at ten in the morning."

[Reminder next week.]

RECEIPTS.

Received from Jehu Fawcett, agent, O. \$26, for Amos Fawcett, M. Cadwalader, Jas. H. Dean, Jos.

Whinery, M. Allman, Jehu Allman, Job Warren, Isaac Bonsall, Anna Macy, \$3 each, vol. 26, for Lewis Walker, \$4, vols. 24 and 25, for Ruth Stanley, \$2, to 19, vol. 27, and for James Heald, \$2, to 43, vol. 27; from John Peckham, S. Kingston, L. 1, \$2, vol. 26; from C. Bracken, agent, G., for Levi Hoge, \$2, vol. 26; from Z. Hampton, Iowa, \$5.

FRIENDS' ASYLUM.

The Managers are desirous to engage a Steward and Matron for this Institution. Application in writing may be made to either of the undersigned.

THOMAS EVANS,
No. 180 Arch street.
CHARLES ELLIS,
No. 95 S. Eighth street, or
No. 56 Chestnut street.
JEREMIAH HACKER,
No. 144 S. Fourth street.
SAMUEL BETTLE, JR.,
No. 101 N. Tenth street.
JOHN M. WHITALL,
No. 161 Filbert street, or
No. 138 Race street.
WILLIAM BETTLE,
No. 14 S. Third street.

Philada., Sixth month, 1853.

TO TEACHERS.

The "Overscers of the Public Schools founded by Charter," propose opening early in the Ninth month next, two schools, one for boys and the other for girls, in the vicinity of Broad and Spring Garden streets, Philadelphia. A liberal compensation will be secured to competent teachers.

Persons disposed to apply for the situations, will please forward their applications and testimonials of their qualifications, to the undersigned, *before the first of Eighth month.*

THOMAS KIMBER,
No. 50 N. Fourth street.
THOMAS EVANS,
No. 180 Arch street.
CHARLES YARNALL,
No. 39 High street.
SAMUEL BETTLE, JR.,
No. 101 N. Tenth street.

Philada., Seventh mo. 2d, 1853.

DISD, in this city, on First-day morning, the 3rd inst., REBECCA RIDGEWAY, in the 73rd year of her age. To this dear Friend was allotted a large portion of the afflictions and tribulations of this life, being greatly affected with asthma from early life; also losing her hearing to a degree near total deafness, about the 30th year of her age. These trials she bore with Christian patience and resignation.—The day previous to her close, addressing her family, she said, "I feel peaceful; there is but one religion; my hope and confidence is firm. I know in whom I have trusted, and now lay as a little child on the breast of my Saviour, knowing no will but His, and desiring no other. He has brought me through many difficulties, and will not forsake me now."

—, at the residence of her husband, No. 210 Arch street, on the morning of the 7th inst., after a protracted illness, REBECCA H., wife of George M. Coates, aged 71 years; a member of Philadelphia Monthly Meeting.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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YEARLY MEETING'S EPISTLE.

An Epistle of Affectionate Caution and Counsel, addressed to its members by the Yearly Meeting of Friends, held in Philadelphia, by adjournments, from the 18th to the 22d of the Fourth month, 1853; and published by its direction.

(Concluded from page 346.)

It is cause of concern to observe, that some are themselves consistent in their personal appearance and deportment, have gone out into greater show and expense in the furniture of their houses and their style of living, than the proper sphere of the humble follower of Christ will justify. Besides the inconsistency of these deportures, we would invite our dear friends to a serious consideration of the effects which such a course of life will be likely to have upon their beloved offspring. If they see the parents gratifying a vain mind in such things, can it reasonably be expected that the children will be disposed to submit to the restraints of the cross in their dress and language; or will they not rather conclude, that if the other is allowed by the parents, the latter cannot be more inconsistent for them?

Such a mode of life, moreover, attracts a description of company which is not congenial to a growth in a religious life and conversation, and often opens a door for leading the young people into many hurtful things, which prove of lasting injury to their susceptible minds. We mourn over the effects which are already apparent in some places and families, and believe it is highly necessary that a living concern should be raised among us, to make a firm stand against the inroads of a worldly spirit in these respects. Copying after others in these things, and pleading the example of others to justify their own deportures, or to silence the secret uneasiness raised by them in the mind, has been, we believe, a fruitful source of weakness and wrong compliance. The day calls loudly upon us to gather home into our own hearts, and consult the divine Monitor there, which we have no doubt will bear a faithful testimony for Truth, and lead us to put away everything which is unbecom-

ing the simplicity, lowliness and humility of the self-denying Christian.

When parents are primarily concerned to train up their children for heaven, rather than to gain for them a character and standing among the rich, and popular, and honourable of this world, they will not only be engaged, like some of old, to bring them to Jesus, that they may learn of him, but will avail themselves of every means which may serve as a help in the early subjection of the will, and that discipline of the cross, which so essentially contribute to the future comfort of the child; and, like breaking up the fallow ground, prepare it for the reception of the heavenly seed. In this important work, the restraints of simplicity and plainness in habit, speech and demeanor, form important auxiliaries, curbing the proud and aspiring dispositions of youth, and serving as an important hedge about them, during a critical and exposed period of life. The same remarks may be made as respects a plain, simple mode of living, and the firm but gentle control which springs up in a well-regulated Christian family, the unspeakable benefits of which many have had gratefully to acknowledge in after years, as having been a means of preservation, however irksome they sometimes found them to their unsubjected tempers.

We wish seriously to call the attention of our members to a practice, which we fear is a growing evil, of collecting large companies of young people at the houses of Friends, where they are often detained until an unreasonable hour of the night, breaking in upon the order of a well-regulated family, and exposing the youth to many temptations. Such practices we believe are of very hurtful tendency, and require the vigilant care of well-concerned parents and others, to check and prevent them. How much of the demeanor and conversation which passes on such occasions, is of a very light and frivolous character, even if it be no worse; unworthy of beings endowed by a beneficent Creator with noble powers of mind, designed to be employed to his glory, and the good of each other, and wholly unbecoming the gravity of the Christian, who feels the responsibility of his high calling, and knows that for every idle word that men shall speak, they must give an account thereof in the day of judgment! How much idle curiosity and evil emulation are often awakened respecting the dress of individuals, and the character of the entertainment, each one trying to outvie others and set themselves off to advantage, while the excitement of mind and feelings which is produced, and the insincerity and display, prompted by the desire to please, are very uncongenial with the formation of a sound religious and moral

character. The great end of society is mutual improvement and rational enjoyment, but we think there are few who attend these parties, but must acknowledge that they are far from being occasions of improvement, or of yielding the mind any calm, substantial pleasure. We hope the practice will claim the care of Friends, and that they will endeavour to produce a reformation therein.

Among the striking characteristics of the present day, are the instability and love of excitement which pervade the minds of the people. Many even among the professors of religion seem to be "lovers of pleasure, more than lovers of God," looking abroad for sources of gratification, and eagerly pursuing anticipated pleasures, instead of endeavouring to secure from the present hour as it passes, those tranquil enjoyments which are the fruit of well doing, and to cultivate that retirement and mental introversion, in which we may profitably commune with our own heart and be still. One of the effects of this state of unsettlement is the great increase of public amusements and pastimes, which has lately become so obvious; for, as "the eye is never satisfied with seeing, nor the ear with hearing," so when the mind is let out to seek gratification in these vanities, the desire for them increases with the indulgence; and it is constantly requiring new objects to please the senses, and to fill the aching void which they leave behind them. Often, after having run the giddy round, in the vain pursuit of pleasure, there is a secret sense of bitter disappointment, and a consciousness that these empty trifles cannot satisfy the longings of an immortal mind, designed for nobler and purer enjoyments.

We apprehend that many of the lectures and readings, with other kindred exhibitions, are of latter time so mixed up with improper associations, that parents and others who have need to be on their guard, lest in going themselves, or allowing their children to attend, they should be promoting a dissipation of mind, and an exposure to hurtful influences, the consequences of which may be lasting and injuriously felt. To say nothing of the more objectionable kinds of diversion, it is often the case that pastimes and shows, which seem at first view to be of a more innocent character, when they are strictly inquired into, are found to be attended with accompaniments which are not such as a Christian ought to countenance; and we believe there is, at the present time particularly, great need for all to be studiously watchful, how they give way to the solicitation to attend on such occasions, lest they balk our religious profession, encourage wrong things, and thereby wound and weaken their own minds.

Another great evil of the present time, is the flood of light literature pouring almost daily from the press. Many of the publications, even some that profess to be promotive of morality, are of a mixed character, truth and fiction being artfully blended together, and an attraction thrown around the whole which easily captivates the unguarded. It is cause of regret to observe books of this description upon the tables of some of our members, and we fear the perusal of them, and the taste for this flimsy and pernicious reading, are on the increase. We believe its tendency is decidedly evil, creating a disrelish for the practical duties and sober realities of life, dissipating the energies of the mind, and habituating it to a state of excitement, which is unfavourable to calm and serious reflection. It creates moreover a distaste for profitable reading, and a morbid appetite for that which stimulates the imagination, rendering religious meditation and solid thoughtfulness irksome and repulsive. We affectionately exhort all our members, not only to avoid such reading themselves, but to discontinue it in others, and especially to restrain the children and youth from the pernicious effects of this practice, endeavouring to cultivate in their minds a love for instructive reading, and such as will lead to the contemplation of heavenly things.

We would also renewedly caution all our members against indulging in music, or having instruments of music in their houses, believing that the practice tends to promote a light and vain mind, and to disqualify for the serious thoughtfulness, which becomes an accountable being, hastening to his final reckoning. When we consider that our days pass swiftly away, and that our time is one of the talents committed to our trust, for the employment of which, we shall have to render an account in the day of judgment, it becomes us to be living as strangers and pilgrims upon earth, seeking a better country, and to be diligently using it for the great end for which it is lent to us, even in working out the soul's salvation in fear and trembling, and not in vain amusements, or corrupting pleasures, but striving that "whether we eat or drink, or whatsoever we do, we may do all to the glory of God;" that "God in all things may be glorified by us through Jesus Christ our Lord."

Having thus endeavoured in the feeling of gospel love for our brethren and sisters, to bring into view the different subjects that have claimed our serious consideration, which we believe are connected with their welfare and growth in the Truth, and being sensible that many deficiencies and weaknesses exist among us, we desire that each one may humble himself before the Lord, and seek for ability to lay aside those things which the testimony of Truth is manifested against, and to come up in greater dedication to the Lord's will and service. His mercies are new every morning, and with Him there is plenteous redemption that he may be feared. If those who have been unfaithful to him, turn at his reproofs, he will pass by their transgressions and love them freely; and by the humbling baptisms of his Holy Spirit, fit them for the

work he appoints for his obedient children in his church. Notwithstanding the degeneracy that has overtaken many, we believe there is a renewed call extended to us, to leave the things that are behind and to lay hold of the offers of his mercy and holy help, and he will qualify us to build up the waste places, to declare of his goodness and long forbearance, and to draw the children by precept and example to take the yoke of Christ upon them, and follow him. Hereby they will know the work of their salvation to be carried on with the day, and we may hope that the Society will again be raised up into the brightness and dignity in which it was originally gathered.

"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 forever and ever, Amen."

Signed on behalf and by direction of the Yearly Meeting.

WILLIAM EVANS,

Clerk this year.

For "The Friend."

Taylor's Submarine Armour.

As accounts of the use of Submarine Armour, for various useful purposes, are frequently met with in the newspapers, it is well to be aware of its construction, and the manner in which it is employed for exploring at great depths under water. We therefore take the following from a late periodical published at Boston.

"On Tuesday afternoon, by the politeness of Charles B. Pratt, submarine navigator, of this city, we had an opportunity of witnessing, at Long Pond bridge, the mode of operating under water with the submarine armour, invented by the late Capt. Taylor. It is well known to many of our readers, that C. B. Pratt acted with Capt. Taylor in the capacity of assistant, for several years prior to Capt. Taylor's death, and that to his enterprise, courage, and skill in submarine navigation, many persons are indebted for the restoration of their property from the depths of ocean, lake, and river. The submarine armour enables a diver to descend to any depth, and move about on the bottom with perfect ease, and its construction is such that an unlimited supply of fresh air can be communicated, so that a person may remain for hours under water, and come up as dry as when he went down. It consists of strong India rubber, and is divided into two parts; one the trowsers and boots, and the other the jacket, which, after being put on, are joined together by means of two copper rims, between which the edges of the two garments are inserted and secured by means of buttons, fastened by a wrench, so as to be air-tight, and so as that the two become one coat of mail. The wrists are lapped tightly, so as to exclude the air. Attached to the neck of the jacket is a copper

helmet, which protects the head from the pressure of the water, and serves, at the same time, for the insertion of the air-tube for the admission of fresh air, and the valve for the emission of foul air. In the face of the helmet is inserted a strong piece of glass, for the purpose of enabling the diver to see objects in the water. Although the weight of the armour is about sixty pounds, it is necessary to hang weights to the amount of about one hundred pounds around the armour, so as to counterpoise the effect of the air that is pumped into it by means of a force-pump, and sink the diver, which is rather a slow operation, especially near the bottom, owing to the great pressure of the water. It requires two men pumping at the air-pump all the time, to resist that pressure, and supply fresh air.

"As soon as one of the men in Mr. Pratt's employ had encased himself in the armour, he was let down into the water by means of a strong rope attached to the top of the helmet, and two men upon the bridge commenced with a small air-pump to furnish him with a supply of air through the hose, the neck of which is also screwed into the top of the helmet. Slowly he descended, and after reaching the bottom he commenced his travels among the eels and horn pouts upon the bottom. Though no part of his person was visible, the course he pursued was easily discernible by those above, from the escape of surplus air, which caused the water over his head to boil like a pot. After remaining at the bottom some fifteen minutes, during which time he had explored an area of some fifty feet from the place of starting, the diver gave a signal by means of a rope attached to his left wrist, and was drawn up perfectly dry, without any appearance of exhaustion or fatigue, and another and another were successively encased and let down in the same way. The especial object of the experiments made on Tuesday, was to test the courage and capacity of some new men that Mr. Pratt has engaged to assist him the present season, in exploring the wreck of the British frigate 'Hussar.'

"The 'Hussar' frigate was a British vessel, employed by that government to convey munitions of war and money, for the royal army engaged in the attempt to subjugate the revolted American Colonies. On the 17th of December, 1780, this frigate, while passing along East River, struck on the rocks at Hurigate, and sustained so much injury, that the efforts of her crew were unable to prevent her from rapidly filling. In this emergency, the captain ordered the vessel to be run on shore at Stoney Island; he not being aware of the abrupt nature of the coast at that spot. The Hussar, however, sunk below reaching the island, carrying down part of her crew, all her warlike stores, and also the treasure on board, (known to have amounted to one million eight hundred thousand dollars,) together with nearly twenty American prisoners, who, heavily ironed, were confined in the hold. Portions of the skeletons of those unfortunate men, have from time to time been brought up, and on some of the bones, the rusty manacles were still remaining.

"The valuable nature of the contents of the wreck has induced many attempts for its recovery; but most of those attempts, we believe, met with very limited success. The diving-bell has been employed, and sawing to pieces and blowing up resorted to, but the result never equalled expectation, or repaid the cost.

"A few years ago, however, Captain Taylor, the inventor of the submarine armour, commenced operations and prosecuted the work of taking the wreck to pieces, with every prospect of a successful issue, until he was removed by death. While upon his death-bed, Captain T. enjoined it upon his successor, Mr. Pratt, to persevere until the object was accomplished. Although the wreck lies in seventy-two feet of water at low tide, the main and a portion of the lower deck were removed during the last season, and many interesting, and some valuable relics were obtained, and it is confidently expected that before the close of the present season, Mr. Pratt and his associates will handle the guineas that were put on board by his Britanic Majesty, seventy-three years ago, for the purpose of rewarding the foes of American Independence, and, at the same time, give to the world another illustration of Yankee enterprise and perseverance, which defies all dangers, and overcomes all obstacles that stand in the way of success."

For "The Friend."

MY OWN THOUGHTS.

I have been a member of the religious Society of Friends for more than forty years. When I first became a member, I saw many deviations in practice from the simplicity and purity of the testimonies held sacred by the founders of our religious Society. But those were individual deviations, which were not tolerated by the discipline, nor countenanced by meetings; and Friends seemed of one heart and one mind in relation to the doctrines and testimonies of the Society. This was after the apostasy of H. B., and the excitement which it had occasioned, had subsided.

The writings of early Friends were much read, and it became, through Divine Providence, my blessed privilege to have free access to them, by which I became confirmed in the faith of the gospel testified to in them.

But the enemy of all good, who in the beginning tempted man in his purity, and who still goeth about seeking to lay waste the heritage of God, hath taken advantage of the places in the hedge, which have been allowed to become weak, through neglect and want of watchfulness, to introduce a spirit of libertinism and consequent discontent into the church, to the great grief of the living members, who hold the doctrines and testimonies of the Society as sacred, having been revealed by the wisdom and power of God, and their blessed fruits manifested in the religious experience, godly lives, and firm establishment in the Truth, of our early Friends and their faithful successors. But as the legitimate fruit of disobedience, is for one wrong step to make way for another, so it hath appeared to me to be in this case, and is manifested in the changes

which have taken place in the discipline of some of our Yearly Meetings within a few years, which in my view, amounts to an abandonment of some of our important testimonies, and reflect censure on the character of the founders of our religious Society.

When the alteration was made by one of the Yearly Meetings in its discipline, in relation to treating with those who go out from us in marriage, it was not my belief that it would effect our testimony in relation to the assistance of a priest in such cases, although some concern was expressed in "The Friend" on that account at the time: but such appears to be the practical working of it in some places, and it is to be feared that it will become general.

The alteration recently made in the discipline of the same Yearly Meeting, in relation to grave-stones, is of a similar character. A precious testimony, to be known and read of all men in the plain, consistent appearance of our grave-yards (until within a few years past) has been given up, and for what,—to gratify the spirit of the world and the pride of life. Surely may it not be said of us as a people, "how has the gold become dim, and the most fine gold changed."

A. M.

N. Y., Seventh mo. 9th, 1853.

For "The Friend."

PITCAIRN'S ISLAND.

The early volumes of "The Friend" contain many particulars of the history of this interesting island, which have rendered our readers familiar with its principal outlines. Recent intercourse with the islanders has brought to light many further circumstances, which it is proposed to throw together into a connected form, in order to give a concise history of the origin and present condition of this remarkable people. The sources from which the information is derived, are, a volume entitled "Pitcairn's Island and the Islanders in 1850," by Walter Brodie; and an article in Blackwood's Magazine for the last month, being a review of "Pitcairn, the Island, the People, and the Pastor," published by the Society for Promoting Christian Knowledge, in 1853."

The mutineers of the Bounty having set adrift Captain Bligh and eighteen of his crew, in the open boat in which they performed that perilous voyage of nearly 4000 miles, to the isle of Timor, made sail for the island of Toubouai, about 500 miles south of Tahiti. As the natives refused to allow them to land, they proceeded to Tahiti, where many of their number determined to remain. The lieutenant, Fletcher Christian, who headed the mutiny—Young, the mishipman—Brown, the gardener, who had charge of the bread-fruit plants, and six seamen—being afraid to stay in a place so much frequented by English vessels, resolved to seek some secluded spot in the waste of waters. Having taken with them six Tahitian men, and twelve Tahitian women, they proceeded to Pitcairn's Island, of which Christian had found a description in Carteret's Voyage round the World, a copy

of which was on board the Bounty. This uninhabited spot is about 1300 miles south-east of Tahiti, and is only 4½ miles in circumference, being little more than a jagged volcanic peak rising out of the depths of the ocean. There is but one landing-place, and scarcely any beach, but the decomposed lava affords in many places a rich soil; and it abounds in the cocoa-nut, the plantain, and the bread fruit, and produces under the tillage of its inhabitants an abundant supply of vegetables.

The mutineers landed in the Twelfth month, 1789, and in the course of a few weeks broke up the Bounty to prevent the escape of any of their number, and to furnish themselves with iron, and copper and wood.

The evil passions of these men soon produced their bitter fruits of strife and bloodshed. The Englishmen thought themselves entitled to the lion's share of everything. One of them lost his wife, and fancied the wife of one of the Tahitians, whom he wrested from her husband. The result was, that before the end of 1794, all the Tahitian men and five of the Englishmen had perished by violent deaths. In 1798, M'Coy, one of the remaining Englishmen converted the copper kettle of the Bounty into a still, and by a just retribution, was himself one of the first victims of the intoxication which he now prevailed; for in a fit of drunken delirium, he tied a stone round his neck and threw himself into the sea. Another became so furious, that Young and Adams killed him in self-defence, and were thus in 1799 the only survivors of the mutiny.

"Both Adams and Young, especially the latter, were of a serious turn of mind, and it would be wonderful, after the many dreadful scenes at which they had assisted, if the solitude and tranquillity that ensued had not disposed them to repentance. During Christian's lifetime they only once read the church service. They now however, resolved to have morning and evening family prayers, to add afternoon service to the duty of the Sabbath, and to train up their own children, and those of their late unfortunate companions, in piety and virtue. In the execution of this resolution, Young's education enabled him to be of the greatest assistance; but he was not long suffered to survive his repentance—he died of asthma in 1800, and Adams was left the sole survivor of the misguided and unfortunate mutineers of the Bounty. The loss of his companion was a great affliction to him, and was for some time most severely felt. It was a catastrophe however, that more than ever disposed him to repentance, and determined him to execute the pious resolution he had made, in the hope of expiating his offences. His reformation could not have taken place at a more propitious moment. He nevertheless had an arduous task to perform. Besides the children to be educated, the Tahitian women were to be converted; and as the example of the parents had a powerful influence upon their children, he resolved to make them his first care. Here also his labours succeeded. The Tahitians were naturally of a tractable disposition, and gave him less trouble than he anticipated. The children also acquired such a thirst after scriptural knowledge,

that Adams, in a short time, had little else to do than to answer their inquiries and put them in the right way. As they grew up, they acquired fixed habits of morality and piety, which merit wholly belonged to Adams, and tends to redeem the former errors of his life. He taught himself, so say the islanders, to read. He gave himself up to the study of the Bible and prayer-book, and devoted himself during the remainder of his time, in imparting the knowledge he thus acquired. He was listened to with attention, being now the only male survivor of the Bounty's crew, and looked up to by the half castes of the first generation with patriarchal reverence. His efforts were crowned with complete success; the morals of the community became as strict as they had heretofore been loose. Religious observances were insisted upon, even to severity of discipline; and the death-bed of John Adams, the mutineer and man-slayer, was cheered by the consolatory reflection that his labours had borne fruit—that the seed which had been sown by him had now struck such deep root, as to give the fairest promises of permanently maintaining its title to the soil in which it was laid.—*Brodie, p. 64.*

John Adams died on the 5th of Third month, 1829, an infirm and blind old man, at the age of sixty-five—a man ever to be remembered as the founder of a community surpassing the fabulous Arcadia in simplicity and virtue.

From 1790 to 1808, but a solitary sail had neared the island. In that last named year, the Topaz, Captain Folger, of Nantucket, landed there, and discovered the settlement. In 1814, two English men-of-war visited them; in 1817, the Sultan, of Boston, left a Tahitian woman on the island. In 1823, the islanders received an accession to their numbers, by the arrival of the *Cyrus*, of London, which brought over John Buffet and John Evans, who settled among them, and the former of whom became their schoolmaster. In 1825, the ship of war Blossoms, Captain Bechy, and in 1826, the *Lovely*, of London, stopped at the island.

These seven vessels are the only arrivals that are chronicled in the public record kept by the islanders of their humble history, up to the year 1827. In the Eleventh month, 1828, three and a half months before the death of the patriarch Adams, a stranger arrived who was destined to become the successor of that good old man—George Nobbs, a lieutenant in the English navy, about twenty-nine years of age. He had been engaged in the Chilian service; and after undergoing severe hardships and reverses in that employment, returned to England in the ship which had carried out Buffet and Evans to Pitcairn. The description given by the captain of the happiness and virtue of the little community, determined him to settle there and devote the remainder of his days to their service. Early in 1826, he left England for that purpose, and having touched at India and Australia, at length reached Callao. Here he met the owner of an open boat who agreed to accompany him in it to Pitcairn's Island. They performed the perilous voyage of 3500 miles

in forty-two days, and arrived on the 15th of the Eleventh month, 1828. His companion soon died, and the boat was used for constructing a house for the survivor. Adams received him kindly, and he was installed as the schoolmaster. The death of the patriarch enlarged his sphere of action, and he became their surgeon and pastor, as well as their teacher.

Apprehensions beginning to be felt that the island would not support its inhabitants, the British Government thought it consulted their interests, by finding them a more spacious home, and accordingly in 1831, having previously arranged with Pomare, the king of Tahiti, for protection and safety,—a ship of war arrived at Pitcairn's Island, and all the inhabitants—48 males and 39 females—voluntarily left the spot endeared by so many recollections, and embarked for Tahiti.

(To be continued.)

For "The Friend."

FRIENDS IN WALES.

(Continued from page 346.)

Richard Moore feeling an earnest solicitude for the everlasting well-being of those who had been convinced of the Truth in Wales, was drawn to address the following epistle to them.

"A salutation to the breathing seed of life in the babes whom my Father hath begotten in Montgomeryshire, Merionethshire, and elsewhere. Grace, mercy and everlasting peace, be abundantly in and among you.

"Dear babes, in whom my Father hath begotten a seed which cannot be satisfied with the enjoyment of any mortal or visible thing, but breathes after the life and virtue of Him that begat it. Dear hearts wait and be still. Keep in the word of patience, and keep the yoke [upon you] which keeps under and subdues the old nature. Take heed that none fly in the least measure from the cross, for it is that which most crucify you to the world, and bring down the enemies of your everlasting peace. See every one of you that you have circumspect regard unto the true and faithful witness of God in your conscience, and beware how you act or speak anything contrary to it. If you do, it will wound your spirit, and a wounded spirit who can bear! Keep to the cross, that so the carnal mind may be subdued, and that brought under and destroyed which will not be subject unto the righteous principle of God. The Lord is no respecter of persons, but his eye beholds the long-suffering seed of life which hath long lain under the chains of darkness in you. Glory and everlasting honour unto the Lord, for He who in the beginning caused light to shine out of darkness, hath shined, in measure, in your hearts, to give you the knowledge of his glory, in the face of Jesus Christ.

"My dearly beloved Friends, hold fast the beginning of your confidence, and be steadfast in your minds, without wavering. Put your whole trust in the God of Israel, and he will subdue and subject your enemies for you,

both within and without. Cast your whole care upon him who never leaveth his in time of trouble. It is he that hath begotten a seed in your hearts, and he will bring it to the birth; and he that brings to the birth, will certainly give strength to bring forth. He that calls out of Egypt's land of darkness, will deliver his oppressed seed. Mountains may be on every hand, Egyptian hosts pursuing behind, and red devouring seas before, yet stand still and behold the salvation of God. Ye children of the Lord who are travelling in Zion's path, when you have felt the deliverance of your God in that straight, take heed of murmuring in the wilderness. Wait to feel the spiritual Rock which followed Israel in the days of old,—of which they all drank and were satisfied, and which far transcends the manna which Israel fed on. When you draw near to Jordan's banks, take heed and beware of sending forth false spies who will be ready to bring in tidings that the land is a good land, and the fruits thereof are exceedingly pleasant, but there are giants in the way, and the enemies are strong and many; we shall never overcome them; but hearken unto the good spirit of Joshua and Caleb, that will let you see that the land is good and worth the purchasing, though it should cost you many a sigh and heavy groan,—and that though the enemies are strong and many, yet in the power of the Lord you will certainly overcome them all. To the end of which travel, the Lord God of everlasting peace and glory conduct you every one, by the arm of his power. Amen, amen, saith my soul.

"From one whose soul travails that Zion's seed may come into perfect liberty,

RICHARD MOORE.

"Pool, the 6th of Eighth month, 1662."

Richard Davies felt a concern about this time to hold a meeting at Dolobran, in Montgomeryshire, near the residence of Charles Lloyd, Cadwallader Edwards who had been convinced during Richard's imprisonment in Montgomery, readily offered his house for the meeting to be held in. On this the day was appointed, and Cadwallader gave notice to his neighbours. Richard says, "I being destitute of a friend to accompany me to the meeting, depended upon the Lord, that he would provide a suitable companion to go with me. My wife going to Shrewsbury, I told her of the meeting, and desired her to speak to Friends there of it, that if there were any public Friend there, he might come along with her. There happened to be Richard Moor, of Salop, a worthy and faithful labourer in the gospel, who came along with her to our house at Welchpool. This was in the Ninth month, 1662. A day or two after, we went to the meeting; here came in Charles Lloyd, of Dolobran, who was formerly in commission of the peace, and had been in election to be high sheriff of that county, and also several of his well-meaning neighbours; some of them were professors, belonging to the same people that I formerly belonged to. The Lord was not wanting, but afforded unto us his good presence; life and power came from him, that reached to the hearts and understandings of

most of the people then present, who gave testimony to the truth, life and power of God, that appeared with us at that time; and in the love, fear, and life of Truth, we parted.

"The next morning we went to visit Charles Lloyd, of Dolebran, who tenderly received us, and several that were at the meeting, came there that day; where we had a sweet, comfortable, refreshing time, in the presence of the Lord; as it is said, 'In his presence is fulness of joy, and at his right hand there are pleasures forevermore.'"

The report of this great meeting was spread abroad through the county, and the magistrates were much stirred up thereat. On the 20th of the Ninth month, William Lewis and Margaret his wife, Edward Edwards, and Katharine his wife, were taken from their own houses, and for refusing the oath of allegiance, were committed to prison in Welchpool. The people of the county were told, that the most of the inhabitants of the part of Montgomeryshire near Dolebran, were turned to be Quakers, and Edward Lord Herbert, Baron of Cherbury, had several of those who had attended that meeting brought before him. These were Hugh Davis, Humphrey Wilson, Charles Lloyd, Cadwallader Edwards, David Griffith, Sarah Wilson, and Anne Lawrence. After an examination, he tendered them the oath of allegiance and supremacy, and as they could not swear, he committed them to the goal at Welchpool, where they were kept close prisoners.

Richard Davies writing of William Lewis, and Margaret his wife, two of the prisoners of Welchpool, says that they "were owners of the house in Cloddiecochob, before mentioned, where I was moved to go, about the year 1657, to a meeting of the professors. This William Lewis, my near relation, was he that led me out of the house to the common, and shut the gate against me as before related. And thus the word of the Lord was fulfilled, that came to me then,—That these people should own and receive the Truth, and that house should be a meeting-house for us, which it now is, and hath been these forty years." These remarks were written by Richard towards the close of his life. Of Edward Edwards, one of the other prisoners, Richard says, he was "an honest and substantial man, committed to prison for the same supposed offence, [for refusing to swear for conscience sake,] who was convinced some time before; I having had some weighty discourse with him about the things of God. He told me, that when he was in prison with Vavasor Powell, with many more of their brethren in Pool jail, that Vavasor leaning upon a window of their prison that opened to the street, saw me and my dear wife pass by; and said, 'Behold Zacharias and Elizabeth; it was said of them, that they walked in all the commandments of God blameless.' Edward Evans, and some others of the prisoners, looking out through the window, saw us two called Quakers, that he and others a little before had preached severely against. They looked upon it, that the Lord had forced him to give that testimony of us, and several of them, as Edward Evans said, were convinced

by that testimony of his concerning us; and in some time after came to live in obedience to the Truth, and suffered for it."

This imprisonment of Powell and other high professing Independents and Presbyterians, took place during the violent reaction against all the partizans of Oliver Cromwell, immediately after the restoration of Charles II. in 1660.

(To be continued.)

For "The Friend."

WEALTH AND KNOWLEDGE.

Wealth is not the true title to respect or honour, neither is outward knowledge necessarily an evidence of wisdom; and yet both may be applied to good account. But how seldom do we find the rich man who does not more or less glory in his riches, or the worldly-wise man, who does not glory in his wisdom, to the disregard of that true honour, which cometh not from men. The inconsiderate rich, and conceitedly wise, are those who are sent empty away from the communion table of Christ; while the humble and grateful receiver of his gifts, have bread to eat, that those know not of. The unfaithful rich man, hath the desire of his heart, but with it leanness of soul; and "seest thou a man wise in his own conceit, there is more hope of a fool than of him."

How few who are engaged in worldly pursuits, seem disposed to lay aside the weight of care and the easily besetting sin of money-loving, which attend thereupon; so that a sordid and grovelling spirit seems greatly to prevail with many professing with us; having their affections set on things below, and not on things above, by which the spiritual life is destroyed; while if there was an engagement of heart, to seek first of all the pearl of great price, all things necessary to outward comfort would be added; for godliness has the promise of the world that now is, and that which is to come. He who clotheb the earth with beauty, and regardeth even the sparrows, so that not one of them is permitted to fall to the ground without his notice, will much more regard his faithful children. Then why all this anxious care, and inordinate love for those things which perish with the using, and which if not gratefully received, and rightly applied, will only add to our condemnation in the great day of reckoning, when it shall be said, "Steward give an account of thy stewardship, for thou shalt be no longer steward"? It is doubtless for want of duly considering the position which Providence designs for us to occupy, that so many allow the good seed to be choked by the cares of the world, and the deceitfulness of riches. Those who are saying within themselves, we will eat our own bread, and wear our own apparel, will sooner or later, have to bow unto Him who giveth abundantly to all those who in sincerity of heart, ask of Him. He can bless a little, or blast a great deal; and how often do we behold the testimony of Holy Writ verified in the cases of those, who by their own wisdom and strength, have heaped unto themselves worldly riches: "Your gold and silver is cankered,

and the rust of them shall be a witness against you, ye have lived in pleasure in the earth and been wanton; ye have condemned and killed the just, and ye doth not resist you."

The influence of worldly riches and wisdom, as they find their way into the church, is to limit the power of Truth, and to close up the way which leads to life; therefore how needful it is that we as a people, should again come out and be separate from the spirit of the world, which is so disturbing the unity and harmony of our Society. Let us no longer be going back into that idolatry from which our forefathers were so signally delivered,—but ascribing all honour unto Him who brought them from under the bondage of corruption, rather press forward toward the mark of the prize of the high calling, of which all are made partakers. As it is written, "Many are called, but few are chosen;" so should we use all diligence in making both our calling and election sure; "redeeming the time, because the days are evil."

D. BELL AND J. PIKE.

(Concluded from page 332.)

DEBORAH BELL TO JOSEPH PIKE.

12th of Second month, 1719.

My good and worthy friend,

Thy kind and acceptable letter of the Eighth month, I received, and was very glad to hear from thee; for I thought it long before I had thine, and many fears did attend my mind concerning thee, lest thou hadst been worse than usual, which thoughts are very afflictive to me; for I am desirous if it be the Lord's will that thy days may be prolonged in this world, for divers reasons which are often under my consideration when I hear of thy indisposition.

The Lord in his tender mercy look down upon his church in general and the families of this people in particular, and administer suitably to the present condition and circumstances of his people every where, is my ery to him, and preserve forever under the shadow of his heavenly wing and in the pavilion of his power, such as are bent for his glory and the good of his people above all. For many are the poisoned arrows which the enemy is shooting at such, because they stand as in the front, and are boldly fighting with the sword of the Spirit against the wicked one in all his appearances. These true-hearted soldiers often meet with very close engagement, by reason of so many who pretend to be of the disciples and followers of Christ, deserting their master and starting aside out of their places; and this makes not only the battle the harder upon such as dare not quit their posts, but it also makes the breach the wider which ought to be made up. How these expect to escape that woe, which is pronounced upon such as will not stand in the gap and make up the breach for the house of Israel, I know not. But it is to be hoped, the Lord in his own time will arise for his own name and suffering Seed's sake, which even groans and cries from a sense and sight of the abominations, which will, if not speedily purged out, bring desolation. And indeed desolation is

already come upon many, who once knew a good condition, and the greatest misery of such is, they are not sensible of their poor, empty, desolate state, but, too much like some of old, are thinking themselves rich and full, wanting nothing. And such as these are very apt to set themselves on high, and are speaking peace to their poor souls, saying, We shall see no sorrow; when alas! the Holy Spirit is telling them plainly, but immediately in themselves and through the faithful, that they are deceived by the great deceiver of souls, for their state is quite contrary, namely, poor, naked, blind and miserable, and wanting all things. But O, how hardly doth this plain dealing go down with this wise, conceited, self-righteous people; for with sorrow I write it, they are very few in these days who have an ear to hear what the Spirit saith unto the churches, and indeed the voice and language of the Spirit is very little to be heard in the church now-a-days. For though at times the Lord is laying a constraint upon his true ministers, such as mourn between the porch and the altar, and they are made to open their mouths in his dread, being filled with his eternal word, and they at times warn both professors and profane of the day of vengeance which is even at hand; yet when such have warned people, they, much like the old prophets, are even as if they were separate from all, and dwell in solitary places, till sent again with a fresh message. But in the main, the spring of the ministry is very much stopped, and true ministers shut up, especially towards the professors of Truth; yet we have abundance of preaching amongst us, but [briefly] from the letter which killeth. This was much in my heart, as I sat in our meeting at the Bull and Mouth this day: when things will be better I know not: the Lord help and deliver his poor mourners for his own great name sake, is the cry of my exercised soul.

Now, dear Joseph, I cannot well forbear giving thee hints concerning things of this kind; for my heart is often very full in the consideration of the state of many, and I take the liberty to open myself to thee, well knowing thee to be one who travails for Zion's prosperity, and can deeply sympathize with her mourning children, who are often in deep sorrow for her sake, and are crying, How long, O Lord! will it be, ere thou take unto thyself thy great power and reign over all in this excellent glory? But although it is very unpleasant to see Truth trampled upon and under suffering, and its faithful servants suffering with it; yet I do believe, the greater is suffering is, and the lower we bow and are baptized in a pure sympathy with the blessed suffering Spirit, the higher we shall be raised by the Truth, when it arises. For it must arise and come into dominion over all opposers and gainers; and blessed will all such be who are willing to keep company with it, and not only to believe in, but even to suffer with it and for it. I have sometimes thought, it is not a hard thing to follow Truth when it is exalted and triumphs over all and reigns in glory, then many will speak well of it; but when it comes to suffer, be buffeted, mocked and reviled, then comes the trial of our love,

and many we see who are not willing or able to bear these things.

JOSEPH PIKE TO DEBORAH BELL.

Cork; 3d of Ninth month, 1720.

Dear friend, Deborah Bell,

Thy long looked-for letter of the 1st of Seventh month past, by our friend Jonathan Hutchinson, came lately to my hands, and though long expected, yet was very acceptable. The contents is matter of affliction, in that thou had no better account to give, relating to the affairs of the church in general, as well as the dishonour brought upon the holy Truth, by the ill conduct or management of some in high stations therein, which I find has affected thee to that degree, as to have influence on thy state of health. I can in truth say, it hath also affected me under the consideration of these things. What will be the end thereof, while the leaders of the people, by giving hurtful or evil examples, do cause spiritual Israel to go astray and err, as they did of old; and who, instead of standing in the gap and making up the breach against an overruling spirit of pride, and eagerly, nay violently, pursuing and running into and after the world, do themselves lead the way, and example the people into it, and thereby bring dishonour and reproach upon the Lord's blessed Truth, as well as lay a stumbling-block in the way of the weak and well inclined. Surely the Lord is greatly displeased with such leaders, and I do greatly fear his heavy hand of judgment will be stretched out against them, as it hath already in a measure appeared by the late terrible stroke given to that unbounded grasping and coveting after the world. With what face, if they dare appear, can such preachers pretend or preach that we are a self-denying people, redeemed from the world, and that we follow Christ by taking up the daily cross, when at the same time their actions and conversation give the lie to their tongues. Such preachers and pretenders as these, must and will most assuredly receive a double reward due to unfaithful and negligent servants or stewards, unless they greatly repent. And yet, notwithstanding all this, Truth is Truth still, and will stand over the heads of such, and remain forever. The prospect and consideration of things as they are at present, is matter of great mourning and lamentation to the upright in heart, who keep their habitation in the Lord's everlasting Truth, and who are not yet without hope, that the Lord will arise and plead his own cause for his name and glory's sake. Amen.

During my visit at —, I learned a valuable lesson, that of *speaking out*. Up to that time I had been very cautious, and refrained from controversy, persuaded that to oppose error openly and directly was an unsafe proceeding. I had attacked it covertly, rather by setting forth the light, than by noticing the darkness; but now I began to feel that to "contend earnestly for the faith once delivered to the saints," must necessarily include an open denunciation of the errors which subset

that faith—the weapons of our warfare must be openly used.—*Memoirs of C. E. T.*

Selected.

THE DEPARTED.

There is mourning on earth, but rejoicing in heaven;

To the bright band of angels, another is given: Our Father now calls one more jewel his own; And hath set it to beam on His radiant throne; As the spirit from out the clay tenement pass'd, The broad gates of Paradise open were cast, And this welcome spoke out, from the land of the west, "Enter in saintly spirit, enter in to thy rest."

So borne on swift pinions it hastened along To join with the sinless and worshipping throng, While strains such as flow from a rap's seraph's lyre,

Floated forth from the midst of the heavenly choir, Singing, "Fountain of glory, a wanderer hath come, A pilgrim of earth journeys back to her home; The spirit immortal returns to Thee bright, For the breath of the earth hath not sullied its light."

Oh! Father of mercies, we bring her to Thee, She is worthy a sheaf in Thy garner to be, Enrobed in a shining white vesture to stand, Amid the cherubs and saints of our glistering band; Her forehead encircled with a halo of beams, Which flow from Thy fountain transcendent in streams;

Or be placed like a gem on Thy bosom to shine; Take the gilt that we bring thee, dear Father 'tis thine.

* * * * * The Father accepted, saying, Now thou hast broken life's wearisome chain, To bloom in thy own native garden again. There are those who will pine for thy presence on earth, As they gather around their lone desolate hearth, But I will be with them though thou art away, And a light from My throne round their pathway shall play. And thy spirit shall visit them often in dreams, And lend to console them, a part of its beams; Bid them sorrow no more for its tenanted dome, While the soul free and chainless, calls Heaven its home."

Results of Steam.—A Glasgow Publishing House offers, at retail, the Bible complete, Psalms and Paraphrases, neatly bound, 84d., (17 cents U. S. currency); Pocket Bible, fine paper, embossed binding, gilt edges and clasp, for one shilling sterling; Pocket Bible, illuminated, gilt sides and clasp, 1s. 6d.; the New Testament with Psalms, Paraphrases and Music, bound in embossed leather, for four pence—with clasp, sixpence; bound in morocco, richly gilt, one shilling; Bagster's Family Bible, quarto, 5s. 9d.; and bound in morocco, richly gilt, 9s. 6d.—*Lodger.*

What maintains one vice will bring up two children.

The master's eyes will do more work than both his hands.

Alienation from God.—There is a vast curiosity in the mind of man, and the world abounds with objects to gratify it. The heavens, the earth, the sea, are full of wonders; and had not man sinned, he might always

have read the book of nature with new delight, and have seen the glory of God in every line. But now, unhappy fallen man turns his back upon God, while he surveys his works, and thinks every trifle better worth his notice than his Maker. In infancy, in youth, in middle life, in old age, a constant succession of vanities courts his attention, and many seldom, perhaps never, think of beholding Christ till they die and appear before his awful tribunal.

THE FRIEND.

SEVENTH MONTH 23, 1853.

We have received a communication from one of our subscribers in Linn county, Iowa, who seems disposed to take us to task (but in a very friendly spirit) for declining to publish an account furnished by him more than a year ago, descriptive and commendatory of a settlement that he and some others were then about making far off in the prairies of that State. We believe we gave our reasons at the time for withholding it, among which were the loss experienced by members of our Society, who settle remote from the body of Society, and are in some measure freed from the restraint, which, through its meetings and the oversight of the rightly concerned, it exerts over them. We have not changed our views in this respect, and think Friends everywhere ought to be well persuaded that it is in the ordering of Truth, before they break loose from the neighbourhoods and meetings where they have been long living, and where perhaps they may be most likely to prosper in best things.

The settlement alluded to however, appears by the last communication, to be growing rapidly, there being now about seventy members of our Society there, and a meeting established, with a prospect of the number of members being doubled next year. The land is represented as being highly productive, easily cultivated, and cheap, though annually increasing in price.

Our friend informs us that he has for several years kept an account of the weather, and he has sent us a transcript of it for the Sixth month last, for which we wish him to receive our thanks: we shall publish it in our next number, that our readers may compare it with the account kept at West-town.

The author of "Laconics," is informed that his contribution was mislaid, but has come to hand again. We should have acted on the hint respecting the "Hippodrome," but as it is about leaving our city, will defer our remarks to a future time.

LONDON YEARLY MEETING.

(Concluded from page 332.)

"Fourth-day Morning, Fifth month 25th.—Meetings for worship were held this morning, as customary, at the usual places."

"Fourth-day Afternoon.—Four o'clock. On the meeting being opened, the Clerk read

a minute of last Yearly Meeting, appointing a committee to assist the General Meeting of Dorset and Hants, in the care of their members resident in the islands of Jersey and Guernsey. Said committee presented a brief report, stating little more than that they had visited that General Meeting, and one of its Monthly Meetings, viz., Poole and Southampton. It was agreed to continue the appointment.

"The next minute was one from the Meeting for Sufferings, stating that the presentation to Parliament of the petition against enrolling the militia, adopted by last Yearly Meeting, and intrusted to their care, had been duly attended to. Another minute from the Meeting for Sufferings, conveyed the information, that a petition to Parliament on behalf of the Society, in support of a bill proposing to abolish Church rates, had also been prepared and presented by that meeting.

"Returning to the records of last Yearly Meeting, there was read the minute respecting inappropriate title rentcharge, in which the Meeting for Sufferings was requested to institute an investigation into the character and nature of that impost. By a minute from that body, it was stated, that the matter had been attended to, and a report thereon was produced. This was a document of such length, that it had been put into type; the reading of it, consequently, occupied considerable time, and was listened to with earnest attention.

"Previous to much, if any expression of sentiment, the Clerk suggested whether the meeting would now enter upon the discussion of the general principle of the subject, with a view to its disposal; or, considering the length and elaborate nature of the report, whether the best way of disposing of the document might not be, to print and distribute it among Friends, in order to afford them opportunity to inform themselves upon the question, and so enable the meeting another year to come to a satisfactory conclusion respecting it."

"It was finally concluded to adopt the plan originally suggested by the Clerk, but somewhat amended. The report is therefore to be printed, and sent down for circulation in the Quarterly Meetings; which are encouraged to set apart committees to attend a general conference with the Meeting for Sufferings, at such time as this body may appoint; that conference to report to next Yearly Meeting their views and suggestions, as to the course which it will then be proper to take, for the settlement of this important question.

"In regard to the document prepared by the Meeting for Sufferings, there was a general feeling of satisfaction manifested; the labour and research necessary in its preparation, being obviously great; but as it will soon be in the hands of our readers, we need not further attempt to describe it.

"In order to admit of sundry committees getting forward with the business which they had in charge, it was concluded to make the hour of meeting eleven o'clock, to-morrow morning. Adjourned, accordingly, a few minutes after seven.

"Fifth-day Morning, Fifth month 26th.—Met at eleven o'clock."

"The Clerk began with reading a minute of last year—that in which the subject of the geographical limits of the Quarterly Meetings had been referred to the consideration of a committee. A report from this committee was produced; it stated, that they had attended to their appointment, and had to propose certain alterations with regard to those limits, and which they specify in their report. These appear to involve the lessening the present number of Quarterly Meetings by six. The proposal was felt by the meeting to be a grave one, and not to be hurriedly adopted; but after considerable deliberation, and without much apparent disparity of sentiment, it was thought the best course to order the report to be printed and sent down to the Quarterly Meetings; encouraging such of them as are affected by the proposal, to take the matter into serious consideration in their respective meetings, and communicate also with each other, in order to their coming to an amicable understanding and decision on the subject. They are also to report their views and suggestions, in reference to the proposed new arrangement, to the Yearly Meeting next year. The committee was also continued, and expected to assist Friends in the various quarters to adopt what had been recommended, or to specify whatever might seem preferable."

"Fifth-day Afternoon.—Met at four o'clock. Read minute of the Meeting for Sufferings, introducing an epistle addressed to that body by the Meeting for Sufferings in Philadelphia. Read also the report of the printing committee, which led a number to urge the propriety of a wider diffusion of the "Rules of Discipline," by means of a new, cheaper, and more portable edition, especially as the stock on hand was so low. This subject had previously been alluded to, though it came now more appropriately before the meeting. In opposition to what had been urged, it was stated that it would be premature, if not imprudent, to issue such new edition under existing circumstances; there being every reason to expect that some alterations would be made in the Rules, in the course of another year, which would render revision immediately necessary, or leave the work imperfect as well as incorrect. In the way of meeting the views of those anxious for a new edition, the attention of Friends was directed to the small work, entitled, "Selections from the Rules and Minutes of Advice," &c.

"Thereupon, a minute from the Yearly Meeting of Ministers and Elders was brought forward, in reference to the care and sympathy due to ministers from America, coming to this country on religious service. The minute suggested that, instead of the burden of providing suitable companions and guides being thrown upon Friends of Liverpool, where ministers from America were mostly accustomed to land, communication should be opened with the Morning Meeting, whose duty it would thus become, to provide the requisite assistance in the way alluded to. A pretty free expression of opinion was elicited, for the most part, however, in opposition to the proposal. . . . Agreed, however, as were most who spoke, that the proposal which the minute

from the meeting of ministers and elders contained was not expedient, the meeting came to the conclusion simply to record that the subject had been under consideration, but deferred the disposal of it to next year.

"Adjourned at six, till eleven o'clock to-morrow morning.

"*Sixth-day Morning, Fifth month 27th.*—Met at eleven. The list of Correspondents was called over, and such corrections made as the circumstances of the past year had rendered necessary.

"A report respecting the Negro and Aborigines' Fund was then read, which gave rise to some remark upon the subject of Education in Jamaica, where there is a school for boys, assisted by this Fund, but not one for girls, which it is in contemplation speedily to institute; because as was observed, without elevating also the female part of the community, the general benefit would be very partial.

"In the next place, intimation was made through Isaac Robson, as clerk to the committee of representatives, that they had devoted some time to consider the question, whether any means could be devised for curtailing the duration of the Yearly Meeting; and he had been requested to state that they had not been able to conclude upon, and propose any suggestion to that end; but had left it to the meeting at large to take up the subject, or appoint a committee to do so, and report. On this it was remarked, that it seemed better to leave the matter over, in the anticipation that the proposal to lessen the number of Quarterly Meetings would be acceded to, wholly or in part, and this would necessarily, in some degree, have the effect desired.

"A message was brought in from the Women's Meeting, inquiring if there was anything further to communicate to them; also stating that they had nearly gone through their business, which they had been enabled to conduct in love and harmony."

"Began to read the replies to Epistles; those for Ireland, Philadelphia, and New York, were overtaken; they required but little amendment, and were signed by the Clerk on behalf of the meeting.

"Adjourned at two till six, evening.

"*Sixth-day Evening.*—Met according to adjournment. Resumed reading the remainder of the answers to the Foreign Epistles, viz., Baltimore, North Carolina, New England, Ohio, and Indiana, which, with sundry slight emendations, were adopted, and signed by the Clerk on behalf of the meeting. Adjourned about half-past seven, till nine o'clock to-morrow morning."

"*Seventh-day Morning, Fifth month 28th.*—Met at nine o'clock. The committee nominated at a previous sitting, to carry out, in terms of the minute then made, the concern of the Society, in regard to the address on the Slave Trade and Slavery, brought in a report, which was now read. It stated that they had several times met in serious deliberation, and four of their number having offered their services, as a deputation to the United States, for the purpose of presenting said address to the President, and others in authority in that country, they recommended their being appointed

by the meeting to that service. The Friends referred to, are Josiah Forster, William Forster, John Candler, and William Holmes, two of whom, the second and third, being ministers, and the others elders.

"The disposal of this report engaged the attention of the meeting for nearly three hours. Entire unanimity, with regard to the individuals composing the deputation, was manifested from first to last; the time being chiefly occupied in considering the terms of the minute, which, with the view of facilitating the business, the committee had thought right to submit for adoption by the meeting. Said minute, at the outset, adverted to what had already been accomplished in this matter, that the address had been again read, and its presentation, as above stated, determined on. The names of those deputed to carry this into effect, are specified, and the minute concludes with recommending the deputation to the sympathy of Friends, both in this country and America; also committing to the Meeting for Sufferings, the charge of the necessary arrangements connected with the forwarding of the deputation, as also leaving them at liberty to add one or more suitable Friends to the appointment. The correspondents in London were also requested to communicate to the several Meetings for Sufferings in America, a copy of this minute."

"The general epistle was then submitted for approval; its contents were so satisfactory, that a second reading, it was considered, would be detrimental—the correction of any verbal or grammatical inaccuracies being provided for. It was accordingly authorized to be at once signed by the Clerk, on behalf of the meeting.

"The Clerk then framed the concluding minute, recording the feeling of unworthiness and of humiliation attendant on our first coming together, and also the many evidences of Divine love and favour which had marked the various sittings; under which the business had been transacted in harmony and brotherly condescension, which demanded our grateful acknowledgment.

"The meeting dwell for some time under a precious cementing solemnity, and then separated till another year."

ITEMS OF NEWS.

News from London to the 7th inst.
ENGLAND.—The warlike appearance of the relations between Russia and Turkey, has raised the price of flour. The cotton market in Liverpool animated at old prices.

RUSSIA.—The Russian army has crossed the Pruth to take possession of the Turkish European provinces. Russia pretends that her movements are not instigated by desire of conquest.

FRANCE.—The threatening aspect of European affairs has had a depressing effect on trade in France.

TURKEY.—The preparations for war are going forward rapidly. The English fleet are to pass through the Dardanelles to the mouth of the Black Sea, to be ready to act offensively against Russia.

AUSTRIA.—It is thought that the occupation of the Turkish European provinces, will occasion Austria to join with England and Prance against Russia.

AUSTRALIA.—The return from the gold districts is still abundant.

MEXICO.—The cholera is on the increase at Vera Cruz. The black vomit also.

UNITED STATES.—Flour has advanced 37¢ cts. per barrel since the warlike news from Europe reached this country.

Two men were carried over the Falls of Niagara on the 19th inst.

The Crystal Palace at New York has been opened. The President of the United States was in attendance at the ceremony. In the neighbourhood of the building many houses for sight seeing, drinking, gambling, and other vices, are collected.

The deaths in Philadelphia last week, 206; in New York, 564.

The dysentery prevails in Texas.

New Planets.—On the 5th of Fourth month, Professor Gasparis of Naples, discovered a new planet. On the 6th of same month, Chacornac, at Marselles, discovered another, which it is proposed to call Phocera.

On the 5th of Fifth month, Luther, of the observatory at Bilk, discovered still one more. The asteroid group of planets now known are 26 in number. Two new comets have been discovered this year.

FRIENDS' ASYLUM.

The Managers are desirous to engage a Steward and Matron for this Institution. Application in writing may be made to either of the undersigned.

THOMAS EVANS,

No. 180 Arch street.

CHARLES ELLIS,

No. 95 S. Eighth street, or

No. 56 Chestnut street.

JEREMIAH HACKER,

No. 144 S. Fourth street.

SAMUEL BETTLE, JR.,

No. 101 N. Tenth street.

JOHN M. WHITALL,

No. 161 Filbert street, or

No. 138 Race street.

WILLIAM BETTLE,

No. 14 S. Third street.

Philada., Sixth month, 1833.

TO TEACHERS.

The "Overseers of the Public Schools founded by Charter," propose opening early in the Ninth month next, two schools, one for boys and the other for girls, in the vicinity of Broad and Spring Garden streets, Philadelphia. A liberal compensation will be secured to competent teachers.

Persons disposed to apply for the situations, will please forward their applications and testimonials of their qualifications, to the undersigned, *before the first of Eighth month.*

THOMAS KIMBER,

No. 50 N. Fourth street.

THOMAS EVANS,

No. 180 Arch street.

CHARLES YARNALL,

No. 39 High street.

SAMUEL BETTLE, JR.,

No. 101 N. Tenth street.

Philada., Seventh mo. 24, 1833.

MARRIED, at Friends' meeting-house, Newtown, N. J., on Fifth-day, Seventh month 14th, CHARLES C. GASELL, of Philadelphia, and SARAH, daughter of the late William Cooper, of Cooper's Point, New Jersey.

—, at Friends' meeting, Pembroke, Mass., on Fifth-day, the 14th inst, HOWARD YARNALL, of Philadelphia, to SARAH G., daughter of EDWARD P. Little, of Marshfield, Mass.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXVI.

SEVENTH-DAY, SEVENTH MONTH 30, 1853.

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JOHN RICHARDSON,

AT NO. 50 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

From the London Times.

Scripture Illustrated by Layard's Discoveries.

We may remark, that it is the peculiar character of the Assyrian bass-reliefs to bring whatever subjects they illustrate directly and completely before the eye. The prime object of the artists would seem to have been, not to charm the fancy by cunning effects, but to instruct the understanding by the communication of plain facts. The absence of all idea of perspective, indicates at the first glance the very infancy of art; but the admirable composition of some of the groups, and the perfect execution of many of the details, dissipate at once the notion that we are contemplating the works of a rude and uncultivated people. The Assyrian sculptors composed histories on the bass-reliefs, and took the shortest way to the reader's mind. The value of this exactness in dealing with details, is strikingly manifest in the case of the bass-reliefs, which illustrate the moving of the bulls into their appropriate sites in the palaces. In one of these bass-reliefs a man is sculptured, giving instructions to his workmen through a speaking-trumpet, a mode of conveying sound supposed to be of modern invention, now ascertained to have been familiar to the subjects of Sennacherib. In another stone we find the Assyrian workmen as well acquainted with the use of the lever and the roller as ourselves; in truth, so very little have we advanced in our knowledge of these instruments, that it appears from Mr. Layard's account of his removal of the bulls and lions from the shores of the Tigris to the British Museum, that he actually employed the very same means to effect their transmission, as the Assyrians used themselves, ages upon ages since, when they first deposited the beasts before the palaces. The King of Assyria himself is represented superintending the building of the mounds upon which the palace with its bulls is to be built. This King, as the cuneiform inscription shows, is Sennacherib; and the sculptures, as Rawlinson and the initiated are permitted to read, celebrate the building at Nineveh of the great palace and its adjacent

temples—the work of this King. The inscriptions on the bulls at Konyanjik record most minutely the manner in which the edifice was built, its general plan, and the various materials employed in decorating the halls, chambers, and roofs. Some of the inscriptions have a thrilling interest. They indicate that the Jews, taken into captivity by the Assyrian King, were compelled to assist in the erection of the palaces of their conquerors, and that wood for the building was brought from Mount Lebanon, precisely as Solomon had conveyed its cedars for the choice woodwork of the temple of the Lord. There is an awful strangeness in being thus brought face to face, as it were, with the solemn mysteries of the Bible, and with our own earliest sacred recollections.

During the month of December the treasure-seekers were rewarded with a rare harvest. A facade of the south-east side of the palace at Konyanjik, forming apparently the chief entrance to the building, was discovered. It was 180 feet long, and presented no fewer than ten colossal bulls, with six human figures of gigantic proportions. The bulls were more or less injured; some of them were even shattered to pieces, but fortunately the lower parts of all remained untouched, and consequently the inscriptions were preserved. Two of these inscriptions contained the annals of six years of the reign of Sennacherib, "besides numerous particulars connected with the religion of the Assyrians, their gods, their temples, and the erection of their palaces." There can be no reasonable doubt of the accuracy of the translation made of these writings, and now given in Mr. Layard's volume. The very differences and variations that occur when the cuneiform character is submitted to more than one translator, attest the correctness of the general interpretation. Colonel Rawlinson has translated into English the particular inscriptions of which we speak; and Dr. Hincks, an equally competent scholar, has done the same—both independently of each other; and there is no material discrepancy in their views. The inscription informs us that in the first year of his reign Sennacherib defeated Merodach Baladan, King of Kar-Duniyas, a city and country frequently mentioned in the Assyrian inscriptions. It is not for the first time that the reader hears of this King, for he will remember how, when Hezekiah was sick—"At that time Merodach Baladan, the son of Baladan, King of Babylon, sent letters and a present unto Hezekiah," who boastfully showed to the messengers all the treasures of his house. The Assyrian monument and holy writ thus begin to reflect light upon each other. But this is only a gleam of the illumination that follows. In the third year of his reign, according to the

inscriptions, Sennacherib overran with his armies the whole of Syria. "Hezekiah," so runs the cuneiform writing, "King of Judah, who had not submitted to my authority, forty-six of his principal cities, and fortresses and villages, depending upon them, of which I took no account, I captured and carried away their spoil. I shut up himself within Jerusalem, his capital city." The next passage, says Mr. Layard, is somewhat defaced, but enough remains to show that he took from Hezekiah the treasure he had collected in Jerusalem—30 talents of gold and 800 talents of silver, besides his sons, his daughters, and his slaves. The reader has not waited for us to remind him that in the fourteenth year of King Hezekiah did Sennacherib, King of Assyria, come up against all the fenced cities of Judah and took them. . . . And the King of Assyria appointed unto Hezekiah, King of Judah, three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the King's house." It is something to have won from the earth such testimony on behalf of inspired Scripture. It is also something to have obtained from holy writ such evidence in favour of the monumental records of long-buried Nineveh.

At a later period, a chamber was discovered, in which the sculptures were in better preservation than any before found at Konyanjik. The slabs were almost entire, and the inscription was complete. The bass-reliefs represented the siege and capture, by the Assyrians, of a city of great extent and importance. "In no other sculptures were so many armed warriors seen drawn up in array before a besieged city." The sculptures occupied thirteen slabs, and told the whole narrative of the attack, the conquest, and the destruction of the enemy. The captives, as they appear in the bass-reliefs, have been stripped of their ornaments and fine raiment, are bare-footed, and half-clothed. But it is impossible to mistake the race to which they belong. They are Jews; for the stamp is on the countenance as it is impressed upon the features of their descendants at this very hour. The Assyrian sculptor has noted the characteristic lines, and drawn them with surprising truth. To what city they belong we likewise know, for, above the figure of the King, who commands in person, it is declared, that "Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment before the city of Lachish, gives permission for its slaughter." That it was slaughtered we have good reason to believe; for is it not written in the Bible that Sennacherib had quitted Lachish,

having vanquished it, before his generals returned with the tribute extorted from Hezekiah?

(To be concluded.)

From Liberia.—Advices from Liberia to the 6th of April, twenty days later than our previous intelligence have been received.

The insurgent marauding chief Boombo, had been tried and convicted, on a charge of misdemeanor. The Liberia Herald says:

"The sentence was restitution, restoration and reparation of goods stolen, people captured and damages committed; to pay a fine of \$50,000, and be imprisoned for two years. When the sentence was pronounced, the convict shed tears, regarding the ingredient of imprisonment, in his sentence, to be almost intolerable."

The brig Zebra, from New Orleans, which put into Savannah, last February, on account of a fearful mortality among her passengers and crew, after leaving the Mississippi, arrived at Monrovia on the 25th of March, in forty days from Savannah. There was no further sickness on board after the vessel left there, and her ninety-three emigrants reached the republic in good health.

The Monrovia Herald says:

"The immigrants are getting on through the acclimating process finely. Numbers of them are settled at Millsburg, and most of them have drawn their lands. The Millsburg settlement, since the addition of its population by late arrivals of immigrants, extends up the St. Paul's nearly three miles, and farm lands in the neighbourhood of Millsburg have recently been sold for four and five dollars per acre, which is an advance in price of nearly one hundred per cent."—*Leiger.*

MINISTRY.

It is of the utmost consequence towards promoting truth and righteousness in the earth, that the ministry be preserved according to its original institution, viz., under the immediate direction of the eternal Word of God, speaking as the oracles of God. It is properly God's speaking by His instruments to the children of men, such things as He, the searcher of hearts knows they stand in need of; at the same time opening the hearts of them to whom it belongs to receive the doctrine. Nothing but the unparalleled love and power of Christ can bring forth and support such a ministry. Man should be so far from proceeding upon corrupt motives, in this important work, that even though good will to mankind, flowing from the love of God shed abroad in the heart, in which strong desires may arise to do good, and such beautiful gospel doctrine also may open very suitably, as the party may think, for the help and edification of his or her fellow-mortals, yet all this is not sufficient to proceed upon, without the call and real gift, in this so awful an undertaking; it being no more at best, than the natural consequence of the operation of that pure love in the saints' minds, even in such as never had a call to the ministry; yet to some

these blessed operations, influences, and openings, may be given in order to prepare them for that work, which they should patiently wait under, until the full time comes: this will be clearly seen as the eye is single. But there is great cause to believe that some have launched out upon this foundation only, in the beginning of their public appearances, whereby they have in a sorrowful manner brought darkness upon themselves and sometimes upon others; having proved only ministers of the letter, though perhaps pretending much to have the impulses of the Spirit. These have been instruments of much anxiety to the true church, who can savour nothing with delight but that which comes from the Power of the Word of life.

It may be difficult to bring true judgment over such in the present low state of things; especially when there has been a fair outside, and nothing to blame in their morals. But it sometimes hath fallen out, that there has been something permitted to manifest the unsoundness of such, and thereby to relieve the painful sufferers under the blasting wind of such ministry.

Inconsiderate, weak persons, have intruded themselves into this great work, who not duly waiting for judgment to try the spirits, and what presents to their minds, have been beguiled by transformations to go out into a false heat; and for want of the holy dread and fear upon their hearts, they have caught hold of the gospel liberty again restored (which must be preserved open lest the Holy Spirit be queched), viz., that all who are called to the work of the ministry, whether male or female, may prophecy or preach one by one, that all may be edified, 1 Cor. xiv. 31.

Certainly the church hath power to order and regulate her own members; and doubtless she may wholly refuse and reject a ministry, which upon trial, she has in truth no unity with; and even substantial members in their private capacity, who have stood their ground well, and have large experience of the Lord's dealings, whether ministers or others, ought in reason and the nature of things, to have great weight with such who have not yet made full proof of their ministry, nor given satisfaction to their friends in general, as well as to themselves, and perhaps a few others of little judgment. Neither ought any to go abroad to exercise their ministry, until they know there is general satisfaction at home therewith; not even to adjacent meetings. Some such have been very positive and resolute, hard to be convinced of their mistakes, and censorious upon those of deeper experience, but too much like that sign of great depravity set forth by Isaiah iii. 5: "The child shall behave himself proudly against the ancient, and the base against the honourable."

Great order and decency should be preserved in the church of God, especially among the leading members, as way-marks to all. The reason and nature of the thing demands a proper regard and preference to age, gifts, growth, and experience; which will always be strictly observed and paid by those of right

spirits. When it is otherwise, it is a sure token of a false birth, and that pernicious self is not slain. Where that predominates, it cannot fail of mixing with their religious services. I am fully persuaded if ministry doth not reach the Divine Witness in the hearts of the hearers, and cause them to assent thereto in some measure, it will never profit them. The right ministers have a witness to the truth of their ministry in the minds of even the rebellious; how much more so then, in those of the honest-hearted?

The danger which there is reason to apprehend from the low, languid, unskillful state of many in our Society, hath induced me (and feeling my mind in degree warmed thereunto) to write the more closely concerning the nature and pernicious consequence of a false ministry; being fully persuaded, that the more formal and superficial we as a people become, the more abundant danger there is of such a ministry rising, and finding encouragement to grow and prevail; for the lifeless, and formal professors had rather have almost any kind of ministry than all silence. And on the other hand, a right ministry cannot have a free course, nor be exalted, where there is nothing but worldly spirits clothed with a form of religion.

Having made some remarks upon false, forward, and unskillful ministry, which though plain and close, I hope will administer no hurt or discouragement to any truly concerned in this important work, they may if duly observed, be lessons of caution and instruction to those for whom they are intended; and I hope also a strength to the painfully exercised under the causes of uneasiness, given by unskillful intruders into the work, whether through weakness or willfulness, that they may not be slack in their endeavours to regulate the same by plain dealing, yet with true judgment, love and tenderness, all justly applied where they severally belong. Their task may sometimes be heavy and discouraging, as it is hard to turn those who have taken a wrong course, and imagine themselves right when it is really otherwise; for these have been observed to be the most positive of any, of their pretended sight and sense, yet let the weight of the sense of Truth, which is the strongest of all, be laid upon them from time to time, that the church may not suffer loss and hurt, by the omission of its sensible members; which cannot fail of weakening and hindering the growth of such members in an individual capacity. I know it must be those alive in the Truth, of good understanding and judgment therein (and no other) that are qualified to help and direct those who have missed their way in a religious sense, agreeable to Gal. vi. 4, and not the captious, critical, and worldly-wise; for they have nothing to do in the church of Christ, until they are first subjected and taught of the Lord themselves.

The main point in my apprehension is to be able to form a true judgment of the source or spring, from whence ministry proceeds; and if found to be right in the ground, a great deal of tenderness is to be used, and much childish weakness to be borne with. For although some through fear, and a deep sense

of the weight of so important an undertaking, may at first speak stammeringly, and with considerable perturbation, yet the sweet efficacy of the quickening powerful spirit, which is felt with them in their service (by those who are circumcised in heart and ear) far exceeds the finest eloquence without it. Such should be prudently encouraged, yet suffered to feel their own feet. There are but few children however hopeful, that can bear much nursing or applause. Oh! the great hurt which hath been done by the forward affectionate part in some, labouring to bring forth divers before the right time, and by pushing on others too fast, who in the beginning were lively and very hopeful, to their great hurt and loss.

Oh! then what caution and care should be exercised clearly to see in the true light, what to lay hold of, and what to discourage in this important respect.—In conclusion, oh! blessed will to those servants be, who are preserved, discerningly and with true judgment, to administer proper food, and that in due season, whether in *silence or words*, doing and suffering with and for Christ! Which doubtless all will, who look with a single eye to God's honour above all things, attending upon the gift received, which in its operations and requirements is self-evident.

None that wait aright upon God will ever be confounded; that belongs to Babylon; but peace and infallible certainty is known through all the borders of Zion. Every one who knows Jerusalem a quiet habitation, is at no loss to understand his proper allotment of service therein, *when he falls into the conferring with flesh and blood; then he comes to the confusion and uncertainty*, wherein he may fret and toil in vain. But in the holy, awful, still waiting upon God in a sanctified heart, which is the temple wherein Christ dwells, and our house of prayer, there Satan can never come to deceive us, or to endanger our safety.—*J. Griffith.*

How Indigo is Prepared.—The indigo is a shrub-like plant, two or three feet high, with delicate blue green leaves, which, at the harvest time, about the month of August, are cut close off to the stem, tied into bundles, and laid in great wooden tubs. Planks are then laid on them, and great stones to cause a pressure, and then water is poured over them, and after a day or two the liquor begins to ferment. In this process of fermentation lies the principal difficulty, and everything depends on allowing it to continue just the proper time. When the water has acquired a dark green colour, it is poured off into other tubs, mixed with lime, and stirred with wooden shovels till a blue deposit separates itself from the water, which is then allowed to run off. The remaining substance, the indigo, is then put into linen bags, through which the moisture filters, and as soon as the indigo is dry and hard, it is broken into pieces and pecked up. Indigo is cultivated in the East Indies to a considerable extent.

"Lowliness of heart is real dignity, and humility is the brightest jewel in the Christian's crown."

For "The Friend"

Restoration of True Fellowship.

On looking into the journal of William Savery, we met with an account of the reconciliation, which he and his companions, David Sands and George Dillwyn, were instrumental in effecting, among the little company of Friends at Pymont, in Germany, who had been divided by the erroneous opinions of one Brown. It shows the high value those Friends set upon the unity of brethren, and their concern to put an end to their separation. Under date of First-day morning, Ninth month 11th, 1796, he says, "About forty Friends attended the meeting, which was a solid, profitable season. In the afternoon, some notice being given of the meeting, about sixty attended, some of whom were of those who had separated from the little Society here; the Lord was pleased to be with us in a remarkable manner, and most present were broken into tears. It held three hours, and ended in solemn prayer and praises to God; several persons continued with us until nearly ten o'clock, conversing on religious affairs.

"12th. In the afternoon visited the family of Herman Shutamire, who had separated. We asked him some questions concerning his separation, which he answered in a good frame of mind; and after recommending him to dwell near the Fountain of life, that would reconcile and unite all the children of our heavenly Father together, we parted in much tenderness.

"16th.—H. Shutamire brought three papers, one from himself, one from Henry Muntang, and one from Anthony Shonning, being a vindication of their conduct in separating from Friends. On reading and considering the contents, we agreed to request the principal Friends who remained united as a body, to meet us to-morrow.

"17th.—The Friends having drawn up the causes of their disunity with those who had separated, we found it was likely to prove a very exercising affair to us, and were much discouraged, *feeling but little hope of a reunion.*

"18th.—First-day, held a meeting at nine o'clock, which ended solidly. In the afternoon meeting about fifty were present, two of whom were Jews, and it was thought to be a favoured time. . . . Our concern for the right ordering of things among the little Society, keeps our minds closely exercised, as well as for the restoration of those who are scattered—the eyes of the people are much upon them and us, some for evil and some for good. Having had my mind especially turned to this place, I feel at home for the present, and desirous of bearing my part of the burden while we stay.

"19th.—Anthony Shonning, a sensible old man, who was separated, brought a paper he had drawn up, containing a large sheet closely written, which he said he could not be easy to omit. We made such remarks as occurred to us, and afterwards David Sands and myself visited him and H. Muntang at their house; they were *loving, and evinced a strong desire to be reconciled upon a right*

ground. We proposed a meeting at six o'clock with all that had gone off, and Friends together, and desired them to *seek for a preparation of love and charity*, that they might meet each other in a state that the Lord would countend to bless. Most of the men Friends and three women met in the meeting-room. H. Muntang, H. Shutamire, H. Land, his son, and Margaret Wint, being the heads of the families of those who had gone out from Friends, came also. After a season of silence, David Sands was drawn to prayer; then we the visitants, expressed our minds to them fully; setting forth the opportunity it gave the enemies of Truth to triumph, seeing them at variance, and the importance of their mutually laying down their prejudices against each other, and seeking after a spirit, that would bring about a reconciliation *without many words.* The three principal separatists then expressed themselves in great brokenness and humility, and in a spirit of forgiveness of those, who they thought had dealt hardly with them, and caused the separation. I marvelled at the clearness with which they expressed themselves. The Lord graciously condescending to favour, in a remarkable manner, with his blessed presence, all hearts were humbled; the high untoward will of man was brought down, and the spirit that loves contention, and *delights to have the superiority*, was cast out, and through mercy, the meek, teachable state of little children, appeared to predominate in most present. Our minds being deeply baptized with an undoubted feeling of the Lord's goodness, we were opened with clearness to set before them the nature of our holy profession, the love of Christ, the good Shepherd to us all, and the necessity of dwelling in that charity, which instead of magnifying each other's weakness, and entertaining groundless jealousies and surmises of each other, would cast a mantle of love over them, remembering that we also were weak, and liable to be tempted. A truly contrite and heart-tending time it was, and most of the company were melted into tears, under an extraordinary sense of the Lord's compassion to us.

"It was then proposed, as it appeared that in time of weakness, many things had been said and done on both sides, that did not savour of that divine love and charity, in which all the children of our heavenly Father ought to dwell, that all present should now, under the humbling visitation of God's power, without bringing up the occasion of offence, or going into many words, forgive one another, and cast all that they had counted offences, as into the depths of the sea, never more to be brought up again. Both sides freely, and in great tenderness, confessing their readiness so to do, and to begin again under the direction of the heavenly Master-builder, in an united labour for the edification, and building one another up in the most holy faith. They rose, embraced and saluted each other with manifest tokens of unfeigned love, and thankfulness to the great Searcher and Softener of hearts, who, in an unexpected time and manner, had revealed his power to the uniting of brethren, who had been seven months in a state of separation, after having for some

years walked in harmony and suffered together for his Name's sake. The meeting then concluded in heartfelt praise and supplications to the Fountain of love and mercy, who had in so remarkable a manner blessed the labour and exercise of the evening, and crowned us with gladness, when we parted at almost eleven o'clock. For my part, I thought myself amply paid for all my exercise, the long journey and voyage, and the trying separation from my dearest natural ties, by being made a witness to the love of God poured forth, I thought, *as in the beginning among Friends*. We went to rest sweetly refreshed in spirit, and I did not marvel, that my mind had been so remarkably turned to this place before I left home.

"20th.—Made several visits to the different classes: many told us in brokenness of spirit, that they had never before witnessed so much of the love of God shed abroad, as was manifested last evening. It appears that these people in a time of weakness, have been scattered through the influence of one Brown, with whom John Pemberton had laboured because of his erroneous opinions.

"21st.—A large meeting—most of the Friends and professors, with the families of those who had not been at meeting for more than six months, attended. It was a solemn tendering time; and we were favoured to relieve our minds in *loving counsel, caution and encouragement, to hold fast the profession of their faith in a good conscience, and love unfeigned*. It was like completing the bonds of union; and we rejoiced together, and gave thanks to the Author of every mercy. The meeting concluded in much harmony. . . . Thus we are favoured, through Divine help, to get along step by step to our comfort."—*Friends Library, Vol. 1, p. 381.*

The publication of erroneous doctrines, and the disposition to rule and bear down others, in a spirit reverse to the spirit of the Shepherd of the sheep, by which the flock has been worried and some wounded, have been the fruitful sources of division and discord. Up to this time there have been preserved in the Society those who understand its doctrines and testimonies, and feel conscientiously bound to resist all such attempts at laying them waste, let them come from which side of the Atlantic they may. As long as innovation is attempted upon our religious principles, and such conscientious men and women are raised up by the power and goodness of the Lord, those attempts will disturb the peace and harmony of the Society. Many Friends in the beginning suffered unto death, rather than relinquish their faith; and the same spirit that actuated them to jeopard their lives for the Truth, will we trust, continue to animate faithful Friends to stand for the hope of the gospel, as they have learned Christ and been taught by him. It is of great moment that the abettors of new doctrines should be brought to see the consequences to themselves and to the Society, and the necessity of changing their course—and that those who oppose them, should know that they act under the influence of the Spirit of the lowly Redeemer, seeking to save that which is in danger of being lost,

and to gather back those who are wandering from the fold of Christ. Oh! that we had among us more of the Dillwyns, the Saverys, the Pembertons, and the Sands, to put on the holy clothing of Divine love and entreaty, as those men of God were clothed, and to labour as they did with that little company, to bring back the Society into the blessed and sweet fellowship of the gospel, not to be promoting alienation, division and separation in any part of our borders! Then we could adopt the language of our Saviour from heartfelt experience, "Blessed are the peace-makers, for they shall be called the children of God."

Selected.

TO AN AFFLICTED ONE.

The seabird's wing is never wet,
Though night the spray be drifting,
The fair ship that the tempest met
Speeds bravely o'er the crowded waves yet,
E'en to the gale is shifting;
Hope whispers, "Forward, and forget;"
For 't! the clouds are lifting.

The stars forever on the sky,
Are brighter for the storm gone by;
O, long-tried spirit, look on high,
And cast away thy sorrow;
Though more than midnight round thee close,
Let trusting faith bring calm repose—
The sun may shine to-morrow.

But should the coming dawn prove dim,
Still trusting, raise thy cheering hymn,
Remembering that a storm more dark,
Raged forty days around the ark;
Thirty forty yet, save ten, it rode
The mountain main, alone with God,
And then it rested. So shalt thou,
Though wide the deluge wait thee now,
Lone, starless, tempest-driven.

Again the green earth shall thou tread,
By tranquil waters, beauty-led,
And see the rainbow overhead!
Soft, radiant, glory given;
Sweet patience cherish—feed the dove
That nestles in thy heart—its love
For kindred, country, Heaven;
Then send it forth—o'er seas of grief,
'Twill bring thee back an olive leaf—
Thou shalt rejoice at even.

Selected.

MUSINGS.

BY HORACE GREY.

Oh! for a home beyond the distant mountains,
A sheltering nook, far in some quiet glade,
With singing birds and sweetly murmuring fountain
Tains

The only music made.

There with the whisperings of the gentle breeze,
Laden with fragrance from the flower's bloom,—
There where the trace of habitation ceases,
There would I make my home.

What should I seek for, in a spot so lonely?
What should I gain, by fleeing from my kind?
What—but to cleanse the heart from things unholty,
And quiet for the mind.

Far from the world with all its false alluring,
Far from its scenes of vanity and strife,
There would I try to win the hope assuring,
Of everlasting life!

There would I bow with meek and contrite feeling,
Raising my thoughts to Him who sits above,
There would I humbly beg, whilst lowly kneeling
For His redeeming love.

There would I daily walk 'midst Nature's beauties,
"And looking through them up to Nature's God,"
There would I pray for faith to accomplish duties;
And kiss the chastening rod.

Vain, vain is this, for which my spirit longeth,
Where I am placed, I should contented dwell;
For He to whom all glorious gifts belongeth,
"He doeth all things well."

And though I wander 'midst the weak and erring;
Yet, if I truly seek His love to gain,
He will assist to keep my foot from straying;
He will the heart sustain.

NATURAL HISTORY.

BELL-BIRD.—One meets in the forests of Guyana a bird much celebrated with the Spaniards, called *campanero* or bell-bird. Its voice is loud and clear as the sound of a bell, it may be heard at the distance of a league. No song, no sound can occasion the astonishment produced by the tinkling of the *campanero*. He sings morning and evening like most other birds, at mid-day he sings also. A stroke of the bell is heard, a pause of a minute ensues; second tinkling, and a pause of the same duration is repeated; finally, a third ringing, followed by a silence of six or eight minutes. "Actæon," says an enthusiastic traveller, "would halt in the heat of chase, Orpheus would let fall his lute to listen; so novel, sweet, and romantic is the silver tinkling of the snow-white *campanero*." This bird is about the size of a jay; from its head arises a conical tube of about three inches long, of a brilliant black, spotted with small white feathers, which communicates with the palate, and which, when inflated with air, resembles an ear of corn.

THE TIGER AND DOG.—In Saigon, where dogs are *dog cheap*, we used to give the tigress one every day. They were thrown alive into her cage, when, after playing with her victim for a time, as a cat does with a mouse, her eyes would begin to glisten and her tail to vibrate, which were the immediate precursors of death to the devoted little prisoner, which was immediately seized by the back of the neck, the incisors of the sanguinary beast perforating the jugular arteries, while she would traverse the cage, the bars of which she lashed with her tail, and suck the blood of her prey, which hung suspended from her mouth. One day, a puppy, not at all remarkable, or distinguished in appearance from the common her, was thrown in, who immediately, on perceiving his situation, set up a dismal yell, and attacked the tigress with great fury, snapping at her nose, from which he drew some blood. The tigress appeared to be amused with the puny rage of the puppy, and with as good humoured an expression of countenance as so ferocious an animal could be supposed to assume, she affected to treat it all as play; and sometimes spreading herself at full length on her side, at others, crouching in the manner of the fabled sphynx, she would ward off with her paw the incensed little animal, till he was finally exhausted. She then proceeded to caress him, endeavouring by many little arts to inspire him with confidence, in which she finally succeeded,

and in a short time they lay down together and slept. From this time they were inseparable, the tigress appearing to feel for the puppy all the solicitude of a mother, and the dog, in return, treating her with the greatest affection; and a small aperture was left open in the cage, by which he had free ingress and egress. Experiments were frequently made, by presenting a strange dog at the bars of the cage, when the tigress would manifest great interest to get at it; her adopted child was then thrown in, on which she would eagerly pounce; but immediately discovering the cheat, she would caress it with great tenderness. The natives made several unsuccessful efforts to steal this dog.—*Christian Observer.*

For "The Friend."

FRIENDS IN WALES.

(Continued from page 237.)

The following epistle was addressed by Richard Moore to the tribulated sect generally, but doubtless more particularly to the prisoners at Welchpool.

"An epistle of love with a salutation unto the suffering and tribulated host of Israel. Grace, mercy, satisfaction and everlasting peace, be daily multiplied more and more amongst you, even from henceforth and forever. Amen.

"My dearly beloved Friends,—

"Who are of the fold which the God of good old Abraham hath prepared for you; your souls can rest in peace, though the Lord for a time permits these outward tabernacles of clay to be exercised in various and manifold trials, deep and cruel sufferings, and temptations inward and outward, for the trial of your faith and patience. Ye will appear as gold purified in the fire, when the determination of the Lord shall be accomplished. Let the children of Innocency rejoice, and let the meek in heart be right glad, for their patient suffering will not always be forgotten. They are near to the Lord of hosts, who is able to plead the cause of the innocent, and to make the guiltlessness of the guiltless appear. His day is drawing on,—the eyelids of the morning whereof is as the shadow of death unto Israel's oppressors. Wherefore, beloved Friends, let us with one soul, heart and mind, give up body and estate,—or whatever is required, so that we may seal to the testimony which God hath put into our hearts to bear. Whatever he shall permit to come to pass concerning these houses of clay, wherein he hath revealed the treasures of life and peace unto our souls, let us all hold fast the beginning of our confidence. As sure as the Lord liveth, he will appear in his determined time, and put an end to sin, and finish transgression,—and the oppression of the oppressor shall forever cease. Truth shall run down as a mighty stream, and righteousness and true judgment shall be established in the earth. Let not the weak be dismayed, nor the feeble be discouraged, because for a little time the proud man is counted happy, and he that worketh wickedness is set up. The Lord is

risen in this the day of his love and mercy, and will bring the proud and mighty from their seats, and exalt them of low degree. Blessed be his name forever, he is revealing his love and mercy continually in the hearts of many, so that his name and Truth spring up, and are advanced more and more. Truth shall cover the earth as a garment, and righteousness and mercy shall be that wherewith the children of men shall be adorned.

"The Lord hath determined, yea, the mighty eternal God of heaven and earth hath purposed, and none shall alter it,—he will destroy transgression and the workers thereof, and cleanse the earth of evil-doers. The time draws near, which will be a day of languishing and sorrow unto thousands, who are putting the day of the Lord afar off, and are ready to say, Where is the promise of his coming? He is coming, and will come quickly. Blessed are they that wait for his coming, and are prepared to receive the sure reward which is with him,—a crown of everlasting life and eternal glory. [This reward is] for all the upright in heart, whom he hath made already partakers of his love. With the cord of that love they are all bound up together, as with a girdle. In the feeling of this love, the Lord preserve every babe and tender little one, that so you may have a dwelling-place in it. Such the Lord will not be unkind of, in the day when he makes up his jewels. That day draws on, therefore let us all watch and be sober.

"Dear lambs, feel innocency to be your covering, and let simplicity of heart forever remain with you. My soul hath a good sense that many of you are already right well, in measure, established in that which the gates of hell shall not prevail against. Let love fly through your hearts one to another as an open banner, that so the nations may see, the kindreds of the earth may behold whose disciples ye are. By this do we know that we are translated from death to life, because we love the brethren. In this love the Lord hath established you. Therein, dear hearts, my soul hath true unity with all the upright in heart, whether known to me or not.

"In the pure life and innocent love which God hath opened in my heart, I salute you all. Although absent in body, I am present in spirit, wherein I hope the children of innocency may feel and savour me,—even in the pure sense and feeling of the love of my God, wherein my soul desires forever to dwell, though this earthly vessel should be laid down in the dust.

"Radnorshire, the 30th of
Teuth month, 1662."

The prisoners at Welchpool were kept very closely confined. Some of them were men of consideration in the county, substantial freeholders,—and yet their place of imprisonment was a "dirty, nasty place, being a low room; and the felons and other malefactors in a chamber overhead, their filth often falling upon them. Charles Lloyd, who was a little before in commission of the peace, was put in a little smoky room, and did lie upon a little straw for a considerable time; and at length his tender wife Elizabeth, that was of

a considerable family, daughter of Sampson Lort, near Pembroke, in South Wales, was made willing to lie upon straw with her dear and tender husband. Thus they both, with the rest of Friends, did rather choose to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Richard Davies says, "I stayed at home with them for some time, keeping our meetings in prison; but at length the jailer had strict charge to keep me from among them, alleging, that I strengthened them in their way and principles; and when the jailer kept me out, I went to a neighbour's back yard, having leave of him to see them and speak with them."

Their friend Richard Moore also felt his heart tenderly drawn towards them in their affliction, and he visited them with a consolatory epistle:

"My Friends, prisoners in Welchpool.

"My little children,

"For whom I travail in birth till the Hour of eternity be raised up to bear rule in you. The blessing of the God of my salvation, rest and remain in every one of your hearts, even the God of your innocency, who is, and will be your reward as faithfully you wait upon him.

"Dear Hearts!—As for my love, and the nearness of my life unto you, I know right well you are all in some measure sensible; and the care that is and hath been in my heart concerning you, is not unknown unto the Lord. Although this body cannot be permitted to come unto you, without satisfying the will of corrupt men, who by subtilty endeavour to make a prey of you, yet none can stop or hinder my love and life from reaching unto you, even through prison walls. Locks and bolts cannot keep it from you.

"Dear children! this is in my heart unto you, even from the Lord,—and this is the counsel of God to you, that you keep your own rooms, and do not come down at the guler's will. If Friends who come to visit you, be for a time debarred from seeing you, the noise and sound of it will smite the hearts of tender people, and it will be of service for the Lord, and your reward will be sure. Dear lambs! the Lord is weaning you from the world; therefore wait, that your minds may be wholly gathered up unto him. Let two hours be set apart every day to wait together, for the feeling of the Lord's presence,—and the promise will be made sure unto you, 'Where two or three are gathered together in the name of the Lord, there will he be present.' God's power will daily increase amongst you, and his power and authority will spread over the prison. The Lord will work your deliverance in his own time, and bring you forth with your feet upon the necks of your enemies, both within and without. Thus have I in some measure delivered the message which was in my heart from the Lord to you;

"Who am your friend and brother in the faith and patience which God hath made you partakers of.

R. Moore.

"4th of Eleventh mo., 1662.

"Postscript—

"Dear babes, because the subtlety of the enemy sees right well that the new born babe which God hath begotten in you is but weak, in appearance, even as it were swaddled in the manger, therefore doth he, Herod-like, seek to destroy him. But dear hearts, let the weak say, 'I am strong;' for He that is with you, is and will be too strong for them all. Therefore wait at all times to feel his presence. Keep out of words and janglings with them who are of the world that lies in wickedness, and beware of their smiles or favours. If your garments be clean, it is better for a dog to stand afar off and bark at you, than by fawning upon you with his dirty paws to defile your garments."

(To be continued.)

For "The Friend."

Anna Carroll, of Reading, England.

"The memory of the just is blessed."

It was during the 'Beacontic' controversy,—(when so many ministers of the Society adhering to the outward views of the late Isaac Crewdson, John Wilkinsoo, and others, who sought to undermine our ancient doctrines and testimonies, and to lay waste the heritage of God, by the introduction of unsound views, viz., of a pretended dependence upon Christ for salvation, making the outward sacrifice alone sufficient, without receiving and knowing him as a purifier, and washing them by his own blood, which is his life.)—it was at this time that the writer became acquainted through her ministry, with this mother in Israel, for such she truly was. How often when I was bowed down and almost broken in heart from the exalting of this power of darkness, has she come forth clothed with the Power that made the enemy tremble, (for truly "she put her hand to the workman's hammer" as one of old, when she smote the head of Sisera;) and although I have no doubt she had at times deep wadings, very sore conflicts, distressed out of measure, yet she would come forth again and again under the fresh anointing of Him whom she loved, whose sacred cause was dearer to her heart than anything earthly, to the joy and refreshing of the broken in heart. She seemed bound to the law and the testimony as an instrument fitly prepared for the Master's use; and although she appeared much alone for a long time under adverse circumstances, and those who opposed Truth's testimony very powerful and lively, so that the writer often despaired, saying there was no hope, yet she was always undaunted. She never seemed to fear the adversary; and frequently has she declared that the enemy would flee. Her faith was strong; she knew the Truth to be invincible, and that all that forsake it, as our beloved and worthy elder George Fox said, "should wither," and a blast from the Lord should come upon them; and when through faithfulness on the part of the concerned members, the Beacontic party was put down, she came forth beautifully in the language of the Psalmist, "If the Lord had not been on our side, may Israel say," &c.; and although the

enemy of the church of God was defeated, she was sensible of great weakness in the body, of much that was in a mixture in the ministry—a ministry not baptized sufficiently with the baptism unto death; but above all was she anxious that the living members should be faithful, and not look at the strength of the enemy, but be strong in the Lord and in the power of his might. As this handmaiden of the Lord lived, so she died triumphing in and through Him, even over death and the grave, Eleventh month, 1851.

S. C.

Niagara District, Canada West,
Sixth month 25th, 1853.

For "The Friend."

Register of the Weather during the Sixth month, 1853, in Linn county, Iowa, Latitude 42° North, Longitude 91°—92° West.

Days of month.	Temperature.		Direction and force of wind.	Circumstances.
	Minimum.	Maximum.		
1	62	83	S.	4 Thin clouds—shower at 7—heavy rain at 5 P.M.
2	60	78	W.	4 Overcast—rain at 8 eve.
3	57	68	W.	1 Do. do.
4	59	75	S. E.	3 Cloudy do. light rain eve.
5	68	87	S.	4 Clear do.
6	57	75	S. E.	2 Do. do.
7	55	70	S.	2 Do. do.
8	51	65	S.	3 Do. copious rain in the afternoon and evening.
9	60	78	W.	2 Overcast—cloudy.
10	61	93	S.	2 Fair do.
11	66	84	S.	2 Thin overcast—fair.
12	70	92	S.	3 Clear—scattering clouds.
13	71	96	S.	2 Do. cloudy.
14	70	91	S.	3 Fair do.
15	67	89	S.	2 Do. do. showers.
16	65	82	W.	3 Cloudy do. rain north.
17	61	82	W.	2 Clear do.
18	62	90	S. W.	3 Fair do.
19	64	93	S. W.	3 Do. do. thunder north.
20	74	96	S. W.	2 Some clouds—cloudy—showers north evening.
21	72	94	S.	2 Clear do.
22	72	74	S.	3 Cloudy—copious rain 1½ to 4, again at 6.
23	53	70	W.	2 Cloudy—thin clouds.
24	50	75	E. to S.	2 Fair do.
25	60	83	S. W.	4 Thin clouds—cloudy.
26	70	93	S.	2 Clear—few clouds.
27	71	76	S. to W.	3 Heavy clouds—light rain at 11—cloudy.
28	56	87	S.	1 Clear do.
30	62	82	Calm.	Overcast—gentle rain 8 A.M. to 1 P.M.

The prevailing prairie breeze is from E. S. E. to W., in summer, and in many of the months more clear weather here than in the Atlantic States, and more continued wind, though we have calm days sometimes. Being so accustomed to a breeze when calm days come in summer, they are generally oppressive.

To be sensible of our own infirmities, and thereupon to be chaste to the Bridegroom of souls, when He is pleased to withdraw the sensible enjoyment of help, and discoveries of His putting forth, is a desirable situation for

the mind to centre in, as it preserves us from going with those spirits and things, either in ourselves or others, which we have once seen to be in the degeneracy from the pure Life, and enables to possess the vessel in sanctification and honour.—S. Grubb.

LACONICS.

Written for "The Friend."

Men of religious experience have sometimes expressed their inability to appreciate or understand that condition of the human mind, which enables its possessor to take the life of a fellow being—on the battlefield—who never did him injury, nor gave him occasion for malice. Doubtless the combined excitement produced by the spirit-stirring addresses of the commanders, and of martial music, have great influence in drowning reflection.

Practice not fault-finding, lest thou become in the end a manufacturer of faults.

If thou art engaged in the perusal of any publication which gives thy mind a disrelish for religious retirement, or for the reception of religious instruction, I would have thee pause and seriously consider the consequences of a persistence in such a course.

Judge not an author solely by the morality of his productions. Sir E. Bulwer Lytton could write a very moral poem, and a very corrupt novel; and C. C. Colton, author of "Lacon," wherein gambling is particularly scourged, was himself an inveterate gambler.

No institution should be encouraged which has occasioned the ruin of one immortal soul.

Those who abandon the plain dress amongst Friends, are generally unwilling to maintain our testimony in other particulars.

Incalculable is the amount of good which may be effected by faithfulness in little things, even in the way of example.

For "The Friend."

PITCAIRN'S ISLAND.

(Continued from page 356.)

The islanders arrived at Tahiti on the 21st of Third month, 1831; King Pomare had in the meantime died, and the island was distracted with civil war. Although the greatest care was taken of the emigrants, the change of climate and exposure to hardship brought on sickness; they became disgusted at the licentiousness around them, and most anxious to return to the happy island. In less than five weeks John Buffet and his family, with six of the Pitcairn men, left Tahiti in a small schooner. They were driven by adverse winds upon Lord Hood's island, where they remained till the 21st of the Sixth month, when they embarked in a French brig, and safely reached their home on the 27th of that month. During their absence the hogs had gone wild and destroyed their crops. On the 2d of the Ninth month, the remainder of the

islanders arrived in the brig Charles Dagget, of Salem; the missionaries and Europeans having freighted the vessel for the purpose of restoring them to their home.

The removal to Tahiti was very disastrous to the islanders; nearly one-seventh of their number died of the sickness which prevailed among them. They acquired there a taste for ardent spirits; and as some of them had a knowledge of the process of distillation, as practised in the early part of their residence at Pitcairn, three of them resumed the manufacture of rum, in spite of the remonstrances of others. Happily, in less than two years, all the stills on the island were destroyed, and intemperance has since then been unknown among them.

About a year after their return, an Englishman named Joshua Hill, arrived on the island, and immediately began to insinuate himself into the good graces of the natives. He assumed great authority, asserted that he was a near relative of the Duke of Bedford, and was sent out by the British Government, as its representative; and by sowing dissension among the islanders, and by the tyrannical abuse of his usurped power, succeeded in driving the three Englishmen from the island. The arrival of a British ship of war in 1837 with a son of the Duke of Bedford, put an end to this imposture. Hill was removed from the island. The people had in the meantime become disgusted with his proceedings, and recalled their faithful teachers, who were soon reinstated in their situation, and recovered their influence.

In 1839, Capt. Elliott, of the British sloop of war Fly, assisted the islanders in framing a set of regulations, or rather a Constitution for the government of the island, under which they live innocently and happily. This constitution differs from all others, in this, that it gives to every native born inhabitant, male and female, above the age of eighteen, the right of suffrage. A few extracts from the short and simple annals of this secluded people, will show that even here the nature of man remains the same—prone to strife and evil—and that the joys and sorrows of life are distributed with even hand the world over.

1835, Nov'r 5th. John Quintal received a dangerous wound by falling from a rock, while catching a goat. 24th. John Quintal died, aged 27, of lockjaw, in consequence of a wound in the foot.

29th. Arrived H. M. S. Fly, Capt. Russel Elliott, with a present from the Rev. Mr. Rowlandson and congregation, at Valparaiso. Capt. Elliott proposed electing a chief magistrate, which was adopted, and Edward Quintal was chosen, and sworn in. This island was taken possession of by Capt. Elliott, on behalf of the crown of Great Britain, on the 29th of November.

1839. Summary: 52 scholars attend the public school; 106 inhabitants—53 males, 53 females.

1840, April 18th and 19th. Experienced a severe gale from N. N. W., which did considerable damage to the bread-fruit plantations, and orange trees. Considerable fears were entertained by some of the islanders for the safety of their houses; but through the mercy

of Him who rideth upon the storm, no accident occurred.

May 2d. A serious altercation took place between Edward Quintal, Sen., (he had been twice their chief magistrate,) and John Evans, Sen., (the English emigrant.) The latter received several bruises on his head, back and throat, and several scratches on the throat.

51 scholars attended school; 58 the Sunday school. Number of inhabitants, 53 males, 55 females; 17 males and 16 females eligible to vote at the magisterial election.

1841, August 18th. Arrived H. M. S. Curacao, Capt. Jenkin Jones, 21 days from Callao; and a most opportune arrival it was, for there were at least 20 cases of influenza among us.

31st. The number of sick began to increase. There are more than 50 cases. There is not a sufficient number of persons to dig the yams, this being the harvest season. Edward Quintal is not expected to survive many days, neither is his wife. The school-house is shut up, and nearly every house is like a hospital. Surely the hand of God is upon us. O Lord, in wrath remember mercy!

Sept. 6th. Sunday, but one service. This day the number of sick increase, although there are few convalescent. The epidemic is fever attended with a distressing cough. 19th. Died Isabella, a native of Tahiti, relict of Fletcher Christian, of the Bounty. Her age was not known, but she frequently said she remembered Captain Cook arriving at Tahiti.

Births this year 7; deaths 3; marriages 0. Ships holding communication with the island. 19. Inhabitants—males 54, females 57. 21 males and 17 females eligible to vote at the magisterial election. 50 scholars attend the Sunday school.

1843, March 4th. Eleven of the inhabitants sailed in the barque America, for the purpose of exploring Elizabeth Island.

5th. Arrived H. M. S. Talbot, Capt. Sir T. Thompson; after remaining on shore and adjusting some of the most pressing judicial cases presented to him, Sir Thomas went on board and sailed for Valparaiso.

11th. Barque America returned from Elizabeth Island, our people bringing a very unfavourable report of it.

Number of births this year, 6; deaths 2; marriages 1. Much sickness experienced. Ships touched here, 29. Inhabitants—males 59, females 60. 20 males and 21 females eligible to vote. The public school has been closed since August, from the illness of the teacher.

1844, July 28th. Arrived H. M. S. Basilisk, Capt. Henry Hunt, bringing presents to the inhabitants from the British Government.

July 29th. Capt. Hunt assembled the inhabitants, and disposed of such cases as were presented to him for adjudication. 30th. The surgeon vaccinated 60 of the inhabitants. 31st. Capt. Hunt assembled the inhabitants, made some alterations, and suggested others for the improvement of the community generally. Appointed a commercial agent, and sailed in the evening.

August 12th. The late vaccination has turned out a complete failure.

Sept. 9th. The first fortnight was devoted to surveying and adjusting boundaries and land marks; not having completed it, it is to be resumed after the yam planting is over.

Births this year, 5; deaths 0; marriages 2. Ships touched here, 18. Inhabitants—males 60, females 61. 24 males and 28 females eligible for voting. Weeds overrun the island; worms infest the potatoes. There is a comet in sight. 44 children attend the school.

1845. The island is generally supposed to be a healthy spot; but the reverse is found to be the fact. Asthma, rheumatism, consumption, scrofula, and last but not least, influenza, under various modifications, are prevalent. Five times within the last four years has the fever been rife among us, though it has not been so severe lately.

April 16th. A terrible storm occasioned a great landslide; levelled all the plantain trees in the interior, destroying about 4000 trees, and washing into the sea the ground in which 1000 yams were planted.

Births this year 7; deaths 0; marriages 2. Inhabitants—males 65, females 62. 22 American, 2 French, 1 Dutch vessel have visited us this year. 51 children attend school. The people are busily employed in preparing timber for enlarging our church.

1846, June 13. Church and school-house finished. It is a very decent building, and reflects much credit on the persons employed in the construction of it.

Births this year 7; deaths 1; marriages 0. Sickness has been rife among us—fever, dysentery, and ophthalmia. Ships called here—American 46, French 1, Bremen 1, English 1. 47 children attend public school.

1847. Births this year 6; deaths 0; marriages 0. Inhabitants—males 72, females 68. Ships visited the island, 19.

1848, March 10th. H. M. S. Calypso, Capt. H. I. Worth. Capt. Worth and a party of officers landed, and the greeting on both sides was most cordial; our people—men, women and children—are almost beside themselves. Two whale boats, and several large cases of useful articles, were landed for the use of the island, contributed by their friends at Valparaiso. The majority of the things such as we were greatly in need of. Surely no community of people were ever so kindly cared for as we are.

Ships calling here this year, 9.

(To be continued.)

THE FRIEND.

SEVENTH MONTH 30, 1853.

In the account of London Yearly Meeting, republished from the "British Friend," our readers will have observed that at the time that meeting had under consideration "the report of the Committee appointed to consider the state of our Society in America, as induced by the separations which had latterly taken place in that land," after "a very considerable time was spent in deliberation on the question whether to adopt the judgment of the committee [that it be released], or whether

anything further was required at the hands of the Yearly Meeting in the way of remedying, or assisting Friends in America to remedy, the still existing painful position of the Yearly Meetings on that continent," "the meeting came ultimately and with apparent unanimity, to the conclusion to receive the report, which was thereupon minuted, with the expression of the sense which the meeting entertained of the deep claim which American Friends had upon our Christian sympathy in their peculiarly painful and trying position."

In the commencement of the uneasiness and deep religious concern, under which faithful Friends in this country were brought on account of the dissemination of works, written by some in membership in England, containing views inconsistent with and subversive of the doctrines of our religious Society, it was foreseen that if the testimony of Truth against them was not maintained by the Society collectively, but the members were left to receive them as uncondemned expositions of its faith, the inevitable consequence would be disunity and division throughout all its borders. For while there were any left who were sincerely attached to the principles of the Society as laid down by Fox, Penn, and Barclay, and with clearness of vision, to perceive the discrepancy between those principles and many of the views of Christian doctrine advocated in these works, they must in the performance of their religious duty, bear a decided testimony against those unsound views, which they saw were calculated to undermine the long established faith of the Society, and to lead to practices disavowed by its founders, and all its consistent members.

If therefore, their fellow members should uphold those views, or their authors, or endeavor to prevent a faithful testimony being borne against them, it must necessarily introduce suspicion and jealousy, a want of love and unity, and finally, unless an effectual remedy was applied, lead to consequences endangering the very existence of the Society. Under a deep sense of the magnitude of the evil, and the devastation threatening to flow from it, many worthy upright servants and handmaidens, not a few of whom are now released from the conflicts of time, laboured abundantly, both privately and publicly, to set it in its true light, and to warn and exhort Friends to stand firm in opposition to it; and in 1846, the Meeting for Sufferings in Philadelphia, addressed an epistle to its co-ordinate meeting in London, setting forth in the language of brotherly freedom and affection, the trials brought upon Friends in this land, by the introduction and dissemination here of works containing unsound doctrines, written by members in England, the destruction of unity and peace they had already effected, and the fearful consequences they must continue to produce, unless Friends were united in cleaving to first principles, and bearing a firm and clear testimony against those works. The epistle being fully adopted by the ensuing Yearly Meeting of Philadelphia, the attention of the London Yearly Meeting was specially directed to it by the epistle sent that year.

The result foreseen and predicted by faithful Friends in England, as well as in this land, has been most sadly experienced, and we fear will go on being fulfilled, unless through the merciful extension of the preserving power of the Head of the Church, the Society shall be brought to act unitedly in clearing itself of the unsound views to which we have alluded, and the innovations they have made on the integrity of its ancient testimonies.

The promulgation of these views has been the main cause of the divisions that have taken place in some of the meetings in this country; and as this prolific cause of evil had its origin in England, we shall rejoice if the sense "of the deep claim which American Friends have upon [their] sympathy," should lead Friends in that land, to give the only aid that will be effectual in remedying the state in which the Society there as well as here is involved, that is, bearing an unequivocal testimony against the errors which their own members have promulgated, and labouring to bring the Society to practices consistent with its faith in the gospel, as set forth by its original members.

We do not unite with divisions or separations, believing they must always more or less destroy the usefulness of the Society, and distract and scatter its members, and that the work of removing error, building up the broken walls, and strengthening that which remains and seems ready to die, is to be done within the present organization of the Society. Some who were honestly concerned for the support of ancient Quakerism, and unwilling to do what went to countenance the attempted modification of the faith of the Society, have been driven into positions they would never have assumed, had not the principles of our church government been violated by the meetings within whose jurisdiction they were placed, and both discipline and private rights disregarded. We greatly desire to see these deplorable results removed from within our borders by a heartfelt recurrence in all to first principles and practices, whereby those unjust proceedings will be rectified or annulled.

It was the dying testimony of one who had long stood as an upright pillar and faithful watchman in our Society, not many years since called from works to rewards, "that there is a spirit at work which would lay waste the ancient profession and doctrines of our religious Society, and draw Friends away from the spirituality of that which they have once known; and many are caught with it;" and this spirit, which it prompts those who have come under its influence to busy themselves with many things going on outside of the Society, and to profess much love for mankind, and a strong desire to promote schemes of philanthropy, indisposes them to look narrowly into the true state of things within their own borders, and to apply their hands to the work of resisting the attacks made upon the doctrines and testimonies of the Society, and bearing a clear and consistent testimony to the Truth, and against the inroads of error.

More thorough heart-changing work is greatly needed among our members individually, knowing the practical operation of the religion we profess, that our thoughts, words and actions may be circumscribed by the Truth, and we rendered capable of discovering the wiles of the Evil one, by which he is betraying so many into a disregard of the testimonies of Truth, and an unwillingness to walk in the narrow way which alone leads to peace. As this is brought about by the effectual operation of Divine Grace, the annual assemblies in the Society will see their way clear to engage heartily and effectually in clearing away the rubbish, and in building up the waste places within their own borders.

Evening Schools for Adult Coloured Persons.

A Principal and three Assistant Teachers, are wanted for the Men's School, and a Principal and four Assistants for the Women's School.

The Schools open on the first Second-day evening in the Tenth month, and are held five evenings in the week until the last of the following Second month.

Application may be made to either of the undersigned Committees.

Samuel Allen, No. 134 S. Front street.
John C. Allen, No. 179 S. Fifth street. William L. Edwards, No. 192 Spruce street.

Philada., Seventh month, 1853.

FRIENDS' ASYLUM.

The Managers are desirous to engage a Steward and Matron for this Institution. Application in writing may be made to either of the undersigned.

Thomas Evans, No. 180 Arch street.
Charles Ellis, No. 95 S. Eighth street, or No. 56 Chestnut street. Jeremiah Hacker, No. 144 S. Fourth street. Samuel Bettle, Jr., No. 101 N. Tenth street. John M. Whittall, No. 161 Filbert street, or No. 139 Race street. William Bettle, No. 14 S. Third street.

Philada., Sixth month, 1853.

DIED, on the 29th of Fifth month last, at his residence, in Clinton, Dutchess county, N. Y., ALEXANDER HAVLAND, in the 39th year of his age; a member of Creek Monthly Meeting of Friends. He had endured a lingering illness with exemplary patience, and is, we humbly trust, gathered to the home of the righteous.

—, after a short illness, on the 10th of Seventh month, 1853, at her residence, in Hanover, Columbiana county, Ohio, in the 94th year of her age, SARAH JOHN, widow of the late Griffith John; a member and elder of Sandy Spring Monthly Meeting.

—, at his residence, in Philadelphia, on Fourth-day morning, the 13th instant, HENRY PEMBERTON, aged 75 years; a member of the Northern District Monthly Meeting.

—, of dysentery, on the night of the 16th inst., in the 26th year of her age, HANNAH L., daughter of Charles S. and Ann L. Folwell, of Germantown, Pa.

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THE FRIEND.

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LONDON EPISTLE.

The Epistle from the Yearly Meeting held in London, by adjournments from the 18th of the Fifth month to the 29th of the same, inclusive, 1853;

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and elsewhere.

Dear Friends,—

We came together under a deep sense of our unworthiness and our helplessness; but through the tender mercies of our heavenly Father, we have been permitted, in a remarkable manner, afresh to partake of the fellowship of the Gospel; and have cause to bless his name for his mercy and for his truth's sake. In the sense of his goodness we affectionately salute you, and bid the faithful every where to be of good cheer.

Yet we are not insensible, beloved Friends, how much cause there is deeply to mourn over the continued prevalence amongst us of the earthly and unregenerate mind. The apostle even as he thought of many, even in that early day, who walked with the Church, and were yet "enemies of the cross of Christ," (Phil. iii. 18.) And as our hearts have turned towards those of this class within our borders, and we fear there may be such, strong and fervent have been our desires that they may be awakened to a sense of their grievous condition; and now, whilst time and opportunity are yet afforded them, may give up their hearts to the humbling power of the Lord's Holy Spirit, and be earnestly concerned to flee for refuge, to lay hold of the hope (Heb. vi. 18) of mercy, pardon and plenteous redemption that is set before them in the Gospel. And, for those who have in some measure yielded to the tendering visitations of Divine Love, but are not yet brought to the deep work of entire submission to the cross of Christ, or who, having known it, have in any degree forsaken their first love, earnest are our desires that they may be afresh stirred up to a holy diligence; lest by any means they be beguiled into a false security, and, slumbering away the short season here allotted them for the working out of their salva-

tion, awake at last to the awful consciousness that the harvest is past, that the summer is ended, and that they are not saved. (Jer. viii. 20.) Oh, the unutterable loss that is involved in the loss of heaven! May we all dwell under the deep sense of it, and cherish a godly fear lest a promise being left us of entering into that rest, any of us should seem to come short of it. (Heb. iv. 1.)

It was the prayer of one of old, and may it be the prayer of every one of us, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." (Ps. xxxix. 4.) Our time, our day upon earth, is fast passing away; its duration is altogether uncertain; and few, very few, are the working hours of even the longest day. Shall any, then, allow the precious moments that can never be recalled, to pass unimproved, or spend them upon occupations or amusements inconsistent with the great object of their being! The life of the Christian is not a dull and cheerless existence. There are no joys here below to be compared with those of which the renewed soul is permitted to partake, even upon earth, in the faithful service of the Lord. It is not for the diminution, but for the increase, of their happiness, that we would affectionately invite our dear friends, everywhere, unreservedly to submit all their pursuits, even those which may be intended as recreations, to the restraints and holy government of the Lord's Spirit. As this is the case, the various duties and enjoyments of the present life will be placed in their true relation to the life to come. And not only will the engagements of business be brought within their just limits, and the mind be thereby enabled to perform the duties and to bear the anxieties connected with them, with greater alacrity and firmness, in a simple confidence in the Lord, but the desires, the affections, the very tastes will be "renewed." (Eph. iv. 23.) The occupations of our leisure hours,—and with many of our dear Friends they make up a large amount in the sum of their responsibilities,—our associations, our reading, our varied engagements of a social or more public nature will be baptized into the Christian spirit.

Of the various means of allowable recreation and mental improvement placed within our reach, few call for the exercise of greater circumspection than travelling, especially in foreign countries. In excursions, or in tarrying at watering-places, whether at home or abroad, the time may be wasted, and the mind insensibly drawn into habits and associations more or less undesirable or pernicious. It especially behooves the true disciple of Christ,—and who among us would not wish to bear that blessed name!—to be careful when thus

separated from his home associations, to maintain a course of conduct in all things consistent with his high profession. He is not warranted in lowering the Christian standard, by doing, amongst strangers, that which he would hesitate to do amongst his friends. Nor can he be consistently countenance, by his presence or his conformity, either the superstitions or the follies which may prevail around him. And we would encourage our dear Friends whilst thus absent from home, and deprived of opportunities of meeting with their brethren on the first day of the week for the purpose of waiting upon the Lord, not to shrink from acting upon their own religious principles; but, at stated times, whether alone or with their companions, to present themselves in reverence of soul before Him. Let them never forget that His all-seeing eye is upon them, and that in whatever circumstances they may be, the worship that is in spirit and in truth, is his due.

Whilst commending these things to the serious consideration of all our dear Friends, our hearts have been turned in an especial manner, towards those upon whom the Lord has been pleased to bestow large gifts and opportunities. We take comfort in believing that there are of this number who are sincerely endeavouring to be faithful in their stewardships. To these we would offer the word of warm and affectionate encouragement. Continue, beloved Friends, steadily to pursue the path of duty, always abounding in the work of the Lord. Abide in watchfulness unto prayer, and set the Lord always before you. May his glory be your only aim, and his peace your blessed reward. And for those who are not yet freely given up to honour the Lord with their substance, and with the first fruits of all their increase, very earnest have been our desires that this surrender may not be delayed. Consider, dear Friends, we entreat you, how deep are your obligations. Now is your time for serving the Lord upon earth. Now is the time for deciding your course for eternity. Be persuaded to take the yoke of Christ upon you. Learn of Him the lessons of true wisdom. Be willing to be confined within the restraints of his Holy Spirit, that, in due season, He may enlarge your hearts, and qualify you for those positions in the Church and in the world, which He may be pleased to assign to you, and in which you can best fulfil your duties both to God and man. We are afresh persuaded that it is only in humbleness of mind and in the fear of the Lord, that any can be effectually prepared to serve Him in their generation. And greatly do we long that none of our beloved younger Friends may allow their minds to be beguiled from the simplicity that is in Christ, or ima-

give that they will have a greater scope, or a nobler opportunity for the right exercise of their talents, in any path less narrow, or less mortifying to the natural heart, than that which the Lord Jesus himself walked in, and cast up for his followers.

Among the many temptations which assail the human heart, is an inclination to depart from a simple, unadorned attire, which we believe to have been a conspicuous characteristic of sincere-hearted Christians in every age of the Church. We fear that this disposition is a symptom that the practical cross-bearing acknowledgment of allegiance to our Lord has not its due place in the heart; and we put it to our dear Friends, in middle as well as in earlier life, to consider whether its indulgence has not its root in the carnal mind, and whether it has not a tendency to assimilate them to the world and its spirit.

We have received accounts of distrains upon our members in connexion with our Christian testimony against all ecclesiastical demands. The total amount of property taken from Friends in Great Britain and Ireland during the past year, on account of these demands, as reported to this meeting, is, including the costs of distraint, upwards of eight thousand pounds. We continue to feel the value and importance of this testimony, and we believe that its faithful maintenance is intimately connected with the upholding of the rights of conscience in matters of religion, and with the spread of sound views on the spirituality of the Gospel, and on Christian ministry and worship.

It is an interesting feature in the history of this meeting, that from the very early days of our Society, an epistolary intercourse has been maintained with our brethren on the American continent. The receipt at this time of Epistles from each of the seven Yearly Meetings of Friends in the United States, and of one from our brethren in Ireland, has deepened our sense of the value of this outward bond of religious fellowship. We desire that this intercourse may never be interrupted.

In times of commercial prosperity like the present, it behoves the Christian to be especially careful not to allow his mind so to be allured by worldly pursuits, as in any way to interfere with his service to his Lord. Without great and continued watchfulness, he may be gradually led on to that involvement in the spirit of the world, which may not only seriously interfere with the right employment of his talents, but may even endanger the interests of his soul. And whilst we would thus offer the word of caution to those who may be exposed to the snares of prosperity, our sympathies have been awakened for others, who, in their endeavours to provide things honest in the sight of all men, are subject to the difficulties of competition; by which the profits of their concerns in trade, notwithstanding unremitting diligence, are often very seriously reduced. We feel for our dear Friends under these harassing circumstances; but we would entreat them, amidst all discouragements, to pursue a course of strict integrity in the fear of the Lord, and to maintain an unflinching trust in his providence and

love, casting all their care upon Him: and how sweet is the accompanying assurance, "He careth for you." (1 Pet. v. 7.)

And now that we are about to separate, under a renewed feeling of Christian love and fellowship, we are humbled in the sense of the goodness of the Lord, whilst we have been together. We desire to bow in grateful acknowledgment of his unmerited favours. May we, beloved Friends, and may you, through the gracious help of His Spirit, be enabled to devote ourselves to the service of Christ with increased fidelity and love.

Signed, in and on behalf of the meeting, by
 JOSEPH THORP,
 Clerk to the meeting this year.

From the London Times.

Scripture Illustrated by Layard's Discoveries.

(Concluded from page 363.)

If evidence were still wanting to prove the identity of the king who built Konyunjik with the Sennacherib of the Old Testament, it would be sufficient to call attention to one other most remarkable discovery that has been made in these mysterious mounds. In a passage in the south-west corner of the Konyunjik palace, Mr. Layard stumbled upon a large number of pieces of fine clay, bearing the impressions of seals, which there can be no doubt had been affixed, like modern official seals of wax, to documents written on leather or parchment. The writings themselves have of course, decayed, but, curiously enough, the holes for the string by which the seal was fastened are still visible; and in some instances the ashes of the string itself may be seen, together with the unmistakable marks of the finger and thumb. Four of these seals are purely Egyptian. Two of them are impressions of a royal signet. "It is," says Mr. Layard, "one well-known to Egyptian scholars, as that of the second Sabaco, the Ethiopian, of the 25th dynasty. On the same piece of clay is impressed an Assyrian seal, with a device representing a priest ministering before the king, probably a royal signet." We entreat the reader's attention to what follows. Sabaco reigned in Egypt at the end of the seventh century before Christ, the very time at which Sennacherib ascended the throne.

"He is probably the So mentioned in the second book of Kings (xvii. 4) as having received ambassadors from Hoshea, king of Israel, who, by entering into a league with the Egyptians, called down the vengeance of Shalmaneser, whose tributary he was, which led to the first great captivity of the people of Samaria. Shalmaneser we know to have been an immediate predecessor of Sennacherib, and Tirhakah, the Egyptian king, who was defeated by the Assyrians near Lachish, was the immediate successor of Sabaco II. It would seem that a peace having been concluded between the Egyptians and one of the Assyrian monarchs, probably Sennacherib, the royal signets of the two kings, thus found together, were attached to the treaty, which was deposited among the archives of the kingdom."

The document itself has perished, but the proof of the alliance between the two kings remains, and is actually reproduced from the archive-chamber of the old Assyrian king. The illustration of Scripture history is complete, and the testimony in favour of the correct interpretation of the cuneiform character perfect.

The guardians of our national museum may justly remember, with some gratitude and pride, that their country is indebted to the working-men of this world, to the practical minds of a progressive age, for all that we see, read and know, of ancient Nineveh. Rawlinson was a cadet in the East India Company's service, and when he first traced the cuneiform inscriptions upon the Behistun rock he sent his tracings home, that they might, before publication, be submitted to the intelligent eye of—whom? The professors of oriental literature in the great universities?—Not at all! A greater authority still was to be found in a *ci-devant* clerk of the East India house, London—a modest man of the name of Norris, of whom nobody knew anything, yet whose great knowledge actually enabled him to discover, though he had never seen the Behistun rock, that Rawlinson, who had been in constant communication with the monument, had not copied the puzzling inscriptions with proper exactness. Rawlinson, at the instigation of the East India house clerk, compared his copy again with the original, and found that Mr. Norris was right. To make the learning of these two self-taught men of any avail, it was necessary that a third should supply material for the exercise of their ingenuity and persevering skill. A lawyer's clerk came to their help. Austen Layard, if he ever studied oriental antiquities at all in his youth, must surely have pursued the knowledge under difficulties in the office of his uncle, a solicitor in the city of London.

Shortly after Mr. Layard's return to Mesul, in May, he floated down the river on a raft to Nimroud. The workmen had been also very busy here in his absence. Standing one day on a distant part of the mound, Mr. Layard tells us that he smelt the sweet smell of burning cedar. His Arab workmen had dug out a beam, and had made a fire of it to warm themselves. The inscriptions spoke of cedars brought from the forests of Lebanon to build the palace by the great king who had erected it. After 3000 years the precious wood had retained its original fragrance.

When Mr. Layard published, in 1849, the account of his first Assyrian researches, the monuments recovered were comparatively scanty, and the inscriptions impressed upon them could not be deciphered. Now, a connected history can be traced in the sculptured remains, and the inscriptions may be followed with the same facility as the Greek or any other character. That they may be read with immense profit and instruction is evident from the startling facts which they have hitherto revealed. Some of these facts we venture briefly to hint before the reader. We have previously intimated that the earliest king of whose reign we have any detailed account is the builder of the north-west palace at

Nimroud, the most ancient edifice yet beheld in Assyria. His records, however, furnish the names of five, if not seven, of his predecessors, some of whom, it is believed, founded palaces, afterward erected by their successors. The son of this king, it is certain, built the centre palace of Nimroud, and raised the obelisk, now in the British Museum, upon which the principal events of his reign are inscribed. Upon that obelisk are names corresponding to names that are found in the Old Testament. The fortunate coincidence furnishes at once the means of fixing specific dates, and enables Mr. Layard to place the accession of the Assyrian monarch who built the oldest Nimroud palace, at the latter part of the tenth century before Christ. The builder of the palace of Khorsabad is proved to have been the Sargon mentioned by Isaiah. The ruins of his palace supply the most complete details of his reign; and from the reign of Sargon a complete list has been obtained of all the kings down to the fall of the empire. The son of Sargon was Sennacherib, who ascended the throne in the year 763 B. C. We know from the Bible that Sennacherib was succeeded by his son Esarhaddon, and we now ascertain from the monuments, that one of the palaces at Nimroud was the work of his reign. The son of Esarhaddon built the south-east palace on the mound of Nimroud; and, although no part of his history has been as yet recovered, there is good reason for concluding him to have been the Sardanapalus who, conquered (B. C. 606) by the Medes and Babylonians, under Cyaxares, made one funeral pile of his palace, his wealth, and his wives.

While it is certain that there is no mention of Nineveh before the twelfth century B. C., Mr. Layard is still of opinion that the city and empire existed long before that period. Egyptian remains found at Karnak refer to a country called Assyria, and the enterprising explorer is not without hope that further investigation will supply him with still more ancient records than any he now possesses. The monuments of Nineveh as far as they go, corroborate all extant history in describing the monarch as a thorough eastern despot, "unchecked by popular opinion, and having complete power over the lives and property of his subjects; rather adored as a god than feared as a man, and yet himself claiming that authority and general obedience in virtue of his reverence for the national deities and the national religion." The dominion of the king, according to the inscriptions, extended to the central provinces of Asia Minor and Armenia northward; to the western provinces of Persia eastward; to the west as far as Lydia and Syria; and to the south to Babylonia and the northern part of Arabia. "The empire appears to have been at all times a kind of confederation formed by many tributary States, whose kings were so far independent that they were only bound to furnish troops to the supreme lord in time of war, and to pay him yearly a certain tribute." The Jewish tribes, it is now proved, held their dependent position upon the Assyrian king from a very early period; and it is curious to observe that, wherever an expedition against the kings of

Israel is mentioned in the Assyrian inscriptions, it is invariably stated to have been undertaken on the ground that they had not paid their customary tribute.

At every step sacred history is illustrated, illuminated, and explained by the speaking stones of Nineveh; and in this regard alone the Assyrian discoveries have a significance beyond any revelation that has been made in modern times. Even the architecture of the sacred people may be rendered visible to the eye by comparing it with that of the Assyrian structures; and certainly not the least instructive result of all Mr. Layard's labours is the ingenious analogy drawn by Mr. Ferguson in his "Palaces of Nineveh and Persopolis Restored," between the temple of Solomon and the palace of the Assyrian king.

American Madder.—"The experiments which have of late years been made with home-grown madder," says the Lowell Journal, "have proved that, when properly treated, American is equal to the best French madder. Like Turkey, Dutch or Alsace madders, the American requires the addition of a little chalk to produce the best effects. During the past winter, the Merrimack Company have used, with great success, some madder grown in Montague, Franklin county, Mass., and are now about to dye some calico with this Massachusetts madder, to be exhibited at the New York Crystal Palace. Within a few days the Merrimack Company have received a small sample of madder grown in Georgia, which proves to be an excellent article—quite equal to that of Massachusetts. We have been informed that there grows wild in Florida a plant, whose root, when eaten by hogs, colours their bones red. Such is the effect of madder. Doubtless this is an indigenous species, whose cultivation would richly reward the planter. It is hoped that samples of this 'Pinkroot,' as it is termed in Florida, may be forwarded for trial in dyeing. It is very desirable to determine whether it is madder requiring the peculiar treatment of all madders, (except the Avignon,) to produce the fullest, fastest, and most brilliant colours."

For "The Friend."

Gratitude for all our Blessings.

"He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." What cause have we for gratitude and love to our heavenly Father, for the innumerable blessings which he confers upon us, temporal and spiritual! When we reflect upon the great amount of wickedness committed in this land, the constant increase of dreadful crimes perpetrated almost with impunity, the religious, considerate mind is at times ready to wonder, that He whose power is unlimited, continues to favour us with the timely supplies of rain and heat, by which the fruits of the earth are brought forth in abundance for the use of rebellious man. Yet have we not reason to believe that there is a limit to which the iniquity of man may go, and when divine judgments will be poured out

upon him. War, pestilence and famine, have been brought upon nations, as a punishment for their crimes. The Israelites were a chosen people, who experienced many evidences of the power and goodness of God, extended to them, while they lived in obedience to his will. When they violated the Divine law, and were warned of their evil doings and the consequences, He who is slow to anger, and abundant in mercy, waited for them to repent and to amend their ways; but finally their stiff-neckedness and their sinful courses drew down Divine displeasure, and his judgments followed. Sometimes they were overrun by their enemies whom they had held in subjection; and sometimes "the pestilence that walketh in darkness, and the destruction that wasteth at noonday," was sent in upon them like a flood; and at others the earth withheld its wanted fruits, or the locust, the caterpillar, or the palmer worm destroyed them.

Let us remember that the same Almighty Being rules in the kingdoms of men, and not only giveth them to whom he pleases, but he can overturn and disappoint all the power and purposes of vain man, and in the place of peace, prosperity, the luxury of wealth, he can turn all into confusion, send abroad his angel and lay thousands upon the bed of languishing and death, bring a blight upon the labours of the husbandman, and arrest the schemes for earthly grandeur, and the indulgence of men's appetites. We have had yellow fever to remove thousands, and to spread consternation among the living; the cholera, though prevailing in a comparatively limited degree, has suddenly consigned the strong and the healthy to the cold embrace of death;—other diseases in various neighbourhoods have baffled the skill of physicians, and with seeming indifference snatched many vigorous and delightful companions from the arms of their friends and connections; and many of these in their turn have followed them to the world of spirits. Even where no general epidemic is prevailing and cutting down hundreds, death is constantly making his selections, and translating them to the bar of Divine justice and awful retribution. The man of business who seems to possess no time for the work of salvation, nor any desire to engage in the cause of religion, then finds that no plea of inconvenience, disinclination, or the want of spare time, will defer the fearful summons. But few compared with the great mass are permitted to reach old age, and if long life has been wasted in apathy, or in direct defiance of the law of God, and the many obligations we owe to him, the great waste of time and disregard of the multiplied offers of Grace, must add to their condemnation, and the hopelessness of mercy in the end.

How negligent, or forgetful is man, of the indispensable duties of reverence and obedience to his Maker, of constant watchfulness and prayer, and working out his salvation in holy fear before him, while his thoughts, time and energies, are devoted to laying up treasure on earth. "And one of the company said unto him, Master, speak to my brother that he divide the inheritance with me." This is a subject not easily forgotten, or neglected.

"And he said unto him, Man, who made me a judge or a divider over you?" Of how little importance does this show, that our Lord considered their earthly inheritances. His work was to do the will of Him that sent him in saving souls, not their temporal possessions. "And he said unto him, *beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.*" All his possessions cannot preserve his natural life when the sentence goes forth, "Time to thee shall be no longer;" nor can they procure for him, "the answer of a good conscience before God"—"a well done good and faithful servant."

In reference to the application to act as divider of the inheritance, our Lord spake this parable unto them, saying, "The ground of a certain rich man brought forth plentifully; and he thought within himself saying, What shall I do, because I have no room where to bestow my fruits? And he said this will I do; I will pull down my barns and build greater, and there will I bestow all my fruits and my goods." He was preparing for great enjoyment from the increase of his farms: "I will say to my soul, Soul thou hast much goods laid up for many years; take these ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself and is not rich towards God." What an unexpected reverse to all his plans and anticipations of delight. It is the vivid picture of every day's events in some part of the human family; and how little do we lay it to heart! He who knows what heaven is, and the unspeakable value of an inheritance there, gave the explicit command, "Lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, nor thief break through and steal; for where your treasure is there will your heart be also." "Seek first the kingdom of God and the righteousness thereof, and all these things shall be added unto you." But thousands who have access to the Holy Scriptures, and profess them to be the truths of Divine revelation, act as if they thought our Saviour must have been mistaken.

If there is any country on this earth, whose inhabitants are peculiarly bound to feel, and to show gratitude to the Giver of every good and perfect gift, we believe it is within these United States. The enjoyment of peace and prosperity, and—excepting the poor slaves—of all the rights and liberties pertaining to the condition the great Creator designed for us, are secured to the upright, and law-obeying citizen in this land. We mourn over the unrighteously-treated coloured man, and over his oppressor, and steadily entertain the belief, that the shackles of both are gradually loosening, and that He who is wonderful in working, is preparing the way for the eye of the slaveholder to be opened, to see that his interest in every respect will be enhanced, by riding himself of the crime and the fearful responsibility of holding rational beings, having immortal souls, in the degradation and

suffering of unconditional bondage. As the white man becomes enlightened, and his heart softened by the gentle Spirit of the Redeemer, the day of freedom of the slave draws on; and there are now reasons to believe that in some parts of the South, changes are in progress favourable to the rights of the coloured man. The many obligations we owe to a beneficent Providence for his favours, should unite all classes to use every proper means to persuade the southern man to show his regard to the Divine law, in doing justly and loving mercy, by breaking every yoke, and letting the oppressed go free. His happiness and highest interest would be promoted by it; and it would tend to draw down the continued mercy and blessing of the sovereign Ruler of the universe on our favoured country.

FOR THE MILLION.

Selected.

God of the mountain, God of the storm,
God of the flowers, God of the worm!

Hear us and bless us,
Forgive us, redress us,
Breathe on our spirits Thy love and thy healing;
Teach us content with Thy fatherly dealing,
Teach us to love Thee.

To love one another, brother his brother,
And make us all free—
Free from the shackles of ancient Tradition,
And show us 'tis manly, 'tis Godlike to labour!

God of the darkness, God of the sun,
God of the beautiful, God of each one—
To love us and feed us,
Illume us and lead us;
Show us that avarice holds us in thrall—
That the land is all Thine and Thou givest to all;
Scatter our blindness,
Help us to do right all the day and the night—
To love mercy and kindness;
Aid us to conquer mistakes of the past;
Show us our future to cheer us and arm us,
The upper, the better, the mansions Thou hast,
And God of the grave, that the grave cannot harm us.

EPISTLE.

An Epistle of Love and Caution to the tender-hearted everywhere.

"For many shall come in my name, saying, I am Christ, and shall deceive many."—MATT. xxiv. 5.

My Beloved Friends, Brethren and Sisters,—
You who are dear and precious to me in the everlasting covenant of Life and Light, my spirit craves that you may, at this eventful period of time, turn your hearts and minds unto the Shepherd of His Flock, inward! inward! where Christ is, and will dwell, if so be ye are followers of Him in faith and love, holding fast the profession of your faith without wavering—for this, my friends, we are all exhorted to do, nothing doubting, and He who has been and is your Alpha, will also be, as you live unto Him, your Omega. But, my friends, wherever you are scattered on the Lord's earth, never was there more need for a closer walk with the God of our fathers than at the present time, when, indeed, the enemy of our souls is lurking about us, as it were, in secret places, endeavouring to lay waste God's heritage through his messengers, yea, under that insidious disguise of pretended

righteousness, which, verily, is not the righteousness of God, but of man's own conceivings and falsehood—that which would destroy the flock of the Lord, though under an appearance of love and heavenly-mindedness, built up in self wisdom, nourishing their own hearts, and the hearts of those they can captivate, with the bread of deceit and violence, which is not of or from the Lord, but coming out of and from the sparks of their own kindling.

Beware, then, I beseech you, of such, who are puffed up, and the disturbers of God's peace. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." My friends, there is a false peace and a false rest; there are itching ears also, and not a few ready to feed them, even from the conceivings of their own fertile brain. Let us beware of such, and only receive that into our hearts which will bear the fire, proving all things, and holding fast that which is good; not taken up in our own minds with the many words and high-flamed eloquence, when it is only the fruits of the natural part in man, and very captivating to the outward ear; but hearken, hearken awhile! and let us remember for our instruction, that, to "hearken to the voice of the Lord," inwardly manifested, is better than all "whole burnt offerings and sacrifices"—those offerings which are burned upon the altar of man's judgment and natural understanding, and sacrifices to the god of worldly wisdom and eloquence.

How, then, may some tender mind say, are we to know what is of the Lord, and what is not, whilst under such disguise? words of truth! which, verily, are words of truth, but not dictated as those believed, by the Spirit of Truth in such. Wait, oh! tender soul, wait upon Him who will, in his own time, show thee; feel after him, and thou shalt discern whether there is that in the earthen vessel, which will bear witness with thy spirit, testifying that such a one is the chosen of the Lord, for His own work and service; and if the savour is not there, if the unctio does not appear to the witness for God in thee, be not thou hasty to form a judgment; yea, form none of thy own; make not unto thyself, unto thy own mind, a god of this or that, though the truth may be spoken, for the enemy of man can, and does, transform himself (emboldened in this our day from the multitude of his votaries) into an angel of light. Be thou, then, very watchful, and take not up with anything, howsoever good it may appear, which has not upon it the impress and seal of the Holy One; and in time thou wilt see, yea, the Lord will give thee to see, that which serves and honours Him, and that which serves and honours Him not;—and fear thou none of those things which thou mayest be told shall come upon thee, because thou canst not go with the multitude in this way or that way, but cleave thou closely unto thy Spiritual Guide, remembering the language of our dear Redeemer when on earth, to a beloved disciple, who asked, "And what shall this man do?" The answer was—"What is that to thee? I follow thou me!"

The day was to come when "grievous

wolves" would come into the fold; the more, then, it behoves us to look and see, to watch continually, and acknowledge nothing that the Spirit doth not acknowledge, though the Lamb's coat may be put thereon; for verily in due time shall be seen by the sheep, in the Light of the Lord, that which serveth Him, and that which serveth Him not. Oh! the great danger there is in looking unto men or man's judgment, though clothed with the spirit of love and zeal; for be assured my friends, this is not the true love of the Spirit—there is a false love and a true love, a false unity and a true unity—that which bindeth up and can heal in the true love, and that which can cover with a plaister under the cover of love, and yet doth not heal in the true love, or the love which is of and from the Spirit of Love; inasmuch as there is one love of the world, and another love of the Father—the one proceeding from the world and owned by the world, and the other proceeding from the Father and owned by the Father. Let us beware of "the foxes that spoil the vines."

And this is worthy of our consideration—[See Shewen's Meditations, pages 27 and 28];—"We are now come to the true and living way, the ancient path, in which the righteous in all ages ever walked. Now this remains, that we always feel our hearts engaged to walk in this way, and to keep sensible of that power which saveth from evil, that we may adorn our profession; for if any that profess this everlasting way enter into temptation, or commit evil, they do not adorn their profession, but are a scandal to it, and lay a stumbling-block in the way of others, who are where we were when wandering in desolate places, and travelling in the desert howling wilderness. The day of such will be turned into darkness, and the curse due to him that lays a stumbling-block in the way of the blind, and that leadeth him out of his way, will fall upon them. Therefore it concerns all to be watchful, and persevere in that which is good, to be as lights of the world, and as the salt of the earth indeed, that we may never leave shining nor lose our savour. Whatever was written aforetime was written for our learning, and it is profitable to meditate and consider that many in former ages had much experience of the power and presence of the Lord, saw many of his wondrous works, and travelled through the Red Sea and wilderness to the borders of the promised land; yet, through murmuring and disobedience entered not therein, nor did enjoy the end of the Lord in bringing them out of Egypt's land; and many may in this age fall short, as they did, if we walk not close with the Lord, and learn, by what is written, to take warning, lest by disobedience and unbelief we fall short of receiving the great recompense of reward."

In conclusion, my friends, I would say, in humility of soul before the Lord—Beware of the leaven, the outward leaven, which would leaven into its own likeness. Let the inward leaven, the precious leaven of the Kingdom, be your mainstay and support. Farewell in the Lord.

J. G. S.

Ireland, 2d of Sixth mo., 1853.

For "The Friend."

The Ministry, and New Regulations of some of the Yearly Meetings.

The subject of the ministry, and the new regulations of some of the Yearly Meetings, rendering it the duty of Monthly, Quarterly, and Yearly Meetings, to raise funds for the support of the certificated ministers travelling, whose circumstances may require it, has for some time lain as a burden upon my mind, as I consider it a departure from ancient usage, and that this same usage was under the immediate direction of the Spirit of Truth.

The ministry by George Fox and others of our early Friends, being from the divine and inward motions of the Spirit of Truth, they went forth without any expectation from man, with a perfect reliance on him who called and separated them to the work, and "rejoiced that they were counted worthy to suffer for his sake," and could testify that the Lord opened a way for them, and "that they lacked nothing;" and it was against a paid ministry in any shape, as well as a ministry in man's will, that their testimony was borne. They were anxious to keep the ministry without charge; freely they received, and freely they gave; nevertheless they were free to receive the kind entertainment of such as received them in the name of the Lord. Oh! how this procedure honoured Him who thus put them forth,—and how it is in unity with the recommendations of the apostle John to the beloved Gaius, that he did well in receiving such and helping them "forward after a godly sort, who for His name's sake went forth taking nothing of the Gentiles." Paul also exhorts that the church receive Phoebe their sister, and to help her in whatsoever she might need, alleging, that she had been "a succourer of many and of himself also."

The writer has been pained in reading the journal of a Friend, to find such expressions as, that 'he was sorry to entail so heavy expense on his friends.' Such sentences are calculated to induce others to follow in the same track, viz., to be burdensome, and particularly so when Yearly Meetings enjoin or recommend it. Not that I fear for true and faithful ministers; these now as well as formerly, will cheerfully go forth, and count no sacrifice too great for the work's sake. I verily believe that a new era is before us, when young men and women, under the Divine anointing, shall be willing to spend and to be spent in the service of Him whom they love above all. May the Lord of the harvest send forth labourers into his harvest! The Divine life in these will reach to the spirits in prison, the witness for God will be raised; and then there will be no need of enjoining upon meetings to help those they send out. For as formerly such will be the love of those visited souls, that the extraordinary language of the apostle Paul, when writing to the Galatians, will apply, "For I testify that if it had been possible ye would have plucked out your own eyes, and given them to me." Oh! the death, the ministry of death, how dry, how unfruitful! These like the hiring priests of every name, are always crying give, give, give.

Such know not the language of the apostle, when he says, "I glory in necessities, in tribulations, and distresses, that the power of Christ may rest on me; for when I am weak then I am strong." As these seasons were permitted for the trial of his faith, then the Lord did eminently appear on his behalf; and it is with such measure as we meet that it shall be measured to us again; "He that sows sparingly shall also reap sparingly." Alas! what a love of ease, what a love of wealth, the desire after earthly things, instead of all things for God, for Christ, for the Truth's sake; and instead of virtue, truth and righteousness, making distinctions,—the man of earthly substance, the man of vain ostentatious show; these things ought not so to be.

S. C.

Canada West, Sixth month, 1853.

For "The Friend."

FRIENDS IN WALES.

(Continued from page 366.)

The sufferings of Friends at Welchpool still increasing, they drew up an address, "To the justices and magistrates of this county of Montgomery," which was sent to them at the Quarter Sessions, held at Montgomery, Eleventh month 8th, 1662. The paper is as follows, viz.:

"Forasmuch as it is not unknown to you, that we, who by the scornors of this world, that know not God, are called Quakers, are detained and kept close prisoners, only for the testimony of a good conscience towards God and man, our friends not being suffered to visit us, though drunkards, liars, thieves and robbers, are not debarred of their friends' admittance to them. This unheard-of cruelty, were enough itself to establish us in our ways, if they were never so erroneous, as you say. 'This we are persuaded in our hearts, that never did Christ, nor any of his apostles, use this, or any other way of cruelty, or persecution, to convince any of their errors, but contrariwise, by sound doctrine, and good conversation, and doing unto others, as they would they should do unto them;' for that was the rule that Christ left to true Christians.

"Now consider, in the soberness of your hearts and spirits, that if you were in our condition, would you not desire your enlargement? And seeing it is the king's clemency, in a declaration bearing date, the 26th day of December [Tenth month], 1662, wherein he says, he is glad to lay hold on this occasion, to re-establish and renew unto all his subjects concerned in these promises, indulgence of a true tenderness of conscience. This assurance and confirmation of his promise made at Breda, upon the word of a king, viz. — We do declare all liberty to tender consciences, and that no man shall be disquieted, or called in question for differences of opinions in matters of religion.' And moreover he saith, in the same declaration, as for what concerns the penalties upon those, 'who living peaceably, do not conform through scruple and tenderness of misguided consciences, but modestly, without scandal, perform their devotions

in their own way; we understand that it is his fatherly care, to publish this his declaration, to stop and prevent all other acting, according to former acts made against liberty of tender consciences. And we hope that you will be as favourable to us, your neighbours, seeing power is committed to your hands, as the king, being chief magistrate, is unto his subjects. These things have we seen fit and convenient to lay before you, that you may understand we are not ignorant of the king's clemency toward us. And we, whose names are underwritten, do wait the fulfilling and performance of this other word more of a king, by you who profess yourselves to be his obedient and loyal subjects; notwithstanding all which former words and promises of the king, the supreme magistrate, we have been persecuted more by you, his inferior magistrates in this county, than in many other counties. And further, that you may be left without excuse for that, if you do persecute us, it is without any cause from us, or any order from the supreme magistrate, the king of England. If you do justice herein, the Lord will bless you; if not, sin lieth at your door.

"These from your friends, that desire the good and welfare of your souls and bodies, that have received the spirit of meekness, that can pray for them that persecute us, who in patience and long-suffering, are content to submit to the will of God, who renders to every man according to the deeds done in the flesh.

HUMPHREY WILSON, WILLIAM LEWIS,
 RICHARD DAVIES, SARAH WILSON,
 EDWARD EVANS, MARGARET LEWIS,
 CHARLES LLOYD, CATHERINE EVANS,
 HUGH DAVID, ANNE LAWRENCE."
 Edward Evans being an infirm man, was unable to bear the dampness of the room in which the prisoners were confined, and he soon grew sick and died. The Friends of the place applied to the jailer for the body in order to bury it, but he refused to give it to them unless they would pay the expense of a coroner's inquest, which might exonerate him from having by his cruelty any hand in the death. The relations of the deceased at last obtained liberty to bury him, and a grave was made on a hill behind the steeple-house in Welchpool. Whilst digging, it was found that a previous grave had been made there, and the bones of an old judge were turned up. The place of his burial was long afterwards known as the Judge's Hill. Friends at that time had no burial-place of their own, but they were not long without one.

During the year 1662, Friends in other parts of Wales were not without their share of sufferings. James Picton, of Carmarthen, because he could not take the oath of allegiance, was confined in Carmarthen castle for four months, and was then sent to the gaol at Haverford-west, where he was a prisoner many years. In the Sixth month five women were committed to close confinement at Haverford-west, for refusing to take the oath of allegiance. In the Seventh month, two men and three women were arrested in the streets of Haverford-west, because they were on their way to their meeting, and committed to prison.

Others for no greater crime, were imprisoned in Montgomery and hardly used, being obliged to lay upon bare boards, and at times having water withheld from them. In the Ninth month a company of soldiers came to Friends' meeting at Shrewsbury, and grievously abused those assembled, beating them with clubs, the captain himself setting the example. The soldiers then went to the dwelling-houses of the Friends, searching them, and whilst so doing, beating and abusing the servants.

Many distrains were made on the goods of Friends, and their oxen, cows, horses, and other agricultural products taken for tythes and fines for not swearing. Owen Lewis had a cow taken from him for tythe, which cow was worth about double the amount claimed; and he was afterwards excommunicated for refusing to pay twopence tythe on cheese. A demand was made of James Miles for a lamb as tythe for his sheep, and that not being given, a horse was taken instead. The same Friend having but one goose, had that seized under pretence of its being taken as a tythe of his geese. It is needless to record all the instances of great sufferings, and gross imposition which Friends endured this year; but we may mention the case of Philip Williams, of Monmouthshire, a man with five motherless children, who was imprisoned at Usk, for a tythe of very small amount. He was confined on this demand for several years.

Towards the latter part of the year, Richard Davies went to Penlyn near Bala, in Merionethshire, to visit Friends, and also some others there who were yet among the professors, but were a tender people. He was gladly received, and through the efficacy of the word given him to preach among them, and the blessing attending it, a meeting was established. After his return he says, "I went to the house of Owen Lewis, at Tyddney Garey, near Dongelle, in Merionethshire, a man that had been in commission of the peace in Oliver's days, and was newly come from prison from Bala, who received me kindly; he was first convinced by Thomas Briggs. From thence I went to Robert Owen's, of Dolyceer, near Dolgelle, who had also been a justice of peace, and a commander in Oliver's time. He received me and my testimony; as did also Owen Humphrey, of Llwyngwrl, near the seaside in the same county, who was a justice of the peace in Oliver's days, and his father, and his brothers, Samuel and John Humphrey. These, with many more there, received the Truth in the love of it, and continued faithful, servicable men in their country, kept meetings in their houses, and many were gathered to the Lord among the rocks and mountains in those parts."

(To be continued.)

"Suppose," says Payson, "you wished to separate a quantity of brass and steel filings, mixed together in one vessel; how would you effect this separation? Apply a lodestone, and immediately every particle of iron will attach itself to it, while the brass filings remain behind. Thus if we see a company of

true and false professors of religion, from their appearance we may not be able to distinguish between them; but let Christ come among them, and all His sincere followers will be attracted towards Him, as the steel is drawn to the magnet, while those who have none of His Spirit will remain at a distance."

For "The Friend."

PITCAIRN'S ISLAND.

(Continued from page 367.)

1849. Number of births this year, 10; deaths 1; marriages 1. Inhabitants—males 76, females 79. This year is unprecedented in the annals of Pitcairn's Island. We have been visited by two British men-of-war, the Pandora and the Daphne. The commanders of these ships, and their officers, treated the inhabitants with the greatest kindness, and were pleased to express their entire approval of all they saw and heard. The Daphne brought us a bull and cow, and some rabbits, with a variety of other articles. The cattle and the rabbits produced a great sensation. Arrivals, nine English and seven American merchantmen. The inhabitants with scarcely one exception, have suffered from sickness very severely during the months of August, September, and October. The school was discontinued, the children being too sick to attend. Some of the cases were quite alarming, and the disease in general was more severe, but considerably modified from that of former years. At the close of the year, the inhabitants are enjoying much better health. May the recent affliction teach us to number our days, that we may apply our hearts unto wisdom!

1850, Jan'y 23d. This day was observed as the anniversary of the settlement of this colony, sixty years since. One survivor of that strange event and sanguinary result witnessed its celebration.

With this date closes the copy of the Pitcairn's Island register, the extracts from which will, we are sure, gratify the reader.

The year 1852 was still more memorable than 1849, in the annals of Pitcairn. Admiral Moresby, the British commander in chief in the Pacific, visited the island in the summer of that year. The following letter to a friend describes the impressions produced by his visit.

"The Portland, At sea, Aug. 1852.

"Of all the eventful periods which have checked my life, none have surpassed in interest, and I trust, in hope of future good, the last—our visit to Pitcairn; and surely the hand of God has been in all this, for by chances the most unexpected, and by favourable winds out of the usual course of the Trades, we were carried in eleven days to Pitcairn's from Borobora. It is impossible to describe the charm that the society of the islanders throws around them under the providence of God. The hour and the occasion served, and I have brought away their pastor and teacher for the purpose of sending him to England to be ordained, and one of his daughters, who will be placed at the English clergyman's at Valparaiso, until her father's

return. The islanders depend principally for their necessary supplies on the whaling ships;—they are generally American. Greatly to their credit, they behave in the most exemplary manner, very different from what I expected. One rough seaman, whom I spoke to in praise of such conduct, said, 'Sir, I expect if one of our fellows was to misbehave himself here, we should not leave him alive.' They are guileless and unsophisticated beyond conception. But the time had arrived when preparation for partial removal was necessary, and especially for the ordination of their pastor, or the appointment of a clergyman of the Established Church. They are thoroughly versed in Bible history, which has hitherto kept them from listening to the advances of some overheated imaginations. I stayed four days upon that speck in the ocean, but rising like a paradise from its bosom. I believe there was scarce a dry eye in the ship when the islanders took their leave. We ran within hail of the settlement, hoisted the royal standard, fired a salute, and cheered them."

The extracts which follow are taken from the article in Blackwood's Magazine.

"The islanders could only be induced, with extreme difficulty, to part with their pastor for a while, when it came to the point, ardently as they had desired that he should be invested with the character of a clergyman of the church of England. On the admiral's promising, however, to leave his own chaplain at the island till their pastor's return, they allowed him to go. Listen to the testimony of the admiral's chaplain as to the people among whom he had been placed for a while.

"September 5th, 1852.

"The accounts of the virtue and piety of these people are by no means exaggerated. I have no doubt they are the most religious and virtuous community in the world; and during the months I have been here, I have seen nothing approaching a quarrel, but perfect peace and good-will among all." He also found Pitcairn, as did his admiral, a 'paradise!'"

"The number of persons now living on this little island is one hundred and seventy—viz., eighty-eight males and eighty-two females. When the nine mutineers established themselves there, they divided the island into by many parts, which are now subdivided into twenty-two, that being the number of families. Misunderstandings now and then arise on the subject of boundaries, as was the case in patriarchal times; but those misunderstandings engender no animosity, and are soon settled by the chief magistrate and the two councillors; for, as we have seen, such august functionaries have for several years existed in this little community. The chief magistrate is elected on the first day of the new year by a general vote of all males and females eighteen years old; but if any of either sex be married under that age, they are entitled to the suffrage. On the same day the two councillors are chosen, one by the magistrate, the other by the people. The present chief magistrate is a son-in-law of Mr. Nobbs. His office is rather shunned than coveted; and sometimes exemption is purchased by killing a hog for the public good. Should any dispute arise

which neither the magistrate nor he and the two councillors can settle, a jury of seven is called to decide it; and if it be so surprising knotty as to defy the efforts of the seven sages, it stands over till the arrival of a British man of war, against whose decision there is no appeal—a fact not very pleasing to the gentlemen of the long robe practising in the privy council, to whom, doubtless, a crumb from Pitcairn would in these times be far from unacceptable. During the interval—that is, till the arrival of the Naval Court of Appeal—'the matter drops, and no ill feeling remains; for it is a principle with them not to let the sun go down upon their wrath.' Happy Pitcairners! would your borders was enlarged, and one could come and cast in one's lot with you!

"The powers of the magistrate are pretty fairly defined, but of a very simple nature. So are the public laws, the principal of which are as follows:—As to *landmarks*, the first duty of the new magistrate, and that on the day of his election, is, with a competent number of the heads of houses, 'to visit all landmarks on the island, and replace those that are lost.' As to *spirits or intoxicating liquors* of any kind, their purchase from ships is peremptorily forbidden, except under a very strict condition—i. e., for medicinal purposes alone. No female is to go on board any foreign vessel of any description, without the magistrate's permission, who must either accompany her on board, or appoint four men to do so. In the matter of 'The Public Anvil' &c., the law is as follows: 'Any person taking the public anvil and public sledge-hammer from the blacksmith's shop, is to take it back after he has done with it, and in case either should get lost through neglect to do so, the loser is to get another, and pay a fine of four shillings.' And as to *money*, its equivalents are these:—

One barrel of yams, - - -	8s. 0d.
" " " sweet potatoes, - -	8 0
" " " Irish ditto, - - -	12 0
Three good bunches of plantains,	4 0
One day's labour, - - -	2 0

A shilling or its equivalent as above, is to be paid for each child per month, between the ages of six and sixteen years; if Mr. Nobbs' assistant attend instead of Mr. Nobbs, the former receives the salary; and be it observed, that as Mr. Nobbs is godfather to many of the children, all of them he instructs gratuitously. In respect of *CATS*—if ours knew the store set by them in Pitcairn, few ships bound for the Pacific would quit our ports without more on board than had been bargained for, or the captain was aware of! Thus stands the law; 'If a CAT be killed without being *positively detected* in killing fowls, however strong the *suspicion* may be, the person killing such cat is obliged, as a penalty, to destroy *THREE HUNDRED RATS!* whose tails must be submitted for the inspection of the magistrate, by way of proof that the penalty has been paid.' The stringency of this law is referable to the great number of rats in the island, which do much damage to the sugar-canes. *FOWLS* are toe-marked; and if one be discovered de-

stroying yams or potatoes, the owner of the plantation may shoot the fowl, and retain it for his own use; and may also demand of the owner of such fowl the amount of powder and shot so expended, as well as the fowl. As for a *Pig*, if he get loose and commit depredation, his case may be submitted to the magistrate; taken from him to a jury of seven; and finally to the captain of the next man-of-war coming to the island!

"In features, dress, manners, and appearance, the Pitcairners seem to resemble the inhabitants of one of the better order of our own villages; but some are rather darker than Europeans, partaking of their half Otaheitan descent. As for dress, the men wear short trousers, coming down to within two or three inches of the knee, a shirt, and a cap or hat; shoes and stockings being reserved for Sundays. They are, however, badly off for clothes, depending on the precarious supply afforded by ships touching at the island. The women wear a petticoat, from the waist downwards; and over that a loose gown, with a handkerchief sometimes thrown over their shoulders. A wreath of small white fragrant flowers, with others of a bright red, is often worn round the head; the hair being worn in bands, and twisted in a very becoming manner into a knot behind. 'Though,' says Captain Piper, of H. M. S. *Tigus*, 'they have had the instruction of only their Otaheitan mothers, our dressmakers in London would be delighted with the simplicity, and yet elegant taste, of these untaught females.' As we have seen that these young creatures are finely formed and handsome, their appearance must be both engaging and picturesque."

(Conclusion next week.)

How to get the Blessing.—God has closely connected the means with the end, as he has also the precept with the promise; but still a certain state of heart is needed to attain the blessing. The understanding may be well furnished with gospel truth, and yet the heart remain destitute of gospel grace. We ought, and it is our privilege, and should be our desire, to lay out our time and talent, however small, for Christ, and the good of souls; but in doing this, we must look well to the spring, the motive, the principle of action. This cannot be too deeply or too frequently impressed upon the mind. All must flow from faith in the Saviour. All must be the genuine expression of ardent love to him. All must be directed simply to his glory. Self must be annihilated. Pride must be crucified. The praise of men must be disregarded; and Christ, Christ alone must be seated on the throne of the affections. Then will a cup of cold water in his name be accepted. Then will the widow's mite be esteemed precious. Then will the smallest effort done in faith to glorify Christ, among men, be well pleasing unto God.—*Ch. Meditations.*

The Artesian Well at Montgomery, Alabama, is 550 feet deep, and the auger is still grinding in a rock—it now runs five gallons per minute.

THE FRIEND.

EIGHTH MONTH 6, 1853.

The article from Ohio, "The Balm of Gilead," and the Account of the Weather, from West-town, are received, and shall be inserted next week.

In our present number will be found a communication from a distant correspondent, on "The Ministry, and new regulations of some of the Yearly Meetings," which we doubt not has had its origin in an honest concern to put Friends on their guard, lest they should do anything that may weaken the testimony of the Society to a free gospel ministry. It must be a deplorable state of things, when an individual holding the station of a minister of the gospel in our religious Society, considers it in anywise as an inducement to go forth in the responsible character of an ambassador for Christ, that the expenses of his journey would be defrayed by the meeting liberating him; and still worse where a Monthly, Quarterly, or Yearly Meeting, should be so dead and devoid of that wisdom which is profitable to direct, as to set such an individual at liberty to travel as a gospel minister; and yet such a circumstance may have occurred, and may occur again. But the evil, it appears to us, does not result from the provision of the Discipline enjoining it on the meetings liberating a minister for religious service abroad, to see that those who may not be in circumstances to defray the expenses of travelling, are not detained at home on that account; and to supply them with the useful funds. It arises from the want of religious depth and discernment in the meetings to which such minister belongs, which, if possessed, would preserve them from setting such persons at liberty to go abroad, bringing suffering on the upright, discerning members wherever they come, and feeding the itching ears of the careless and superficial. We know not what the discipline of other Yearly Meetings on this subject may be, but we believe that ever since the rise of the Society, care has been taken by it in some way or other, that the rightly-qualified servant, who has been commissioned by the Head of the Church to go forth in his service, if poor in this world's goods, shall have that which is needful to supply his necessities, while engaged in the performance of his duty; and all such when thus abroad, will be very careful not to idle away their time, or engage in that not called for at their hands, and having food and raiment therewith they will be content. The following is the clause in relation to the subject, contained in the Discipline of Philadelphia Yearly Meeting.

"It is recommended that when the concern of a Friend for the performance of a religious visit to meetings within the limits of this Yearly Meeting, is united with by the Monthly Meeting of which he or she is a member, that the said Monthly Meeting, by a suitable committee, do carefully examine and see that

the service may not be impeded, or the individual improperly burdened, for want of requisite means to defray the expenses of such a journey; and where the concern extends beyond the limits of this Yearly Meeting, the like care should weightily rest upon, and be attended to, by the Quarterly Meeting to which the Friend belongs. Where any Friend is drawn to make a religious visit beyond sea, and the concern is united with in the respective meetings, according to the mode prescribed in the Discipline, such committee as the Yearly Meeting may appoint for the purpose, should take care for the assistance of the individual when needful, and to appropriate so much of the stock of the meeting, as they may judge proper for the payment of the expenses incurred in the performance of the service."—1812, page 95-96.

Under direction of the Meeting for Sufferings, the memorials of Christopher Healy and Elizabeth L. Redman, have been published in form corresponding with the volume of memorials issued a little while ago, the type and paper also being similar. The pamphlet can be obtained at the bookstore, No. 84 Mulberry street.

We see that the Managers of the Tract Association have got out the "Moral Almanac" for 1854. On looking over it, we find it contains the usual amount of instructive reading and anecdote, calculated to promote religion and sobriety. We hope that Friends generally throughout the country will not only supply themselves, but make some exertions to induce storekeepers in their respective neighbourhoods to purchase it, that it may keep out of circulation as much as possible, those almanacs which are filled with senseless trash promotive of levity, and often of immorality.

Evening Schools for Adult Coloured Persons.

A Principal and three Assistant Teachers, are wanted for the Men's School, and a Principal and four Assistants for the Women's School.

The Schools open on the first Second-day evening in the Tenth month, and are held five evenings in the week until the last of the following Second month.

Application may be made to either of the undernamed Committee.

Samuel Allen, No. 134 S. Front street.
John C. Allen, No. 179 S. Fifth street.
William L. Edwards, No. 192 Spruce street.

Philada., Seventh month, 1853.

FRIENDS' ASYLUM.

The Managers are desirous to engage a Steward and Matron for this Institution. Application in writing may be made to either of the undersigned.

Thomas Evans, No. 180 Arch street.
Charles Ellis, No. 95 S. Eighth street, or No. 56 Chestnut street.
Jeremiah Hacker, No. 144 S. Fourth street.
Samuel Bettle, Jr., No. 101 N. Tenth street.
John M. Whitall, No.

161 Filbert street, or No. 138 Race street.
William Bettle, No. 14 S. Third street.
Philada., Sixth month, 1853.

DIED, at his residence, near Damasoville, Columbus county, Ohio, on the 27th of Third month last, in the 69th year of his age, AARON A. WOOLMAN, a member of Upper Springfield Monthly Meeting. His indisposition was of several months' continuance, which, it is believed, he was favoured to bear with Christian patience, expressing that his mind was peaceful, and that he had a hope of a better inheritance.

—, in this city, on the evening of Twelfth month 30th, 1852, of a short but severe illness, ELLIS WOOLMAN, in his 31st year, son of the above Aaron A., and member of the same meeting.

—, on the 17th of Seventh month, 1853, in the 37th year of her age, ELIZABETH, wife of Joel Gilbert, a member of Southland Particular and Plymouth Monthly Meeting, Ohio. She was a diligent attendant of our meeting for worship and discipline. She passed through much bodily suffering, which she bore with patience, and near her close appeared to be engaged in frequent silent intercession to the Throne of Grace, leaving her friends the consoling hope that she has changed the state of trial and affliction for a happy eternity.

—, on the 20th of Seventh mo., 1853, aged 40 years, ANNA, daughter of Thomas Willis, of Jericho, Long Island. To this dear Friend the language of our holy Redeemer seemed peculiarly applicable, "Blessed are the pure in heart for they shall see God." Her early life was characterized by remarkable purity and conscientious regard for truth, which, with added years, expanded into a watchful care, faithfully to discharge every manifested duty, however great the cross to her natural will. In the various relations of life, domestic, social, and religious, she ever filled the judicious counsellor, the tender, sympathizing friend; the poor and afflicted being the peculiar objects of her attention. Having early submitted to the cleansing, transforming operations of Divine Grace, she was prepared to direct others to the Fountain whence she derived consolation and strength.—Though the severity of disease precluded much expression, yet we feel the sure assurance, that to her the change is indeed "glorious," because the fruits of the Spirit (Gal. v. 22, 23) were manifested in her daily walk. During an interval of comparative ease, she exclaimed, "O the love of my heavenly Father!" A short time before her dissolution, with a look of inexpressible affection, she addressed two of her relatives, "Remember your Lord?" then, "Let me go!" and soon quietly yielded her spirit to Him whose service had long been her chief joy.—May her bright example of early dedication, her pious and consistent life, stimulate her survivors to redouble their efforts to pursue in simple obedience and single heartedness the path of Christian duty.

—, after a short illness, in Winchester, Va., on Third-day evening, the 2nd of Seventh mo., 1853, BRACEVA, wife of Jasper Cope, of Philadelphia, aged 73 years. During the illness of this dear Friend, many expressions fell from her, encouraging and consolatory, showing the fervent exercise of her mind, and evidencing to those around her that she was earnestly engaged in preparation for the coming change, which she said was then near at hand. And those who anxiously watched around her dying bed, had abundant evidence for believing she was fully prepared, and had found acceptance in the arms of that compassionate Saviour, whom she said "all her life long she had endeavoured to love and adore, and through whom she trusted she would not in the end be robbed lacking." Her close was calm and peaceful.

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CHRISTOPHER HEALY.

A Testimony of Falls Monthly Meeting, in Bucks county, Pennsylvania, concerning our friend CHRISTOPHER HEALY.

When those are removed from among us who have been called and qualified by the Great Head to fill conspicuous places in His Church, and who, through the obedience of faith, have endured to the end, and laid down their heads in peace, we believe it profitable that the lives of such be recorded, that posterity may be benefited, and the efficacy of Divine Grace exalted. Being sensible that our dear friend was of that number, we feel engaged to preserve a Memorial concerning him—he having been a member of this meeting for more than thirty years.

He was born at East Greenwich in the State of Rhode Island, the 8th day of the Tenth month, in the year 1773. His parents, at that time and for many years after, were not in connection with Friends, and did not sufficiently see the necessity of duly restraining their son, but allowed him to participate in many of the customary but hurtful amusements of the day, of which he was fond, and partook of their dissipating effects.

In his memorandums he says:—"Before I was eleven years old, I often felt the judgment of the Lord upon me for disobedience to the secret intimations of grace and truth, manifested in my heart; which light did teach me what I should do, and what I should leave undone; and when I felt the judgment of God in my heart for sin and disobedience, I promised amendment of life.

"About the fourteenth year of my age I first heard of the People called Quakers, and had an opportunity of reading Sewell's History, which set forth how patiently they gave up their lives for Christ Jesus's sake, their ever living Redeemer. These affecting circumstances made a deep impression on my mind in those days, and I desired to be like unto them."

"About this time I had many solitary walks both by night and by day, wherein I saw my

situation, and was clearly convinced by the divine light in my heart, that I was a daily transgressor, and that if I continued therein my portion would be with the miserable; and I often renewed my former promise of amendment of life; but not getting to the true watch tower, I was easily led astray by the enemy of my soul; but after renewing my covenant with my merciful Lord, I often had great peace of mind.

"In the sixteenth year of my age, I was very much awakened to my lust and undone condition, and fervently besought the Lord to look down upon me, and help me; and in this distress of mind I promised to obey Him in all his requirements, however in the cross; and was soon made sensible it was my duty to use the plain Scripture language, and to have my clothes made plain; and expecting to be derided on these accounts, it greatly humbled me; but He who made me sensible of my duty, strengthened me to perform the same, in which I found great inward peace, and He enabled me to bless His holy name.

"About the nineteenth year of my age I requested to be received into membership with Friends; which, after the usual proceeding in such cases, was granted; and I felt favoured that my lot was cast among a people whom the Lord had raised up, to show forth His praise, and found a necessity laid upon me to become a diligent attender of meetings, both for worship and discipline."

At a later period he says: "I often sought the Lord, when alone, for his counsel, and He was graciously pleased to manifest His will to me, and made me sensible that if I was faithful to divine manifestation in my own mind, I should be called to declare to others what the Lord had done for me."

As he submitted to the baptism of the Holy Ghost and fire, and endured the turning and overturning of the Lord's hand upon him, he was called to declare to others the way of life and salvation, and how the Lord by his mighty power had delivered his life from the destroyer, and his soul from the pit. His first public appearance was in the twenty-eighth year of his age, at the lower meeting, South Kingstown.

To use his own language: "I was led again and again into Jordan, yea, to the very bottom thereof, and as I endured the judgments of the Lord, I was enabled to bring up stones of memorial from thence."

Much of his time for a number of years, when at home, was spent in teaching school. Having many children under his care, he was concerned for their spiritual welfare, as well as for their advancement in the necessary branches of school learning.

Being in good measure brought into obedi-

ence unto, and made passive in the hand of the heavenly Potter, he grew in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and was called to travel abroad in His work and service in the Churches, wherein he visited most of the meetings on this continent. In the year 1831, with the concurrence of his Friends, he embarked on a religious visit to Friends in Great Britain and Ireland, wherein he laboured about a year, being much given up to spend and he spent for the increase and spread of the kingdom of his dear Redeemer.

In two of his journeys on this continent, he was drawn in the love of the gospel, to have meetings among those down-trodden and injured people, remnants of some of the tribes of the aborigines of this country; and also with the slaveholders and slaves in some of the Southern States; in the accomplishment of which he says, "peace of mind was afforded in an eminent degree."

Being made a minister according to the gift of the grace of God given unto him by "the effectual working of His power," he studied to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth.

As a watchman on the walls of our Zion, he was enabled to detect doctrines brought in by false brethren, and to warn the flock against their reception, bearing an uncompromising testimony against them, and was a faithful and zealous advocate for the doctrines of primitive Christianity in their fullness, as revived and upheld by our early predecessors in profession.

Knowing, from living experience, that the kingdom of the Redeemer of men is not of this world, his heart was often engaged to counsel others to beware of its language, its customs, fashions, follies, and delusive pleasures, and to bring them into the practice of primitive simplicity and plainness.

He was an encourager of others in the attendance of religious meetings, both by precept and example, being diligent therein himself; and was zealously concerned for the maintenance of good order and discipline in the Church.

On the 8th day of the Fourth month, 1851, he was taken ill with his last sickness, which continued upwards of five weeks, during which time he uttered many weighty expressions, and gave comfortable evidence that the Captain of his Salvation did not forsake him in this last disposition, but did support and sustain his soul in a very consolatory manner. A few of his expressions may suffice to show the peaceful evidence granted him.

On the 22d of the Fourth month, he said: "Oh, if I can but have patience and pass

away! I do not think I see any thing in my way; all seems well. What a favour to be an inhabitant of that city, that needeth not the light of the sun, nor of the moon, to shine in it, for the glory of the Lord doth lighten it, and the Lamb is the light thereof."

Again, on the 25th: "What a consolation it is to me that I can say at such a time as this, that I feel no condemnation; everything looks pleasant; yes, as clear and as bright as the light. I have that hope which is as an anchor to the soul, both sure and steadfast, and entereth into that which the veil, whither our Forerunner has gone."

On the 6th of the Fifth month he expressed thus: "Oh Lord, thou art good and kind to thy truly exercised children; thou hast been my stay and staff through my pilgrimage, and continuest to be, to the latest period of my life."

Throughout the progress of his indisposition, he was remarkably preserved in a comfortable, waiting state, as far as related to the things which belonged to his own peace, but his mind was much exercised on account of others. He travelled abundantly in spirit for the prosperity of Zion. The welfare of our Society seemed almost constantly to be mingled with his best feelings, and his fervent intercessions often arose to the Father of mercies, that it might be preserved upon its original foundation, and that He would spare his people, and give not his heritage to reproach.

As the period of his dissolution drew near, it was manifest that his spirit continued to enjoy a refreshing stream of divine consolation, but owing to great exhaustion and feebleness of articulation, but little could be gathered, except the frequent naming of his Maker, and a few detached sentences, such as "How good!" "How comfortable!" "How sweet!" "His glorious good presence!" "I love my friends," &c.

On the 16th of the Fifth month he departed this life, in the 78th year of his age, having been a minister about fifty years. His close was calm and peaceful. His last words were, "Peace, peace."

A concern had rested for years on his mind, to have his remains enclosed in a coffin of plain and simple appearance, being sensible that upon such occasions there was a growing departure from the simplicity of our forefathers. As the solemn period of his departure appeared to be drawing near, the subject revived with weight, and he solemnly enjoined the faithful performance of his wishes in this respect upon his friends.

On the 19th his remains were interred in Friends' burying ground at Falls, agreeably to his request, attended by a large collection of Friends and others; after which a solemn meeting was held, to the edification of many minds.

"I think self-indulgence is one of the greatest hindrances to Christian advancement. We must learn self-denial and humility, or we cannot walk in the paths of rectitude. Zionward, which are not strewed with flowers to please the carnal mind, but with crosses and trials to prove our sincerity and faith. This

path is new to each, and the experience of others cannot make it familiar to us; nor their labours answer instead of ours, any more than their happiness can satisfy our souls. We must each do our own work, and the hope of future happiness will cheer and animate the pilgrim in his toilsome journey."—C. Seely.

For "The Friend."

PITCAIRN'S ISLAND.

(Concluded from page 375.)

"Here is a letter from one of the Pitcairn women, which, in our opinion, cannot be surpassed in the solemn simplicity and beauty of its piety and gratitude. It is from *Miriam Christian*, and addressed to the Rev. Mr. Armstrong, chaplain of H. M. S. *Basilisk*, who had been very kind to them all:—

"PITCAIRN'S ISLAND, SOUTH PACIFIC OCEAN,
"Lat. 25° 4' S, Long. 130° 8' W."
"Sept. 26, 1844.

"REY. AND HONOURED SIR,—Please to accept my humble thanks for the interest you are pleased to take in our welfare, and also for the presents you and our other friends in Valparaiso have sent us; and may they and you be rewarded a thousand-fold both in a temporal and spiritual sense. And may the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all. Amen.

"I am, Rev. Sir,

"Your grateful servant,

MIRIAM CHRISTIAN."

The visit of their faithful teacher, George Nobbs, to his native land, was an important one to himself and to the people of Pitcairn. He excited an interest in their welfare which will probably result in essentially benefiting their condition; and after being ordained by the Bishop of London, he sailed from London on the 17th of Twelfth month last year, loaded with gifts for his people, and reached Valparaiso on his way home on the 12th of Second month last. And here for the present the narrative ends. One wishes to know how the stir of the great Babel affected a man who had lived so long in seclusion.

"On Saturday, the 16th October, 1852, after an absence of twenty-six years, spent at Pitcairn's Island, this excellent person arrived in London. What a Babylon it must have seemed to one so long accustomed to the profound silence and solitude of Pitcairn! We ourselves saw him, and sat beside him for some time in the month of November. He was indeed an interesting stranger—very modest, and with a sort of sad and stern simplicity (with a dash of rough quaintness) in his manner, which comported well with the life he had led, and to which it was evident he was pining to return. He looked the age he was, viz., fifty-three. His features were characterized by a quiet decision; and he spoke with gravity and deliberation. Nothing seemed to surprise him—the result of a long life of anxiety, suffering, and labour. None of the attractions, says a friend, or absorbing topics of interest—not even the great Duke's funeral, which he witnessed—seemed to excite him. So sustained, and built up, and

built round by previous experience of wonders and escapes amidst the battle of life was this wonderful man, that he had literally reached the point of *Nil admirari!*"

"How long this singular and interesting community may be able to remain at Pitcairn, is problematical; for Admiral Moresby tells us, in August, 1852, that 'the crops on the tillage-ground begin to deteriorate; landslips occur with each succeeding storm; and the declivities of the hills, when denuded, are laid bare by the periodical rains.' Symptoms in reality appear of an evil sometimes chimerically apprehended at home—population pressing on the means of subsistence. It will thus become the duty of the British Government to deal prudently and tenderly with the little community; not tearing them all, with bleeding hearts, from the land of their birth, and the seat of their sweets, and sympathies, and associations, but assisting them from time to time, as they themselves perceive the inevitable necessity for so doing, to migrate to the numerous islands in that remote locality—each family, and each member of it, becoming a radiating centre of Christian civilization. At present, they themselves fondly declare—but it must be often with a heavy sigh, as they behold their steadily diminishing resources—that 'they will not remove elsewhere whilst a sweet potato remains to them;' and as for their chaplain and pastor, he is rooted to the spot. As he told Mr. Murray, 'as long as two families shall remain at Pitcairn, I will remain also.'

"We know not how our readers may have been while perusing the foregoing pages, but we ourselves, in writing them, have felt as though refreshed and cheered in spirit, by a brief sojourn in this little paradise in the far Pacific; as though we had glided for a while out of the glare and hubbub of the great world—its fierce rivalries, ambitions, covetousness, and ostentation—and been at peace in Pitcairn. It is a small type of a state, having its laws and constitution appropriate to its position and exigencies; but, at present, almost necessarily free from those subtler and fiercer temptations which so incessantly, and only too successfully, assail highly civilized communities."

For "The Friend."

Review of the Weather for Seventh Month, 1853.

The most striking features of the weather for the Seventh month, were its uniform temperature, the large number of hail-storms in various parts of the country, and of rainy or dull days. Our table for the month records about eight days only, as being entirely clear, five of which were successive in the early part of the month; while on nearly double that number some rain fell;—the balance were dull and cloudy days. Those farmers who did not get their crops harvested before the 18th, have had but a sorry time of it since. Their best opportunity since then has been an isolated, cloudy, or partly clear day. In many places at the present time, oats that was cut two weeks ago is yet remaining in the field, having been bound and unbound

several times, but all to no purpose, for just as the farmer expected to have it housed in safety, a sudden shower would descend, and all must be done over again. Most farmers, however, were pretty much done harvesting before this unfavourable weather commenced. These fine rains will amply repay them, in their beneficial effects upon the growing corn and potatoes, and the late pasture.

On the 1st of the month, most of the eastern counties of Pennsylvania, nearly the whole of New Jersey, and the south-eastern part of New York, were visited by a general storm, or perhaps by a great number of thunderstorms of greater or lesser extent and violence. Many of them were attended with hail which did a vast amount of injury to the wheat, oats and corn crops. The accompanying wind demolished many houses, barns, &c., and uprooted the largest trees, or twisted them off like reeds. But as we have been anticipated by a very detailed account of these storms, published in No. 44 of the present volume of "The Friend," our readers are referred to it for further particulars. During the night of the 3rd, a heavy thunder-gust passed over, from which the rain descended in torrents for a time;—upwards of 1½ inches fell during the night. On the 10th, we were visited by a hail-storm of considerable violence at this place. At 3½ P.M., a dark cloud with a narrow base separated itself from a thunder-gust passing to the northward, and arose slowly from the west. The upper part was a well defined mass of cumuli with a bright margin, while below the nimbus or rain cloud was plainly visible. As this cloud gradually approached and obscured the sun, it was observed by the motions of other clouds, that two other currents of air, one from the south, and another from the north-east, were likely to meet exactly in the zenith, and there mingle with that from the west. We stood for some time watching for the approaching coalescence, and conjecturing what would be the result, but were obliged reluctantly to seek shelter, by the threatening appearance of the coming storm, before we had completed our observations. What we did see was sufficient to convince us that the hail which followed was occasioned by the cloud from the west being suddenly forced upward, by the other two opposing currents, beyond what is termed the line of perpetual congelation, when the drops of rain were formed and frozen, and the hail produced. The path of this storm was but little more than a mile in breadth, and perhaps twelve or fifteen in length, commencing a short distance to the westward of this place, and extending into Delaware county; and also appears to have been more violent here than elsewhere. The hail commenced a few minutes before 4 P.M., and for 8 or 10 minutes descended so thickly, that objects at the distance of fifty yards were scarcely discernible. The wind was very violent at the time, and brought the hail-stones, which were from the size of marbles to bulled walnuts, against the windows with great violence. Nearly two hundred lights of glass were broken in the school building; and in buildings a few rods to the

eastward nearly all the glass that was exposed was broken. The corn was greatly damaged, a great deal being entirely broken off by the wind, and not a whole leaf could be found on that standing. On the 16th, a hail-storm of perhaps greater violence passed over Sussex county, N. J. The hail-stones were said to have been as large as turkey eggs, and the effects of the wind truly alarming; houses and barns were demolished, large trees uprooted and their branches carried aloft in the air, &c. 26th. A very heavy rain fell at 2 A.M.—a greater amount of water for the time than has been measured for two years here,

was measured from this rain;—nearly 2½ inches for the night. The following night another inch fell, making 3½ inches in less than ten thirty hours. Upwards of 4 inches fell during the last week of the month.

The average temperature of the month was 71½ degrees; for the Seventh month last year, it was 71½ degrees. Range of the thermometer, from 57 on the 8th, to 89 on the 9th, or 32 degrees. Amount of rain 7.483 inches; for the corresponding month last year, it was 3.634 inches.

A.

West-town B. S., Eighth mo. 1st, 1853.

Days of month.	TEMPERATURE.		Mean height of barometer from sunrise to 10 P.M.	Direction and force of the wind.	Circumstances of the weather for Seventh month, 1853.
	Minimum.	Maximum.			
1	68	88½	78	29.50 N. W.	1 Clear—thunder-gusts.
2	67	82	74½	29.65 N. W.	2 Do.
3	70	82	76	29.63 S.	1 Do. thunder-gust 9 P.M.
4	69	82	75½	29.53 N. W. to S. W.	1 Some rain—mostly clear.
5	79	82	76	29.51 N. W.	3 Very fine day.
6	63	81	72	29.59 N. W. to S. W.	2 Do.
7	63	79	71	29.73 N.	2 Do.
8	57	80	68½	29.69 S. S. W.	1 Do.
9	69	89	79	29.62 N. W. to S. W.	2 Do.
10	69	86	77½	29.58 S. E. to N. W.	3 Sultry—hail-storm—thunder shower.
11	69	77	73	29.56 N. W. to S. E.	2 Gentle rain—some clouds.
12	65	77	71	29.01 N. W.	2 Dull—clear and pleasant.
13	68	76	67	29.72 N. E.	1 Clear and pleasant.
14	59	79	69	29.69 N. N. E. to S.	1 Do. do.
15	61	77	69	29.53 S. S. E.	2 Some clouds and dull.
16	68	84	76	29.38 S. W. to N. W.	2 Sprinkle—clear.
17	62	76	69	29.53 S. W.	2 Clear and pleasant.
18	63	77	70	29.63 N. E.	2 Some clouds.
19	64	77	70½	29.65 S. S. E.	2 Rain—clear.
20	66	76	71	29.63 N. N. W.	2 Some clouds.
21	63	70	66½	29.60 N. to E.	1 Rainy and dull.
22	57	78	67½	29.60 S. E.	1 Mostly clear.
23	63	73	68	29.57 N. E. to N.	1 Rain—clear.
24	58	83	70½	29.58 S. S. W.	1 Mostly clear.
25	67	85	76	29.46 S. E.	3 Do. thunder-gust.
26	68	74	71	29.46 S. E.	1 Rain 2 A.M.—showery—rain.
27	62	70	66	29.60 N. W.	1 Showery—clear.
28	58	76	67	29.78 S.	1 Clear and pleasant—some clouds.
29	62	75	68½	29.79 S. E.	1 Some clouds—drizzly.
30	68	79	73½	29.65 S.	1 Do. rain 7 P.M.
31	72	83	77½	29.60 N. W.	2 Dull—some clouds—shower.

For "The Friend."

SIMON DRING.

One of the first converts to Quakerism in the city of London, was Simon Dring, of Watling street. About the close of the year 1653, or early in 1654, Isabel Buttery, with a companion, came from the north of England, with a concern to promulgate the spiritual doctrines of the gospel of Christ Jesus in London. Through the instrumentality of these women, Simon Dring was convinced, and his heart and house were opened to receive them, and the other preachers of the same blessed doctrines who soon followed them to that great city. At his house in Watling street a meeting was soon established, which continued to be held there until he removed into Moor-fields, where a meeting was still held in his house.

The operation of the Holy Spirit on Simon

Dring, which convinced him of the Truth, convicted him of the wrong doings of his past life, and incited him not only to repent and confess his faults, but also to endeavour to redress them. At that time (1654) the publication of a newspaper, called the "Weekly Intelligencer," had been commenced, some of the numbers of which have been preserved. In one of them we find the following advertisement.

"Simon Dring desireth to give full satisfaction to all and every one in England or elsewhere, that can justly accuse him that he hath defrauded him in bargains, or any other way wronged him, that so he may owe nothing but love. Published by my order, from the next house to the Harrow, in Watling street, in London, so called.—SIMON DRING."

The Holy Spirit ever leads the repentant sinner, not only to the restitution of property unjustly gained, but makes him scan with a

jealous eye his past life, to see wherein he can rectify the errors and the faults committed by him. Simon Dring had probably made amends for all wrongs done by him which he could remember, before he put this advertisement forth, but knowing that in the manner of business transactions, he might have made bargains in which by close keeping to his own interest, he had injured others, he took this mode of inviting the aid of the memory of such as thought themselves wronged. Well would it be if a spirit like that which actuated him, was more observable amongst some of the keen business members of our religious Society in the present day!

TWILIGHT.

Selected.

I love thee, twilight! as thy shadows roll,
The calm of evening steals upon my soul,
Sublimely tender, solemnly serene,
Still as the hour, enchanting as the scene.
I love thee, Twilight! for thy gleams impart
Their dear, their dying influence to my heart,
When o'er the harp of thought thy passing wind
Awakens all the music of the mind,
And Joy and Sorrow, as the spirit burns,
And Hope and Memory sweep the chord by turns,
While Contemplation, on seraphic wings,
Mounts with the flame of sacrifice, and sings.
Twilight! I love thee; let thy glooms increase
Till every feeling, every pulse is peace;
Slow from the sky the light of day declines,
Clearer, within the dawn of glory shines,
Revealing, in the hour of Nature's rest,
A world of wonders in the poet's breast.

MONTGOMERY.

For "The Friend."

The Balm of Gilead.

"Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?"—*Jer. viii. 22.*

The wisdom as well as the goodness and power of our heavenly Father was abundantly manifest in gathering our Society in the beginning from all creaturely dependence. By the insinuating of his Holy Spirit upon the hearts of our predecessors, they were led to see the necessity of being crucified to the world and to its spirit, in whatever way it might appear; and they gave evidence by their conduct that they were practical believers in the truth of the saying of our holy Redeemer to his disciples, "Ye are not of the world even as I am not of the world." The honest-hearted carried out in their every day walks a faithful testimony against all pride and extravagance, nor would any apparent advantage ever turn them aside from a strict adherence to that which they believed to be the will of their God concerning them.

With this simplicity and firmness of purpose, the primitive Friends set out in their newly gathered community under the Captain of Salvation, and were through him made valiant in fight, turning to fight the armies of the aliens; nor were they ashamed to acknowledge their crucified and risen Lord and Master in any of his appearances unto them, however rough or uncouth in the world's estimation their conscientious adherence thereto might appear.

It was no doubt through the illumination of the day-spring from on high, that they were brought to see the necessity of supporting the various Christian testimonies which distinguish our religious Society, and we their successors are bound to uphold them in their original purity and completeness; for it is a position that must be admitted, that those doctrines and testimonies which were of and from the Truth, in the primitive days of our Society, must be so now, and are still profitable to be observed and practised in the church of Christ.

But are there not evidences of great departures from primitive zeal in upholding in their purity the doctrines and testimonies of Truth? Has not our well known testimony against affixing monumental stones and inscriptions at the graves of the deceased, been entirely prostrated in some parts of the Society? The language truly might be adopted, "I was bowed down at the hearing of it, I was dismayed at the seeing of it." It is indeed painful to many who love Zion, and whose prayers are for her recovery from the lapsed state in which she now is, to see such a falling short in the support of our high and holy calling. But there is balm in Gilead, there is a Physician of value even now that would heal our backslidings, and love us freely, if we would come to Him and repent.

The only way for the wound of the daughter of Zion to be healed, is by allowing it to be probed to the bottom, and having applied the life-restoring and life-preserving balm of Gilead—the power of God—to the hearts of her sons and daughters individually. Were this generally experienced, the Church would again be seen coming up from the wilderness, leaning upon her beloved. And we feeling the responsibility attached to us as members of the mystical body of Christ, would be found striving together for the faith and hope of the gospel, and be alike engaged to join hand to hand, and in shoulder to shoulder in upholding and defending the precious testimonies of the unchangeable Truth. Then should we draw the sap of life from the one true and living Vine, and the unity and fellowship which is in Christ the Seed, would prevail among us to our comfort and great rejoicing.

Let such as feel keenly for the afflictions of the church not sink too low in their minds on account of the deficiencies which abound; but let them keep to their own convictions of duty, bearing with meekness and patience their portion of exercise for the body's sake, which is the Church. Though it may sometimes seem that there is little opening for anything more than silently to bear it before the Lord, yet we may remember that those who cried and sighed for the great deviations of a favoured people formerly, received a mark in their foreheads from him who had a writer's inkhorn by his side. And without doubt, those who keep their habitations in the unchangeable Truth, and whose secret cry at times is, "Spare thy people, O Lord, and give not thy heritage to reproach," will receive the mark of divine approbation, and when he maketh up his jewels he will spare them as a man spareth his own son that serveth him,

There is evidence at times given to us, backsliding and rebellious as we are, that we are not a forsaken people; but that He who is the healer of the breach, is striving with us that he may operate upon us to our purification. May our hearts be directed into the love of God, and to the patient waiting for Christ, that he may arise and take the cause into his own hand, beautify his sanctuary, and make the place of his feet glorious. Then let us be diligent in the attendance of our meetings for worship and discipline, and rightly exercised in them, that we may be favoured to experience the blessing that is in store for us.

Let us thank our Almighty Preserver for the continued extension of his unmerited mercy toward us, and take a little fresh courage. Let each one of us be willing to submit to God's redeeming power in our hearts, that a reformation may take place amongst us. Then shall be realized the fulfilment of the prophetic declaration, "Upon every high mountain and upon every high hill shall be rivers and streams of waters in the day of great slaughter, when the towers fall. Moreover the light of the moon shall be as the light of the sun, and the light of the sun sevenfold as the light of seven days."

Belmont county, Ohio,
Sixth month, 1853.

For "The Friend."

The Cause of Disunity.

A candid perusal of "The Friend" of the week before last, can but produce or confirm the conviction, that an honest zeal is yet to be found amongst us, for the healing of differences, by exposing their cause and kindly endeavouring to remove it. A departure in doctrine or practice from the testimonies of Truth, as promulgated and upheld by our worthy predecessors, has ever tended to discord and division in the church; and nothing short of individual searching of heart can preserve us as a Society from the devastating effects of a superficial profession.

If the heart is not right in the sight of Him from whom nothing can be concealed, vain will be all our profession of holiness, which in such a case will only increase our condemnation as pharisees and hypocrites, of whom the Saviour declared, "Ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." And of their works he declared, they were done to be seen of men. To these the inward, secret exercise of spirit for purification of heart, and true unity of spirit, was little if at all known; but by feigned appearances and words they no doubt thought to deceive the simple.

Whilenever there remains in the heart, a desire to pass ourselves off for what we are not, in vain may we look for spiritual harmony with those who glory not in appearance, but in spirit and in truth. All our profession will avail us nothing, without the meekness and gentleness of Christ—*forbearing one another in love; for if we have not the spirit of Christ we are none of his.*

When profession and practice shall be made

to harmonize, then may we look for prosperity and peace, but while ever evil speaking and envy are known to prevail, and an ungodly jealousy is indulged, confusion and sorrow will be our experience; wherefore, laying aside all malice and all guile, and hypocrisies and envies, and all evil speakings, we should endeavour to be patient towards all, comforting the feeble-minded, and supporting the weak, bearing one another's burdens, and so fulfilling the law of Christ,—“Pray one for another, that ye may be healed; be not weary in well doing; and if any man obey not our word, count him not an enemy, but admonish him as a brother.”

Christ's restoring love is what we have need of in order to promote the advancement of Truth, considering ourselves, lest we also be tempted; and this is not incompatible with true faithfulness. “Faithful are the wounds of a friend, but the kisses of an enemy are deceitful;” and the Truth often wounds in order to heal, as it may prove in our case as a people who are afflicted but not dismayed, having abundant evidence that we are not forsaken, even though degeneracy is so plainly marked. The call is still extended, “Return unto me and I will return unto you, and I will be your God, and ye shall be my people.”

For “The Friend.”

LOVE AND UNITY.

The following paragraphs contained in the Discipline, are well worthy the perusal, and solid reflection of every member. One has been of long standing, the other was prepared after the spirit of division and separation produced by Hicksism had greatly disorganized the Society.

“Our Lord Jesus Christ graciously instructed his followers in the necessity of a strict adherence to his sacred precepts, that growing up into Him in all things, which is the Head, they might be a compact body, edifying itself in love. ‘If ye keep my commandments, ye shall abide in my love.’ ‘This is my commandment, that ye love one another, as I have loved you.’ It is therefore the judgment of this meeting, that if any in membership with us, should so far lose the sense of the nature and operation of Divine love, the bond of Christian brotherhood, as to foment, encourage, or promote division or separation among us, or seek to beguile and draw away any of the members from a due subjection to the salutary order and discipline established in our religious Society, they should be speedily treated with without partiality, in order for their instruction and recovery; and if they are not brought to such a sense of their misconduct, as to condemn the same to the satisfaction of the Monthly Meeting, they should be testified against.—1834.”

“It is advised that where there is any appearance of dissension and variance, or of unkind resentment and shyness among our members, the parties be timely and tenderly apprised of the danger to which they thereby expose both themselves and others, and earnestly exhorted to mutual concension and

forgiveness, becoming the followers of Christ. And if any, notwithstanding such endeavors for their help, continue to manifest an *implacable enmity to others*, the overseers, or other solid Friends of the preparative or Monthly Meeting they belong to, should be informed thereof, and labour further with them; when if they still prove inflexible, they ought to be testified against, as out of the unity of the body—the very end of whose existence is the promotion of peace on earth, and good will amongst men.—1719. 1806.”

In 1655, nearly two centuries ago, George Fox exhorted Friends to “keep out of janglings and parties, in that which is able to keep you above them all to God; and in that all wait. And the bustlings of the world, keep out of, in the covenant of peace with God.” “Do not judge one another behind one another's backs, nor speak evil one of another; for that is that which soweth the enmity amongst brethren.”

1656.—“Dwell in peace and unity with God, and one with another, that to the Lord ye may be a sweet savour, and to one another, and also in them that hate the light; that ye may all come to witness the sonship, and to be heirs of God, and in the spirit have unity, which is the bond of peace. And the seed of God and the life, mind.”

“And all Friends, take heed of jars and strife, for that is it which will eat out the seed in you; therefore let not that harbour in your bosoms, lest it eat out the good in you, and ye come to suffer in your own particulars. Therefore dwell in love and life, and in the power and seed of God, which is the honourable, royal state. And all take heed of vain words, and tattling idle words, but everywhere stop such; that love may continue in the body, and that the Seed may spread over all, that unity may be kept. And all Friends everywhere, stop the deceit that would devour and destroy, which is out of the Truth and true wisdom; which must be limited, that transgresseth the Spirit of God.”

Those who try to lay waste their brethren, will lose the best life themselves, however secretly they may work. The Searcher of hearts knows the action and the intent of every one. The life flows from Christ into sanctified hearts, and when they become polluted by giving place to the destroyer, the life recedes, and it is evident to the discerning members who abide in the living Vine, that a loss has been sustained by such, and it brings distress over those who keep their habitation in the Truth. It cannot be concealed; no creaturely activity under a show of standing for the Lord's cause, will hide it; and the only safe state is constant watching unto prayer, that the Lord may not suffer the enemy to deceive us.

Joseph Pike says: “And here let me exhort and caution all ministers and elders, to take great care of any undue liberty in words or behaviour, before such as are young and tender in the Truth, whether in youth or ripper age; for the newly convinced are very sharp in observation, and if they observe anything, whether it be in more words than are

necessary, or in behaviour which they think not agreeable to that solidity the Truth leads into, it is apt to stumble and confuse them.”

From the New York Commercial Advertiser.

Terrible Catastrophe at the Falls.

On Monday afternoon, July 18th, three men—John Avery, Andrew Hannaman, and a stranger—got adrift in a small boat just above the frightful abyss, over which the two latter were hurled, and instantly dashed to atoms. Avery, when near the verge of the cataract, succeeded in reaching a rock, to which he clung till about six o'clock on Tuesday evening. The anxiety of the people on shore to rescue the unfortunate man from his perilous situation was most intense throughout the day. But if the feelings of the spectators were aroused to such a pitch, what must have been the thoughts of him who was almost certain of eventually becoming a prey to the roaring torrent? Every scheme that human ingenuity could devise was resorted to: life-boats were brought from Buffalo, and refreshments were floated to him on rafts. Late in the afternoon he succeeded in placing himself on one of these rafts, and was on the point of stepping from it into a life-boat, when, to the horror of the spectators on shore, the boat came in collision with the raft with so much violence as to pitch poor Avery into the water. Still undaunted, he struck out boldly for a small island in the vicinity; but the current overpowered his already exhausted physical energies, and, after thus desperately struggling for life, and tenaciously clinging for *twenty hours* to a slippery rock, the victim was swept into eternity. One wild, piercing shriek, and all was over.

The Buffalo Commercial has the following more minute account:—

“Our informant tells us that the man was in a part of the rapids where the rocks rise nearly to the surface of the water. A log of wood, apparently wedged tightly between the rocks, and crossed by another still higher out of the water, was his resting-place. Here he remained, half clinging to, and half perching upon the log, from which he would occasionally slip down and walk a little on the rocks which were only a short distance under water. A few feet in advance was a small fall of about four or five feet, and here and on each side of him, the waters rushed wildly on at about the speed of forty miles an hour.

“After our report yesterday was made up, about 2½ o'clock in the afternoon, a raft was constructed formed of crossed timbers, strongly fastened in a square form, a hoghead being placed in the centre. The raft was strongly secured with ropes on each side, and was floated down to the rocks upon which Avery was stationed. As it approached the spot where he stood, the rope got fast in the rocks, and the raft became immovable. Avery then appeared to muster strength and courage, and descending from the log, walked over the rocks to the place where the rope had caught, and laboured long and hard to disengage it from the rocks. After some time he succeeded, and then with renewed energy, inspired

by the hope of rescue, he pulled manfully at the rope until he succeeded in bringing the raft from the current toward his fearful resting-place.

"Avery now got on to the raft, making himself fast thereto, by means of ropes which had been placed there for that purpose, and those on the land commenced drawing it toward the shore. It had approached within thirty feet of one of the small islands, toward which its course was directed, when suddenly it became stationary in the midst of the rapids, the ropes having caught again in the rocks. All endeavours to move it were found to be in vain, and much fear was entertained that the strain upon the ropes might break them, and occasion the poor fellow's loss. Various suggestions were now volunteered, and several attempts were made to reach him. One man went out in a boat as far as he dared to venture, and asked him if he would fasten a rope round his body, and trust to being drawn in by that. The poor fellow, however, shook his head despondingly, as though he felt that he had not strength enough remaining to make himself secure to a rope.

At length a boat was got ready—a life-boat, which had arrived from Buffalo—and was launched. Seeing the preparations, Avery unloosed his fastenings, with the intention of being ready to spring into the boat. Borne on by the rushing waters, and amid the breathless suspense of the spectators, the boat approached the raft. A thrill ran through the crowd—the boat lived in the angry waves—it struck the raft—a shout of joy rang forth from the shores, for it was believed that he was saved—when suddenly the hope that had been raised was again destroyed: a moment's confusion followed the collision, and in the next the victim was seen in the midst of the waters, separated from his frail support and struggling for life. For a minute or two the poor fellow, striking out boldly, swam strongly toward the island, and the cry echoed from shore to shore that he would yet be saved. But soon the fact became certain that he receded from the shore—his strength was evidently failing. Gradually he was borne back into the fiercest part of the current—slowly at first, then more rapidly.

"Swiftly and more swiftly he approached the brink of the fatal precipice—the waters had him at last, their undisputed victim, and madly they whirled him on to death, as though enraged at his persevering efforts to escape their fury. A sickening fog came over the spectators when, just on the brink of the precipice, the doomed man sprung up from the waters—clear from their surface—raising himself upright as a statue, with his arms flung wildly aloft, and with a piercing shriek that rang loudly above the mocking roar of the cataract, fell back again into the foaming waves, and was hurled over the brow of the fatal precipice!"

The Albany Atlas, speaking of the case of poor Avery, remarks:—

"The scene itself was appalling—of this man hanging between life and death, on the edge of that vast precipice of headlong waters. But it receives an additional poignancy, when,

by the mysterious agency of the telegraph, the whole public, within the radius of a thousand miles, are made to participate in his agony. The spectators on the shores who behold his struggles were hardly more present at the scene, than the men who in the distant cities were told, from hour to hour and from minute to minute, of his peril, and the alternate chances of death and escape."

From the Evening Bulletin.

A Curious Narrative—The Japanese Stranger.

We noticed on Monday the arrival of Lieut. Pease, of the U. S. revenue service, with a number of articles obtained from a Japanese wreck, which he intends to exhibit at the "World's Fair." We find the following narrative relative thereto, in the San Francisco Times and Transcript:—

A few days ago, we made allusion to the rescue of a person from a strange wreck, fallen in with by the Emma Packer, in latitude 23 deg. 40 min. North, longitude 159 deg. 56 min. West, during the recent voyage of that vessel from Tahiti to this port. We were waited on yesterday by First Lieutenant Pease, commanding the U. S. revenue cutter Argus, on this station, who has kindly laid us under obligations for much interesting information, both in regard to the wreck encountered, and the strange individual rescued from it.

It seems that the stranger turns out, as suspected, to be a Japanese. On the arrival of the Emma Packer at this port, Collector Saunders, when informed by Lieut. Pease that the stranger was a Japanese, directed that the man may be placed in the care of the officers of the Argus, until instructions should be received from Washington relative to his disposal. The Argus was then lying at Benicua, but Lieut. Pease being in this city, took charge of the stranger, and conveyed him on board his vessel. Fortunately the cook of the cutter happens to be a Japanese—one of those rescued from shipwreck some time since—and Lieut. P. was thus afforded the means of immediately solving the mystery. One of the seamen on board the cutter, whose name is Thomas Troy, also understands some parts of the Japanese language, and between the two, the following history was made out:—

The Japanese junk Ya-tha-ma-roo, with a crew of thirteen persons, left Matsmay, a port in the southern part of the Island of Yesso, on the 1st day of the 9th moon, (September, 1852,) bound for the city of N-beang au-tha, a port of the West coast of the Island of Niphon, in the sea of Japan, distant from Matsmay one hundred and fifty Japan, or a little more than three hundred English miles. The junk was loaded with one hundred and twenty thousand she-wa-sha-kee, (salted salmon,) and had but a small quantity of rice on board, as the commander expected to call at a port at no great distance, where rice could be purchased at a cheaper rate than at Matsmay. They had three tanks of water, two of which were stowed aft, one

on each side of the helm, and the other forward on deck.

They had three days of fine weather after leaving port, during which time they were carried through the straits and into the sea of Japan. On the fourth day, in the forenoon, the wind died away, and in the afternoon, about four o'clock, a strong north-west gale came on and drove them back through the Straits of Matsmay. The wind and rain increased, and a heavy sea running carried away the rudder, fractured the stern, and washed away the two water tanks aft. At this time they were still in sight of land, and the sailors insisted on taking the boat to attempt to make it, but the owner, who was on board, offered the men forty dollars each to stay by the vessel, and they agreed to do so. On the fifth day land was out of sight, and the crew then gave up to despair. Observing some thick clouds on the horizon, which they mistook for land, they lowered a boat, and got what they could into it—baskets of clothing, chests, all the rice they had, and some water. After pulling about a mile in the direction of the clouds, they found the sea was too rough, and they were obliged to return. They reached the vessel and got on board, but could not get the heavy articles up. The boat knocked against the vessel and shortly went to pieces.

On the eighth day the vessel rolled so heavily they were obliged to cut the mast away. On the ninth day their rice was exhausted, and it was found that the remaining water tank, which had been stowed a year, contained but little water, having become worm eaten. They were now without provisions, except the salt fish, and had but a small supply of water. The latter they continued to serve out very sparingly while it lasted, and they now began to have recourse to their salted salmon.

On the 20th day of the 10th moon, (October,) the first death occurred. They dressed the deceased in his best clothes, attached his purse of money around his neck, sewed him up in a mat, and launched him into the deep. On the 29th of 12th moon, the next death occurred, and the corpse was disposed of in like manner. On the 16th of the 1st moon, (some time in January, 1853,) the owner of the vessel and cargo died. He was the owner of three other vessels, all trading to Matsmay. The fourth man died on the 2nd day of the 2nd moon; the fifth man on the 12th of the same moon; the sixth on the 14th, and on the 20th the captain died. On the 8th and 12th of the 3rd moon, two others died, and on the 8th of the 4th moon the tenth man died.

On the 10th of the same moon (April), the eleventh man died, and was followed on the 11th by the twelfth man, leaving only one survivor. The latter now gave over all hope, and spent his time mainly in crying and praying, until he was nearly exhausted. His mouth and throat were so much swollen from the use of salt fish, that he had at last become unable to swallow. Meanwhile the only water left him was rain water, or such as himself and companions had been able to obtain by distillation, by means of cooking utensils. On the 14th day of the 4th moon, he contrived to spear a dolphin and get it on board, but

when he had cooked a portion, he found his throat in such a condition that he could not swallow. On the 17th day of the 4th moon, he lay down forward to sleep, in a most miserable situation, and impressed with the opinion that he could not survive more than three days. When aroused, he was surprised to see strange people around him, who soon placed him in a boat, and conveyed him to a strange vessel.

From the foregoing account it will be seen that the disabled vessel must have been floating about at the mercy of the wind and waves for seven and a half months. During this long period those of the crew that survived had little else of sustenance than salt fish, and the poor excuse for water afforded in the manner described. The last man that died was in the hold of the vessel at the time of his death, and the sole survivor was too much reduced in strength to get him overboard.

The name of the rescued man is Dee-ye-no-skee. He was clerk to Jiu-tha-ro, the owner of the vessel and cargo. The rest of the sufferers were named as follows: Captain Kuo-ma-gi-ro; first officer, Kats-oo-no-skee; second officer, Ee-so-kee-chee; third officer, Yu-au-ge-ro; ship's cook, Tho-koo-dho; seamen, That-no-skee, Yee-au-ki-chee, Gi-ro-ki-chee, Ee-ehi-jim, and Soo-kay-y-mung.

Dee-ye-no-skee, since meeting with his countryman on board the Argus, has acquired a confidence that he did not before possess, having at first regarded his rescuers with suspicion. On the trip up to Benicia, he seemed much astonished at the movement of the steamer, and although shown the engine, could not conceive by what power the vessel was propelled through the water. He at present seems very grateful to those who have befriended him; says he was attended very carefully by the officers and crew of the Emma Packer, and is sorry that it is not in his power to recompense them for their kindness.

On meeting with his countryman on board the revenue cutter Argus, at Benicia, there was mutual astonishment expressed by the two parties, though the cook showed the stranger much deference, the latter belonging to a higher class of society than the other. This latter fact was shown in their manner of bowing. In performing this ceremony, the ends of a girdle which they wear must touch the ground. The cook, belonging to the lower million, wore a very short girdle, and consequently had to bow very low. The clerk, belonging somewhere in the neighbourhood of upper tendom, wore a long girdle, so that a gentle inclination only was necessary.

Dee-ye-no-skee is about twenty-two years of age, and though he expresses so much wonder at everything he sees, appears to be possessed of much natural intelligence. He has entirely recovered from the effect of his protracted privations, and is quite healthy. Beside the cook referred to, there is a Japanese boy, about fifteen years of age, on board the Argus, who is one of the party saved from shipwreck about three years ago, so that Lt. Pease has quite a Japanese party around him.

A number of curious articles were brought on board the Emma Packer from the wreck

of the junk, and are now in the possession of the commander of the Argus, Lieut. Pense designs sending some of these to the World's Fair at New York for exhibition. While we will send several of them are on our table. Perhaps the most curious are three pieces of coin, copper, silver and gold. The copper coin is nearly elliptical, two and a half inches in length, by one and a half in breadth. There is a small oblong hole perforating the centre. The piece on both sides bears curious devices, somewhat resembling Chinese characters. The silver coin is oblong, one inch by three-quarters of an inch, and is in value one-third of a dollar. It bears characters resembling the former, as does also the gold coin, which is half an inch long by a quarter of an inch wide, and represents the value of one dollar.

A piece of board, resembling white pine, ten inches long by about three wide, bears characters on one side which denote the name of the junk, and on the other that of the owner. To an outside barbarian, these characters would readily be taken for Chinese, but we are informed that they are a sealed book to the Celestials.

A beautiful crape scarf is among the collection. The fabric is very fine and soft, and the colours, which are printed, are red and light orange, the latter being the ground. The device appears to have been intended for leaves and flowers. The scarf is eight yards in length by fifteen inches in breadth. A child's cap of the same material, accompanies the foregoing.

A very neat ship's compass is among the curiosities. This is an exceedingly delicate instrument, and being contained in a solid box, the wonder is, how it could be used in a rough sea. It is not divided like the ordinary compass, but has twenty-four sub-divisions only. Twelve of these are marked on the margin of the circle with characters which appear to be alphabetical. The points are named after certain animals, such as rat, dog, goat, &c.

The ship's log is a stupendous affair, and may be measured by the yard. The characters are large and are painted on government stamped paper of the texture and appearance of tea-paper. There are several drawings, or rather tracings, very neatly executed, and quite superior to anything of the kind we have met with of Chinese origin. One represents the Empress of Japan attended by her maidens, and another the Japanese deity with three heads and six horns, one of the feet of the idol resting on the neck of a furious-looking boar. Still another represents an austere-looking personage, who is said to be the Superintendent of Public Instruction.

THE FRIEND.

EIGHTH MONTH 13, 1855.

Catalogue of the Books belonging to The Library of the Four Monthly Meetings of Friends of Philadelphia. Philadelphia: Kite & Walton, Printers, Ranstead Place, 1853. 12mo., pp. 350.

This catalogue, which has been long in hand, has been prepared at much expense of labour and money. The numerous defects and errors of the old catalogue, and the large increase of volumes during the twenty-two years since its publication, rendered a complete revision and remodelling necessary. It being defective in classification, and having a large number of books arranged without reference to their authors, the work of revising it was tedious and laborious. In the volume just issued, these deficiencies have been supplied, the errors corrected, the wants of the reader carefully studied, and efforts made to render the compilation full and complete.

It is probable many of our readers are not aware that there exists among us a Library comprising 5100 volumes, among which are to be found works on almost every subject of interest, a large proportion of its contents being the more recent and most valuable productions on History and Science, together with Travels, and Biography, &c. The Foreign Reviews and Journals of Science, are received quarterly, and the committee is careful to add from time to time, as many valuable works as the limited funds at their disposal will admit.

The Library contains one of the most complete collection of the writings of Friends in existence; and a reference to the new catalogue, will show how active were the pens of several of our early writers, many of its pages being occupied by the recital of the titles of the works of Burrough, Fox, Penn, Penington, &c.

The valuable series of the "Smithsonian Contributions to Knowledge," have been recently presented; also the elaborate work on the "History, Condition and Prospects of the Indian Tribes of the United States," by H. R. Schoolcraft,—the gift of the U. S. Government. The most rare and finished work on the shelves, is a copy of the Vulgate, or St. Jerome's Bible, beautifully written and illuminated on vellum. It is supposed from the style of execution to have been executed about A. D. 900, and is perhaps, the oldest, perfect manuscript in America. This admirable specimen of early book-making is well worthy of examination. Several black letter and other ancient specimens of the Bible, in various translations, are also on the shelves, and will be found interesting to those possessing an antiquarian taste.

The number of readers has greatly increased within a few years, the volumes taken out annually, now amounting to upwards of 3000. It is believed a more extended knowledge of the Library, and a more liberal contribution to its funds, are alone needed to render it more extensively attractive and useful.

A limited number of copies of the Catalogue have been published. Friends wishing to obtain copies, can procure them of the librarian, at the Library, or at Friends' bookstore, No. 84 Arch street.

The following introduction to the catalogue sets forth the history and design of the Library.

"The Library of Friends of Philadelphia, owes its origin to a bequest made by our worthy friend Thomas Chalkley, as appears by

the following extract from his Will, dated the 19th of Second month, 1741, viz:—Having spent most of my days and strength in the work and service of the gospel of our Lord Jesus Christ, and having been joined as a member to the Monthly Meeting of Friends of Philadelphia for above these forty years, to them, as a token of my love, I give my small library of books.*

"A transcript from the will was presented to the Monthly Meeting of Friends of Philadelphia, held the 30th of Second month, 1742, and Robert Jordan, a member and eminent minister of that meeting, offering his services as Librarian, the books, being 111 in number, were delivered into his possession, with a catalogue of their titles. Soon after this, Robert Jordan deceased, and Anthony Benezet being requested by the Monthly Meeting to take charge of the Library, it was accordingly removed to his house; where it continued to be kept until the erection of the meeting-house, at the corner of Fourth and Chestnut streets.

"The small collection left by Thomas Chalkley, was gradually increased by purchases and the donations of benevolent individuals, among whom we may particularly notice, Dr. John Fothergill, Peter Collinson, David Barclay, of London, grandson of the Apologist, and James Bright of this city. Little attention, however, was given to it, and the books having been loaned without a regular record of the persons who borrowed them, many volumes were irrecoverably lost.

"In the year 1765, the attention of the Monthly Meeting seems to have been awakened to the importance of preserving a collection of the writings of our early Friends, and other suitable books, for the perusal of its members; and a committee was appointed to devise some method of rendering the Library more useful—to collect the books which had been lent out—to purchase others, and report the names of suitable Friends to have the charge of them. This committee recovered some of the missing volumes, repaired those which were injured, and made a new catalogue of the whole.

"The late John Pemberton, who appears to have taken a warm interest in the improvement of the Library, and was actively engaged in its promotion, bequeathed a large number of books to it, as appears by the following extract from his Will, dated 1st of Fourth month, 1794: 'I give and bequeath unto my aforesaid friends, John Field and William Wilson, and the survivor of them, after the decease of my wife, one half of my Library of books, in trust, for the use and benefit, and perusal of Friends of the three Monthly Meetings in this city; and to be placed in the Library for that purpose; wishing the beloved youth were more willing to read and become acquainted with the trials, sufferings, and religious experience of our worthy ancients.'

"When the meeting-house on Mulberry between Third and Fourth streets, was erected, the Library was removed to a room in that building, and in the year 1817, it was placed under care of a committee consisting of one

Friend from each Monthly Meeting in the city.

"In the Third month, 1842, an association of Friends who had supported a Reading Room and Library, having concluded to dissolve, presented their Library, and the funds belonging thereto, to the Committee of the Monthly Meetings, who have the care of Friends' Library; with liberty for the Committee to dispose of the gift as it might see best. This was an acceptable present, the interest on the funds enabling the Committee to increase the Library more rapidly than heretofore; but, as many of the books received, were such as were already in the Library, the Committee made large donations of such duplicates, to libraries not possessing them.

"In the Spring of 1844, a new building was erected on Mulberry street near Third, for a Bookstore and Tract Depository for the Society of Friends, the second story of which was offered for the accommodation of the Library. The Committee having charge of it, on its removal to the new building, concluded that it should be kept open on two afternoons in the week, instead of one, as it had for many years been. As this would involve an additional expense, the four Monthly Meetings of Friends in Philadelphia, on the application of the Committee, concluded to pay annually a small sum each, towards satisfying the Librarian. At the same time they increased the number of the Committee having charge of the Library to two from each meeting.

"At this time the number of volumes in the Library exceeds 5100, and many of them, particularly the old Quartos, consist of many publications bound together. The funds at the disposal of the Committee, after paying the Librarian's salary, and incidental expenses, amount to about \$200 per year. This enables the purchasing committee to add many of the best works on History, Biography, Travels, and General Literature, as they are published, yet a much larger amount could be profitably invested.

"The Library as a depository of the ancient writings of Friends is invaluable, furnishing the most complete collection in America; and no expense should be spared to add to it such scarce and valuable works of that description, as are not already on its shelves. An enlarged view of our duty to the younger members of our Society, will animate us to place within their reach, a much more copious, though not less careful selection from the works of standard authors, in the several departments of learning. The trade of book-making at the present day, has greatly increased the number of works which are of the objectionable or more pernicious character, and few persons have the leisure or inclination to examine and select from the great mass, such only as are of a proper character for their children to read.

"The purchase of a sufficient variety of books to interest the young, and properly to supply their inquiries after knowledge, involves an expense which but few parents can conveniently incur.

"These should be strong inducements to

Friends to cherish this Institution, and to increase the funds devoted to the purchase of books; inasmuch as while it holds out encouragement to our members to cultivate a taste for reading and mental improvement, it furnishes them with the means of gratifying it, without any personal expense, and from a Library where the volumes have been selected with special reference to the exclusion of everything which might be injurious to the youthful mind.

"The Library is entirely gratuitous, and any member of the Society of Friends residing in Philadelphia, can have the free use thereof, by subscribing to its rules. The use of it is not, however, confined to Friends. The sober, religious inquirer after truth, by application to the Committee, with a satisfactory reference, may have the liberty granted to him for six months, and if he does not abuse the privilege, may have it continued as long as he desires it.

"Philada., Sixth mo. 10th, 1855."

Evening Schools for Adult Coloured Persons.

A Principal and three Assistant Teachers, are wanted for the Men's School, and a Principal and four Assistants for the Women's School.

The Schools open on the first Second-day evening in the Tenth month, and are held five evenings in the week until the last of the following Second month.

Application may be made to either of the undernamed Committee.

Samuel Allen, No. 134 S. Front street.
John C. Allen, No. 179 S. Fifth street.
William L. Edwards, No. 192 Spruce street.

Philada., Seventh month, 1855.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettie, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 S. Eighth street, and No. 56 Chestnut street; William Bettie, No. 14 S. Third street; John C. Allen, No. 179 South Fifth street, and No. 227 North Front street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 49 South Wharves Townsend Sharpless, No. 187 Arch street, and No. 32 South Second street; John M. Whittall, No. 161 Filbert street, and No. 138 Race street.

Visiting Managers for the Month.—Nathaniel Randolph, No. 585 Vine street. Jeremiah Hacker, No. 114 South Fourth street. William Bettie, No. 14 South Third street.

Physician and Superintendent.—Joshua H. Worthington, M. D.

Steward.—John Wistar.
Matron.—Margaret N. Wistar.

MARRIED, at Sugar Plain, Boone county, Ind., the 6th of Seventh month, 1855, ISRAEL, son of Nathan P. Hall, O., to SARAH ANN, daughter of Abel Barker, of the former place.

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THE FRIEND.

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ELIZABETH L. REDMAN.

A Memorial of Haddonfield Monthly Meeting, New Jersey, concerning ELIZABETH L. REDMAN.

From a belief that the recording of the life and death of those who have been as "lights in the world," may have a beneficial effect upon survivors, especially the rising generation, we feel engaged to preserve a Memorial concerning our late beloved friend Elizabeth L. Redman.

She was the daughter of James and Rebecca Hopkins, of Haddonfield, New Jersey, members of our religious Society, and was born the 14th day of the Fifth month, 1785.

From early life this our beloved friend was remarkable for her love of truth; being so conscientious from her childhood, that it has been remarked of her she was never known to tell an untruth.

Possessing an active mind and social disposition, she took much delight in the company of her friends and associates, and was drawn into gay and fashionable society; and having a fondness for its vanities, she indulged her inclination for gaiety in dress and manners, and seemed rapidly advancing in the broad way which leads from peace, when her heavenly Father saw meet to arrest her in this dangerous course, by a severe affliction, in the removal by death, of her valued mother, who was a religious woman, and had watched over her offspring with tender solicitude.

This sudden and unexpected event occurred when our beloved friend was about twenty years of age; and it had the effect to change all her views and feelings, as respects this world's enjoyments; raising in her mind desires after more substantial treasure, durable riches and righteousness.

She was now led into retirement and introversion of mind; gradually left her gay associates, and showed a decided preference for the company of religious persons; and by giving diligent heed to the light of Christ in the heart, was brought to see that many things in which she had been gratifying her

carnal inclinations, were enticing her from the "narrow path" which alone leads to everlasting life.

Under these convictions of the Holy Spirit, she was induced to surrender to Him, who required the sacrifice, those things which had been alluring her thoughts and affections from the "one thing needful;" that of taking up the daily cross, denying self, and walking humbly before the Lord. Feeling (as she acknowledged in after life) the force of the divine command, "Put off thy ornaments from thee, that I may know what to do unto thee," she began, by little and little, to part with those superfluities, and to adopt in their stead a plain and sober attire. She was now diligent in the attendance of all our religious meetings, and manifested a deep concern to walk in the footsteps of the flock of the companions of Christ, bearing the cross and despising the shame.

In the year 1807, she was united in marriage to our friend Thomas Redman, of this place. In her domestic department it may be truly said of her, that she obeyed the apostolic injunction, "Be not forgetful to entertain strangers," her doors and heart being ever open to receive such. She often remarked, that to have it in her power to entertain the Lord's messengers, and those who were travelling in the service of Truth, was one of her greatest pleasures.

She was a sincere sympathizer with the afflicted, always ready to relieve suffering humanity when it was in her power; and her tender regard for the poor, and "him that had none to help him," manifested by personal attentions, and many other benevolent acts, now lives in the recollection of not a few.

The sweetness of her manners and the sincere expression of sympathy, from a heart overflowing with kindness and love, endeared her to all, but especially to such as were in any trouble; for her visits were not superficial, but illustrative of the advice of the apostle, "Remember them that are in bonds, as bound with them, and them which suffer adversity, as being yourselves also in the body."

In the year 1815 she was greatly reduced by bodily indisposition, and also passed through much mental conflict, inasmuch that self, and every thing that appertained to the creature, were so marred and prostrated, that she could say from experience with the apostle, "In me, that is in my flesh, dwelleth no good thing."

During this season of darkness and deep proving, she remarked to a friend who was endeavouring to strengthen her faith, I can say with Job, I feel as if I was "a brother to

dragons, and a companion to owls." But in all this, the Lord was evidently at work, preparing her for future service in His cause and Church; for as she afterwards related, it was during this memorable season, she received the divine intimation, that she would have to tell unto others, by way of public testimony, what the Lord had done for her soul, and to praise His holy name. But such was her sense of the responsibility of the calling, and her fear of running without being sent, and thereby becoming a burthen to the "living in Jerusalem," that she shrank from it, though continuing to walk in great circumspection, until about the year 1831, when she yielded to the requisition, by bowing the knee, and lifting up her voice in solemn supplication in our religious meeting, to the tendering of many minds present; after which she continued to appear, from time to time, in public testimony, and was acknowledged as a minister of the gospel by this Monthly Meeting in the Ninth month, 1832.

She was firmly attached to the doctrines and testimonies of the gospel, as believed in by our religious Society from the beginning; and whilst she preached Christ crucified without the gates of Jerusalem, as the Saviour and Redeemer, and our Advocate with the Father, she also held up the necessity of submitting to his transforming power and grace in the heart, and of the guidance of his Holy Spirit to lead out of all evil into the blessed Truth, that thereby we may become new creatures; enforcing and adorning the doctrine she preached, by her own example.

She was often engaged in pleading with the youth, both in and out of meetings, to give up in the morning of life to serve the living God; frequently declaring, "there is no joy to compare with the joy of God's salvation." On one occasion she thus expressed herself: "The beloved youth are often the companions of my thoughts. Oh, the solicitude that I feel for their preservation! The world is alluring, Satan deceiving, and unbelief invading them!—potential foes to man's present and everlasting well being! But how cheering amid all these temptations is the promise, 'My grace is sufficient for thee.' I greatly desire that each one of you may take heed to the grace of God that bringeth salvation, and which hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."

In the year 1833 she was liberated by her Monthly Meeting, to attend the Yearly Meeting of Baltimore, and in 1836 that of Virginia. On her return from the latter an incident occurred which we think worthy to be inserted, in order to incite others to faithfulness.

During the night, whilst lodging at the house of a friend in Baltimore, her mind was introduced into much exercise on account of an individual, whom three years previously, she had observed at an inn a few miles from that city. In the morning she felt that she could not with an easy mind proceed homeward without endeavouring to see him. She mentioned it to her companion, who inquired his name. She replied, "I know not his name, nor his home. I can only say that I saw him not far from this place; but whether he was a traveller, or a resident there, is unknown to me. But I believe if we can see him, we shall find him in affliction." It being thought right to make the effort to discover him, it was mentioned to a Friend, with her description of the appearance of the individual, which was so striking that it was immediately believed to be that of a person well known as a slave dealer noted for great inhumanity. Inquiry was made for the man, and after much search it was ascertained that he resided in that city, near where she was then lodging. She, with her companions, went to see him. He was confined to his chamber by indisposition. She at once recognized him, and taking a seat beside him, sat for some time in profound stillness. He also sat with his eyes fixed upon her, in apparent amazement. She then addressed him in close but kind language, describing his condition as being desperate; in the extreme; but said she believed the door of mercy was now open for him, if he would submit to the terms of salvation; after which she knelt and supplicated in a remarkable manner, interceding with the Father of mercies, that, in the day of final retribution, the blood of none might be found upon him unrepented of. He was greatly broken by this appeal to the Throne of Grace, and tears flowed down his face abundantly. She then took kind leave of him, much to the relief of her own mind. He did not recover from this indisposition, but after this interview became greatly humbled and changed.

In 1839 she again attended Baltimore Yearly Meeting, and paid a religious visit to the families of Friends in that city. She was also several times engaged in visiting those within her own and some neighbouring Monthly Meetings, a service for which she seemed peculiarly fitted, being prepared, through many tribulations, to communicate to such as were in affliction, a word of counsel or encouragement from what she had tasted, and her hands had handled of the word of life.

She attended North Carolina Yearly Meeting in 1842. Some time after that period, a beloved and interesting daughter, who had long been afflicted and much confined at home with paralytic affection, was removed by death.

In the Spring of 1846, she attended New York Yearly Meeting, visiting also the almshouses and prisons of that city. Being a woman of fervent piety, and having a sense of the exceeding sinfulness of sin, she was often led to visit the abodes of human wretchedness; and as she depended on Him who called her to the work, her labours on these occasions were not wholly lost.

In the fall of this year her husband deceased, after a few weeks illness; and one month after his removal she was called on to part with a very hopeful son, who died almost instantaneously with a disease of the heart.

About this time our beloved friend experienced much bodily suffering, and her health was such, that for several years she was mostly confined to the house; it was her lot also to endure a large portion of affliction from various causes. In alluding to some of those close trials she thus expressed herself: "What a favour it is, when we can see an overruling Providence in such dispensations as are permitted to come upon us, and to feel that it is in order to purify and make us fit for the kingdom of heaven. Oh! I find it a great thing to become fully prepared for that abode, where nothing that is impure or unholy can ever enter."

For some time before her death she did not go far from home, but was very diligent in attending meetings, and also the houses of mourning on account of death, and at the time of burials; often on these occasions lifting up her voice of warning to such as were assembled.

The last year of her life her health was much improved; but on the 14th of Tenth month last she was taken ill with a bilious affection, succeeded by slight paralysis.

Just before her illness, in conversation with her sister, she said, "I have had a large portion of suffering in this world, and also many blessings to be thankful for. I have partaken of bitter cups, but all my trials will end with my life." And during her sickness, which was of ten days' continuance, she seemed to have little to do but await her final change. At one time she said, "I am unaware of the issue of the disorder, but whether I live or die all will be well." At another, "What a sweet peaceful calm I feel! Oh! how peaceful!" Some time after, on being asked if she suffered pain, she replied, "Yes, great pain;" but added, with a sweet smile, "It is nothing but the poor body that suffers. Oh, I feel so peaceful; the prospect brightens the nearer I approach my everlasting home; what a favour! what a favour!" And again, "The everlasting arm is underneath." The last words she distinctly uttered were, "Praise the Lord." She then sank into a state of apparent unconsciousness, and quietly breathed her last, the 24th day of the Tenth month, 1852, in the sixty-eighth year of her age. The end of the upright is peace.

"All is for the Best."—Dr. Johnson used to say that a habit of looking at the best side of every event, is better than a thousand pounds a year. Bishop Hall quaintly remarks, "for every bad there might be a worse, and when a man breaks his leg, let him be thankful that it was not his neck!" When Fenelon's library was on fire, "God be praised," he exclaimed, "that it was not the dwelling of some poor man!" This is the true spirit of submission—one of the most beautiful traits that can possess the human heart. Resolve to see this world on its sunny

side, and you have almost won the battle of life at the outset.

From the Public Ledger.

THE FLOUR TRADE.

In this branch of the city trade, there has been much improvement during the past year, and the proprietors of the several mills have their establishments complete, and in excellent order. At the present time, their operations are large, and the mills are being driven to their utmost capacity. The most extensive operator in the manufacture of flour, is William B. Thomas, who has two mills, one located at Thirteenth and Willow streets, the other at Thirteenth and Buttonwood streets. Both establishments are driven by a fifty-horse power engine, and have six run of stones each. The consumption of wheat is nearly 520,000 bushels per year, and the manufacture amounts to about 115,440 barrels. The brands of these mills are designated as the "W. B. Thomas," "Excelsior," "Premium," and "Eagle," and are favourably known in this market, as well as in the markets of South America and the West Indies.

The Girard Mill, owned by Messrs. W. & E. H. Hawkins, is located on Ninth street, near Girard Avenue. It is driven by a thirty-horse power engine, and has three run of stones. The manufacture is about 23,400 barrels per annum, and the consumption of wheat upwards of 90,000 bushels.

The mill of Messrs. Rowland & Irvin, on Front street near Union, manufactures about 31,200 barrels of flour per annum, and consumes 125,000 bushels of wheat. A thirty-horse power engine drives four run of stones. The Dock Street Mill is occupied by David Gunckle, who is manufacturing 26,000 barrels annually, of the "Winchester" brand. The consumption of wheat is over 100,000 bushels. There is a twenty-five horse power engine employed, with four run of stones.

The mill of Messrs. McCarter & Michaels, on Broad street below Coates, turns out 23,000 barrels per year, and, besides the large quantity of wheat used, over 90,000 bushels, nearly a ton of oatmeal and hulled barley are ground. There are four run of stones in this mill, and a thirty-horse power engine.

On the River Schuylkill, above Fairmount, the mill owned by Joseph Kern, is situated, and from which the excellent article of flour bearing the "Wyoming" brand, is turned out. The mill is driven with a forty-horse power engine, and has four run of stones. Mr. Kern manufactures annually, upwards of 52,000 barrels of flour, and consumes over 200,000 bushels of wheat.

The mills mentioned above, comprise those within the city and county of Philadelphia, and it will readily be perceived, that the combination shows the following statistics: 271,040 barrels of flour manufactured annually; 1,125,000 bushels of wheat consumed; 7 engines, of 255 horse power, used to drive 31 run of stones.

The life of a Christian is his walk. Christ is his way, and heaven his home.

Reflections of a Female Head of a Family.

The Spirit of the Redeemer, like a peaceful dove, flies from the haunts of noise and strife. How would it pain my heart could I believe myself capable, or disposed to render, by intentional, or unintentional remarks, one member of my family a prey to one hour's grief. Let it be my continual aim, by the help of my heavenly Father to make all happy around me, and to manifest the spirit of real piety in all my transactions. Mental accomplishments avail little indeed, unless they regulate the heart, and cause the benefits thereof to be more felt than seen. I should not display, but act love, and be beloved. There must be a sentry at my heart that must be kept: for out of it proceeds all that tends to disquietude. I must sacrifice in little things, and beware of peticuity. In short, beware of everything that shall cause the slightest interruption of that peace which is so highly desirable, and which cannot be too highly prized; even the "Peace of God which passeth understanding;" and which the apostle declares "shall keep our hearts and minds."

And, the transcriber will add, this blessed Spirit of the lowly, but all-powerful Redeemer, will, as it is lived in and under, regulate everything that is contrary to its own nature—will change the lion into the lamb, and cause the heart of its possessor to become like a nest of turtles, instead of a cage of unclean birds. Oh that the members of the religious Society of Friends were more constantly engaged in the present day watching their own hearts, and submitting to the wonder-working power of the grace of our Lord Jesus Christ therein; then we should see the wilderness and the solitary place rejoice, and the desert blossom as the rose." "Oh! the becoming sweetness, the instructive meän, the beseeching gesture with which Truth arrays her votaries; far surpassing all our modern polite and worldly genteel airs."

For "The Friend."

FARMING.

This is one of the most natural and honourable of temporal pursuits, and yet, like all others, is liable to perversion, where a covetous and over-reaching spirit is indulged. But where there is found an honest and patient endeavour to secure a livelihood by the sweat of the brow, this is peculiarly blest to the labourer, adding to an adequate support, the blessing of health and peace. "The labour of the righteous tendeth to life," and "a better is a little with righteousness, than great revenue without right;" for riches are not forever, "and he that is greedy of gain troubleth his own house."

There is in the natural creation, many things which, to the temperate observer, serves to elevate the mind and refine the feelings; and, says an admirer of them: "God it is to regard in the works of God, the power and wisdom of God, and to gaze with delight on the transcendent beauty that decorates earth and heaven; but he who would drink deeply of that spirit of thankful delight, which

the true lover of nature enjoys, must be keenly susceptible to the goodness and love so universally mingled with the visible creation. Nature is to be felt as well as to be seen by man; that it shall harmonize with his affections, and be accommodated to the moods of his mind. When he walks abroad at war with himself, fevered with wrong, wounded by calumny, or stung with self-reproach, the waving trees and murmuring rills are peace-makers; the very hues of creation are oil and balm to him; there is mercy in the cool greens of earth, and the mild blue of heaven, for they calm his troubled spirit, and soothe him to repose." With such an appreciation of Nature's beauties, how delightful must be a country life; but if the mind is suffered to be borne down by a grovelling spirit or with discontent, its charms must be lost. A sordid love of gain will rob the mind of that true enjoyment which nature to her votary yields, and leanness of spirit will be the inevitable and final result. "He that tilleth his land shall be satisfied with bread, and blessings are upon the head of the just; but he that perverteth his ways shall be known."

Importance of the Bamboo in China.

It is one of the most valuable trees in China, and it is used for almost every conceivable purpose. It is employed in making soldiers' hats and shields, umbrellas, soles and shoes, scaffolding poles, measures, baskets, robes, paper, pencil-holders, brooms, sedan chairs, pillows, flower-takes, and trellis-work in gardens; pillows are made of the shavings; it is made of rush cloak for wet weather is made from the leaves, and is called a *Soo*, or "garment of leaves." On the water it is used in making sails and covers for boats, for fishing-rods and fish-baskets, fishing stakes and buoys; catamarans are rude boats, or rather floats, formed of a few logs of bamboo lashed firmly together. In agriculture the bamboo is used in making aqueducts for conveying water to the land; it forms part of the celebrated water-wheel, as well as of the plough, the harrow, and other implements of husbandry. Excellent water-pipes are made of it for conveying springs from the hills to supply houses and temples in the valleys with pure water. Its roots are often cut into the most grotesque figures, and its stem finely carved into ornaments for the curious, or into incense-burners for the temples. The Ningpo furniture, the most beautiful in China, is often inlaid with figures of people, houses, temples, and pagodas in bamboo, which form most correct and striking pictures of China and the Chinese. The young shoots are boiled and eaten; and sweetmeats are also made of them. A substance found in the joints, called tabaccher, is used in medicine. In the manufacture of tea it helps to form the rolling-tables, drying baskets and sieves; and last, though not least, the celebrated chop-sticks, the most important article in domestic use, are made of it.

However incredulous the reader may be, I must still carry him a step further, and tell him that I have not enumerated one-half of

the uses to which the bamboo is applied in China. Indeed, it would be nearly as difficult to say what it is *not* used for as what it is. It is in universal demand in the houses and in the fields, on water and on land, in peace and in war. Through life the Chinaman is almost dependent upon it for support, nor does it leave him until it carries him to his last resting-place on the hill-side, and even then, in company with the cypress, juniper, and pine, it waves over and marks his tomb. At the time of the last war, when the Emperor of China, very considerably, no doubt, wanted to conquer the English by withholding the usual supplies of tea and rhubarb, without which, he supposed, they could not continue to exist any length of time, we might have returned the compliment, had it been possible for us to have destroyed all his bamboos. With all deference to the opinion of his celestial majesty, the English *might* have survived the loss of tea and rhubarb, but we cannot conceive the Chinese existing as a nation, or, indeed, at all, without the Bamboo.—*Fortune's China.*

JOHN COOPER, JR.

An account of John Cooper, Jr., son of David Cooper, late of West Nottingham, Chester county.

In his last sickness, his mind became more impressed with serious thoughts concerning death and a future state, which he confessed he had not been enough mindful of in times of health; saying, he had anxiously desired to gain a portion of worldly treasure, being thereby diverted from a suitable concern to lay up treasure in heaven; he saw he had been greatly deficient in his younger days, trifling away much time which ought to have been better spent, and not enough observing a sober conduct and conversation.

At divers times he hinted, he had to view things now in a different light from what he had done, and told one of his uncles, he clearly saw the danger and folly there is in men suffering their affections to be placed on things below; believing himself to have been a sinful creature, not living enough in the fear of the Lord; yet had supposed himself as one, who lived in a middling way, but now saw it was a desperate state. "I was very heedless for a time, and distant from the knowledge of pure religion, and its gradual operation on the soul; and though of late I have experienced the great mercy and condescension of the Lord, reducing me to tenderness of heart, being helped sincerely to ask forgiveness for my transgressions, and since to feel much of the enjoyment of heavenly love, with good will to all people, and a prospect of peace, if my life should soon be closed; yet I think it best for me to be modest and sparing if I speak of conversion; I believe I ought rather to be humbly thankful in secret, for the favour received, than to be too freely telling of it to my fellow creatures."

To divers who visited him, he appeared to be in a sensible frame of mind, not desiring to live, but full of love and good desires for

all people. To a friend who went to see him, he mentioned nearly as follows: "One First-day, about three months ago, my parents going to meeting, (he being unwell) it came in my mind to rise from my bed, go sit by the fire, and try to hold meeting by myself; after sitting near an hour with my mind retired in stillness, I was suddenly overcome by a Divine visitation, which was wonderful, far exceeding anything I had ever been sensible of before. I then experienced such an income of joy, and heavenly comfort that I have not words to describe, with a clear prospect that my Saviour's arms are open to receive me; the sting of death was taken away, all around me appearing to be marvellous light and love. Many times since, as I have lain in my bed, in a weak condition, I have also witnessed heavenly Goodness richly to comfort and support me, an unworthy creature. I have felt a mournful concern on account of those who are deluded by deistical notions, denying our Lord and Saviour."

He continued sensible for the most part, till the last hour; and before he departed, took an affecting leave of his parents, brothers and sisters; speaking suitably to his father, and with proper address to each of the others, one by one, continuing meek and resigned. A few minutes before he departed, he requested his father to join him in prayer, that Jesus would graciously come and release him. Thus he apparently made a happy conclusion the 19th of the First month, 1803, being about twenty-four years of age.

For "The Friend."

THE SPIRIT WORLD.

The sky is full of stars we do not see;
The air has voices that we cannot hear;
Spirits about us mingle ceaselessly;
Yon azure dome seems far,—but heaven is near!
O, we are blind and narrow in our thought;
Spirits,—all unconscious of divinity!
Who would not long to die, if dying brought
Power all that is, with unfirm'd eyes to see?

Of the unnumbered hosts that do not die,
Lowest are we, by this dull world entrall'd;
Seek not, unweild, to lift the mortal eye,
With glory dazzled, or with dread appall'd!

Bnt, would we live as spirits divine and high,
Fride, passion, pleasure, fear, were at our feet;
Creatures not of the earth, but of the sky;
Waiting the hour, when heaven and earth shall meet!

M.—

Water through Lead Pipes.—We are frequently told of the deleterious effect upon the system, of water which passes through a lead pipe, but only occasionally are we made sensible of the extent of the danger. Several days ago a gentleman living a few miles out of the city, caught a couple of trout and placed them in a trough, the water of which was supplied through a lead pipe, intending to keep them there. In less than three hours they were both dead. Suspicious of the reason of this sudden death, he determined to make another trial, and placed in the trough another trout. The same result followed in less time, and he made a third experiment.

The result was still the same; and he considers it a settled fact, that a trout, a native of the pure, sparkling stream, cannot live in a lead impregnated water. If such water is poisonous enough to kill fishes, it cannot be without its destructive effects upon the human system.—*Manchester (N. H.) Democrat.*

For "The Friend."

FRIENDS IN WALES.

(Continued from page 374.)

Thomas Lloyd, the brother of Charles, was at Oxford, at the time that the conviction and imprisonment of his brother took place. He could not have been, according to the account of his age as given in the memorial issued concerning him, more than fourteen years old, when hearing that his brother was in prison, he came to visit him. Richard Davies says he had been a student there several years, and he adds, "as also his brother Charles had been before him." The patient endurance of great suffering by Friends at Oxford, under persecuting magistrates, and by the hands of ungodly scholars, had made a favourable impression upon Charles whilst he was a student, and also upon Thomas. The truth often flourishes most, when most opposed and trampled on, and the Christian firmness of its advocates, not only raises a love in the hearts of impartial beholders towards them, but it often leaves a conviction in the hearts even of their persecutors, that they are the children of God.

This boy, Thomas Lloyd, having visited his brother and Friends in prison, as well as other Friends who were yet at liberty, was himself convinced of the Truth. Richard Davies says, "The Lord opened his understanding by his light, life and power, and he received the Truth and was obedient to it, took up his daily cross and followed Jesus,—came to be his disciple,—was taught by him, and went no more to Oxford for learning; and I may say with David, 'The Lord made him wiser than all his former teachers.' He staid pretty much at home, and with his eldest brother Charles Lloyd, and in these parts."

The magistrates in Montgomeryshire being excited to enmity against Friends because so many were convinced of their principles, now had most of those who had newly joined with them, brought before them, that they might tender them the oath of allegiance. They knew they could not in conscience take it, and thus the way was opened to send them to prison in order to be preminured. Richard Davies and Thomas Lloyd were as yet left at liberty, and this faithful veteran in the Lamb's army and his young companion, found a concern to attend their minds to visit most of the justices who had committed Friends to prison. Richard says, "We began at the furthest justice toward Machynlleth, and came down to Edward Lord Herbert, Baron of Cherbury, at Llyssin aforesaid, who had commuted Charles Lloyd, and several other Friends. We understood on the way, that he was at a bowling-green, and several with him, near a place called the Cann Office, near the highway

side, not far from Llyssin,—where we beheld them bowling. We considered with each other, which way to take, there being a peevish priest, the said lord's chaplain, with them. I asked Thomas Lloyd, whether he would engage the priest in discourse, or go to the said lord? This he chose, and got into the green leisurely towards him, where most of them knew Thomas; but he went not in their complimenting posture. He stayed there but a little while, and they broke up their game, and while he discoursed with the Lord Herbert, I discoursed a little with the priest. Lord Herbert coming towards the priest and me, he said to the priest, 'Mr. Jones, what have you got there?' He answered, 'A Quaker and haberdasher of hats that lives in Welchpool.' 'Oh!' said Lord Herbert, 'I thought he was such an one, he keeps his hat so fast upon the block.' Then he intending and preparing to come down a great steep ditch, I stepped down to lend him my hand to help him; another priest would have sjept between me and him, but Lord Herbert refused the priest's help; and stopping a little, said to the priest, 'Here is a brother that stands by will say, The blind leads the blind, and both will fall into the ditch.' The priest was so drunk, that he could not stand by himself. This lord being a very big fat man, took my help to come down; so we went along with him towards his own house at Llyssin, laying the sufferings of our Friends before him, and that their sufferings were for their consciences' sakes towards God. He gave us no grant then for their enlargement, but we heard that he sent private instructions, and they had more liberty. The jailer had an empty house at the end of the town, and there he let Friends go, which was a sweet, convenient place near the fields, without any keeper over them, and they had the liberty of the town, and to go where they pleased, except to their own houses."

So Charles Lloyd took a house in town for him and his family to live in; and we kept our meetings in that house of the jailer's aforesaid, for several years. Most of Friends by this time being under preminure, many Friends came from several places to visit them, and those that were convicted towards Machynlleth. William Evans, and several others of that end of the county, who were formerly Independents, were sent here to prison upon the same account,—refusing to take the oath of allegiance and supremacy. Peter Price also, a worthy man of Radnorshire, was sent to this prison. He had been in commission of the peace in Oliver's days; he, with several others with him, were committed by the justices of this county, to the House of Correction in Welchpool, for three months, as vagrants, because they came out of their own county, Radnorshire, adjoining, to this county of Montgomeryshire. They remained prisoners three months; but they had the liberty of the town, and to go to the meetings with the rest of the prisoners. Other Friends that lived in and about the town, met with them in prison, and considerable meetings we had in that house."

"A little after this, Thomas Ellis, called a

deacon of the Independent congregation, was convinced; a man of great esteem among them, and so also afterwards amongst us. He came to my house to visit the prisoners, his former church members, and showed me a letter that came to him from their minister, Vavasor Powell, lamenting the deplorable condition and danger they were in at that time; saying, that the Christians were in great danger to be split between two rocks, viz., the world and Q. (meaning the Quakers), but the worst said he, is the Q. But the Lord had opened Thomas Ellis's understanding, and given him a sight of their decay and formalities. Some years before the Lord did break in among them, to the convicting of many of them, Thomas told me, that there came two women Friends among them, in the time of their breaking of bread, (I suppose it was before I came from London,) and when they had the motion of Truth upon them, they opened their mouths in the name of the Lord, in much fear and humility; so that the Independent elders stood still and gave the women leave to speak what they had to say to the people; then the professors went on again with their business, and after some time the Friends spoke again; and then they commanded them to be taken away, but no one was very ready to do it. Then their minister, Vavasor Powell, called,—Brother Ellis, take them away. Thomas Ellis told me, that he remembered Christ was not hasty in passing sentence upon the woman, that the Jews brought before him in the case of adultery; but he stooped down, and wrote with his finger upon the ground, as though he heard them not. So Thomas Ellis told me he was not willing to take them away, till they had fully cleared themselves of what was upon them to deliver among them; but at last they called to him again, and bid him take them away. Then he arose from among the company, and went to them and desired them to go with him to the next room, for he had something to say to them, and the Friends went readily with him; then he told them on this wise:—'Friends, you see how we are met together here; we are like the prodigal, who was spending his portion, and we have a little yet unspent; and when we have spent all, we must return to our heavenly Father, and come to you and your way.' The Friends went away well satisfied. I have made much inquiry who these Friends were, and from whence they came, but could not certainly learn who they were. As for our Friend Thomas Ellis, the Lord blessed him, and poured his Spirit upon him, and gave him part in the ministry, and he became a faithful labourer and servicable man among us, and at length he was made a prisoner here at Wrchpoo!'

It seems probable that these two women Friends referred to above, were Elizabeth Holmes and Alice Burkett, who were travelling through Wales in 1659, whilst Richard Davies was in London.

(To be continued.)

"It is not for us to judge of the importance of our impressions of duty, or of their use,

but to do the work daily set before us, whether greater or smaller, and the reward will follow. And it will have its effect whether we know it or not."—C. Seely.

From the Plough, the Loom and the Anvil.

THE DIGNITY OF LABOUR.

Messrs. Editors:—No one will deny the necessity of manual labour, yet too few are willing to award to the toiling millions that position in society to which they are justly entitled.

Without effort and without labour nothing can be accomplished. The heavens might pour forth refreshing showers; the gentle dews descend, and the sun shed forth its genial rays; the seasons regularly return and cover the face of the earth with verdure; but without the effort of man to profit by the bounty of Omnipotence, all would be in vain. By the hand of the labourer the forest falls, seeds are planted in the ground and yield many-fold for the sustenance of man.

The artisan erects comfortable dwellings, builds ships, spreads an iron network over the face of the earth, and provides those means of conveyance to facilitate intercourse which are fast rendering the inhabitants of the earth one people, and enabling them to exchange the productions of one clime for those of others. By the skill of the mechanic, machines are constructed to relieve man from much laborious exertion and from too heavy burdens. It must be evident to all who will bestow any thought upon the subject, that those who apply the powers that the Creator has bestowed upon them to some useful purpose, are benefactors, and entitled to the respect of the good and the wise, and must receive the approving smiles of heaven. And, on the other hand, those who spend their time in idleness are unworthy of the society of the virtuous, recreant to their duties, and rebellious against the laws of nature and the commands of heaven. These undeniable truths being admitted, we propose examining into the cause of the insignificant position awarded to the sons of toil, and the inadequate remuneration for their services.

The greatest obstacle in the way of progress for the labourer, and of his advancement to the dignity and honour to which he is justly entitled, may be attributed to his own faults—his voluntary acknowledgment of inferiority, and his obsequious cringing to those who have wealth and station. And especially does he lower himself when, lacking self-reliance, he enters into combination with others to effect that which his own merits ought and, if properly presented, would command. The operation of "Trades Unions" has had a most deleterious effect upon the interests of the most worthy and useful members of society. The sober, industrious and intelligent man who joins one of these Associations, lowers himself in the estimation of the public, and often in his own mind, to the level of the most intemperate, slothful and ignorant member of the Society to which he is attached.

The judgment of the world, and often of individuals, is ungenerous and unkind. Many

a well-disposed person, with the purest motives, has left honourable and profitable employment on account of some imaginary wrong inflicted upon a worthless member, and in doing so, has unintentionally incurred the disrespect of those who previously honoured him for moral worth and unimpeachable integrity. The worst feature of these Associations is their effect upon individual members. We venture the assertion without fear of contradiction, that the first stipend any person ever received, while in health and able to earn a living, from any Association, lowered him, in his own estimation, from the dignity of an independent citizen to the condition of a feeder upon charity. Such are the inevitable effects of Associations that attempt to control the conduct of individuals in their business transactions with others. No combination ever established as high a rate of wages as could be commanded, at any and all times, by the best workmen of the art; nor did they ever put the rate so low but that the poorest workmen would be more than paid. Consequently, the whole burden falls upon the best members, and the benefits are received by the most worthless hangers-on of these Associations. Another evil effect of these Associations among mechanics is the tendency that strikes among workmen have to induce employers to take incompetent men to fill the places of those who, in obedience to the rules of the Society, leave their situations. We must not be understood as arguing that the labourer is overpaid; on the contrary, the wages received by the industrious workman hardly ever approach a just reward, and often are entirely insufficient to yield the necessities of life for himself and family. If we believed that these Associations were calculated to increase the respectability, intelligence and comfort of the members, they would receive our hearty concurrence and support; but they must not be confounded with purely Beneficial Societies, those that allow their members to work at such prices as they see fit and can obtain; and when the resources of the members of such societies are exhausted, they can conscientiously and without humiliation, receive assistance from the common treasury. But to compel a member to quit a situation where he receives for his services eight, ten, or twelve dollars per week, and accept from the funds of the Society three or four dollars, and spend his time in idleness, with opportunity and example to contract habits of intemperance, is at least a doubtful policy, the consequences of which should receive the careful consideration of all those who are disposed to unite their interests in the cause of human amelioration.

"The labourer is worthy of his hire;" and he who unjustly withholds the hard earnings of an employee is a robber, and no less a criminal than he who, under cover of night, robs his neighbour for gain. And little less guilty is that man who, while overladen with wealth, seeks to wring from the poor labourer the greatest possible amount of work for a miserable pittance.

J. S. G.

Media, Delaware Co., Pa., June 25, 1853.

For "The Friend."

RICHARD REYNOLDS.

From the tenor of the following remarks, Richard Reynolds appears to be controverting opinions communicated by another in favour of amusements and pastimes:

"1791, Sixth mo. 19. I am sure," he says, "thou wilt not be offended, if as an apology for my entertaining different sentiments on what thou styled 'innocent dissipations,' as concerts and theatrical exhibitions, I observe; that if to withdraw a young man from the dangers of temptation is a visionary hope, I cannot think leading him into them is advisable; or though intended to be the means of procuring him 'the enjoyment of life,' likely to effect it without a participation of its vices. To those who call themselves Christians, professing to believe the doctrines, and to follow the example of a self-denying, a crucified Saviour, a reference to what he taught, and what he practiced, and to what his apostles after Him, inspired by his Spirit, enforced by their writings and their conduct, must afford the most conclusive arguments; and favourable, I think, to my weakness in general, and at this time in particular, that thy thorough acquaintance with both, as declared in the New Testament, makes it as little necessary for me to attempt to show the irreconcilable difference, as the obvious contrast, between a Christian and a man of the world, as including the spirit that influences, and the practices that distinguish them. But the thought that occurred to my mind, when I first read thy letter, and with which I will conclude this subject, was, whether any of those virtues to which our Saviour, in his sermon on the mount, annexed the beatitudes, were promoted by, nay, were consistent with, the dissipations, by so many of his professed disciples, considered as innocent."

In 1796, he made the following observations on the effects of novel reading, which indicate the disapprobation of the practice, by a Friend of enlarged mind, and remarkable for his charitable sentiments towards his fellow-men.

"I may also confess, that considering our fallen state, and the momentous consequences of our present probationary existence, with the necessity of our becoming new creatures, of our becoming new members of Christ, through the process described by the apostle in the fifth chapter of his epistle to the Galatians, I have too much reason to fear, the prescribed dispositions would be more likely to be strengthened than crucified, by the incitement of the passions, though upon imaginary subjects; the more forcibly agitated, as the more interesting the narrative. Nor is the incongruity of the practice, when compared with the examples recorded, as well as the precepts enjoined in the New Testament, less obvious, than I find the effect different after the perusal of a pathetic romance, or the simple but pious productions of a Woolman among ourselves, a Kempis among the Papists, or a Law among the Protestants. And though the strong, genuine good sense of some persons, may induce them after trying all, to

prefer the things which are most excellent, however plain the language in which they are communicated, I have been apprehensive, that impassioned descriptions of fancied happiness, or ideal woe, related with all the advantages of elegance of style, and beauty of composition, may have an effect on the mental taste of others, similar to that which high-seasoned dishes have on the palate, by rendering plain food, though most wholesome, insipid, if not disgusting."—*J. Forster's Piety Promoted.*

Not only must the reading of novels violate the taste for the substantial truths of the gospel, but the very spirit in which they are written and which they are designed to feed, and many sentiments they inculcate, must have a poisonous influence upon the mind, so as to destroy true faith in the requisitions of the Spirit of Truth as opened upon the tender heart that has been turned to the Lord, and to produce disobedience thereto.

The happy man was born in the city of Resignation, in the parish of Repentance unto Life; was educated in the school of Obedience, and now lives in the plain of Perseverance: he works at the trade of Diligence, notwithstanding he has a large estate in the county of Christian Contentment; and many times does jobs of Self-denial. He wears the plain garments of Humility, but has a better suit to put on when he goes to court, called Christ's Righteousness. He walks often in the valley of Self-abasement, and sometimes climbs the mountain of Spiritual-mindedness. He breakfasts every morning on Spiritual Prayer, and sups every evening on the same. He has meat to eat which the world knows not of, and his drink is the sincere milk of the word. Thus happy he lives, and happy he dies.

Happy is he who has gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, real divinity in his breast, true humility in his heart, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory on his head. Happy is the life of such a man. In order to attain which, pray fervently, believe firmly, wait patiently, work abundantly, live holily, die daily, watch continually, guard your senses, redeem your time, love Christ and long for the glory which comes by Him.—*From an ancient MS.*

Testimony Concerning Francis Stamper.

He was a man given up in his day, faithful to his God, and ran to and fro on the earth for God's honour and the good of souls; rising early and lying down late. He was industrious in God's vineyard and harvest field, for the Lord had made him a skillful and laborious workman, and a valiant soldier, who feared not the great and potent adversary. Eminent was that power, which did attend this man of God, my friend and brother.

I esteem it a mercy from the Lord, that I had the privilege of being well acquainted with him in the service of Truth as well as in meetings. I, with many thousands more, have been refreshed under his living testimo-

nies which have dropped upon the tender plants like dew, or the small rain that nourishes the tender blades. Oh! the remembrance of it often affects my heart: and the Lord greatly blessed his labour of love; for by the power that attended his ministry, many were turned from "darkness to light, and from the power of Satan unto God."

He was a man of a tender spirit, and though not advanced in years, was as a nursing father. Many are witnesses how ready and willing he was, on all occasions to go at any season, to visit those who were in distress either in body or mind, having a word suitable to their several conditions; and often was the broken heart bound up, and the sick soul encouraged.

Great was the sorrow and mourning for the loss of such an instrument; but not as without hope. My hope is firm in the living God, and I have faith to believe that he will raise up to himself more witnesses and faithful labourers, in the room of those he hath been pleased to remove and take to himself out of this evil world, as he hath done this his servant who is gone in peace and has entered into that rest which is prepared for the righteous.

In the close of this short testimony for my dear friend and fellow-labourer in the work of the ministry, I must say it is of the Lord, and he is worthy to do whatever he pleaseth. All that he doth is well done, whether he gives or takes away, blessed be his name forevermore.

ALICE HAYES.

For "The Friend."

Plainness and Simplicity.

The following memorandum made by John Woolman, has probably been inserted in "The Friend" some years ago, but its excellency, and prophetic pointing towards the avowal of brighter days, will warrant its publication at this time, when so many hold a testimony to gospel simplicity of little or no moment, and would if they could, banish it from the Society. But we hope that among the thousands of this people, those who feel bound to maintain that testimony, will hold fast the beginning of their confidence firm unto the end. To lay waste any of our principles or testimonies, is the work of the devil, who hates pure primitive Christianity, which is what all true Friends desire to see spread and prosper. J. Woolman says:

"At our Yearly Meeting at Philadelphia, on the 25th day of the Ninth month, 1764, John Smith, of Marlborough, aged upwards of eighty years, a faithful minister, though not eloquent, stood up in our meeting of ministers and elders, and appearing to be under a great exercise of spirit, informed Friends in substance as follows: 'That he had been a member of the Society upwards of sixty years, and well remembered that in those early times Friends were a plain, lowly-minded people; and that there was much tenderness and contrition in their meetings—that in twenty years from that time, the Society increasing in wealth, and in some degree conforming to the fashions of the world, true humility was

less apparent, and their meetings in general, not so lively and edifying—that at the end of forty years, many of them had grown very rich, that wearing of fine costly garments, and using of silver and other watches, became customary with them, their sons and their daughters, and many of the Society made a spacious appearance in the world; which marks of outward wealth and greatness, appeared on some in our meetings of ministers and elders, and as these things became more prevalent, so the powerful overshadowings of the Holy Ghost were less manifest in the Society.—That there had been a continued increase of these ways of life even until now; and that the weakness which hath now overspread the Society, and the barrenness manifest amongst us, is matter of much sorrow.” He then mentioned the uncertainty of his attending these meetings in future, expecting his dissolution was then near; and having tenderly expressed his concern for us, signified that he had seen in the true light, that *the Lord would bring back his people from these things into which they were thus degenerated,* but that his faithful servants must first go through great and heavy exercises therein.”

Are we not now in danger of falling into the love of ease, and of having much money to lavish upon our carnal desires, so as to be entirely unwilling to go into this exercise of spirit before the Lord, for our own soul's sake, and for the defence of the gospel, that we may know Truth to rise into dominion, and lay the pride of worldly Quakers low in the dust—and quicken all to a fresh sight and sense of our duty, that a lively concern and labour may prevail among us for the restoration of the “good old way,” “the ancient path,” in which J. Smith, and J. Woolman, and many others once walked.

Strange Devotions in Constantinople.

Having waited more than half an hour, during which the dervishes were washing their hands and feet at a fountain, and passing to and fro in the court, the doors were at last thrown open, and the crowd, with their shoes in their hands, entered. Taking off the shoes here is equivalent, as the reader knows, to the taking off the hat in our country. Taking off mine, I entered with the rest. Two armed janissaries guarded the door. The mosque was a circular building, the centre of which was surrounded by a wooden railing, outside of which the people took their seats on the floor. It had galleries. In the front one were singing-men and players on instruments. In the side ones were some of the chief men of the city, with their children. Among them were three Persians, with high fur-covered caps. They were young men, but of a grave mien, and noble looking. In a lower gallery, divided by a screen, through which they saw the performance, were the women. The dervishes came in slowly and separately. Each, as he entered, bowed with his face to the east end of the mosque, where, in Turkish letters, were written on the wall the names of God and the Prophet. Their dress was nearly uniform, consisting of a high

round hat, made of coarse, gray, woollen cloth, resembling felt. Each wore a long loose garment, which he threw off at the beginning of their strange, wild worship; for worship, strange and sad to say, it is. The Chief Priest, who was a very old man, wore a green turban—he sacred colour of the Turks. They were nineteen in number. Three of them were old men. They seated themselves on the floor in a circle, on which they gazed with a look of sad, dreamy abstraction. The performances began by the chief dervish extending his arms, and repeating certain prayers in a low, muttering tone, which he continued for some minutes. When he ceased, the musicians in the gallery commenced singing. Their voices reminded me of the boatmen's on the Nile. The dervishes now rose, and throwing off their loose upper garments, moved slowly round the mosque. On approaching the old wizard-looking Sheikh, the first, putting his hands on his breast, and wheeling round on his heel, bowing to the second, and wheeling round again, moved slowly on. This did the second to the third, and so on till it came to the last. The circuit of the room being made in this way, then began the dance in earnest. They stretched out their arms at full length. The palm of the right hand was turned up, that of the left was down. Turning on their left foot, as on a pivot, they threw the right foot round. As they whirled and whirled about, which they did with the most amazing rapidity, and in breathless silence, their garments spreading out gave them the appearance of so many inverted fans. Like the planetary worlds, which move both on their own axis and around the sun, they turned upon their heel, and by another movement at the same time went whirling round the mosque. Some of them, with a wild and bewildered gaze, looked upwards; others had their heads sunk on their breasts. All looked as if their thoughts were abstracted and absorbed, though it is difficult for us to imagine on what they were fixed. Having made the circuit of the mosque several times, they ceased, and the music again commenced. After a short pause, they renewed their mystic and melancholy revolutions; and, after two *fyttes* more, ended this strange dance of the dervishes. I have seldom witnessed a sadder spectacle. Those poor blind devotees were evidently far from being happy; their faces had an air of dejection. They seem often to flit across my vision, and I never think of them but with sorrow. This strange rite had its origin, it is said, in Persia, and is a rudiment of the ancient worship of the sun.—*Anderson's Wanderings in the Land of Israel.*

The Boy Critic and Repetitions.—Old Father Bushnell, of Vermont, used to say that the best criticism he ever received on his preaching, was from a little boy who sat right at his feet, looking up into his face, as he was preaching in a crowded room of a private house. As he was going on very earnestly, the little fellow spoke out, “You said that afore.” I fancy that an honest critic would find in those sermons an hour long, a good

many such sentences *said afore* in the same discourse. A word to the wise is sufficient.

Nourishment of Meats.—To preserve, in dressing, the full nourishment of meats, and their properties of digestiveness, forms a most important part of the art of cooking; for these ends, the object to be kept in mind, is to retain, as much as possible, the juices of the meat, whether roast or boiled. This, in the case of boiling meat, is best done by placing it at once in briskly boiling water. The albumen on the surface, and to some depth, is immediately coagulated, and thus forms a kind of covering which neither allows the water to get into the meat, nor the meat juice into the water. The water should then be kept just under boiling until the meat be thoroughly done, which it will be when every part has been heated to about 165 degrees, the temperature at which the colouring matter of the blood coagulates or fixes. At 133 degrees, the albumen sets, but the blood does not, and therefore the meat is red and raw. The same rules apply to roasting; the meat should first be brought near enough a bright fire to brown the outside, and then should be allowed to roast slowly.

A Reaping Machine.—John H. Smith, of Brooklyn, has invented a reaping machine, which certainly seems to be the simplest yet brought before the public. The inventor has just taken out his patent. The machine is very compact and light. Four scythes with three cradle frames are fastened to the rim of a drum or cylinder, having a vertical or rotary motion. The drum for a medium size machine is to be six feet in diameter. The scythes are so arranged that every revolution of the cylinder simultaneously with the stroke cuts and lodges the grain in a standing gavel inside the cylinder or drum, whence those who hold the machine can conveniently bend and dispose of the bundles of grain. This mode of gathering the grain wholly dispenses with raking. The grain is cut by the same kind of a stroke as is made with a hand-cradle. It is in fact the old mode of hand-cradling, worked by machinery and worked by horse power. The machine can be worked by one horse, and cuts twenty-five acres of grain in a day.—*Ledger.*

Utter nothing but the truth to your children.

Condensed History of Steam.

About 280 years B. C., Hiero of Alexandria formed a toy which exhibited some of the powers of steam, and was moved by its power.

A. D. 450, Anthemius, an architect, arranged several caldrons of water, each covered with the wide bottom of a leather tube, which rose to a narrow top, with pipes extended to the rafters of the adjoining building. A fire was kindled beneath the caldrons, and the house was shaken by the efforts of the steam ascending the tubes. This is the first notice of the power of steam recorded.

In 1543, June 17, Blasco D. Garoy tried a steamboat of 200 tons, with tolerable success, at Barcelona, Spain. It consisted of a caldron of boiling water, and a movable wheel on each side of the ship. It was laid aside as impracticable. A present, however, was made to Garoy.

1660, the first railroad was constructed at Newcastle-on-Tyne.

The first idea of steam-engines in England was in the Marquis of Worcester's "History of Inventions," A. D. 1663.

In 1710, Newcomen made the first steam-engine in England.

In 1718, patents were granted to Savary for the first application of the steam-engine.

In 1764, James Watt made the first perfect steam-engine in England.

In 1736, Jonathan Hulls set forth the idea of steam navigation.

In 1778, Thomas Paine first proposed this application in America.

In 1781, Marquis Jouffry published one on the *Saône*.

In 1785, two Americans constructed a work on it.

In 1789, William Symington made a voyage on the Forth and Clyde Canal.

In 1802, this experiment was repeated.

In 1782, Ramsey propelled a boat by steam at New York.

In 1787, John Fitch, of Philadelphia, navigated a boat by a steam-engine on the Delaware.

In 1763, Robert Fulton first began to apply his attention to steam.

In 1793, Oliver Evans, a native of Philadelphia, constructed a locomotive steam-engine to travel on a turnpike road.

The first steam vessel that crossed the Atlantic, was the *Savannah*, in the month of June, 1819, from Charleston to Liverpool.—*Hunt's Merchants' Magazine*.

Discovery of Ancient Coins.—Recently, as a man named Coles was engaged in digging up, for the purpose of removal, some graves in the churchyard of Wedmore, Somersetshire, England, he came upon an earthen vessel containing one hundred and twenty coins of the reigns of Canute and some of his predecessors. They were in a perfect state of preservation.

THE FRIEND.

EIGHTH MONTH 20, 1853.

The heat of the weather during the Fourth, Fifth, Sixth, and Seventh-days of last week, and First-day of this week, was excessive, the thermometer rising in Philadelphia during the hottest part of the day, to 96 in the shade, and in New York reaching to 102, there being at the same time very little motion in the air. The consequences on human life and health were really appalling. In this city there were from twenty-five to thirty deaths attributed to exposure to the heat,

while the New York Tribune contains a list of two hundred and twenty deaths from that cause in last week, and ninety which occurred on last First-day. There were also one hundred horses killed in two days by the same cause. In the smaller towns and in the country, the same fatal effects were witnessed, suddenly bringing consternation and sorrow into the homes of many who little thought that the destroyer was so near at hand. Those who could keep out of the sun and refrain from making much exertion, found the high temperature hard to bear, while those who were obliged to toil in ill-ventilated apartments, or in the direct rays of the sun, were soon exhausted, and many obliged to desist, and seek shelter and repose. The fatal effect where it occurs in those who have been accustomed to stimulants, either by drinking ardent spirits, or eating largely of gross and high-seasoned food, is generally produced by congestion of the brain; but in many cases it results from direct exhaustion, enfeebling, and finally arresting the action of the heart. It is of great importance to discriminate between the two conditions, as the remedies appropriate in one case would be highly injurious in the other. Where vital action is crippled by congestion of the brain, it is proper to apply cold to the head and to abstract blood, but where the heat acts directly by exhaustion, stimulants are required, and the abstraction of blood would be fatal. We make these remarks to put our readers on their guard, in case any of them should be called on to render assistance in such an emergency, for although the temperature is now moderate compared with that of the days alluded to, we are liable during the remainder of this and the fore part of next month, to have the mercury again rise to a high point.

We have received a communication from L. W., dated Eighth month 7th, 1853, in which he expresses the wish that our statements may be "strictly correct" and says that the impression conveyed in "The Friend" respecting the rule adopted by the late Yearly Meeting in New York, in relation to Monthly Meetings defraying the expenses of such ministers as they may liberate for religious service, is, that the rule renders it *obligatory* on such meetings to defray the "travelling expenses of *all* ministers liberated by them," whereas it is the "unavoidable expenses of ministers in *indigent circumstances*." The same writer says, there was a limitation attached to the permission granted by the same meeting to erect grave-stones, which prohibits anything more being put on them than the name and date in plain letters, and which we did not notice.

We have not the printed minutes of New York Yearly Meeting at hand to refer to, but if L. W. will look again at the account furnished us, he will see that the first regulation, is spoken of as a "recommendation," and not as being made obligatory; and we think it would hardly have been supposed by any one that it referred to those who were well able to pay their own way. In regard to the amount

and kind of lettering to be put on the stones erected at the graves of deceased members, the omission to notice it, we doubt not, was altogether accidental on the part of the Friend writing the account.

Evening Schools for Adult Coloured Persons.

A Principal and three Assistant Teachers, are wanted for the Men's School, and a Principal and four Assistants for the Women's School.

The Schools open on the first Second-day evening in the Tenth month, and are held five evenings in the week until the last of the following Second month.

Application may be made to either of the undersigned Committee.

Samuel Allen, No. 134 S. Front street. John C. Allen, No. 179 S. Fifth street. William L. Edwards, No. 192 Spruce street. Philada., Seventh month, 1853.

DIED, Sixth month 30th, 1853, at the residence of his father, Clayton Newbold, in Mansfield, Burlington county, N. J., EDWARD NEWBOLD, in the 30th year of his age.

—, at Pittsfield, Mass., on the 31st ultimo, REBECCA SHARP, daughter of John Sharp, of Philadelphia, aged 30 years. Having been for some time indisposed, she had left home, hoping the mountain air of New England would strengthen her feeble frame. On arriving at Pittsfield, after a tarriance of near three weeks at Lenox, she was taken more poorly, and through desirous of reaching home expressed herself "satisfied, as it was in the ordering of Providence;" and "though life looked bright, and lovely and attractive to her, she was willing to give all up;" *believing* in child-like faith, that "through the mercy of her Saviour, she would be accepted." Her death loudly calls upon those who knew and loved her, to give heed to the command, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

—, on the 3rd of Eighth month, 1853, at his residence in this city, DR. WILLIAM FETTER, in the 48th year of his age.

—, at West Chester, Pa., on the 6th of the Eighth month, 1853, SYLVIA K., wife of John W. Townsend, and daughter of the late Philip and Rachel Price, in the 64th year of her age; a member of Birmingham Monthly Meeting of Friends.

—, at Jennerville, Chester county, Pa., on the 7th instant, after a short illness, DEBORAH, wife of Thomas M. Harvey, aged nearly 33 years. In the sudden removal of this dear Frigate, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

—, at the residence of his son-in-law, Joshua Stanley, in Guilford county, North Carolina, on the morning of the 8th of Eighth month, 1853, NATHAN HUNT, in the 95th year of his age. He was a member of Springfield Monthly Meeting, and had been an approved minister of the gospel in the Society of Friends for more than sixty years. From his disease, which was a cancerous tumor on his jaw or cheek, he suffered extreme pain the most of his life, but for several weeks previous to his death, his close was calm and peaceful, and we believe he is numbered with those who have come through great tribulation, and have washed their robes and made them white in the blood of the Lamb.

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From the Leisure Hour.

Curiosities of London, Life.

THE PAVEMENT CHALKER.

Curled up under the shelter of one of the numerous dead walls to be met with in the line of the New Road, from Paddington to King's Cross, there is to be occasionally seen a lump of unwashed and unkempt shivering juvenility and tattered raggedness. A coarse canvas suit, which would not fetch twopence at the rag shop, and which is full of holes and rents, does not more than half cover the naked limbs; the bare skin, "goose-fleshed" with the wintry blast of February, looks pallidly through a dozen patchwork apertures. The owner of the miserable garments, which barely serve the purposes of decency, can boast of neither shirt, nor stockings, nor shoes. He has huddled himself up almost to the form of a crouching cur that shrinks from the assaults of the storm, and he half hides his face in his hands as he covers ruefully from the cold. On the shin of one leg, too, a little above the ankle, there is a bad, unsightly wound. On a smooth pavement stone at his side, first industriously cleaned and polished with the palm of his hand, he has written in white chalk, shaded with a black Italian crayon, and in characters to the beauty and flourishing fluency of which the italics we are compelled to make use of have no pretensions, the following expressive appeal:—

*"I will not steal—
I must not beg—
I cannot work—
Will you allow me to starve?"*

A crowd of gaping boys and compassionate females have gathered round him. The boys are unanimous and loud in their praise of the marvellous writing, which in a measure justifies their assertion that it is "better than copper-plate;" the women, with sundry ejaculations of pity and condolence, mingled with violent indignation against the world of wealth for not stepping forth in a body to the rescue, are searching in their pockets for an alms for the suffering creature. Now and then a pass-

ing pedestrian throws him a coin and hurries on; and now, the poor women, having succeeded in extracting a few half-pence from the recesses of their pockets and clubbed them together, one of them stoops down tenderly, and with a sigh and a blessing, confers upon the starving wretch their united contribution. The grateful creature turns a tearful eye to the clouds, and, impressed with the burden of thankfulness, invokes a thousand benedictions upon their charitable hearts. Sober citizens, not altogether free from suspicion, walk past quietly, and take no notice of the appeal to their sympathies; while the man of the world, conversant with the whole economy of the proceeding, hurls him an admonition or a reproach, instead of a coin, by which proceeding the deplorable object in all probability profits more than he would have done by their pence, through the generosity of the ignorant and charitable, which is always stimulated by the appearance of inhumanity or oppression.

This unfortunate outcast crouches all day in the eye of the public; and if his wants be still unsatisfied, he lights a candle so soon as it is dark, and then presents quite a picturesque object. By the light of his guttering tallow, those who pass may read his lithographic performance; and he will remain at his post till seven o'clock at least, to catch the commercial gentlemen on their return home after the labours of the counting-house. So soon as that daily current has subsided, considering his business done for the day, he rises from his lair, and treading out his ornamental inscription with his foot, limps away with the gait of a confirmed and incurable cripple from the scene of his labours—if labours they are to be called.

The subject whom we have been rapidly contemplating is well known in certain localities as an arrant impostor. We have seen him in the exercise of his daily profession, or we should say *one* of his professions—that of "The Deplorable Object," in the pursuit of which he enjoys a reputation, and a profit too, equal to those of any of his tribe. It may be as well, perhaps, to look at the other side of the picture, and see how he indemnifies himself at night for his couch of cold stones during eight or nine hours of the day. Let us follow him home. He has blown out his candle and hidden it in a hole in the wall above his head, where he will find it again whenever it may be convenient to repeat his performance. He hobbles on painfully for a few hundred yards, when turning suddenly southwards, he sets his face towards Westminster, and breaks into a strapping pace, which will carry him thither in five-and-thirty minutes. He stops, after a smart walk of a few hundred yards, under the shadow of a

door-way, and putting his wounded foot upon the step, carefully detaches the wound—for it is merely an artificial one—from his leg, and as it cost him three and sixpence, he folds it up for future use. He now resumes his pace, nor stops again till, after threading numberless windings and short cuts, he pulls up at a favourite wine-vault in Seven Dials. Here he compensates himself for the hardships of his peculiar craft, with libations of some favourite beverage, and afterwards dines as luxuriously as a lord, and at the same hour—as he is wont to boast—at some "ken," as it is called, in the immediate neighbourhood, in the company of a congenial crew of impostors who, like himself, make a living by preying on the misdirected sympathies of the humane.

What he does with himself after dinner depends entirely upon the state of trade during the day. On this occasion he has been rather successful, and having six or seven shillings in his pocket after his dinner is paid for, he resolves upon a little relaxation. He walks leisurely home to his lodgings, not a very great distance from the Broadway at Westminster, where, donning his professional garb, he dons one of good serviceable fustian, and, having given a peremptory order for supper at twelve o'clock, makes one in a party for some low theatre in the neighbourhood, where he makes amends for the tacturnity of his performance in the day-time by the volubility of his criticisms. After the performance is over, and his companions resort to the populous beggars' lodging-house where they all reside, to a midnight supper, made up of the most heterogeneous materials—from charity crusts and potatoes for roast beef, or fowls, or rump steaks and oyster sauce, for those who during the day have reaped the favours of fortune. Supper over, the weary and the penniless slink off to bed, and the rest prolong the repast, in which our hero cuts a conspicuous figure, from the excellence of his voice, the vigour of his lungs, and the comic humour he brings into play, when he favours the company with a specimen of the peculiar class of minstrelsy in which they delight. The doors are closed, and no intrusive policeman presumes to interrupt their harmony, which generally endures so long as anything remains to be spent. If half of the wretched objects finish by disgusting intoxication, they are but so much the more fitted for business next day, seeing that the tremor and pallor superinduced by debauch may be looked upon as the legitimate qualifications for their line of occupation.

The subject of our notice is really a clever fellow, and his boast, that he "knows a thing or two," is by no means void of truth; but

there is one thing which he does not know and of which at present it would be very difficult to convince him—and that is, that of all the victims of his imposture, he is himself the one most deplorably deluded.*

* The above is too true a sketch. Some years ago we ourselves watched one of this miserable class of street impostors (who inflict so much evil by directing towards themselves a sympathy which ought to be bestowed on the really deserving) take his station in a populous neighbourhood, reaping in the course of a few minutes a rich harvest, until an accomplice gave him warning of the approach of the police, by slowly walking past him on the opposite side of the way—a signal at which he immediately decamped; first, however, carefully obliterating his stratagem appeal, that no other member of his fraternity might avail himself of the fruit of his labours. The parties who contributed to him were chiefly working men, returning from their day's work.—Ed.

SAMUEL BROWN.

Some account of Samuel Brown, son of David and Hannah Brown.

In his last illness, which he bore with much patience and quietude, he appeared to be under deep exercise and thoughtfulness of mind. The two last weeks of his time, though under affliction and great weakness, he uttered many lively and sensible expressions, some of which are here collected.

Some time after he was taken sick, he said to a young Friend, "I thought, since I lay here, health was a fine thing to enjoy, but when in health, we are apt to think too little about it." At another time said, "Oh that young people would stay at home First-day afternoons, and wait upon the Lord, and read good books; how much better they would feel when they come to lie down to rest. Having spent the day well, they would feel sweet peace, but when it is otherwise, condemnation. I know something of it by experience; Oh, that all would take warning, for none knows how soon they may be brought to a sick bed as I am; and then not to have peace of mind would be very trying; but I feel thankful that I stayed at home, though it seemed a little against my inclination, but it was soon made easier to me than I could think." At another time he said, "The Lord hath been good to me, though I have not always done as I ought; yet it seems as if it was not now remembered, but all done away." One morning, lying still a considerable time, when he stirred, his mother saying she thought he had been asleep, he replied, "Sleep has been far from me, but I seemed afraid even to stir a finger; for there is a work to be done in silence; I wish all could see as I now see."

At another time he prayed to the Almighty that he would take him to himself, where he should feel no pain nor sorrow, but peace and joy. His mother saying, Art thou willing to leave us all? he replied, "I love father and mother, and everybody, but I hope to meet you all in a better place; I have no desire to live; I see nothing in this world worth living for." One of his little brothers reading in a book called Plety Pronoted, he desired him to mind what he read, saying, it was the first

that gave him to feel the sense of the Lord's dealings with his people.

At another time being under pain and distress, his mother said, "I wish thee not to think hard, that thou art thus afflicted." He said, "No, no; I take it as God's mercies, for he has favoured me with my senses, and hath enabled me to bear it patiently; and I love him above all."

The evening before he died, he said, "Oh, dear mother, how careful thou art of me. I wish thee not to desire my stay here, for I am coming to the years wherein many things may fall in my way, that might be a sore trouble to thee, and the cause of myself being unhappy forever; but if I die now, there is a place prepared for me among the righteous."

The day he died, when in much pain, he said, "O heavenly Father, I humbly beseech thee, if it be thy holy will, grant me a short and easy passage out of this world." A little before his decease, he said, "It is better to be poor and good, than rich and wicked;" and shortly after, quietly departed, like one falling into an easy sleep, on the 3d day of the Tenth month, 1803, aged eighteen years and a few months.—*Memorials.*

Canals in India.—Irrigation.

Bayard Taylor gives the following description of some works of this sort in the East:

"The Ganges Canal has rarely been heard of out of India, but it is one of the grandest undertakings of the present day. It is being constructed under the direction and at the expense of the Government, mainly for the purpose of irrigating the level fertile tracts between the Ganges and Jumna, but also to afford the means of transporting the productions of the country to the head of navigation in the former river, at Cawnpore. The labour of more than ten years has already been expended on it, and four or five years more will be required to complete it. It will be 80 feet wide, varying in depth according to the season, but probably averaging eight feet, and including its numerous branches, will have an extent of 800 miles! It taps the Ganges at Hardwar, and returns to it again at Cawnpore, a distance of more than 400 miles. The total cost, when completed, will not fall much short of £2,000,000, but it is expected to yield a return of £500,000 annually. This calculation is based upon the success of the East and West Jumna Canals, which are comparatively on a small scale. The former of these was finished in 1825, since which it has paid all the expenses of construction, together with an annual interest of 5 per cent, thereupon, and £320,000 clear profit. The latter, finished a few years since, has paid the cost and interest, with £30,000 profit.

"The use of the water for irrigation is not obligatory upon the inhabitants, but they are generally quite willing to avail themselves of it. There are three ways in which it is furnished to them: First, by villages or companies of cultivators contracting for as much as they want; secondly, by a fixed rate per acre, according to the kind of grain, rice being the

most expensive, and cotton the cheapest; and thirdly, by renting an outlet of a certain fixed dimension, at so much per year. Along the Jumna Canals, the people do not wait, as formerly, to see whether the crops will be likely to succeed without irrigation, but employ it in all seasons, and are thereby assured of a constant return for their labour. The Ganges Canal will be of vast importance in increasing the amount of grain produced in Hindostan, the design of the Government being to render famine impossible. It is to be hoped that such a dreadful spectacle as the famine of 1833, when hundreds of thousands perished from want, will never again be seen in India. That such things have happened is the natural result of the tenure by which land is held and cultivated. The Government is the proprietor, and the *zemindars*, or tenants, pay 75 per cent. of the assessed value of the products. The land is sub-let by the *zemindars* to the *ryots*, or labourers, and these, the poor and ignorant millions of India, of course gain little or nothing beyond a bare subsistence. If the crops fail, they have nothing at all. The Ganges Canal will therefore, to a certain extent, prevent famine, by assuring perennial crops. It will enrich the Government, because, in addition to the sale of the water, it will increase the rent of the lands as they become productive, but it will very slightly mitigate the condition of the ryots.

"The greatest modern work in India is the Canal Aqueduct over the Selanee river, at this place. It is entirely constructed of brick, and, including the abutments, is about a quarter of a mile in length, by 180 feet in breadth. There are about sixteen arches of about seventy feet span, and rising twenty feet above the river, the foundations of the piers being sunk twenty feet below the bed. The arches are four feet thick, in order to support the immense pressure of such a body of water. Hundreds of workmen are at present employed on the structure, and a small railroad has been laid down for bringing the materials. A locomotive was imported from England, but through the neglect of the native firemen, soon became a wreck. During the short time it was in operation, a great number of accidents occurred. It was found almost impossible to keep the natives off the track. Their stupidity in this respect is astonishing. If you have a hard heart, you may run over as many as you like in a morning's ride, for they will assuredly not get out of the way unless you force them to it."

The Asteroids.—The North British Review says there is no branch of astronomy where the progress of discovery has been more rapid than that which relates to the new planets between Mars and Jupiter. Between the years 1801 and 1806, four of these small planets were discovered, and between the years 1845 and 1852, no less than nineteen have been added to this list of planetary bodies. J. Russell Hind, the celebrated English astronomer, has discovered eight of these bodies, while Gasparis of Naples has discovered six of them.

The following table exhibits the names given to the new planets, the date of the discovery, and the name of the astronomers by whom they were discovered.

Ceres,	1801, January 1, Piazzi.
Pallas,	1802, March 18, Olbers.
Juno,	1804, Sept'r 1, Harding.
Vesta,	1807, March 29, Albers.
Astre,	1845, Dec'r 8, Hencke.
Hebe,	1847, July 1, Hencke.
Iris,	1847, Aug. 13, Hind.
Flora,	1847, Oct'r 18, Hind.
Metis,	1848, April 25, Gasparis.
Hygeia,	1849, April 25, Gasparis.
Parthenope,	1850, May 11, Gasparis.
Victoria,	1850, Sept'r 13, Hind.
Egeria,	1850, Nov'r 2, Gasparis.
Irene,	1851, May 19, Hind.
Eunomia,	1851, July 29, Gasparis.
Psyche,	1852, March 17, Gasparis.
Thetis,	1852, April 17, Luther.
Melopomene,	1852, June 24, Hind.
Fortuna,	1852, Aug. 22, Hind.
Massilia,	1852, Sept'r 9, Valzi.
Calliope,	1852, Nov'r 16, Hind.
Lutetia,	1852, Nov'r 25, Goldschmidt.
Thalia,	1852, Dec'r 18, Hind.

ELEPHANTINE FROLICS.

The elephant and her calf, now so familiar to the visitors of the London Zoological Gardens, reached them on the 10th of May, 1851. The infant prodigy is the most quaint-looking, old-fashioned little thing that can be imagined. Young animals have certain characteristics, as a general rule, which mark them at once. No one can mistake a foal, with its long stilt-like legs and its bushy tail, for a small full-grown horse—and the baggy skin, clumsy legs, and boiled eyes of a puppy unmistakably stamp it as such. But the young elephant is, to ordinary observation, a full-grown elephant seen through a diminishing glass. He has the same rough, gray skin, the same eyes, the same general proportions as his mamma; and, were it not that he betrays the heedlessness and vivacity of youth, with the peevishness at times of a spoiled child, he might pass for a specimen of some such breed among his race as the Shetland pony is among horses.

We were much amused, says a writer in Ainsworth's Magazine, with watching the little gentleman one day literally sucking his finger. He coiled his trunk so that the end went into his mouth, and appeared to be rubbing his gums—perhaps one of his coming teeth might be troubling him. He then rolled the trunk about from one side of his mouth to the other, and appeared to suck the finger end, giving a sort of odd snort now and then. His foot itching, he raised it and rubbed it with his trunk, (as Socrates is described as rubbing his leg in the Phædo of Plato,) and after again sucking it in thoughtful mood, he suddenly ran backwards until he bumped against his mamma, who welcomed him with several caresses of her trunk passed affectionately over him, and as speaking a look of fond maternal pride as any countenance could express.

On a blazing hot day in July, we witnessed an amusing scene with these elephants. Heavy rain had reduced the clay of the paddock in which they were kept to soft mud, which had not dried on one side, and had been worked by the feet of the animals into an uncious sticky mass. The sun had dried the other side. The little fellow enjoyed his liberty and was in as great spirits as a school-boy on a fine holiday, frolicking about with a "don't care" air, picking up bits of dirt with his trunk, and putting them into his mouth. His mamma watched him for some time, and seeing a clod of most unconscionable dimensions popped in, she walked quietly up, took this out of his mouth with the finger of her trunk, and threw it down with a look and action expressing as clearly as words—"You naughty child, how can you eat such filth!" On this the culprit gave a rebellious toss of his trunk, strode into the water and threw several trunkfuls over his mamma, after which the two went to the mud, and he sat down on his haunches like a dog. The parent deliberately hid down on her side, and proceeded to plaster herself all over with mud, daubing it on with her trunk. The infant prodigy did the same, taking a most unnecessary and preposterous quantity on his own person, and daubing it also on his corpulent mamma, who returned the compliment with interest. When she got up—no easy matter, by the way, on account of her stoutness—one side of her body and one-half of her face were hidden by a mask of clay fully two inches thick, the eye being completely closed. With her trunk she first picked the dirt from this organ, and after a general shake, proceeded with all the solemnity and very much the appearance of a tipsy "labourer in many vineyards" to the water, in which she soon disappeared, nothing but the end of her trunk being visible above the surface. In this bath she was soon joined by her little one, and the two engaged in a game of elephantine romps extremely edifying to behold.

Sewal relates the following account of his mother, Judith Zinspenning, who visited England, and was much esteemed there among Friends. "Being at a meeting in London, and finding herself stirred up to speak of the loving-kindness of the Lord to those that feared him, she desired one Peter Sybrands to be her interpreter, but he, though an honest man, being not very fit for that service, one or more Friends told her they were so sensible of the power by which she spoke, that though they did not understand her words, yet they were edified by the life and power that accompanied her speech, and, therefore, they little regretted the want of interpretation. And so she went on without any interpreter!"

"One single mean man with the sword of the Spirit, may very justly and lawfully contradict the whole world without it. Truth is not to be judged by *multitudes or union*, but by the Holy Spirit. Neither is it by being of one judgment, or opinion, or form, or like, that makes men one true church or body of

Christ; but the being of *one spirit*; and none are of that church, which is the body of Christ, but those who are baptized with that one Spirit of Christ."

For "The Friend."

RICHES—A DREAM.

The apostle in writing to the believers at Rome, enjoins upon them to "provide things honest in the sight of all men;" and it is undoubtedly the duty of all who are favoured with the ability, to devote so much of their time and attention as are requisite, to obtain a comfortable subsistence for themselves and their families, for "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." But seeking after, and accumulating wealth, are certainly besetting sins among the members of our religious Society in the present day. Let any one look around among the members of the meeting to which he belongs, and mark how many there are whose avidity in the pursuit of business, and the large proportion of time appropriated by them to it, give evidence that they are mainly desirous to lay up treasure here on earth, where moth and rust doth corrupt, and how few who appear to be mainly anxious to be engaged in working out their soul's salvation, and promoting the spread of the Redeemer's kingdom; and though he may not adopt the mournful language of the apostle when speaking of those among whom his lot was then cast, "all seek their own, not the things which are Jesus Christ's," yet we think it will have to be acknowledged, that the pursuit of wealth, and the enjoyment of the luxuries it multiplies and purchases, are swallowing up the talents and preventing the religious growth of very many of those who claim to be the successors of Fox, Penn, and Barclay.

It is so easy to cheat ourselves with the belief that we shall stand in need of all we can get, so gratifying to our selfishness and our pride, to be able to command the ease and importance that riches confer, and withal, the influence which the example of each one has upon his fellow in this respect, is so powerful, that the lust for gold seems as though it might have contaminated the atmosphere in which we live, and spread its corrupting influence like an epidemic.

Riches are not necessarily a bar to becoming a disciple of Christ, for "that which is impossible with men is possible with God;" and through the effectual working of His grace the rich man may become of the number of the poor in spirit, to whom the blessing appertains; nevertheless, there is no reason to believe that riches are any less a hindrance to salvation now, than they were when our Saviour declared, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God;" and in regard to those whom He employs in his service, we apprehend it may yet be said, "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base

things of the world, and things which are despised, hath he chosen, yea and things which are not, to bring to nought things that are; that no flesh should glory in his presence."

Most of the eminent and dignified ministers and elders which our Society has produced, have been men and women who were not rich in anything but faith, and who felt themselves restrained from devoting their time and talents to the accumulation of wealth. Thomas Shillito, though comparatively a poor man, found it to be his duty to give up his business in order that he might devote himself more fully to the cause of his Master, and has left on record the following instructive narrative:

"1806. This year my faith was put to the test, from an apprehension that it was required of me to make a further sacrifice of part of my outward substance, to free my mind more effectually from worldly incumbrances. It was that part of my income arising from leasehold property in houses, which engrossed more of my attention than was profitable for me, in the situation in which I stood in religious society. My parting with this property threatened a certain reduction of my income, which occasioned me some deep plungings, known only to the Almighty and myself. I experienced that the enemy of all good was busily at work, magnifying the difficulties in my view; laying before me the sacrifice I had so recently made of a good business, that if that step was of Divine requiring this could not be, because I then had the assurance given me that the meal in the barrel and the oil of my temporal substance should not waste, but if I took this step my yearly income would evidently be diminished. Earnest were my breathings to the Lord, that if this sacrifice was of his requiring, he would not forsake me, until I was brought to a willingness cheerfully to yield; for powerful were the pleadings of the creaturely part in me, as well as the secret workings of the unwearied adversary, to put by my compliance. Whilst struggling in this tribulated state of mind, as if human nature and the suggestions of the evil power would predominate over those clear pointings of duty which continued to follow me, I had this very significant and instructive dream.

"I saw before me a straight but very narrow path gradually rising, at the foot of which stood a man very simply attired, who offered to take the charge of safely guiding me up. I followed him: when we had reached about two-thirds of the way up, my guide halted, and turning himself round, requested me to do the same, which I accordingly did. He then bid me take a view both on the right hand and on the left of the road I had been ascending: on my right hand, the ground in the bottom appeared rocky and uncultivated, covered with rubbish, grass, and trees that had been stunted in their growth: these I was told were fit for nothing but the fire, and that they were comparable to those whose hearts continued to be like the stony and thorny ground. I then turned to take a view on my left hand, and shuddered in myself, when my guide pointed out to me the dangerous precipice, close to the edge of which I had travelled. The foundation of the path appeared as

steep as a house side; which led me to conclude, the road on which my guide had thus far conducted me must be founded on a rock, otherwise the path being so very narrow, from the weight of my body I must have been precipitated into the vast barren space I beheld. In this I observed a number of persons huddled together, at times grubbing with their hands in the earth, and at other times employing themselves in tossing the earth from one hand to the other, every now and then looking one at the other, with a sort of consciousness that they were employing their time in vain, and saying one to another, 'I am countenanced in spending my time in this manner by thee,' and another, 'I am countenanced by thee.' On which I queried with my guide, 'What does this all mean? these men do not look like common labourers, neither have they such tools as common day-labourers use; besides this, they are all clad in very nice and costly apparel, like men of the first rank in the world with respect to property.' My guide assured me, that although they were thus appalled, and were rich in worldly substance, wanting nothing this world could bestow to make them as happy as it was capable of, yet, having made riches their chief hope for happiness, they had become so estranged in love and affection from that Divine Power which only can make truly happy, that they were completely miserable. My guide, turning round, bid me follow him; and as we began again to ascend, instructed me to keep very near to him, continually reminding me, that although I had mercifully escaped the danger, which those I had observed in the barren space had fallen into, yet I was not out of the way of danger; and that my safety depended on my keeping continually near to him, eyeing him in every step I took from day to day, without which I should yet be precipitated into the same barren space with those miserable persons I had beheld, and become their doleful companion. When I awoke, the danger which I seemed to have escaped on both hands, but more especially that on my left, made such an impression on my mind, that for several days afterwards little besides it came before me."—*Friends' Library, Vol. III., page 100.*

Nutmeg and Clove Plantations.

I went frequently to the nutmeg and clove plantations, to enjoy their balsamic fragrance. The nutmeg trees are enveloped from top to bottom in foliage, and attain the size of the fine apricot trees; they begin to spread from the lower parts of the trunk; the leaves are bright and glittering, as if varnished, and the fruit resembles perfectly a yellowish, brown-speckled apricot. When ripe, it bursts itself, and displays a round kernel, about the size of a nut, covered with a kind of net-work, of a beautiful deep red; this net-work is the so-called nutmeg bloom or mace. It is carefully detached from the nut, and dried in the shade; during the process, it is frequently sprinkled with sea-water, as otherwise the fine crimson colour changes to yellow or black; in addition to this web, the nutmeg is surrounded by a

slight, delicate shell. The nut itself is likewise dried, smoked, and then steeped in sea-water, mingled with a slight solution of lime, to prevent its becoming rancid. Wild nutmeg trees are found in Singapore.

The clove tree is somewhat smaller, and the foliage by no means so beautiful as that of the nutmeg tree. The clove is the undeveloped flower-bud; when gathered, they are first dried in smoke, and then for a short time laid in the sun.

The areka nut grows in clusters of from ten to twenty, under the leafy crown of the palm of the same name. The fruit is somewhat larger than the nutmeg, and the outward shell of so bright a golden hue, that they look like the gilded nuts suspended to a Christmas-tree. The kernel resembles the nutmeg, but without the net-like external covering; it is dried in the shade.

This nut, wrapped in betel leaf, slightly smeared with lime obtained from burnt shells, is chewed by both natives and Chinese; when a little tobacco is added it produces a blood-red juice, and gives the mouth of the chewer a truly diabolical appearance, especially when, as is frequently the case with the Chinese, the teeth are filed down and stained black. The first time I saw such a spectacle I was quite frightened; I thought the man had injured himself in some way, and had his mouth full of blood.—*Ida Pfeiffer's Travels.*

Selected.

GOD KNOWS IT ALL.

In the dim recesses of thy spirit's chamber

Is there some hidden grief thou may'st not tell?

Let not thy heart forsake thee; but remember

His pitying eye, who sees and knows it all!

God knows it all!

And art thou tossed on billows of temptation,

And wouldst do good, but evil oft prevails?

Oh think amid the waves of tribulation

When earthly hopes, when earthly refuge fails—

God knows it all!

And dost thou sin? thy deed of shame concealing

In some dark spot no human eye can see,

Then walk in pride without one sigh revealing

The deep remorse that should disquiet thee?

God knows it all!

Art thou oppressed and poor, and heavy-hearted,

The heavens above thee in thick clouds arrayed

And well-nigh crushed: no earthly strength im-

parted,

No friendly voice to say, "Be not afraid?"

God knows it all!

Art thou a mourner? are thy tear-drops flowing

For one too early lost to earth and thee?

The depths of grief no human spirit knowing?

Which moan in secret, like the moaning sea—

God knows it all!

Dost thou look back upon a life of sinning?

Forward, and tremble for thy future lot?

There's One who sees the End from the Beginning,

Thy tear of penitence is unfor-

God knows it all!

Then go to God. Pour out thy hearts before him,

There is no grief thy Father cannot feel;

And let thy grateful songs of praise adore Him—

To save, forgive, and every wound to heal,

God knows it all—God knows it all!

Let the bent of thy thoughts be to mend thyself, rather than the world.

For "The Friend."

FRIENDS IN WALES.

(Continued from page 389.)

The work of persecution was actively prosecuted in various parts of Wales this year (1663). In Pembrokeshire, three Friends were imprisoned for being at the assizes with their hats on. At Cardiff several Friends who were imprisoned for not taking the oath of allegiance, were confined in a dungeon under ground. A felon who was there when they were committed, fared the worse on their account. He had previously been allowed the liberty of being above ground in the day-time, but now, with his innocent fellow prisoners, he was denied that privilege, which had heretofore been granted to the worst malefactors.

In the Eleventh month, twenty-three Friends, among whom was Richard Moore, were committed to prison in Radnorshire, under the charge of refusing to take the oath of allegiance, although at the time of commitment, it had not been tendered to them.

One Friend, David John, whilst travelling from Shrewsbury to Radnor, was apprehended by a man named Oakly, and committed to the custody of a marshal. It does not appear that any charge was made against the prisoner, but the marshal kept his horse, assigning the reason for the robbery, that David "was a Quaker and must not travel." A number of Friends near the close of the year were arrested for being at a meeting in Shrewsbury, and were taken to prison.

The magistrates in Montgomeryshire were discontented that the Friends confined as prisoners in Welchpool, held meetings for worship in their prison-house,—especially as many persons frequented them who were not Quakers, and the number of their converts was continually increasing. To break up these meetings, Counsellor Thomas Corbet, who was also a justice of the peace, went to one of them on a First-day, with bailiffs and other under officers. Richard Davies was at prayer when they entered, and with tolerable patience they waited until he was done, and then began to take down the names of those assembled. When they had finished, Richard Davies's wife told Justice Corbet they had not the names of all, and to his inquiry as to who were missed, she pushed forward her little child. The justice said, he is under age. She replied, "We are all as innocent from plotting, contriving, or thinking any harm to any man, as this little child." This remark seriously affected the justice and some of his colleagues. Richard Davies was committed to the house of one of the sergeants, and Thomas Lloyd and Samuel Lloyd, to the house of the other. The sergeant to whose house Richard was sent, was at the place of worship at the time of the commitment,—but when he came to his house and found what had been done, he turned Richard out, and bid him go to his own home. Richard then went to visit the old prisoners, and was permitted to see and rejoice with them, although he was not allowed to go in to them. He then called at the house of the other sergeant to see Thomas and Samuel Lloyd, and the sergeant allowed

him to take them home with him. The next day it was impressed on Richard's mind, that the magistrates would offer to pass over all their pretended offences, if they would go to the steeple-house on the following First-day of the week. This impression Richard unfolded to his Friends, and it proved true, for the magistrates told them, "that if they would go to church and hear divine service, they should be discharged." On this Richard said, "When I was last there, they turned me out, and if I should make any promise to go there, it may be they would do the like by me again." Justice Corbet said he should engage Richard should not be turned out. Richard then told them he knew nothing to the contrary but that he should go there. One of the bailiffs then asked the justice, "if he thought the old Quaker would come except it was to disturb their minister?" To Corbet's inquiry if he would disturb the minister, Richard made this answer, "If God should put something in my heart to speak to the people, I hope they will not impose on me to hold my peace." The justice replied, "God forbid they should do so!"

The Friends were then discharged, none being bound to go to the steeple-house but Richard, but in the morning of the next First-day, Thomas and Samuel came to let him know they believed they must go with him. The bells rang, and the people flocked towards the house, for it was noised abroad that the old Quaker was to be there that day." Richard putting his Bible under his arm, started to fulfil his implied promise, and stopped at the house of the justice to show that he was on his way. The justice did not incline to go with him, but sent his man along to see that he was not affronted. Although the congregation was much larger than common, no priest was there to minister, and the curate merely read the common prayer and the service for that morning. When this was done, Richard stood up and addressing the people assembled, said: "I suppose you are not ignorant of the cause of our coming here this day, which was thus: the magistrates of the town came to our meeting, and they found us upon our knees praying to Almighty God. They were civil while we were at prayer, and when we were done, they took our names and committed us three to prison; most of the rest that were at the meeting were prisoners before. The magistrates told us, 'if we would come to church, we should be discharged; and now you see we are come according to their desire. But I find that your priest is not here, and now I would have you inform him, that I say—

1. If he prove this to be the true church of Christ;
2. And that he is a true minister of Christ;
3. And that his maintenance is a gospel maintenance;
4. And this worship of yours to be the true worship of God;

then we will be of your religion, and come again to you. But if he prove not this, then we must conclude—

1. Your church to be a false church;
2. And he to be no true minister of Christ;

3. That his maintenance is no gospel maintenance;
4. That your worship is not the true worship of God."

Those assembled heard Richard quietly, and he spoke to them for a considerable time, and when he closed, Thomas Lloyd "spoke a few very reasonable words" to them. The congregation said if their priest Langford did not prove them to be the true church of Christ, and their worship the true worship, they would pay no more tithes; for Richard Davies had proved what he said out of the Bible.

When the bell rang that evening for service, Richard Davies felt concerned to go again to the steeple-house, and his two friends also accompanied him. The old priest was there and made a long sermon, which caused the Friends to feel uneasy, but they bore it all patiently. When the priest had concluded, Richard stepped on his seat, and desiring him not to withdraw, repeated to him the queries. But Langford did not wish to attempt a defence of episcopacy and his hiring business, and therefore withdrew, whilst Richard said to the flock, "Behold the hiringing fleeth because he is an hiringing." Some of the congregation followed the priest, and some remained with Richard, but all were dissatisfied, because he had not attempted to defend his own church and practice. Richard had a good opportunity then of addressing the people, and he says, "The Lord's presence, life and power, was with us, blessed be the name of the Lord forever, who doth not forsake his people that trust in him."

(To be continued.)

For "The Friend."

Responsibility of an Ensample to the Flock.

In the formation of the primitive Christian church, the apostles of Christ showed a deep concern, that the ministers and elders should nourish the flock with proper food, and bring forward the younger members "after a godly sort," to follow them as they followed Christ. "Take heed therefore unto yourselves," said Paul, "and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Peter exhorts the elders, saying, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being *ensamples* to the flock." When men and women first receive gifts for building up the church, they are in a humble state of mind, preferring others as better than themselves. They love the brotherhood, and honour the faithful who were in Christ before them. They desire to do their Master's work and nothing else, and his love leads them to draw the children to him, and to strengthen the fellowship which ever subsists among the true companions of the Lord Jesus. As this lowly, watchful state is maintained, with the eye directed to him, these servants grow in experience, and are further prepared to administer to the different conditions in the flock, and hereby a heavenly com-

munion is maintained between them, and those over whom the Holy Ghost hath placed them as delegated shepherds, and the kingdom of Christ is spread through their faithfulness. The conspicuous station of being looked up to as an "ensample to the flock," is surely a deeply responsible one, involving their own, and it may be, the salvation of others. It is essential that such should take heed unto themselves, that the serpent may not beguile them in any way, and lead them to do or to say anything, inconsistent with a proper example for the flock to follow, and which might prove like poison instead of nourishment to it. To attempt to pull down, and to destroy those things pertaining to the church of Christ, which in the days of their tenderness and humble walking with the Lord, they esteemed precious, and sought to support, would be in any, an indication of falling away from the Truth, and render them unfit to feed the flock, or to be followed in those things. The testimonies and the advices, which the Head of the Church gives for the benefit of the members, and the glory of his name, are among the treasures of his government, and cannot be laid waste with impunity by any, let their station be high as it may.

The desolation made in the Lord's house under a former dispensation, is described and lamented in this language: "Remember thy congregation which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion wherein thou hast dwelt. Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary. Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs. A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once with axes and hammers. They have cast fire into thy sanctuary; they have defiled by casting down the dwelling-place of thy name to the ground. They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land. We see not our signs, there is no more any prophet; neither is there among us any that knoweth how long." In this strain did the Lord's prophet mourn over the destruction in that church; and have we not cause to be aroused to a solemn consideration of the present condition of our religious Society, gathered by an Almighty hand, and in the beginning built up a spiritual household, an holy priesthood, a peculiar people, with an excellent discipline, and beautiful order, to glorify Him that called us out of darkness into his marvelous light. If any strive to impair this order and authority, or set at naught the advices given forth in defence or support of the principles and testimonies of Truth, will it not be like breaking down the carved work in the Lord's house, as "with axes and hammers," and despising the servants whom he has employed in rearing it up.

After our Lord had warned the disciples to maintain the watch at all hours, lest the house should be broken through, Peter inquired whether he spake the parable unto them, or even

to all: "And Christ said, who then is that faithful and wise steward whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." A fearful condition for any one to fall into, who has been made by the Holy Ghost, a steward and overseer, to feed the household of faith! At the close of his first epistle when directing the elders to feed the flock, Peter gives this salutary advice to all classes: "All of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you: be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; who resist steadfast in the faith."

Preservation is only experienced in the valley of humility, beside the still waters of Shiloh. Here the mind is fitted to receive divine instruction, and to impart to others that portion of food in its season, which the great Householder gives to cherish and invigorate them. One steward is removed after another, so that the number in many places is small to whom the young people may look for example, and for religious instruction. Although the adorable Head and Shepherd can conduct his flock by his invisible power, it is nevertheless important for those who are placed as watchmen and watchwomen, to look closely to their Lord to know his will, and to be arrayed in the spirit of heavenly love, in order to bring the children to the obedience of Christ. The prosperity of the Society is materially dependent on their faithfulness. By his aid and blessing they may turn many to righteousness, or through neglect of their duty and indulging a wrong spirit, may stumble the dear children, and turn away sincere seekers after the Truth.

For "The Friend."

The Chinese Revolution.

For several months accounts have reached this country, of a revolution going on in China, and of the character, the successes, and the intentions of the insurgents; but as they were inconsistent, and sometimes contradictory, it was difficult to decide what was the real nature of the movement, and the intentions of those who had originated it and were carrying it on. Even yet there is much doubt whether those who are seeking to overthrow the Tartar dynasty, have any definite plan or organization, and consequently it is mere conjecture

as to the final result; but should the following account prove to be a correct representation of the principles upheld and propagated by the rebels, and should they succeed in establishing themselves in power so as to bring the whole nation to side with them, the revolution will certainly be one of the most extraordinary events that characterize the nineteenth century.

"The visit of her Britannic Majesty's steamer *Hermes*, to Nankin, has opened a new scene in the great Chinese drama. It has served to establish the truth of previous surmises, that a large number of the Chinese are enlightened Christians, and destroyers of idols. This class of the revolutionists had been known for some time before as the 'Shang-ti Brotherhood,' and had made a statement of their views and principles in two proclamations—one issued by Yang, the eastern king, and the other by Sian, the western king, in the early part of the present year. Dr. Meadows, the interpreter of Sir George Bonham, had an interview with some of their chiefs, and was filled with admiration at their appearance and language. They gave him the strongest assurances of the most friendly feelings and intentions towards the foreigners, and told him that they were their *Christian brothers!*

Dr. Meadows was astonished at the evidence he witnessed of the sincerity of their belief, and of their practical consistency. He brought away several of their religious books, one of which called the Religious Precepts of Tse-Ping Dynasty, has been translated by Dr. Medhurst. It is a compilation, by the Chinese themselves, of their ideas of religion, as drawn from the Bible. There appears not the least sign of the hand of a foreigner in it; on the contrary, the internal evidence is very strong that no foreign missionary, Romish or Protestant, could have dictated it in any way.

It does not come forward to announce to the Chinese world the 'glad tidings that a Saviour is born,' and that a light has come into the world to show them the way to heaven; but appears to take it for granted that the Holy Scriptures are known to exist, and that Christ is the Redeemer. It says, 'Now the Great God has made a gracious communication to man, and whoever repents of his sins, &c., shall ascend to heaven; and who-soever does not, &c., shall most certainly be sent to hell!' 'Which of these is best, and which the worst, we leave it for you to judge!'

It then goes into an argument adapted to the Chinese mind, to show the reasonableness of the new doctrine, and declares, 'that all people throughout the world, no matter whether they be male or female, Chinese or foreigners, must worship the Great God.'

Their doctrines are chiefly drawn from the Old Testament, and their references to Christ appear to be merely incidental. They have many forms of prayer, some of which are beautiful, especially that for a 'penitent sinner;' all are in the main scriptural—the chief objection being the occasional requisition of 'offering reverently of animals, tea, wine, and rice to the Great God our Heavenly Father.'

Then follow the Ten Commandments, which are ordered to be strictly observed. Each commandment is written out, well explained, and accompanied by a hymn. One singular feature in their explanation is, that in defining the meaning of the Seventh Commandment, they say it forbids among other things, the *smoking of opium*. Some of their other books exhibit extravagant notions; but we must not expect among a people like the Chinese—so full of superstition, and so imbued with the inherited darkness of ages—that there should not at first be some perversion of understanding in reference to the new religion.

The revolution was begun by Hung Siang-tsiuen, who is styled the 'T'ai ping Wang, and 'to whom a kind of divine origin and mission is ascribed.' He is a native of Hwahien, a district of Kwang-chau department in Canton province. He came to the residence of a missionary in Canton, in 1846, to learn the Christian doctrines. He remained in this missionary's house several months, supported by him, and was daily engaged in memorizing the Holy Scriptures, and receiving instruction in them. He afterwards established in Kwang-se a community of Christians composed of both Kwang-tung and Kwang-se men; he says that persecution compelled him and his co-religionists to take arms in self-defence; and that after this, a sense of double injustice and injury from the government, acting on an ambitious mind, strong feelings, and an enthusiastic temperament, gradually brought him, as the success of his arms increased, to the belief that he was the recipient of a Divine mission to exterminate the Manchoos, abolish idolatry, and found a new Christian dynasty. We are told that, after a perusal of all the books brought from Nankin, no sign has been detected in anything purporting to have emanated from the Chief himself of a claim to a peculiar son-ship of the Almighty. He calls God the Heavenly Father, but the books obtained speak most distinctly of God being the Father of all human beings, and the designation seems to be used exactly as we ourselves employ it. He also calls Jesus Christ the Heavenly (elder) Brother; but this appears to be the only convenient phrase left in the language to express our 'Son of God;' the term 'Teen-tze, Son of Heaven,' having been degraded by its long application to the Emperors of China. In Chinese there exists no word exactly equivalent to our common term 'brother.' There is one which means 'elder brother,' and another signifying 'younger brother.' As the latter always implies a distinct and practical subordination, only the former could with propriety be applied to their Lord and Saviour by these Chinese Christians. From these various circumstances, it is concluded that 'Heavenly (elder) Brother,' expresses in the edicts of Hung-sew-tseuen, no special relation to the latter, but simply the brotherhood of the 'Son of God' to the 'Children of God' generally.

The rebels are dressed in all sorts of clothing, but principally in silks and satins, with a red or yellow cap—the body of the jacket being of the same colour. The Quantung

men are said to be those with the red uniform—the Quangsi those of the yellow. Some youngsters dress like females. The older followers may be distinguished from the younger by their long flowing hair. The new adherents, whose hair is still short, have a square piece of yellow cloth sewn to the jacket, with the character Tai-ping (Peace) on it; and also a little wooden taily suspended from a button-hole, stating the name and to what division the wearer belongs. After the hair becomes of equal length all round, they dispense with the tail, and secure the loose hair behind with a broad pin. Not having any whiskers, they have a very delicate and effeminate appearance.

One of the works issued by the Government, called 'The Book of Religious Precepts of the Thao Ping Dynasty,' has been translated by Dr. Medhurst, of Shanghai, and has occasioned, as indeed it well may, an agreeable surprise to all who desire the salvation of the millions of China. It commences with the declaration that all men are sinners, and that it is the duty of all—subjects, as well as sovereign—to worship and serve God. It next presents an argument, showing that anciently the Chinese had a knowledge of the true God, and, subsequently, that in worshipping him, they will not be imitating foreigners, but their own ancestors. It next presents 'A Form to be observed in seeking the Forgiveness of Sins,' after which is the following:

PRAYER FOR A PENITENT SINNER.

I, thine unworthy son or daughter, kneeling down upon the ground, with a true heart, repent of my sins, and pray thee, the great God, our Heavenly Father, of thine infinite goodness and mercy, to forgive my former ignorance and frequent transgressions of the divine commands. I earnestly beseech thee, of thy great favour, to pardon all my former sins, and enable me to repent and lead a new life, so that my soul may ascend to heaven; may I, from henceforth, sincerely repent and forsake my evil ways, not worshipping corrupt spirits [gods], nor practising perverse things, but obey the divine commands. I also earnestly pray thee, the great God our Heavenly Father, constantly to bestow on me thy Holy Spirit, and change my wicked heart; never more allow me to be deceived by malignant demons, but perpetually regard me with favour; forever deliver me from the evil one; and every day bestowing on me food and clothing, exempt me from calamity and woe, granting me tranquillity in the present world, and enjoyment of endless happiness in heaven, through the merits of our Saviour and heavenly Brother, the Lord Jesus, who redeemed us from sin. I also pray the great God, our Father, who is in heaven, that his will may be done on earth as it is in heaven. That thou wouldst look down and grant this request is my heart's sincere desire.

The book also contains a 'Prayer for God for Morning and Evening,' a 'Thanksgiving to be offered at Meals,' a 'Prayer for Times of Sickness and Affliction,' and directions for conducting religious exercises on various occasions. The following is given as the

FORM TO BE USED IN PRAISING GOD.

We praise God our Holy and Heavenly Father,

We praise Jesus, the Holy Lord and Saviour of the world.

We praise the Holy Spirit, the Sacred Intelligence.

We praise the three Persons, who, united, constitute one true Spirit [God].

But perhaps the portion of the work in which your readers will be most interested, is that containing the 'Ten Celestial Commands,' the resemblance of which to the commandments as given to Moses, is very evident. These I will subjoin, omitting, however, the hymns which, in the original follow the 'commands,' and which are but a repetition in verse of the sentiment of the text:

THE TEN CELESTIAL COMMANDS, WHICH ARE TO BE CONSTANTLY OBSERVED.

The first command.—Thou shalt honour and worship the Great God.

The second command.—Thou shalt not worship corrupt spirits (gods).

The third command.—Thou shalt not take the name of the Great God in vain.

The fourth command.—On the seventh day, the day of worship, you should praise the Great God for his goodness.

The fifth command.—Thou shalt honour thy father and thy mother that thy days may be prolonged.

Whoever disobeys his parents breaks this command.

The sixth command.—Thou shalt not kill or injure men.

He who kills another kills himself, and he who injures another injures himself. Whoever does either of these breaks the above command.

The seventh command.—Thou shalt not commit adultery or anything unclean.

The eighth command.—Thou shalt not rob or steal.

Riches and poverty are determined by the great God, but whosoever robs or plunders the property of others transgresses this command.

The ninth command.—Thou shalt not utter falsehood.

All those who tell lies, and indulge in devilish deceit, by every kind of coarse and abandoned talk, offend against this command.

The tenth command.—Thou shalt not conceive a covetous desire."

Goodness of God.—The silkworm cannot accomplish the object of its creation without the mulberry leaf—the substance on which it feeds—and God, as if to ensure the continuation of this useful species, has so ordained it that no other insect will partake of the same food, thus ensuring a certain supply for the little spinner. This appears a small matter, yet it as clearly exhibits designs and goodness in the creating power as the laws which holds the bodies of our astral and stellar system together.

Account him thy real friend who desires thy good rather than thy good will.

Extensive Poultry Establishment.—Orville Hungerford, of Hounsfield, Jefferson county, Mass., has probably the largest establishment in that State for the production of poultry and eggs. From the report of the Visiting Committee of the Jefferson County Agricultural Society, we learn that Mr. Hungerford has enclosed ten acres of land with a strong picket fence, and erected buildings and other fixtures on the premises, for the accommodation of five thousand hens, at a cost of three thousand dollars. These buildings are divided into rooms for the accommodation of his birds, suited to their various wants, the whole to be raised by artificial means to the temperature of summer heat during winter.

This is one of the results of the extension of railroads and facilities for rapid transportation. Formerly a farmer in the interior could find no adequate market for the productions of this kind. Now, poultry, eggs, fresh meats, and all the luxuries of life, may as well be purchased in the interior as in the vicinity of our large towns. The business of poultry raising has, we think, been successful whenever it has been attempted on a large scale, and with the proper conveniences.—*N. E. Farmer.*

For "The Friend."

MY FOES,

Hear'st not, my soul! the battle-call?—
Seest not the fierce death-lightnings fall?
Seest not the dim smoke over all?

What Power those dark battalions leads?
Who spur and guide you foaming steeds,—
Beneath whose hoofs my bosom bleeds?

No mortal enemies are mine;
Nor dread I aught of birth divine;
'Tis *frends* against my peace combine!

'Tis venom'd Thought,—and mad'd'ning Will;
And Passion, that no feast can fill;
And Falsehood, angel-seeming still!

'Tis Discontent, with gloomy brow;
And Pleasure,—idolizing *Now*;
And Fear,—whose knees to Evil bow!

With these dark foes, what power may cope?
His Spirit only, who shall ope
The gates of Faith, to Love and Hope!

M. —

THE FRIEND.

EIGHTH MONTH 27, 1853.

There have been an unusual number of earthquakes during the present year, occurring in different parts of the earth; some of them accompanied with great destruction of human life. That which took place in Persia a few months since destroyed upwards of twelve thousand individuals. In Central America there have been a continued succession of shocks, and in many places they were very severe. The following account of the earthquake at Cumana, we take from one of our daily papers. Cumana is situate in the State of Venezuela, and near the Gulf of Paria,

latitude 10 North, and between 30 and 35 West longitude.

THE EARTHQUAKE IN CUMANA.

The first accounts of the late earthquake in Cumana and that neighbourhood were so terrible, that they were supposed to be greatly exaggerated. It is, however, very painful to learn from trustworthy information, brought by the Ocean Bird, from Carrasco, that the destruction was even greater than had been reported. The following is translated by the New York Courier from *La Cronica*, the editor of which says that he has "seen the picture given of the horrible catastrophe by an eyewitness worthy of credit," and he adds very truly, that nature can present few phenomena more imposing.

"The 15th of July rose clear and unclouded, and until 2 p. m., a fresh breeze blew from the sea, which agreeably tempered the heat of the season. At that hour the wind changed to the South, which was the only atmospheric variation observable; and a quarter of an hour afterwards the first shock was felt. Supposing it to be one of the slight tremblings of the earth to which the inhabitants are accustomed, and from which they think themselves secure, in houses built expressly to bear them, almost the whole population remained in tranquillity; but scarcely a few instants had passed, when a most violent convulsion was felt, accompanied by a frightful noise, and a deep darkness. These were caused by the edifices of that ancient city, which fell all at once, and produced an indescribable sound.

"When the motion of the earth had ceased, those who had the fortune to be spared from the cataclysm, (as it may be called,) saw themselves surrounded with ruins, under which a great number of victims were buried, and heard the cries of those who had not yet given their last breath. The consternation was universal, and seem to be well founded. Scarcely a single family had escaped, but to mourn the loss of one or more of its members; and in the streets, squares and neighboring fields were seen wandering spectres, covered with blood and dust, and filled with terror. Such was the appearance of the town a few minutes after the catastrophe. It is not even yet possible to ascertain with certainty the number of victims; but it is said positively not to be less than six hundred.

"All the public buildings fell, viz., three churches, the Castle of San Antonia, (the last prison of Gen. Paez), the Theatre, the Charity Hospital, that of the Lazarines, the College, the Government House, &c. Almost all the private houses were also destroyed, and those which were not entirely ruined have been greatly injured and left uninhabitable. It is impossible to estimate the number of inhabitants that yesterday were rich, happy, and enjoying all the comforts of life, and were suddenly left in orphanage or misery, with no shelter or home but the fields and the sky, in a debilitating climate.

"The natural phenomena which accompanied this violent commotion were the following: the oscillation was vertical; the sea retired at the beginning several yards from the coast, and then rose above its level and surrounded the city; the river Manzanares, which flows through the middle of the town, also rose several feet, while the bridge fell, which connects the inhabitants on both sides. Deep openings were formed in different places, and from them rose boiling water.

"Being the loss of life, the destruction of property amounts to millions. The ancient city of Cumana, the first built on terra firma by the Spaniards, it may be said, has disappeared in an instant."

ITEMS OF NEWS.

The Arabia steamship brings news from Liverpool to the 13th instant.

ENGLAND.—Cotton is quiet. Breadstuffs depressed.

RUSSIA.—Information had been received at Paris, that the Czar had accepted the proposal

made by the four Powers, for settling his dispute with Turkey.

TURKEY.—The Porte has accepted the proposal of the four Powers. The Hospodars of Wallachia and Moldavia have refused to pay the customary taxes to Turkey. They plead inability, arising from the supplies taken by the Russian armies which occupy those provinces. The excitement at Constantinople is great, and a revolution seems likely.

FRANCE.—The coronation of the emperor and empress, it is said, will take place in the Ninth month. The attention of the scientific was turned to consider the possibility of making Paris a seaport. The wheat harvest in France has turned out better than was anticipated.

SWITZERLAND.—The Chambers have adjourned, having first determined to make no further concessions to Austria than those previously offered.

AFRICA—EGYPT.—The Pasha has allowed public places of worship to be erected for the members of the Greek Church.

ASIA—CHINA.—The insurgents still victorious. There appears to be some traces of Christian belief in their profession of faith, mixed with some heathenish customs. Professor Newman, of Munich, announces that he has received some of the "religious, political, and religious tracts" of the new Chinese press, translations of which he will issue shortly in English.

AMERICA—UNITED STATES.—This summer appears to have been marked with an unusual amount of sickness in many places. Yellow fever at New Orleans and on the Mississippi, cholera in various small towns in Maryland, and dysentery in many places of a very fatal character. The deaths in New York during last week, properly attributable to the extreme heat, exceeded 300. In Philadelphia they were more than 50. These were classed as strokes of the sun, as apoplexy, and as congestion of the brain. Yellow fever at New Orleans still on the increase.

The news from Europe has depressed the wheat market.

RECEIPTS.

Received from Amy C. Hoopes, per C. L., \$2, vol. 26; from Wm. Foulke, agent, O., for W. Harman, Jesse Metcalf, Richard Penrose, \$2 each, vol. 26; for Jos. Embree, \$2, to 14, vol. 27; for Jos. Doudna, \$2, vol. 27.

DIED, at Hockessin, New Castle county, Del., on the 20th of the Seventh month last, JAMES JACKSON, a member and elder of Kennet Monthly Meeting, (Chester Co., Pa.), in the 69th year of her age.—For some months previous to her decease, her faculties were impaired by disease, she being almost wholly unable to express her thoughts and feelings so as to be understood. We have however, no doubt but that a brighter day has now dawned upon her spirit, and that she has become an inheritor of that heavenly kingdom "prepared from the foundation of the world."

—, on the 13th instant, in the 75th year of her age, ANNE MIFFLIN; a member and elder of the Monthly Meeting of Friends of Philadelphia for the Southern District.

—, on the 19th instant, at Timber Creek, Gloucester county, N. J., after an illness of two weeks, JOHN B. KAIGIN, son of the late John Kaigin, in the 32d year of his age. During his sickness he was earnestly engaged for his soul's salvation. Being asked whether he wished to recover, he replied, "No. All is peace. There is nothing in my way. God will take care of me." He passed quietly away; and we have reason to believe he has joined the just of all generations in singing praises to the Lord God and the Lamb, who is forever worthy.

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From Chambers' Journal.

INTELLIGENCE IN BEES.

M. Felix Dujardin, who, a few years ago, published some interesting observations on the brain of insects, in which the existence of such an organ is, as he believes, an established fact, has since pursued his investigations into the same subject, and has found many noteworthy proofs of intelligence, which confirm his former views. He set up a few beehives in his garden, to have the means of following up the inquiry immediately at hand; and with these he noticed a repetition of the well-known fact, that the bees which had been brought from a distance took the usual means to acquaint themselves with the entrance to their new habitations and their site, hovering for some minutes round the opening, with their heads towards it, and gradually extending their explorations further and further from the spot. One of the hives having become short of food in October, he placed near it a plate filled with lumps of sugar coated with honey and slightly moistened. The bees— attracted, no doubt, by the scent of the honey—came out in swarms, and in less than two hours devoured the whole, thus showing that they were perfectly well aware of its presence. As M. Dujardin relates in the *Annales des Sciences Naturelles*, "They soon accustomed themselves so well to associate the idea of my person and dress with the idea of this too speedily exhausted daily provender, that if I walked in the garden at thirty or forty yards from the hive, eight or ten of them would come and hover around me, settle on my clothes and hands, and crawl over them in remarkable excitement." The bees of the neighbour hive, however, made the discovery also, and fierce were the combats that arose between the two parties, and numerous the slain; and the war could only be prevented by putting the food out of sight of the hive for which it was not intended, and withholding the honey, so as to get rid of the attractive scent.

One day, while on the watch, M. Dujardin saw a bee alight on some sugar placed on an

ant-hill at a considerable distance from the hive. After eating a small portion, the creature flew away to the hive, and returned a few minutes later, accompanied by a number of other bees, when the whole troop began to devour the sugar. This remarkable fact led M. Dujardin to try what he believes to be a conclusive experiment as to the reasoning faculty in bees.

In a wall about twenty yards from the hives a small opening had been left, which was concealed by a trellis and numerous climbing-plants. A saucer containing slightly moistened sugar was placed in this opening one day in November, and a bee from one of the hives, having been allured by presenting honey to it on a small stick, was carried to the sugar. It began to eat, and continued for five or six minutes; then having buzzed about for some time in the opening, and on the outside, with its head towards the entrance, as though to reconnoitre it flew away.

A quarter of an hour passed; after which bees came from the hive, to the number of thirty, exploring the locality, the situation of which must have been indicated to them, as there was no scent of honey to attract or guide them. These, in turn, verified the marks by which they would be enabled again to find the much-prized spot, or to point it out to others; and from this time, day after day, bees continued to travel from the hive to the sugar, the latter being renewed as fast as consumed. Not a single bee, however, came from the other hive; the occupants of this flew hither and thither as usual, while the bees which had first been made acquainted with the presence of the sugar in the wall, flew directly from the hive to the opening. This fact was fully established.

If the sugar became dry by the evaporation of the moisture or syrup, the bees treated it with perfect indifference, as though it were no more to them than lumps of earth. Now and then, one of the number would visit the spot, apparently to examine the state of the sugar. If still dry, it was left untouched; but if it had been moistened in the interval, the explorer hastened at once to the hive, and quickly returned followed by other bees.

The experiment which had thus succeeded so well with the first hive, was little better than a failure with the second, owing to its being well stocked with honey—the bees did not want food, and but a few visited the sugar. "Nevertheless," as M. Dujardin says, "the complete success, in the first instance, of an experiment so easily repeated, leaves no doubt as to the faculty which bees possess of transmitting very complex indications by corresponding signs."

Another interesting fact brought out by

these experiments exemplifies the use of a reasoning power. Bees, as is well known, make much use of *propolis*, or bee-bread, in their household economy. Of this substance, the agglutinative quality is the only one essential to it; and if we find bees making use of another substance of similar qualities, we shall know that they take no account of scent or savor—that is, in so far as the *propolis* is concerned—and we are led to recognize a reasoning principle. The *propolis* is used to stop joints and crevices on the inside of the hive, and is the viscous substance generally taken from the buds of plants. "But one day," says M. Dujardin, "I saw the bees collecting small particles of white paint from a hive which had been newly painted and left to dry. I had been surprised for some days to see the creatures going home laden with a white substance between their thighs, and at length discovered them detaching small fragments from the paint, with which, after filling their receptacles, they flew to the hive. The operation was so slowly performed as to be easily seen and perfectly understood; and it is clear that the bees, finding a viscous substance within reach, used it irrespectively of its other properties."

When bees return laden with pollen, they are extremely eager to rush into the hive; but M. Dujardin has stopped one so burdened at the entrance, and the creature, after appearing to be puzzled for a short time, flew away to a second entrance at the side of the hive, thus evidently exchanging one idea for another. He states, too, that a stolen hive, which had been put away in a loft of the Court of Justice at Rennes, was found to be in full activity some months afterwards, when wanted for purposes of evidence; and the bees made their way in and out by a small opening in the roof, which they had learned to distinguish from a thousand others; an additional instance of their susceptibility of individual impressions. This marvellous memory of localities is observed also in mammals and migratory birds. Savages, too, possess it; but the faculty grows weaker in man in proportion as he devotes himself to study.

In the words of M. Dujardin: "This is not simply an individual impression, an image of the locality preserved in the brain of the bee; the impression, indeed, exists; but at the same time that it serves to guide the insect in its return, it becomes for it the motive of indications to be transmitted by signs or otherwise, which could not be the case if we do not accord to the creature a faculty of abstraction; for the indications are sufficient to awaken in the bees to which they are transmitted the same impressions that the actual sight of sugar

or other objects has excited in the first discoverers."

Besides bee-hives, M. Dujardin has artificial ant-hills in different parts of his house and garden, in which he keeps nine species of ants under continual observation. He finds them not less apt than the bees to communicate impressions either of unexpected booty or sudden difficulties.

From the Plough, the Loom and the Awl.

WASHING BY STEAM.

Many of the mechanical inventions and improvements of the present day are of practical utility in the every-day business of life; so that the labour of individuals or of families is materially diminished. One of this character is that denoted by our title.

The following account is a description of the wash-room of the St. Nicholas Hotel of this city, [New York,] from a personal examination by the editor of the *Tribune*:

"A strong wooden cylinder, four feet diameter, and four and a half feet long, is mounted on a frame, so as to be driven by a band on one end of the shaft. This shaft is hollow, with pipes so connected with it that hot or cold water, or steam, can be introduced at the option of the person in charge. The cylinder being half full of water, a door at one end is opened, and 300 to 500 pieces of clothing are thrown in, with a suitable quantity of soap, and an alkaline fluid which assists in dissolving the dirt and bleaching the fabric, so that clothes after being washed in this manner increase in whiteness without having the texture injured.

"When the cylinder is charged, it is put in motion by a small steam-engine, and made to revolve slowly, first one way a few revolutions and then the other, by which the clothes are thrown from side to side, in and out and through the water. During this operation the steam is let through a double-mouthed pipe, which has one mouth in and one mouth out of water; the steam entering the water through the immersed end and escaping through the other, by which means it is made to pass through the clothes, completely cleansing them in fifteen or twenty minutes. The steam is now cut off, and the hot water drawn through the waste pipe, and then cold water introduced, which rinses the articles in a few more turns of the cylinder. They are now suffered to drain until the operator is ready to take them out, when they are put into the drying machine, which runs like a millstone; and its operation may be understood by supposing that millstone to be a shallow tub, with wire net-work sides, against which the clothes being placed, it is put in rapid motion; the air passing in a strong current into the top and bottom of the tub and out of the sides, carries all the moisture with it into the outside case, from whence it runs away. The length of time requisite to dry the clothes depends upon the rapidity of the revolving tub. If it should run 3000 revolutions a minute, five to seven minutes would be quite sufficient. When there is not sufficient steam to run the dryer with that speed, it requires double that." In

washing and drying there is nothing to injure the fabric. Ladies' caps and laces are put up in netting bags, and are not rubbed by hand or machine to chafe or tear them in the least, but are cleaned most perfectly.

"It can readily be imagined what a long line of wash-tubs would be required to wash 5000 pieces a day, and what a big clothes-yard to dry them in; while here the work is done by four persons, who only occupy part of a basement-room, the other part being occupied by the mangle and ironing and folding-tables. Adjoining are the airing-frames, which are hung with clothes, and then shoved into a room steam-pipe heated, when they are completely dried in a few minutes.

"*Small Family Machines.*—Almost the first thought, after witnessing the operation of this machine, was, can washing be done upon the same principle in small families? To our inquiries upon this point, we have received the following satisfactory information:

"For common family use, hand-machines are made to cost from \$40 to \$50, with which a woman can wash 50 pieces at a time, and complete 500 in a day without labouring severely. For the purpose of washing, without driving the machinery by steam, a very small boiler will be sufficient. It is not necessary to have a head of water, as that can be found in the cylinder, which can be turned by horse or any other convenient power. The plan of cleansing clothes by steam is not a new one, but it is contended by the inventor that his process is an improvement upon all heretofore applied to that purpose."

The washing of this hotel varies in amount from 3000 to 5000 pieces a day. It is all done by one man and three women, with less work for each than two dozen pieces in the ordinary mode of hand-rubbing, or by washing-boards.

THOMAS CROMWELL.

The following circumstance is related by J. H. Merle D'Aubigné, of Thomas Cromwell, which occurred in the early part of his celebrated life. As Julius II., Pope of Rome, who had but little taste for letters, but was fond of hunting and the pleasures of the table, was one day reposing from the fatigues of the chase, he heard voices near him, singing a strange song. He asked with surprise what it meant. "It is some Englishmen," was the answer, and three foreigners entered the room, each bearing a closely covered jar, which the youngest presented on his knees. This was Thomas Cromwell. He was the son of a blacksmith, of Putney; but he possessed a mind so penetrating, a judgment so sound, a heart so bold, ability so consummate, such easy elocution, such an accurate memory, such great activity, and so able a pen, that the most brilliant career was foreboded him. At the age of twenty he left England, being desirous to see the world, and began life as a clerk in the English factory at Antwerp. Shortly after this, two fellow countrymen from Boston came to him in their embarrassment. "What do you want?" he asked them. "Our townsmen have sent us to the pope,"

they told him, "to get the renewal of the greater and the lesser *pardon*, whose term is nearly run, and which are necessary for the repair of our harbour. But we do not know how to appear before him." Cromwell, prompt to undertake everything, and knowing a little Italian, replied, "I will go with you." Then slipping his forehead, he muttered to himself, "What fish can I throw out as a bait to these greedy cormorants?" A friend informed him that the pope was very fond of dainties. Cromwell immediately ordered some exquisite jelly to be prepared, after the English fashion, and set out for Italy with his provisions and his two companions. This was the man who appeared before Julius after his return from the chase. "Kings and princes alone eat of this preserve in England," said Cromwell to the pope. One cardinal who was a greedier "cormorant" than his master, eagerly tasted the delicacy. "Try it," he exclaimed, and the pope relishing this new confectionary, immediately signed the pardons, on condition, however, that the receipt for the jelly should be left with him. "And thus were the *jelly pardons* obtained," says the annalist. It was Cromwell's first exploit, and the man who began his busy career by presenting jars of confectionary to the pope, was also the man destined to separate England from Rome.

For "The Friend."

TEMPTATION.

During seasons of peculiar temptation, there seems great need to stand especially upon our guard, lest by yielding thereto, we incur both weakness and sorrow. To observe a pretty correct course when no particular inducements offer to lead us astray, is less praiseworthy, than to maintain an erect and dignified standing, when assailed by any influential motive to give way to error. Although it is always necessary to abide on the watch-tower, and to be constant in prayer, yet a very special exercise seems properly to obtain when the alluring or impulsive incentives to vice are decked in seductive colours and placed before us: then all our faith and resolution are brought into requisition, with the most ardent desire to be assisted in withstanding them in the Truth. These particular seasons of temptation, should be regarded as the hinges upon which our prosperity and eternal welfare turn, and every wrong impulse should be as carefully striven against, as though the door of our future happiness might be closed in consequence of it.

By yielding to an improper temper, to covetousness, or to any other vice, we find that the golden cords of faith, hope, and charity, by which we had been measurably withdrawing from the things of time, become so weakened, that there is great danger of our being again brought amid the commotions of the grovelling concerns of life.

What a favour it is, under a sense of our need and the all-sufficiency of Divine assistance, to be enabled sincerely to adopt the short aspiration, after the simple manner set forth by our blessed Redeemer, "Lead us not into temptation, but deliver us from evil, for thine

is the kingdom, the power and the glory forever, amen." As we abide under the influence of the quickening Spirit, no dependence upon any prescribed form of words can be admitted; for the evident tendency of this would be to quiet the mind in a false rest, while it still remains alienated and estranged from the fountain of light and grace; but a single sigh under a lowly and reverent sense of our need, will be seen to be more acceptable in the Divine sight, than the most voluble prayer that can possibly proceed from the human lips, unattended by the holy unction.

Oh! blessed Power indeed, which thus enables to resist evil and to depart from iniquity. For our temporal favours, we are bound by the strongest ties of gratitude, when we consider our continual unworthiness, and propensity to rebellion against those very laws which are only calculated to insure our safety and promote our happiness; but gratitude appears insufficient for that preservation from vice, experienced by the devoted and obedient, and that assistance granted to aid us in pursuing the course which leads to never-ending bliss. In this condition of mind we can indeed esteem the precious "blood of the covenant," "whereby we are sanctified" far beyond all price, through which alone we are placed in a capacity for salvation if we are only willing to co-operate with the blessed help thus bestowed in unmerited mercy. Without the interposition of this holy Power, it is not only impossible to perform any good act, but even to think a good thought; and it is through the compassionate ministrations of this Spirit that we are cured from human weakness and woe, and are preserved from falling into the fatal snares of sin and corruption, which end in condemnation and death. Here we know that in Him all fulness dwells, and are confirmed in the truth "that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii, 10, 11.) Here too, at times, comfort, hope and stability are experienced amid many conflicts: we may appear to be so encircled by difficulties and hedged about by error, that it seems to us impossible either to stand still or to move any way, without being involved in some guilt; but how consoling to reflect that help is laid upon One who is mighty, and that if we are properly concerned to suppress the un sanctified nature, when it would willingly rise up, and busy itself in the affairs of Truth; and give heed to His holy teachings, His lamblike nature, He will make us skillful in his work, preserve us in our proper sphere of usefulness, restrain the foot that would incline to step into the path of error, and through our instrumentality, bring about marvellous works to His own eternal honour and glory, and to our own everlasting peace.

It must be (says a writer of some note) that souls whom God has brought to his knowledge should meet and enlighten one another; live coals, when separated, go out;

when gathered together, they brighten up, so as even to purify silver and gold.

Sacramento Salmon Fisheries.

The fishing business in the Sacramento at this point is increasing and expanding with astonishing rapidity from year to year, and from month to month. The water of the river must be alive with salmon, or such numbers caught daily must sensibly reduce them. But experienced fishermen inform us, while the run lasts, so countless is the number, that no matter how many are employed in the business, or how many are taken daily, no diminution can be perceived. Even the "tules" between this and the coast range are reported to be filled with salmon.

The run this year is said to be greater than ever before known at this season, the heaviest runs heretofore having been experienced in June and July. The extraordinary run of the present time is expected to continue for something like three weeks. The fish seem to run in immense schools, with some weeks intervening between the appearance of each school, during which the numbers taken are light as compared with the quantity taken during a time like the present.

No account is kept of the number engaged in fishing, or of the amount caught, and all statements relative thereto are made from estimates obtained from those who have experience in the business, and probably approximate correctness. These estimates give the number of men employed now in taking fish in the Sacramento at about six hundred; the number of fish taken daily, on an average, at two thousand—their average weight seventeen pounds, making thirty-four thousand pounds per day. Two cents per pound, which is probably more than the present average price by the quantity, would give a daily income to those employed of \$680—not very high pay. Either the number of men engaged in the business, we imagine, must be over estimated, or the number of fish under estimated.

It requires two men to man a boat; which would give three hundred boats for six hundred men. Two thousand fish a day would give to each man a fraction over three as his share. We presume few are fishing who do not catch a good many more than that number. We saw a boat-load, the product of the previous night, consisting of sixty-six salmon, weighed yesterday morning. They averaged a fraction over seventeen pounds, and gave thirty-three as the number caught by each man, instead of three as estimated above. Say the six hundred fishermen, man, on an average, two hundred boats a night, the average number caught by each boat but twenty, and the sum total would be four thousand fish, instead of two thousand as estimated. Our impression is, that the latter comes nearer the mark than the former, as a good many of the fishermen send their fish directly to San Francisco; others take them to different points for salting.

Large numbers are salted down daily, several firms and individuals being extensively engaged in this branch of the trade. The fish

are put down in hogsheds which average, when filled, about eight hundred pounds. From one to three thousand pounds are put down daily by those engaged in salting. An acquaintance has filled sixty-five hogsheds this season.

The most of those engaged in salting, live on the Washington side of the river, and salt their fish there. Including those engaged in salting, catching and selling, probably the fish business furnishes employment for a thousand men.

The salmon fish is found in no other waters in such vast multitudes as are met in the rivers emptying into the Pacific. On the Atlantic side the leading fish feature is the run of shad in the spring; on the Pacific side, salmon ascend our rivers at all seasons, in numbers beyond all computation. In California and Oregon our rivers are alive with them; the great number taken by fishermen are but a drop from the bucket. Above this, on the coast side, tribes of Indians use no other food.

In the course of a few years salmon fishing will extend itself to all the prominent rivers in the State. Catching and curing salmon will then have become a systemized business; the fish consumption will then have extended itself generally over the State, and more than likely become in the meantime an important article of export.—*Sacramento Union.*

For "The Friend."

FRIENDS IN WALES.

(Continued from page 397.)

After the events recorded in our last number, were over, Justice Corbet sent for Richard and his two friends, and told them he was sorry the priest was so unskillful as not to answer the queries, which he thought very reasonable. Whilst he was conversing with the Friends in his court, many of the inhabitants gathered round, and a satisfactory opportunity was given for Richard to open the Truth to the people, and to declare "the way and means to obtain the kingdom of heaven." The justice was so moderate, that one of the neighbours said to him, "Mr. Corbet, we think you will be a Quaker too." To this he replied, "I wish I were a Quaker in my life and conversation." He asked Richard for a copy of the Queries, in order that Langford might answer them in writing. Richard in reply said, "That was but a private way of answering. If he was not prepared then, we will give him a meeting next First-day at the steeple-house, or in the town-hall on a market-day." Corbet said to this, "It is very fair."

Langford however, was not willing publicly to defend an indefensible cause, and no meeting was held; yet he was not hard towards Friends, even though several testified against him in his steeple-house. Some who were imprisoned on that account, were liberated through his influence. Having sent his man to Richard Davies to collect Easter-rockings, Richard told the man to tell his master, he would come to reckon with him by and by. Richard was as good as his promise. Many people were with the priest when the honest Quaker called, and heard no doubt

with interest the conversation that ensued. Richard told Langford, that if he could make it appear that he owed him anything, he would pay him, and he expected the like from him. The priest said Richard owed him for several years for the sacrament, Richard inquired what he meant by the word Sacrament, adding, he found no such word in the scripture. Upon being told that it was the bread and wine used in church, Richard said he had received none of it, and was therefore not liable to pay. Langford told him he might have partaken of it; upon which Richard said, he did not believe their church was the true church of Christ, and that he did not believe he was a true minister of Christ, commissioned by him to break bread and give to the people,—much less to sell it, or take money for it. He did not read he said, in all the scriptures, that true ministers of Christ took money from the people for breaking bread to them. Langford took the ground that the labourer was worthy of his hire, and quoted the words of the law, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." To this came the ready reply, "Thou hast trod out no corn for me,—and though thou art an hireling, yet I never hired thee."

Richard finding many persons paying the priest, asked him how he could in conscience take so much, and what scripture he had for his practice? Langford on this asked, "What scripture he had for eating flummery." Richard promptly replied he had scripture for that. "Paul said to Timothy, 'For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer.'" Richard in describing the interview adds: "His communicants who were present, were much dissatisfied that he had no better answer and proof for his practice. So I desired the people to take notice, that he could not make it appear by scripture, that I owed anything; but I told them that he owed me some money, and I desired him to pay it me, which he did. So we parted fairly. We have a saying, 'That even, or often reckonings, make long friends.'" He was very friendly afterwards, and never sent to me more for Easter reckonings. And as for the tithes, in time of harvest, he charged his servants to take from me no more than their due, nor so much. I was informed he should say, 'He knew not why he should take anything from me, seeing I had nothing from him.' He lived here among us many years a good neighbour; and though in a time of great persecution, yet he had no hand in persecuting us."

We learn from the testimony concerning Robert Owen,—whose imprisonment thrice in the year 1661, because he could not take the oath of allegiance we have already noticed,—that he was kept five years a prisoner on this charge; this probably was from the close of 1661 to 1666. He was confined in the town of Dolegelly, in Merionethshire, and although it was within a mile of his dwelling-house, he was not permitted to go there during the whole period. His release at last appears to have been effected on this wise. The person

who had been the chief instrument in persecuting him, falling sick, was brought seriously to consider his past life, which awakened great remorse of conscience. His anguish of mind for what he had done to Robert Owen was so great, that he could find neither rest nor ease until he had taken the necessary steps to set Robert at liberty, and had "sent a special messenger to release him."

Of Robert Owen and Jane his wife, we will now give a short biographical sketch, for few even in the bright days of the Society, present more consistent examples of earnest zeal and dedication of heart, adorned with the Christian graces.

Robert Owen was born about the year 1640, in Merionethshire, Wales. His parents stood high in the estimation of the world, having a competent inheritance, and their family was one of the greatest in those parts. Being thus educated in affluence, Robert was furnished with a good education, and doubtless his parents also sought to instruct him in things pertaining to godliness. He early in life was a seeker after Truth, and in his seventeenth year, probably through the preaching of George Fox, at Dolegelly, his mind was opened to receive it. Rowland Ellis says of him, "In all his time [he] had the right hand among his equals; brought up a scholar,—quick in apprehension, and whatever he took in hand he did it with all his might. He was zealously devoted to religion, and a great searcher for the pearl of great price; being one of the first in our parts who sought after it; and having found it, he sold all to purchase the same."

Having embraced the Truth, he was soon called to suffer for it. In the Sixth month, 1660, he was arrested, and with many other Friends sent to prison, because he could not conscientiously swear. He was hardly more than twenty years of age, yet he was confined for fifteen or sixteen weeks in prison, suffering many hardships, and subjected to daily insult and abuse. (The sufferers he endured during the year 1661, and his imprisonment for five years thereafter, have been already related. In the year 1674, he was with several other Friends committed to Dolegelly goal on the charge of absence from the national worship.)

At what time his mouth was first opened as a minister of the gospel, we do not know, but it would appear to have been early in life. Hugh Roberts says of him, "He loved the company of such as were most substantial in religion, and was also beloved by them, and all sort of people that knew him, being greatly helpful to his brethren, and made a cause of gladness to those that were his fathers in the Truth. The Lord not only opened his heart like Lydia's formerly, but he likewise opened his mouth to publish his name and Truth amongst many, travelling several times through his native country, Wales, where he was of good service."

(To be continued.)

Mental and Vocal Prayer.—*Mental prayer*, when our spirits wander, is like a watch standing still, because the spring is down; wind it

up again and it goes on regularly; but in *vocal prayer*, if the words run on, and the spirit wanders, the clock strikes false, the hand points not to the right hour, because something is in disorder, and the striking is nothing but noise.—*Jeremy Taylor.*

BUDDING ROSES.

Look attentively at any rose branch, and you will find at the bottom of every leaf a small, scarcely perceptible swelling or protuberance, looking altogether as innocent of growth as a cup of cream. Remember, at the bottom of every leaf. Find another bough which has had its extremity injured or amputated. Do you not see with what eagerness this little "bud" has shot forward to conceal and repair the damage? This modest little "bud" is the epitome of a rose tree, and though nursed in the bosom of the lordliest tree that ever bore a tittle, if you will detach it gently and apply it to the freshly peeled surface of the thorniest, scraggiest old rose, it will soon repay you for your trouble by turning "bright leaves to the air, and a dedication of its beauty to the sun."

I think those buds grow best which have already taken a start on the parent stem. I have certainly put in La Marques of half an inch in length, which are now masses of buds and foliage.

Take a limb of the current year's growth, which has become firm; slice off the bud with a little of the wood; detach the bark with the bud on it by a little handling; cut off the leaf, but leave the stem to hold it by; place it between your lips while you prepare a place for it.

Select a similar limb on any other bush; if thorny, knock them off; draw a sharp pen-knife downwards *through the bark*, an inch or less; cross it with another cut, shorter, but always through the bark. Carefully raise the little corners thus made from the wood; hold firmly on each side, and you can raise with the knife without breaking or tearing. Now put your little bud under these corners, and press altogether; confine firmly with soft cotton thread, which may remain until it produces an evident indentation. Cut off the branch a few inches above, and keep down the original buds as they show themselves.

This is the whole matter. The finest roses will grow without any subsequent care. Indeed, I have inserted many, and forgotten them until they forced themselves on my attention by their elegance and vigour.

Any bush will do to bud on. Some are merely preferable, as the "Pride of France," "Daily," and "Multiflora." I am very partial to the last, as it is common, affords a stock from cuttings in a few months, is vigorous, smooth, and easily backed. Well manured, one stock will support a great many varieties of the finest roses.

The rose bush requires an annual spading, and of course a rich soil. For heavy micaceous loams, nothing is better as a manure than rotten chips, spaded in and spread an inch or more in depth on the surface.—*The Plough, the Loom and the Anvil.*

THE HILLS!

Selected.

The hills! the hills! When we hear those words,
we feel the joyous breeze
Sweep past us on its free, wild way, like the sound
of stormy seas;
We tread once more with blithesome step o'er the
airy peaks and dells,
Where fresh green moss like a velvet robe of rarest
beauty swells;
Again we see the gorgeous furze in its dress of am-
ber shine,
With the glowing heath and bright sundew, and
scented purple thyme;
And the rich pine-odours float around, in as pleas-
ant days of old,
When we deemed, at sunset's lovely time, each stem
was a shaft of gold.

The hills! the hills! what painter's hand can show
the varied shades
That fit o'er their streams, and glens, and knolls,
and dewy fern-clad glades?
Each changing hue o'er their kingly brows like a
jewelled gift is cast,
As if some wondrous pageantry in glittering state
swept past.
There are colours like the fading eve, the pomp of
morning light,
And the solemn gloom of purple skies in the still,
majestic night!
And the sounds from their green solitudes, how
wild and glad they seem—
Clear bird-notes, and the hum of bees, and laugh of
many a stream!

The hills! the hills! from their lofty heights what
radiant scenes we see—
Fair sheltered valleys, fertile plains, and the far-off
gleaming sea;
We look on fields of harvest-wealth, with their
bending ears of gold,
On cities, hamlets, lordly halls, and shadowy forests
old;
We see the ivied homesteads 'mid their mossy or-
chards lie,
With the blue smoke rising merrily to the clear
o'erarching sky;
And amid their low and daisied crofts, by sunlit
pastures green,
And beneath the shade of bending trees white cot-
tage-dwellings gleam!

The hills! the hills! they bring glad tales from the
days of childhood back,
When we marked the royal eagle's flight, and trod
the wild-deer track;
When we saw the storm-clouds gather, and the
lightnings flash on high,
Or heard the glorious thunder-peals like anthems
rolling by.
All beautiful they were to us, in sunlight and in
glooms,
And when the white mist floated o'er the glistening
heather bloom:
Oh! a world of magic loveliness our dreamy fancy
fills,
When we hear a young voice telling of the hills—
the glad green hills!

LUCINDA ELLIOTT.

The True Light.—Jesus Christ is 'the
light of every man that cometh into the world.'
John i. 9. As there is but one sun that illu-
minates all bodies in the universe, so there is
but one light that enlighteneth all souls. This
light is Jesus Christ the eternal Word of God.
Oh, how miserably blind are all who imagine
themselves wise, while they continue destitute
of that wisdom which Jesus Christ inspires!
Revelation appears to them like a dream; the
gospel is preached to all ranks of people, but

they comprehend it not. Its wisdom is called
foolishness.

O vain and foolish world, is it in thee that
we should trust? Thou art but a mere illu-
sion, and yet thou would'st have us confide in
thee! We find that in possessing thee, thou
hast nothing substantial wherewithal to satisfy
our hearts. When thou offerest thyself to us
with a smiling countenance, it occasions trou-
ble. When everything is ready to disappear,
thou presumest to promise us happiness; but
thou alone is truly happy, who by the light of
Jesus Christ, discovers thy emptiness.—*Arch-
bishop of Cambrai.*

For "The Friend."

INDIVIDUAL FAITHFULNESS.

As the heart of man is the place where all
spiritual good in which we can participate, is
wrought, it is here that we are to look for the
building up of the church—each one becoming
obedient to the witness within himself—turn-
ing away from the lo heres, and lo theres of
men, who by vain janglings are not only de-
ceiving themselves, but misleading and stub-
bling others. It is a very easy matter to talk
and reason about doctrines, and the support
of the testimonies of Truth, but these cannot
be availingly known or upheld, but by obedi-
ence to the witness for God in our own hearts;
and where any set themselves up as teachers
and reformers—rebellng against the light of
the Spirit of Truth, they not only hinder the
work in themselves, but close up the way of
those who are looking for the fruits of a sound
profession, as a confirmation of their faith.

How much, therefore, depends upon the
faithfulness of each heart to that made known
to it by the heavenly Teacher. It has been
for want of this, that so many have been led
by the adversary of their souls, to depend
upon a name to live, while they are yet dead
in trespasses and sins. But as sure as the
testimonies we are called uncompromisingly
to bear, have their foundation in truth, so
sure will the endeavour to uphold them in the
spirit of wrath and bitterness, defeat the very
end for which we profess to labour.

What seems to be needed to bring us out
of spiritual bondage, is *honesty with ourselves*.
Are we or are we not, more tenacious of our
own selfish views and ends, than desirous to
unite in the support and defence of the Truth?
"For the divisions in Rouven there were great
searchings of heart;" and if in sincerity of
soul we should each one for ourselves, endea-
vour to see what part we have had in bring-
ing suffering upon the body, and to forsake
every evil way, then might we hope, through
Divine help, to have restored to us that bless-
ed unity and harmony which once charac-
terized us as a people zealous of good works.

The apostle in writing to his brethren, says,
"I could not speak unto you as unto spiritual,
for ye are yet carnal; for whereas there is
among you envying, and strife, and divisions,
are ye not carnal, and walk as men?" for
while one saith I am of Paul; and another, I
am of Apollos; are ye not carnal? The wis-
dom of this world is foolishness with God, and
the Lord knoweth the thoughts of the wise,

that they are vain. Therefore let no man
glory in men; for all things are yours, and
ye are Christ's, and Christ is God's." And
he further exhorted them to "be kind one
unto another, tender hearted, forgiving one
another, even as God for Christ's sake, hath
forgiven you. Be ye therefore followers of
God as dear children, and walk in love. Let
no man deceive you with vain words; and
have no fellowship with the unfruitful works
of darkness, but rather reprove them. Be ye
not unwise, but understanding what the will
of the Lord is, submitting yourselves one unto
another, in the fear of God."

These are individual duties, and none are
excused from the discharge of them, in humble
fear, whatever may be his attainments or sta-
tion in the church; for the great object of our
religious association, is to watch over one an-
other for good—Christ himself being our chief
Shepherd, appointing to each his particular
duty.

"Behold," says our blessed Redeemer, "I
send you forth as sheep among wolves; be ye
wise as serpents, and harmless as doves."
How responsible, therefore, is the profession
we are making of following Him who endured
the contradiction of sinners, returning not
railing for railing, and seeking not theirs but
theirs, that he might save them from the power
of the enemy. And now that He is ascended
on high, receiving gifts for men, and for the
rebellious also, let us not be too free in judg-
ing one of another, considering ourselves lest
we also be tempted; for as we mete so shall
it be measured to us again. Therefore let us
endeavour to keep low in the spirit of our
minds, lest through the exaltation thereof we
become sorrowfully abased.

For "The Friend."

THE TRUE STANDARD.

The standard of the world and the standard
of Truth, though they may coincide in regu-
lating the value of some things, differ so
greatly in regard to much it is all-important
for the Christian to appreciate rightly, that
it is necessary he should accustom himself to
disregard the estimate which the world makes,
and permit his conduct and his acquisitions to
be tried in the unerring balance of the sanc-
tuary. This exposes him to the countenly
and ofttimes to the censure of those who do
not recognize the high criterion by which his
actions are governed, and necessarily subjects
him to crosses and mortifications that try his
faith, and but for the peace of obedience and
the recompense of reward to be hereafter re-
vealed, on which his eye should be kept fixed,
would cast him down, and make his path seem
one of sorrow and disappointment. In refer-
ence to these trials of faith and patience, John
Griffith says:

"Thou traveller Stionward, look forward to
the joy set before thee, not suffering thine
eyes to wander about thee, lest they convey
such delight to thy heart, as may infect thy
soul with pernicious distempers, by which
thou mayest be rendered unable to proceed on
thy journey towards the holy city; and
through the defect occasioned thereby to thy

sight, thou mayest, in a great measure, lose the glorious prospect of its beautiful situation and the splendour of its structures. Beware thou do not load thyself with the seemingly pleasant fruit of that country through which thou travellest. Although it may appear to hang plentifully on each hand, it will neither be of any use to thee in that heavenly country whether thou art going, nor for refreshment on the way thither. If thou hast a mind that thine own way should be prosperous, look steadily forward with a single eye to the recompense of reward. Bring every motion towards seeking satisfaction in forbidden places, immediately to the cross, and thou wilt much sooner find the yoke of Christ made easy and his burden light, all his ways pleasant and his paths peace. This is abundantly better than that uneasy in and out way of travelling, sinning and repenting, repenting and sinning again, which lays a foundation for murmuring, labour and toil; crying out, as some do all their days, there is no complete victory to be obtained over sin on this side of the grave; miserable sinners we must remain; when the cause thereof is wholly in themselves; because they will not come into and abide in the help of the Lord, against the mighty enemies of their soul's happiness, which is altogether sufficient to give a complete victory over them; yea, to give power to triumph, and say, "We are made more than conquerors through him that hath loved us."

In another place, in speaking of members in our Society who have never known what it is to have the standard of Truth established in their hearts, or who having known it, have fallen away from regulating their words and actions by it, he says, "Whitby was the next meeting I attended, being on First-day, where I had very close laborious work. An earthly lofty spirit had taken place in some of the professors; the tendency whereof is, by darkening the understanding and blinding the judgment, to account various weighty branches of our Christian testimony small trifling things. Here the flesh that warreth against the spirit, having the ascendancy, its language is quite opposite thereto. The flesh saith, there is little in dress; religion doth not consist in apparel; there is little in language; there is little in paying tythes, &c. to the priests; there is little in carrying guns on our ships, to defend ourselves in case we are attacked by an enemy. To which, I think, it may be safely added, there is little or nothing in people who plead thus, pretending to be of our Society; for if they can easily let fall those branches of our Christian testimony, I am fully persuaded they will maintain the others no longer than they apprehend it will suit their temporal interest. I have often wondered why such continue to profess with us at all. They are not really of us, who are not concerned to maintain those principles and testimonies which the Lord hath given us to bear."

The mournful and desolating effects produced where the members of a meeting set up another standard than that which the Head of the Church has sanctioned, and walk by it, however favoured it may once have been, by the example and labours of honest, upright

servants, and however exactly the form of godliness may be retained and observed, he thus describes, when speaking of being at Bridlington meeting: "Oh how greatly is that, and many other meetings declined, both as to number and a lively experience of true religion: some Friends informed me as I remember, that they knew the time, when fourteen or fifteen ministers belonged to it; and now perhaps, there is not a much greater number of members of all sorts. Once there was a wonderful time of gathering into the vineyard of Christ; but since, with sorrow and lamentation it may be said, there has been a losing, scattering, and dwindling away in many places; the principal occasion whereof seems to have been, an inordinate love for transitory enjoyments, lawful in themselves and in their places, but not to have the chief possession of the mind. When this becomes the sorrowful state of any, they cannot savour the things that be of God, but the things which be of men; and are of consequence deprived of that all-sufficient help, so to live and walk, as to answer the witness of God in others; to train up their children in the nurture and admonition of the Lord; and to maintain the testimonies of Truth with a convincing strength and efficacy. So that although the form is retained in a considerable degree by such, and they may also be fortified with arguments, to maintain the consistency of our profession with the primitive plan laid down in Holy Writ, yet wanting the salt of the kingdom in themselves, all their pretensions without it prove nothing; yea worse than nothing; seeing that by how much they have had the opportunity of knowing more than others, by so much their condemnation will be greater."

We doubt not the true ministers of the gospel left among us can fully recognize the truth of the following, as coinciding with what is often their experience in this day of lukewarmness and revolt.

"I have considered that our afflictions in this day, both in the manner and cause, differ much from the trials of our worthy predecessors. Their bodies were frequently imprisoned and grossly abused by people of different religious persuasions; but our spirits, when engaged in the work of the gospel, are often imprisoned, depressed, and greatly afflicted, by means of the great unfaithfulness of many under the same profession with ourselves; being at times, on account of such, so closed up in a painful sense of death and darkness, as to be somewhat like the prophet of old, quite shut up and dumb with silence. This may be occasioned by those who are so far alienated from the sensible reaches of the measure of grace in their own minds, as not to be opened thereby to receive to advantage the word preached; for the word goeth not forth in vain; but will accomplish that for which it is sent. Silence may also be necessary, on account of those who have often been comfortably refreshed by sitting under a living ministry, yet neglecting their own duty in a spiritual labour for heavenly bread, look too much for food from the labour of others; which unjustifiable dependence and expectation, are often disappointed and mortified.

The main design of gospel ministry is to turn the children of men to the grace of God in themselves, which will teach them to work out their own salvation, and diligently to seek the Lord for themselves, and their strength being renewed in him, their spirits would unite with, and greatly help and relieve, the ministers in their gospel labours."

Letters from John Conran's Journal.

JOHN CONRAN TO JAMES ABBELL.

(Under deep trials.)

Dublin, Fifth month 1st, 1812.

Dear Friend,—I received thy very acceptable letter by our mutual friend, John Lecky, which came in a time when my mind was dipped into sympathy with the Seed, which I feared would be felt in a suffering state in various sittings of the approaching solemnity.

On the approach of these solemn seasons my lot is a suffering one, and though painful to the natural part in us, we ought not to repine in being companions with our dear Lord and Master, and accounted worthy to suffer with him; that when our measure is filled up in his militant church, we may be favoured to have a mansion of his preparing in his triumphant church, in his holy presence, and in the company of his saints and angels, where the wicked cease from troubling, and all sorrows are wiped away.

This state, which is attainable, and is set before us that we may endeavour to attain it, is worth patiently submitting to the light afflictions of this present season; for, though we are at seasons crowned with the heavenly gift, yet, if the wicked are permitted to make a crown of thorns, and we have to feel the sharpness of them as well as the shame, the disciple is not above or better than his Master; He also was crowned in both capacities, but the submissive language of his spirit was, (let us remember it): "Not my will, but thy will, O Father, be done." His holy will concerning the members of his church is sanctification, and if his unerring wisdom chooses the furnace for that end, he can bring us forth as he did the three children formerly, in safety, their garments undestroyed, and their bodies without the smell of fire upon them, for the angel of his Divine presence was with them, and is still with his afflicted little ones, who are preferring him to their chiefest joy in this world.

I remember the saying of a dear Friend, Thomas Scattergood, under a holy influence, to me when under deep suffering, "Satan hath desired to have thee to sift thee as wheat, but I have prayed for thee that thy faith fail not;" and his holy prayer proved availing, even to this very day, enabling to speak well of the Lord's name, because his mercy endureth, and will endure from one generation to another. I nearly sympathize with thee, my dear friend, in thy present suffering state, but not as Job's friends, in a similar trying dispensation, with presumption; no, my dear friend, but under a full persuasion that thy trials are in unutterable wisdom, to purify and to bring thee to a more full acknowledgment of the depths of His counsel—that thou

hadst known Him like Job, in an unspotted life and conversation, and brought praise to His Truth. Yet, here is not to be our rest, but to obtain a further knowledge of Him, in which every other consideration may be abased, and we bow ourselves before Him in dust and ashes, that He alone may be confessed, and His name (power) be exalted in us and over all, blessed forever! I salute thee, my dear friend, in the fresh feeling of that love which I believe flows at this time from the Fountain that will never be drawn dry, though flowing from generation to generation, at which the Lord's flock have at all times been made to drink, and at which the flocks of the stranger cannot partake. And may He who dwelt in the bush and it was not consumed, dwell in thee, and thou in Him, so that the arrows of the arches may be blunted and turned aside, and the Lord may have the acknowledgment of praise, is the sincere desire of thy affectionate brother,

JOHN CONRAN.

TO JOHN CONRAN.

Esteemed Friend,—

May the protecting arm of Divine Power shield thee through the yet remaining conflicts, that thou may know a safe landing in the haven of an eternal rest! Thy love has been great to the Beloved of souls, manifested by thy attachment to His cause on the earth, which thou hast espoused and adhered unto in a day of shaking, when many were blown away, and have mingled with the chaff that floats in the air! What a favour in the part of the country thou lives in! Oh! that thou mayst know the Ancient days to be with thee now when old age is making its ravages, that thou mayst be the encourager of the young branches of the family whom the Head of the Church may bring forth into usefulness.

My spirit was united to some of those, for whose establishment in the Truth I have desired, that the walls of our Zion, which have been marred, may be completely restored and built up, that there may be rendered unto the Lord of hosts the glory that is due. Then will He restore unto Israel judges as at the first, and counsellors as in the beginning!

In the fellowship of the gospel, I conclude, remaining thy friend,

HENRY HULL.

Sealed.

Address of a faithful Wife to her Husband, who had lost his earthly possessions.

Thou art all that this poor heart can cling to; yet I feel that I am rich in blessings; and the tear of this most bitter moment still is mingled with a strange joy. Reposing on thy heart, I hear the blasts of fortune sweeping by as a babe lists to music—wondering, but not affrighted. In the darkest hour thy smile is brightest; and when I'm most distressed, then am I most beloved. In hours like this, the soul's resources rise, and all its strength bounds into being. I would rather live with all my faculties thus wakened round me, of hopes, and fears, and joys, and sympathies, a few short moments, even with every feeling

smarting from the deep lash—than a long age, however calm and free from turbulence, bereft of those most high capacities.

Not vainly have I nursed them; for there is an impulse even in suffering—and so pure rise the eternal hopes, called forth by the anguish of a world-wearied spirit; with such light they rush before me like a sunny ray, piercing the dark shades of my clouded thoughts, that, for such high and holy consolations I welcome misery—and I know thy heart hath the same blessed anchor. In heavenward hopes we drank the cup of youthful happiness; and now when sorrow shades our early promise, in heavenward trust we'll comfort one another.

Expanding the Chest.—Those in easy circumstances, or those who pursue sedentary employment within doors, use their lungs but little, breathe but little air in the chest, and thus, independently of positions, contract a wretchedly small chest, and lay the foundation for the loss of health and beauty. All this can be obviated by a little attention to the manner of breathing. Recollect the lungs are like a bladder in their structure, and can stretch open to double their size with perfect safety, giving a noble chest and perfect immunity from consumption.

The agent, and only agent required, is the common air we breathe, supposing, however, that no obstacle exists, external to the chest, such as twining it about with stays, or having the shoulders lie upon it. On rising from the bed in the morning, place yourself in an erect posture, with your head thrown back and your shoulders entirely off from the chest, then inhale all the air that can be got in; then hold your breath, and throw your arms off behind; hold your breath as long as possible. Repeat these long breaths as many times as you please. Done in a cold atmosphere it is much better, because the air is much denser, and will act much more powerfully in expanding the chest. Exercising the chest in this manner, it will become flexible and expandible, and will enlarge the capacity and size of the lungs.—*Scientific American.*

The Marble Business.—An article in Hunt's Merchants' Magazine upon American marbles, says that the tract of country lying between the Adirondack mountains on the east, and extending from the northern part of Vermont south, into Connecticut, contains the finest specimens of marble in the world. The Parian marble, so long celebrated as unsurpassed in quality and variety, the writer says, is exceeded in every respect by that of New England. The value of the marble quarried there, is now amounting to \$7,000,000 annually.

George Newland was one of those happy few, who have offered to their Maker "the flower in the bud;" the aspirations of his young and tender mind were to Him who said "Suffer little children to come unto me." He desired to withdraw from the temptations of thoughtless companions; and when he permitted his mind to enter into the follies of

childhood, conviction, sorrow, and repentance followed. In his twelfth year he became a preacher, and travelled in the work of the ministry, exciting surprise and admiration by his childish stature and countenance, as he stood forth to deliver the solemn truths of the gospel, and exhort those of mature and advanced age. He made a happy and peaceful close, saying, he had "served the Lord in his health, and felt the benefit thereof."—*Lead-beater's B. N.*

He who hates his neighbour is miserable himself, and makes all around him feel miserable.

THE FRIEND.

NINTH MONTH 3, 1853.

By the late accounts from New Orleans, it would appear that the Yellow Fever is on the decline, the number of deaths having fallen below two hundred per day, for two or three days: on the 21st ultimo, there were 270 deaths, 248 being from the fever.

The decrease is probably to be attributed more to the greatly diminished number of inhabitants—nearly all having left who could get away, and upwards of ten thousand having died, of whom more than eight thousand died with the fever—than to any abatement of the violence of the disorder.

In the latter part of the Fifth month, when the first cases of yellow fever were reported, the population of that city was stated to be 150,000. At first the mortality was not alarming, but as the disease became epidemic, it rapidly affected the unacclimated and proved exceedingly fatal. When the alarm became general, the citizens crowded every mode of conveyance to escape from the infected atmosphere, and it is supposed that about one hundred thousand left in little more than a month. Notwithstanding this great desertion, the mortality reached at one time over three hundred a day, and that for several days; which if the number remaining in the city is correctly represented, exceeds anything ever known in this country before, and is greater than during the great Plague in London.

It was with great difficulty that the burial of the dead could be effected, and the scenes occurring at the different grave-yards are too horrible to be recorded. The report of a number of bodies having been burnt is, we believe, untrue. It is most grateful to know, that a number of the citizens, composing the Howard Association, have devoted themselves to succour and provide for the sick and destitute, and amid the appalling scenes of suffering and death, have been unwearied in their efforts to render whatever aid and consolation were in their power; and also that in very many places in all parts of the country, the sympathy felt for our afflicted brethren has led to raising large sums of money, to assist the Howard Association in its praiseworthy labours.

This visitation has truly been an awful one, and ought to bring every one to serious thoughtfulness respecting their own preparation for death, and the influence they are exerting in promoting or retarding the spread of religion in the community. These scourges do not come by chance, nor are they to be controlled by human means, when the Almighty sees fit to visit our transgressions with the rod. There is no room for self-complacency on the part of any; wickedness abounds throughout the land; and while our hearts are touched and in some measure softened with the accounts of suffering and sorrow dispensed to our fellow countrymen in that awfully-smitten city, let us remember the language of our Saviour to those around him, when alluding to a calamity that had befallen their fellows, he said, "Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? I tell you Nay; but except ye repent ye shall all likewise perish." In most unmerited mercy our heavenly Father has withheld the general punishment our guilty land deserves; sparing us yet a little longer for the sake of his humble, upright children, to be found here and there among all professing Christians, and who, obscure and despised as they may be, are the salt that preserves us, and by their righteousness and their prayers, call down the many blessings, of which we are such ungrateful recipients. But we know not how soon our turn may come, unless the people are brought more generally to regard justice and equity, and to render unto the Lord the love and homage which are his due.

We would call the attention of our readers to the proposal for publishing a new and complete edition of *Piety Promoted*, which appears in our journal of to-day. There is, perhaps, no kind of religious reading more attractive to young persons, or more likely to arrest their attention, and permanently impress their feelings, than the short sketches of the lives and dying sayings of the members of our religious Society, who have been favoured with a blessed assurance of being accepted in the Beloved, as recorded in this well-known work. We believe it has been instrumental under the Divine blessing, of awakening many to a serious consideration of their condition, and to seek for a preparation of heart to meet the awful hour of death. We hope Friends generally will introduce the work into their families.

Physical Geography, by MARY SOMERVILLE. A new American, from the third revised London edition, with Notes and a Glossary, by W. S. W. RUSCHENBERGER, M. D. Philadelphia. 1853.

This enlarged edition of Somerville's *Physical Geography*, is a valuable accession to our stock of useful books. It contains nearly one-half more matter than the original work, and is brought up to the latest dates upon those parts where our knowledge is still incomplete. This rapid glance—for such it must be considered to be—over the whole earth, is more

interesting to those whose memory it refreshes, and whose information it completes and fills up, than to the mere learner, or even the general reader. Like the more ambitious attempt of Humboldt, the *Cosmos*, it presupposes a considerable degree of knowledge in the reader, whom the latter work frequently puzzles more than it enlightens, by its constant allusions to abstruse points in philosophy and science. This work of Mary Somerville is, notwithstanding the almost unavoidable defect we have pointed out, a work which will be read with great interest and profit by the general reader. A treatise on *Physical Geography*, written with thorough knowledge of the subject, and adapted to the capacity of learners and the wants of schools, would, we think, be highly appreciated and widely circulated.

FRIENDS' SELECT SCHOOLS.

These schools commenced their winter session on Fifth-day, the 1st instant, the Boys' at the school-house on Cherry street below Ninth street, and the Girls' at their school-house on St. James street above Sixth street.

The different branches taught in these two schools have been so repeatedly stated, that it seems not needful to recapitulate them. The schools are under the same supervision as heretofore, and great care is taken that they shall possess every facility for conferring a sound literary and religiously-guarded education.

It is very desirable that those who intend placing children in either of these schools, should enter them at the commencement of the session, so that the classification may be completed as early as practicable, and the pupils composing the respective classes begin their studies together.

RECEIPTS.

Received from Willis R. Smith, O., \$5, to 27, vol. 27; from Amos Barber, agent, Vt., for G. Guindon, J. F. Meader, Jarvis Hoag, D. Hallock, \$2 each, vol. 26, J. M. Hoag, \$4, vols. 25 and 26, G. Harkness, \$4, vols. 25 and 26, Benj. Taber, \$4, vols. 26 and 27; from Jehu Fawcett, agent, O., for Jacob Barber, \$2, to 34, vol. 27, Jane Heald, \$2, vol. 27, Warner Atkinson, \$2, vol. 27, Th. Mooreland, \$2, vol. 27, Stacy Cook, \$2, vol. 28, and Stacy Cook, Jr., \$2, vol. 27.

WHITELAND BOARDING-SCHOOL FOR GIRLS.

Instruction is given in the common branches of an English education, also in Latin, Geometry, and some of its applications. Natural Philosophy, Chemistry, and Physiology, are taught and illustrated by lectures and appropriate apparatus, &c.

Those wishing to apply for the Winter Term, to commence the first Second-day in the Eleventh month, are desired to do so before the end of Ninth month.

Address—Yardley Warner, Warren Tavern P. O., Chester Co., Pa.; or John C. Allen, No. 179 S. Fifth street, Philadelphia.

PIETY PROMOTED.

It is proposed to publish by subscription, a complete edition of

"*Piety Promoted?*" being a collection of the dying sayings of many of the People called Quakers, with some memorials of their lives.

Among the most useful outward means of promoting the love of virtue and a desire to live a religious life, we may safely rank the Memoirs of the lives and dying sayings of the righteous. Their blameless and consistent conduct and conversation, their peaceful tranquillity on the bed of sickness

and of death, and the humble, steadfast hope of a happy immortality which sustained them in their closing days, are strong incentives to follow their example and to walk in their footsteps. The records of the religious Society of Friends, furnish a large number of interesting and instructive narratives of this description, which, at different periods, have been collected and published under the title of *PIETY PROMOTED*.

This work contains short biographical sketches of many of the early members of the Society, as well as some of more recent date; showing, that as they submitted to the visitations of Divine Grace and obeyed its teachings, they were qualified for usefulness in the Church, and enabled to show forth the fruits of righteousness.

From the year 1656 to 1712, there are accounts of 258 persons;—and from 1712 to 1828, there are 347. Some of these Volumes, we believe, have never been reprinted in this country, and the last English edition having been issued many years ago, the Work is now very rare.

At a time when so much unprofitable reading is placed in the way of our members, the tendency of which is to draw away the mind from serious thoughtfulness and a faithful maintenance of our religious principles and duties, it is particularly desirable that books of a solid and edifying character should be furnished to our members; and perhaps there is no work, after the Holy Scriptures, better adapted than *PIETY PROMOTED*, for vocal reading in families and for counteracting the loose and irreligious tendencies of the present day.

These considerations have induced the proposal to republish the work, provided a sufficient number is subscribed for to defray the cost of publication. It will be printed on fine paper, with a good clear type, and well bound in sheep, for \$3.00 a copy, consisting of four volumes duodecimo, containing together nearly 1800 pages—seven copies will be given for \$18.

Persons holding subscription papers will please forward them early to

WILLIAM EVANS, No. 134 S. Front street, or THOMAS EVANS, No. 180 Arch street.

Philadelphia, Seventh month, 1853.

At a Meeting for Sufferings, held in Philadelphia, the 17th of the Sixth month, 1853:

Proposals having been now produced and read for the printing of an edition of *PIETY PROMOTED*, containing short accounts of the lives and dying sayings of Friends, commencing with the year 1656, and continued up to the year 1828, the number being about 600; it was approved, and the Friends proposing to print the edition are encouraged to prosecute the work, should a sufficient number of subscribers be obtained to warrant the publication.

Extract from the Minutes,

WILLIAM EVANS, Clerk.

FRIENDS' ASYLUM.

The Managers are desirous to engage a Steward and Matron for this Institution. Application in writing may be made to either of the undersigned.

Thomas Evans, No. 180 Arch street, Charles Ellis, No. 95 S. Eighth street, or No. 56 Chestnut street. Jeremiah Hacker, No. 144 S. Fourth street. Samuel Bettle, Jr., No. 101 N. Tenth street. John M. Whittall, No. 161 Filbert street, or No. 138 Race street. William Bettle, No. 14 S. Third street.

MARRIED, on Third-day, Eighth month 30th, 1853, at Friends' meeting-house on Sixth street, WILLIAM R. DUTTON, to SARAH, daughter of Thomas Scattergood, all of Philadelphia.

PRINTED BY KITE & WALTON,

No. 3 Ranstead Place, Fourth above Chestnut street.

THE FRIEND.

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PHILADELPHIA.

Postage to any part of Pennsylvania, for three months, if paid in advance, three and a quarter cents; to any part of the United States, for three months, if paid in advance, six and a-half cents.

For "The Friend."

JOHN KNOX.

The last number of the Westminster Review contains a life of John Knox, written with great discrimination and force, from which we have abstracted the following account of that great man. There are some things in it with which we cannot unite, the increased light vouchsafed since the dark days of Knox, having shown that they are inconsistent with pure Christianity as taught by its founder and practiced by its early converts; our readers will no doubt observe them, and we may take occasion to refer to them hereafter.

"The Scotch Reformation in the sixteenth century is remarkable for an almost complete absence of the dubious and questionable features by which violent revolutions are so often disfigured. Less happy than the English, the Protestants of Scotland had no alternative between an armed resistance to the Government, and the destruction of themselves and their religion; and no body of people who have been driven to such resistance, were ever more temperate in the conduct of it, or more moderate in their use of victory. The problem which they had to solve was a simple one: it was to deliver themselves of a system which, when judged by the fruits of it, was evil throughout, and with which no good man was found any more to sympathize.

"Elsewhere in Europe there was some life left in Catholicism; it was a real faith by which sincere and earnest men were able to direct themselves, and whose consciences it was painful or perilous to wound by over-sweeping measures. In Scotland, it was dead to the root, a mass of falsehood and corruption; and, having been endured to the last extremity, the one thing to be done with it, when endurance was no longer possible, was to take it utterly away.

"So great a work was never executed with lighter loss of human life, or smaller injury to a country. It was achieved by the will of one man, who was the representative of whatever was best and noblest in the people to whom he belonged; and as in itself it was

simple and straightforward, so of all great men in history there is not one whose character is more simple and intelligible than that of John Knox. A plain but massive understanding, a courage which nothing could shake, a warm, honest heart, and an intense hatred and scorn of sin; these are the qualities which appear in him; these, and only these. There may have been others, but the occasion did not require them, they were not called into play. The evil which was to be overcome had no strong intellectual defences; it was a tyrannical falsehood, upheld by force; and force of character, rather than breadth or subtlety of thought, was needed to cope with it."

John Knox was born at Haddington, in the year 1505. He was educated at the University of Glasgow, and being a boy of a weak constitution, it was determined to bring him up a priest. "He distinguished himself in the ordinary way; becoming, among other things, an accomplished logic lecturer; and, at the right age, like most of the other Reformers, he was duly ordained. But what further befell him in this capacity is altogether unknown, and his inward history must be conjectured from what he was when at last he was called out into the world. He must have spent many years in study; for, besides his remarkable knowledge of the Bible, he knew Greek, Latin, and French well; we find in his writings a very sufficient acquaintance with history, Pagan and Christian; he had read Aristotle and Plato, as well as many of the Fathers; in fact, whatever knowledge was to be obtained out of books concerning men and human things, he had not failed to gather together. But his chief knowledge, and that which made him what he was, was the knowledge not of books, but of the world in which he lived, and the condition of which must have gradually unfolded itself to him as he grew to manhood.

"The national traditions of Scotland, which for some centuries held it together in some sort of coherence, in spite of the general turbulence, were broken at the battle of Flodden; the organic life of it as a separate independent nation died there; and the anarchy which followed, during the long minority of James V., resulted in the general moral disintegration of the entire people. The animosity against England threw them into a closer and closer alliance with France, one consequence of which was, that most of the noblemen and gentlemen, after a semi-barbarous boyhood in their fathers' castles, spent a few years in Paris to complete their education, and the pseudo cultivation of the most profligate court in the world, laid on like varnish over so uncounted a preparation, produced, as might have been anticipated, as undesirable speci-

mens of human nature as could easily be met with.

"The high ecclesiastics, the bishops and archbishops, being, in almost all cases, the younger sons, or else the illegitimate sons, of the great nobles, were brought up in the same way, and presented the same features of character, except that a certain smoothness and cunning were added to the compound, which overlaid the fierce sensuality below the surface." "Enormously wealthy, for half the land of Scotland, in one way or another, belonged to them, of duty as attaching to their position they appear to have had no idea whatsoever; further than that the Masses, for the sins of themselves and the lay lords, were carefully said and paid for. Teaching or preaching there was none; and the more arduous obligations of repentance and practical amendment of life were dispensed with by the convenient distribution of pardons and absolutions."

"If ever system could be called the mother of ungodliness, this deserved the title. What poor innocent people there may have been in the distant Highland glens, who still, under the old forms, really believed in a just and holy God, only He knows; none such appear upon the surface of history; nothing but evil—evil pure and unadulterated. Nowhere in Europe was the Catholic Church as it was in Scotland. Lying off remote from all eyes, the abuses which elsewhere were incipient, were there full blown, with all their poisoned fruits ripened upon them."

"For a time, the Protestant preachers only made way among the common people, and escaped notice by their obscurity. As the profligacy of the higher clergy increased, however, they attracted more influential listeners; and at last, when one of the Hamiltons came back from Germany, where he had seen Luther, and began himself to preach, the matter grew serious. The Archbishop of Glasgow determined to strike a decisive blow, and, arresting this young nobleman, he burnt him in the Glasgow market-place, on the last of February, 1527. He had hoped that one example would be sufficient, but the event little answered his expectations. 'The reek of Mr. Patrick Hamilton,' as some one said to him, 'infected as many as it did blow upon,' and it soon became necessary to establish a regular tribunal of heresy."

"The experiment of public trials not altogether succeeding, the French method of wholesale murder was next suggested. Lists of obnoxious persons, containing several hundred names, were presented to the king, and at one time a sort of consent was extracted from him; but there was a generosity of nature about James which would not let him go

wrong for any length of time, and he recalled the permission which he had given before any attempt had been made to execute it. Profligate himself, and indifferent to the profligacy of others, his instincts taught him that it was not for such prices as he was, or such prelates as those of his church, to indulge in religious persecution; and as long as he lived the sufferings of the Protestants, except at rare intervals, were never very great. The example of England, and the spoliation of the abbey lands now in rapid progress there, forbade the bishops to venture on a quarrel with him, when he might so easily be provoked into following a similar course; and for a time they thought it more prudent to suspend their proceedings, and let things take their way.

"So the two parties grew on, watching one another's movements; the Reformation spreading faster and faster, but still principally among the commons and the inferior gentlemen; the church growing every day more fruitful in wickedness, and waiting for its opportunity to renew the struggle. The Protestants showed no disposition to resent their past ill-treatment; they were contented to stand on their defence, and only wished to be let alone. We are apt to picture them to ourselves as a set of gloomy fanatics. On close acquaintance, however, they appear as little like fanatics as any set of men ever were. The great thing about which they were anxious, was to get rid of sin and reform their lives; and the temper in which they set about it was quiet, simple, and unobtrusive; a certain broad humorous kindness shows in all their movements, the result of the unconscious strength which was in them; they meddled with no one, and with nothing; the bishops were welcome to their revenues and their women; they envied them neither the one nor the other; they might hate the sin, but they could pity the sinner, and with their seragios and their mitres these great, proud men, believing themselves to be the successors of the apostles, were rather objects of compassionate laughter. Naturally they recoiled from their doctrines when they saw the fruits of them, but desirous only to live justly and uprightly themselves, and to teach one another how best to do it, they might fairly claim to be allowed to go on in such a purpose without interference; and those who chose to interfere with them were clearly responsible for any consequences which might ensue.

"Lost in their number, and as yet undistinguished among them, was John Knox. Theodore Beza tells us, that early in his life he had drawn on himself the animadversions of the authorities of the University by his lectures; but this is not consistent with his own account of himself, and it is clear that he remained quietly and slowly making up his mind, till within a year of James's death, before he finally left the Catholic church. He must then have been thirty-seven or thirty-eight years old, and that he was so long in taking his first step is not easily to be reconciled with the modern theory, that he was an eager and noisy demagogue. Nor, after he

had declared himself a Protestant, was there any appearance of a disposition to put himself forward; he settled down to plain quiet work as private tutor in a gentleman's family. Whoever wishes to understand Knox's character ought seriously to think of this; an ambitious man with talents such as his, does not wait till middle age to show himself. Vanity, fanaticism, impatience of control, these are restless, noisy passions, and a man who was possessed by them would not be found at forty teaching the children of a poor Scotch laird. Whatever be the real account of him, we must not look for it in dispositions such as these. But we are now coming to the time when he was called upon to show what he was.

(To be continued.)

SUSANNAH BIGG.

A Testimony of Tottenham Monthly Meeting, concerning SUSANNAH BIGG, deceased.

This our dear friend was the daughter of Thomas and Mary Horne, and was born at Bankside, in the Borough of Southwark, in the Third month, 1767.

Of her early life, and of those awakenings to the eternal interests of her soul with which she was favoured, we have very little to record. It was in the year 1793, that she, with her parents, became members of this meeting, previously to which time there appeared to be a marked change in her character and conduct; and in the following year, she first came forth in the ministry. In surrendering herself to this service, she yielded to what she felt to be the call of the Lord, in much singleness of purpose and dedication of heart. Early after her gift in the ministry was acknowledged by this meeting, she felt it right to pay a religious visit to the families of Friends of Horsleydown Monthly Meeting, and from which meeting she had been recommended to us; and afterwards to those of several other meetings of this Quarterly Meeting. This service was performed in company with our friend Thomas Scattergood, of Philadelphia. His judicious counsel and tender Christian sympathy, his watchfulness of conduct, and the travail of his spirit for the prosperity of the Truth, were blessed to her, as they were to many others. And the remembrance of them at this day are fresh and precious to some amongst us.

The providential allotment in life of our dear friend, of whom we are concerned to bear testimony, was one which placed within her reach the enjoyment, in a large degree, of the comforts of domestic life, and even of its indulgencies; and to the pleasure with which these can be partaken of, she was no stranger. But, through a course of many years, she was enabled, in love to God, and in simple dedication to his service, which she felt to be the great duty of life, to leave these things, and the enjoyments of the family circle. She travelled extensively, visiting Friends in all parts of this nation, and in Ireland—labouring in the work of the ministry to the satisfaction of her Friends at home, and to the comfort and edification of those among whom she went.

In the course of her Christian labours, she communicated to this meeting a concern which she had felt for some years, to pay a religious visit to Friends in America; this serious prospect was encouraged and united with by her friends. She was absent about three years, returning to us with a peaceful and relieved mind in the year 1813, having travelled and laboured diligently in the different parts of that Continent where Friends were settled, to their cordial acceptance, and the strengthening of their faith. It was her privilege, throughout this engagement, to partake of both sympathy and strength, through the companionship of a faithful elder in the church, our friend Mary Allinson, of Burlington, with whom she maintained an uninterrupted friendship and communication until within two days of her decease.

In the year 1819, Susannah Horne was married to our late valued friend Thomas Bigg, of Swansea, an approved minister among Friends. She was to him a faithful companion and helpmeet, extending a kind, judicious and conscientious care to his six children, with whom he had been left a widower. They were unitedly concerned to walk in the Christian's path among their friends and neighbours, and to uphold the testimonies of our religious Society, both in that town, and at Bristol and Reading, where they afterwards resided.

Soon after the death of her husband, which occurred in the year 1838, our dear friend returned to Tottenham, and thus became again a member of this meeting, where she resided the remainder of her life. Her services in the ministry amongst us were acceptable, persuasive, and lively, in love inviting all to come and partake of those blessings, which she had largely experienced. The evening of her day was tranquil and peaceful. She had been actively engaged in the service of her Lord when in the vigour of life, and now, in her quiet retirement, was still a preacher of righteousness in life and conversation.

In the Fourth month, 1844, she had a slight seizure of an apoplectic character, from which she never fully recovered; it left very little power of occupation, and entirely disabled her from walking alone; yet the mind continued remarkably bright, and a portion of health being restored, she was able occasionally to enjoy the society of her friends in her own dwelling, to which she was now entirely confined; many of them can bear witness to the sweetness and cheerfulness of this period. She was often heard, in private, pouring forth her prayers and praises. During this long seclusion, she was not exempt from trials varied in their nature; she was enabled to bear them in a submissive, un murmuring spirit, recounting at times her many mercies, and expressing her thankfulness that a quiet habitation was allotted her among those whom she had long loved. She often expressed her concern for her poor neighbours, and liberally contributed to their necessities, a practice to which she had been long habituated, and of which some of us can testify, as having prevailed in the earlier part of her life. She manifested a lively interest in the joys and

sorrows of her friends; and in the peace and harmony of the church, as well as in its trials and sufferings. And she was often engaged, when her friends were assembled for the purpose of Divine worship, as well as at other times, to draw near in spirit to the Father of mercies.

Towards the latter part of last year her weakness increased, and she was much overpowered at times by illness, which prevented her being able to converse much. On sitting up for a short time, she said, "I believe the work is now accomplished." And after some time spent in silence, the 14th chapter of John was read to her: it seemed to afford her great consolation, her countenance indicating that she was possessed of that peace which passeth understanding. At another time, when disposed to take a little sleep, she raised her voice and said, "What a mercy to have peace of mind—perfect peace!" On being asked by her faithful attendant if she were in pain, she replied, "Oh no! I have no pain; I am mercifully dealt with. Thou must pray with me, that patience may be granted to the end. I desire that the Divine will may be done. Tell my dear children, that I remember them all in love." At another time, "What a favour to be made sensible of the great mercy of redeeming love! I am ready, I hope, to lie down in rest and peace in the ever-blessed Redeemer, and in love to all the world. I feel no condemnation before the righteous Judge; the everlasting arms are underneath."

On being asked, in the evening previous to her decease, if she would like the usual portion of Scripture read to her, she willingly assented, and listened with attention: it seemed to yield her comfort. She remained for some time very quiet, breathed more easily, and was heard with a low voice to repeat several passages of Scripture. Her last words were, "Blessed be his holy name." She sank so gradually into a sweet sleep, that the time when she drew her last breath was scarcely perceptible.

She died on the 2nd of Twelfth month, 1852, and was buried at Winchmore Hill, on the 10th of the same, being nearly eighty-six years of age, a minister upwards of fifty-eight years.

From the Boston Christian Register.

SHOVELDON.

We use this word respectfully,—it is the only one at hand which will answer our purpose; for the kingdom we are about to speak of has several departments, the centre or capital being at North Easton, Mass., twenty miles from this city, with provinces or colonies in the neighbouring towns of Bridgewater, Braintree and Canton. The ruling power, including "heirs apparent," inventive, executive, financial, is a family oligarchy, not a corporation, composed of representatives from the second, third and fourth generations of the descendants of an ancestor, who hammered out their truly New England patent of nobility with stalwart arm on his own avial. Inheriting the enterprise and following the example of a worthy sire, the reigning "me-

chanic princes," a title quite as proper as "merchant princes," have won their rank in the industrial world by diligence of head and hand; and their claims to consideration as men, who, in making their own fortunes, have largely benefited their fellow-men, will before we finish this article, be readily acknowledged.

North Easton is a village,—its cards have been distributed over the greater part of the earth—almost entirely built up and sustained by "Ames's Shovel Manufactory;" located there, in the first instance for the sake of water-power, which the rapid growth of the business has already rendered quite insufficient. Without any peculiar or striking natural-beauties it is a pleasant and thrifty-looking settlement, with two or three small churches, st-rees, substantial mansions and pretty cottages; all of which are clustered round and wait upon, the noble workshops, with their appearances neither few nor small, the whole marked by a substantial simplicity, rather imposing than otherwise. From the orderly stable, with its huge hay-mows, team-horses, patient oxen, neat, strong baggage-wagons, through the smaller buildings, with their tilt-hammers and forges, and the long two-story stone edifice lued by a regiment of workmen, to the room containing a new steam-engine, that looks as clean and works as accurately as a good Geneva watch,—everything indicates neatness, harmony, adjustment and efficiency; the very home of "organized" industry.

Pardon a brief descent to details, gentle reader, and imagine yourself holding in your hand a brand new "Ames's Cast Steel Shovel," to serve for a text. Do you know that useful tool is the result, by virtue of a wise division of labour, aided by apt machinery, of some forty different processes, not including the make of the handle, which came with millions like it, from Maine, where trees are plenty! Such is the veritable fact. Space will not allow of minute description; but a few items will furnish convincing proof.

In the first place by a knife of irresistible edge as it obeys the irresistible force of the "water power," a plate of the right size is cut from a sheet of steel as if it were a sheet of silk before the scimitar of Saladin. Two more similar clips from two more similar knives gives the right outline for the shovel. To remove the "black scale" the plate is ground on a grindstone; then it is punched for the rivets which are to hold the back and front straps to the blade; then, after having been heated, its surface is shaped by pressure between two dies with a weight of about 1200 pounds. Next comes the "setting" done by hand, to remove "wakes," straighten sides and correct twists. A vitriol bath to remove scales, and a vigorous polishing on wheels covered with emery, dismisses the plate, for the present, and leaves us at liberty to prepare the "straps" needed to bind it to the handle. These are cut, rolled, sheared, pounded, levelled, shaped, annealed, polished, countersunk, &c., mostly by ingenious machinery, and then they are riveted to the front and back of the shovel, close as you see them,

fitting like a glove that fits as a well-behaved glove should.

We move on now to the handle shop. The two holes for the rivets in the head of the handle are bored at once, by bits revolving two thousand times a minute. The "bending" to give the graceful curve and right balance for easy working is an amusing operation. The lower end is boiled for an hour or two to take the obstinacy out of it and make it pliable. When it is soft enough to be docile and manageable, it is placed between two iron blocks, with the rightly undulating grooves and connected by a hinge, as a lemon is put into a squeezer; and then the blocks are brought together by a powerful pressure and fastened, and so the prisoner is kept encased until he grows cool and promises never again to straighten himself out. With this understanding he is released and put away for three weeks to dry, and get thoroughly seasoned for the laborious life before him. How the caps to the rivets and the rivets themselves are made, how the handle is inserted between the straps and screwed and wedged, how all rough edges are filed down, and wood and iron rendered agreeable to the hand,—how the plate is scoured and all metal parts of the tool burnished, and the shovel complete is made bright, clean and trig ready for inspection—we have neither time, room, nor descriptive powers to tell. Suffice it to say that such facility and perfection has been reached in the manufacture of the respective parts, and such the number of persons employed, that on the average a shovel is made now in less time than it once took to bore the holes through the head of the handle. Experiment and ingenuity, and industry, have achieved this really marvellous result in this model establishment, whose name and fame are such, that it has not been able for years to fill all its orders, or to supply the demand for its products. This success is greatly due to strict observance of these principles, viz.: 1. that the labour shall be divided into as many distinct processes as possible; 2. that each man shall learn but one process, and learn that thoroughly; 3. that each workman shall be paid so much per doz. for his work—so if indolent he shall be the loser, and if industrious the gainer; 4. that the shovels shall be inspected at every stage of their manufacture, and when they are finished, in order to guard against poor work; and 5. that none but the very best materials shall be used.

Of the statistics of "Shoveldon," it is enough to say—omitting all reference to its indirect effects—that it uses each day 4 tons of iron, and 2 tons of cast-steel; it employs 250 men, paying them from 5 to 6000 dollars per month in wages; turns out more than 2000 shovels of various styles and prices per day; and sold last year something like \$600,000 worth of its fabrics. In view of these figures, were we not right in designating "Shoveldon" as a kingdom? and who will deny that its liberal-minded, intelligent, and enterprising proprietors, have been and are, in the way of business, benefactors to the community, by furnishing employment to so many operatives, creating as it were a thriv-

ing town, and equipping armies for the peaceful physical conquests of the times? No one certainly, who has visited their establishment.

But "Shovelism" has other and higher claims on attention here;—and discoursing of it, we may keep within our sphere and safely moralize a little.

Resisting the temptation to enlarge as we might, on several fruitful topics already hinted at, let us ask, gentle reader, whether it ever occurred to you to ask what the world would be without the shovel, or what is the relation of the shovel to modern civilization? The triumphs of the sword have been sung—how much nobler the triumphs of the shovel! Imagine the shovel annihilated, and where would be the brave and beautiful prosperity of the age? Leaving alone its daily usefulness in ordinary life—its indispensableness to almost every family, its universal usefulness, so that one can hardly walk a rod without meeting it doing kindly deeds—there are some views to be taken which really ennoble the shovel with something of sublimity. At this moment it is heaping up the very foundations on which trade and commerce rest,—finding the material of that golden chain which is binding the world together for that interchange of wealth, sympathy and intelligence. The mines of California and Australia, without the shovel, might as well be at the bottom of the sea; and without these mines, how soon would pressure if not bankruptcy—bring quick disaster and prostrating calamity? Then again, these iron highways, and grand canals, these roads, and tunnels, these gigantic internal improvements and ever increasing facilities for mutual intercourse—where were they all without the shovel—the well-made, everywhere present, cheap, devoted shovel—leveller of mountains and filler-up of valleys? To make crooked ways straight, and rough ways smooth, to dike out the sea, to give acres of made land and rivers of pure water to crowded and thirsty cities—to lay the foundations of monuments to greatness, of the edifices of business, literature, science and art—and of the temples dedicated to divine worship also—to carry on, in a word, the work of social life and advance the march of social progress, how essential and helpful the shovel,—so mean a thing to many superficial eyes, and so many dainty fingers refuse to handle, as if the wielding of it by honest labour were a disgrace! Verily, one wisely thoughtful, standing in the long warehouse, full of the "shining blades" and almost snow-white handles, might easily imagine that he was in a goodly company of missionaries, about to go forth on a thousand errands of utility and mercy.

But this humble instrument should check and chasten that very glorying in human greatness and enterprise, it so easily provokes—even because it may and should remind us of our mortality, and how unto us the fashion of this world shall soon pass away. One field of its solemn duty is the burial-ground; and soon it will be preparing for those who have wielded it or profited by its services, the last resting-place where their dust shall return to dust. How many graves

of kindred and friends it has already dug! Upon how many coffins enclosing forms once so dear, or lovely, or venerable, has it thrown the earth—falling even as a crushing, leaden weight upon the best hopes and warmest affections of the heart! Truly common and homely as it is, it may be made a monitor—to warn the thoughtless, the worldly and the good, to make wise and humble preparation for the hour, when it will serve them for the last time, in order to have that hour one of trusting faith and lowly hope.

PEACE.

(From "Pietas Metrica," 1849.)

"The peace of God which passeth all understanding."—PHILIPPIANS IV. 7.

How peaceful is the noontide when a sleep
Falls on the earth, and quiet sits among
The topmost branches; for no breezes sweep
Through the still leaves, or wake the sprays to song.
Across the heaven, and o'er the earth there seems
A trembling mist, half seen, half undefined,
As though it were the vague and quiet dreams
Of sleeping nature; or a slumbering wind.

How peaceful early morning; ere bad things,
Bad thoughts and deeds, and evil men awake;
Then in its innocence the young day sings;
Then earth and air one common hymning make;
Hope is alive, and streaming light from heaven
Makes bright the tears the penitent night hath shed,
For sins of yesterday, now all forgiven;
And there is peace; sorrow is past and fled.

But there is peace, such as the world ne'er knew,
To which the calm of moraing and mid-day
Are but as tempests; peace most lasting, true,
"The peace of God, which passeth all away."
[From the "Register."

Selected.

"LOOKING UNTO JESUS."

Christ had his sorrows when he shed
His tears, O Palestine for thee!
When all but weeping females fled,
In his dark hour of agony!

Christ had his sorrows—so must thou,
If thou wilt tread the path he trod;
O! then like him submissive bow,
And love the sovereignty of God.

Christ had his joys—but they were not
The joys the sons of pleasure boasts;
Oh no, 'twas when his spirit sought
Thy will, thy glory, God of Hosts!

Christ had his joys—and so hath he
Who feels his spirit in his heart;
Who yields, O God! his all to thee,
And loves Thy name for what Thou art.

Christ had his friends—his eye could trace
In the long train of coming years,
The chosen children of his grace,
The full reward for all his tears.

These were his friends—and these are thine,
If thou to him dost always flee;
And where these ransomed millions shine,
Shall thy eternal mansion be.

William Watson came forth in the ministry in his sixteenth year, and became an able minister of the gospel of Christ. In his last illness he said, "The Almighty whose gracious arm hath been near to me from my youth, and underneath in all my troubles, has been mercifully with me, sweetening my soul

with His wondrous goodness and loving-kindness, making the soul to triumph over death and the grave in the power of an endless life. My heart in humility desires to give Him the praise, whom I can truly say I have desired faithfully to serve in the gospel of His dear Son, according to my measure." He departed this life in his twenty-ninth year.—*Lead-beater's B. N.*

For "The Friend."

ANXIETY.

There is a disposition prevalent, which permits trivial matters to produce an over-anxiety, till an anxious cast of mind becomes almost habitual, and seems to increase, till it is not only cumbersome to its possessor, but also to his friends. This doubtless is in consequence of not keeping the mind steadily centred where it should be, that it might derive a continual assurance of Divine regard and protection—for want of dwelling under a lively concern faithfully to walk in accordance with the pleasure of the Most High. From a neglect of this most important matter, and indulging in too much worldly gratification, the affections become so abstracted from One, to whom they rightly belong, that things of uncertainty and mutability have the first place in them, instead of possessing the second consideration; and for the enjoyment of which the thoughts should often gratefully ascend to the Author of every good and perfect gift.

To learn to cast all our care upon Him who considers us of more value than many sparrows, is a useful lesson and an important one to acquire; and when in affliction or in any particular difficulty, to be enabled to look with confidence to the dear Master, and to receive experimental evidence, that he sees and compassionates our weak estate, that he does not delight in the affliction of any; and to enjoy the hope that when he makes up his jewels, he will spare us as a man spareth his own son that serveth him, is indeed the happiest condition of man. These know-chastisements to be administered very sparingly, and with great tenderness, and that no more are dispensed than are necessary for preservation, and a purification from the corruptions of our nature. The only efficient antidote to corroding anxiety, which renders life a thorny waste—a scene of fearful foreboding, of impending trouble, is found by the Christian in a sweet assurance of the continued love and tender mercy of Israel's unslumbering Shepherd. He finds himself surrounded by temptations, both as they are immediately calculated to impair his own conduct, or mediately through the influence of others, to draw him aside from the only safe path; and he sees that innumerable incidents may arise, either from sickness, accident, or loss, which cannot fail to throw a deep shade over his domestic comforts. In this state of uncertainty and casualty, it is very perceptible that the mind may readily become a prey to anxiety, despondency, and gloom, unless it is invigorated and sustained by that "hope which maketh not ashamed, because the love of God is shed abroad in the heart."

For "The Friend."

CONSISTENCY.

My mind has long been distressed with the belief that Friends are not consistent with what they profess. If we get what we think is a plain garment, it makes no matter with some how costly or fashionable, so that it is plainly cut. We think all is well enough; but let us look how we correspond in other things; when we get fine, showy and costly carriages to ride in, and the grandest of furniture in our houses; indeed, some outdo the world's people in this. Now, Friends, what consistency is there in these things! and some that are at the very head of Society appear to be as deep in those things as any.

Also in dealing; are we just in this? Do we attend to the good Guide in this? *Ar*o we doing unto all men as we would have them do to us! or do we ask more for a thing than we think it would really be worth if we were going to purchase it!—or, when the price is low enough according to the times, do we try to get the advantage, and to bring down the price! O that we may examine ourselves, and see how far we are clear in these respects—how far we are consistent with what we profess: and don't let us be stumbling-blocks in the way of our youth or others, for they can see these things, and mark them. Is it not because of pride and high-mindedness that we see so much trouble in our Society? Yes; it is because we serve the creature more than the Creator; we are not willing to come down into the low valley, and there be stripped of self; and so the eye of the mind becomes blinded; and in this state we go to do the Lord's work. But it cannot be done in our own will and time; for the work is his, and must be done by and through his Divine power and Spirit. Yes, Friends, let us come down in the spirit of our minds, and see whether we are actuated by the Spirit of Truth or the spirit of error. Let us examine ourselves and see if we have not departed very widely from our ancient doctrines and principles, and followed the ways of the world. I do believe the day calls loudly for close examination of ourselves. And dear young Friends, and such of you that are looking at your elderly brothers' faults, and not enough at your own, remember they cannot do the work for you, though some of them can give you good counsel; but look to your own hearts, and see what the Lord requires at your hands; for we cannot do the work one for the other, but it must be done by and through his Divine Spirit and power in our own breasts.

Ohio, Eighth month, 1855.

A Nice Distinction.—When the Prince Bishop of Liege was riding to battle at the head of a fine body of troops, he was asked by a spectator, 'How he, a minister of religion, could engage in the iniquities of war?' 'I wage war,' replied the prelate, 'in my character of prince, not of archbishop.' 'And pray,' continued the interrogator, 'when the devil carries off the prince, what will become of the archbishop?'

We know that a proper degree of concern and effort to prevent trouble is right, and that diligence in business is enjoined upon us, but unless our feeble efforts are blessed, we can neither enjoy prosperity nor realize preservation; and it seems clear that yielding the mind a victim to anxious care, while unconscious of so much inebriety, and that we have so little control of any future event, instead of endeavouring to live under a continual sense of accountability and gratitude to our Creator, is exceedingly unwise; and somewhat resembling losing a foothold of certainty and stability, to be tossed and submerged by the agitated waves of a fathomless ocean.

For "The Friend."

FRIENDS IN WALES.

(Continued from page 404.)

Robert Owen married in Wales. His wife Jane was a daughter of a justice of the peace. Of her father, Rowland Ellis says, he was "a man of great integrity, and exceeding most of his rank at that time." His testimony concerning Jane runs thus: "She was a woman rarely endowed with many natural gifts, being an helpmeet to her husband in his exercises, solid in her deportment, and not given to many words. In all their exercises together for the Truth's sake, they did not shrink nor give way for fear or flattery; not only their hearts, but their house was open to all upon Truth's account; meetings being held therein for many years."

There was a very strong flow of love and unity amongst the Welch Friends, and they appear to have been very honest and very efficient supporters of the Truth. When Rowland Ellis found his mind engaged to leave a memorial concerning Robert and Jane Owen, he thus breaks forth:

"I think of former times and days that are over and gone, wherein the Lord visited a remnant by the gathering hand of his power, in the land of our nativity, causing us to wait for the renewing of his love from one meeting to another, to our great refreshment and daily encouragement to run our race through many trials within and without. The Lord whom we waited for, hath been the strength of his people in this our age and generation, as in all by past ages. The remembrance of these days and times, and that near fellowship which was between the little remnant in that part of the country, is at present brought to my view. Though most of the ancients that bore the heat of the day are now removed, yet methinks their names and worthy acts should be had in remembrance, that generations to come might see and understand by what instruments the Lord was pleased to carry on his work, by making a clear discovery of the good way once lost in the night of apocasy. Amongst [these instruments] were my dear Friends Robert Owen and Jane his wife. Although we are not set up or praise that in man or woman that perisheth, yet because they made choice of the better and most durable substance, their names shall be had in remembrance."

Robert and Jane Owen having finished the

work assigned them in their native country, found the way open for them to remove to the province of Pennsylvania, for which place they embarked in the Fifth month, 1690. They settled at Merion, a few miles from Philadelphia. Here the labours incident to an agricultural life, in a new country, did not so engross him, but that he found time to dedicate himself to his Master's work. He went forth preaching the everlasting Gospel as he was led, and furnished with ability, in several of the provinces of America. Hugh Roberts, after stating that he was very useful in the meeting where he resided, both in 'doctrine and discipline,' adds this noble testimony: "He was indeed a strong pillar in the church; I never saw him take part with a wrong thing." Some of the Lord's anointed servants have, through a disposition to pass over errors, and to judge leniently of every one, taken part with wrong things, and given their strength to that which weakens the church. Amongst those who were led through such feeling to support for a time John Perrot, was that eminent minister James Park. When his eyes were opened to see the error into which he had fallen, he gave forth a paper of condemnation setting forth his deep sorrow, adding, "this have I suffered for my mongrel moderation."

Robert Owen died on the 8th of Fifth month, 1697, and his beloved wife deceased within a few days. Lovely in life, united in the support of the Truth whilst on earth, they were gathered in mercy to receive their everlasting reward.

When the faithful Robert Owen who bore testimony against wrong things, as well as kept his hands from participating therein, was removed by death, the church mourned over his loss. Hugh Roberts says, "Oh the want of him which I feel! His place is yet empty, I pray God, if it be his will, to fill it up. Oh my brother, my dear companion! how can they that knew thy faithfulness to Truth, do less than leave a memorial to succeeding generations; for thy name is worthy to be recorded in Israel. He was a man of peace, and hated all appearance of contention; and, indeed, he was a skillful peacemaker, being endowed with wisdom and authority, yet full of mercy and compassion on every appearance of good. His removal is a great loss unto us who are left. Well, my dear brother, in the remembrance of thee, and the many good and precious opportunities we have had together, my soul is bowed and ready to say, 'I shall never have the like companion, so fitted and knit together in every respect: the more I consider my loss of thee, the greater it appears. [I] therefore conclude this my testimony, and return to my own work and service, that I may be prepared to follow after thee."

The true effect of the memorials of the righteous, is to stir up survivors to run the same blessed course of cross bearing through this world of conflict and sorrow, that they may be made to secure the crown that endureth forever.

(To be continued.)

For "The Friend."

Review of the Weather for Eighth Month, 1853.

The month just closed will long be remembered in the United States, as an unhealthy, if not a very hot one,—particularly so in some of our large cities. The bills of mortality in New York and other of our principal cities, have shown an alarming increase in the number of deaths, many of which were attributable to the extreme heat of a few days near the middle of the month. The number of deaths caused by the heat in one day (the 14th) in New York, is stated to have been *ninety*; and in many other places, both town and country, the proportion was nearly as large. In New Orleans, the yellow fever has swept away thousands; and though its violence has somewhat abated, very many are still carried off daily in that afflicted city. The weather there has been such as greatly to increase the epidemic. In the day-time it has been hot and sultry, with frequent heavy showers; and the nights have been cold, with prevailing north winds. Up to the 20th of the month, the number of deaths from yellow fever, was estimated at 5200. Since then it has averaged about 200 per day; so that the total number of deaths to the present time, cannot fall far short of 8000; and this too out of a population now estimated at 50,000, the balance having fled from the city.

About the middle of the month, (on the 19th here,) a comet of considerable brilliancy made its appearance in the western part of the heavens, and remained visible on clear evenings during the remainder of the month. It was an object of much interest to all beholders, appearing as a star of the 2nd magnitude for size, having a tail, at first, apparently two or three degrees in length, but afterwards increased till it became twelve or fifteen degrees long, and about half a degree wide. Its position was so near the sun that it was visible for a very short time only: an hour at a time was the longest view we obtained. Will not some of our astronomers favour us with a full account of this interesting and eccentric visitor?

Until the 15th, the weather was generally clear, with no rain excepting slight showers on the afternoons of the 3d and 8th. From the 10th to 14th, inclusive, occurred the most oppressively warm weather of the season. The average temperature here was about the same as that of the hot week of the Sixth month, but it was much more sultry and harder to bear. In Philadelphia, the temperature on the 14th was 96°, while in New York it was 102°. On the evening of the 14th, a heavy gust passed to the north, which cooled the air, and left the weather unsettled. The four succeeding days were dull and rainy—the only rain of much account during the month fell at this time. From the 19th to 24th it was clear and fine, and the temperature moderate. A little rain fell on the evening of the 27th, but it cleared up during the night, and the remainder of the month continued clear and fine. The amount of rain has been small, but the ground was so completely saturated the previous month, that its want is scarcely felt by vegetation.

The mean temperature of the month was 71½°, which was 4½° higher than that of the Eighth month last year. The thermometer ranged from 45 to 90 degrees. The highest temperature recorded for the Eighth month last year was 82°. Amount of rain was 1.643 inches; the same month last year it was 6.6 inches.

The mean temperature for the three summer months was 70½°; for the previous summer it was 68°. Amount of rain for the three summer months was 10.435 inches; last summer it was 16.11 inches.

A.

West-town B. S., Ninth mo. 2d, 1853.

Days of month.	TEMPERATURE.			Mean height of Barometer from sunrise to 10 P. M.	Direction and force of the wind.	Circumstances of the weather for Eighth month, 1853.
	Minimum.	Maximum.	Mean.			
1	67	85	76	29.55	S. S. E.	1 Clear—some clouds.
2	69	81	75	29.52	N. N. W.	2 Some clouds—clear.
3	67	79	73	29.46	S. E.	2 Do. showery.
4	69	79	74	29.35	N. W.	2 Clear and pleasant.
5	64	81	72½	29.47	W. to S. E.	1 Do. do.
6	68	81	74½	29.52	N. W. to S. E.	1 Do. few clouds.
7	67	76	71½	29.64	S. E.	1 Cloudy and damp—clear.
8	64	82	73	29.64	N. W. to S. E.	1 Clear—thunder-gust 3 p. m.
9	63	84	73½	29.64	N. W.	1 Do.
10	68	87	77½	29.67	N. W.	1 Do. very warm.
11	70	89	79½	29.69	N. N. W.	2 Do. do.
12	72	90	81	29.64	S. W.	1 Do. do.
13	73	89	81	29.55	S. W.	2 Do. do.
14	73	90	81½	29.51	S. W.	2 Do. do. gust north.
15	70	86	78	29.57	N. W. to S. E.	2 Cloudy—rain 5 P. M.
16	67	71	68	29.60	E.	1 Rainy and dull—thunder.
17	67	78	72½	29.46	N. W. to S. E.	1 Foggy do. do.
18	68	78	73	29.25	N. W.	2 Showery.
19	58	70	69	29.38	N. W.	3 Clear and fine.
20	48	58	53	29.45	N. W.	2 Do. do.
21	51	74	62½	29.52	S. W.	2 Do. do.
22	58	79	68½	29.59	W.	1 Do. do.
23	58	76	67	29.70	S. E.	1 Do. do.
24	62	81	71½	29.51	S. W.	3 Cloudy.
25	68	78	73	29.55	N. to N. E.	2 Some clouds.
26	61	79	70	29.70	N. E. to S.	2 Mostly clear.
27	63	83	73	29.58	S. to W.	2 Cloudy—rain.
28	53	69	61	29.68	N. N. W.	2 Some clouds—clear.
29	48	53	50½	29.63	S. W.	1 Do.
30	53	73	62	29.62	W. to S. W.	2 Clear and fine.
31	61	81	71	29.53	S.	2 Do. some clouds.

For "The Friend."

Misapplication of Time and Talents.

Employments and amusements, innocent in themselves, if they are permitted to engross the mind, will interfere with the duty of listening to the voice of Christ in the soul, calling upon us to take up the cross to the natural inclination, and to follow him in the path of regeneration. This work has been retarded in many by lawful things; and after it has been in part effected, for want of close watchfulness and prayer, many have stopped short of perfect redemption, and taken their enjoyments in the works of fancy, and of nature; so that like the author of the following remarks, they failed to give the Creator the glory due to him, and finally have gone on from year to year, almost without remembering the Author of every good and perfect gift. We have sometimes thought that fondness for pictures, and the morbid appetite for reading every new book, particularly those of a light, frivolous cast, has involved some in a kind of delirium, so that they forget what manner of beings they are, what their destiny is, and how they should daily live to glorify

God, and become prepared for the realms of everlasting purity and blessedness. The subjoined remarks appeared to us descriptive of such absent, forgetful persons, and convey a warning against a superficial character, a mere picture of others, without the substance of Truth in the heart.

In a communication to his children, James Janson, of Darlington, said, "I have not the least doubt, that the Spirit of the Almighty began to influence my mind whilst I was yet very young; but those propensities to which childhood is so prone, led me away an easy captive. I do not recollect that my younger years were remarkable for anything of a *very evil nature*, yet I well remember that I often gave way to wrong dispositions; but not without, at times, feeling a love for that which was good, and a desire that if I lived, I might become a good man. But the resolutions, I from time to time formed for this purpose, were too soon forgotten; and the gratification of self was what I sought after almost more than any other thing. As I grew up, an inclination for drawing and reading drew me from mere childish amusements. Entomology was, I think, my first pursuit; but botany and

ornithology held me longest engaged. The excess of ardour with which I at times pursued these studies, almost precluded the possibility of attending seriously to anything else; and the most important of all pursuits, that which effects our eternal well being, was, alas! often entirely neglected. I may confess that I could not behold the beauty and harmony of creation without admiration; but then I failed giving God the glory. And as I went on from year to year, without remembering my Creator, I became less and less disposed for anything of a serious or religious nature; and about the eighteenth or nineteenth year of my age, my inclination for vain pleasures became great; and I have cause for thankfulness, that I was so situated as not to have an easy opportunity of indulging it. Yet, notwithstanding my heart was so disposed for gaiety and carelessness, it was at times brought into a state of heaviness and disquietude, when all my pleasant pictures seemed to be covered with gloominess, and my wonted amusements lost their relish. At these seasons my mode of life appeared to me a very unprofitable one, and I at times endeavoured to improve it. I had no satisfaction in looking back, and no hope or comfort in looking forward.

"Thus I went on, yet not without getting more sober ideas of things, and more stability of mind, until the beginning of the year 1810, being then about twenty-six years of age; when I was more fully given to see the necessity of a closer attention to things which appertain unto eternal life. I was now induced to ponder and look around for something more true and stable than anything I had hitherto known. And although I was at times made sensible there was a way by which I might attain more pure and lasting peace of mind, yet this way seemed too narrow for me to walk in. At length my eyes were more fully opened, and it was shown me, that I had been hitherto floating as it were in a polluted stream, and had thereby become contaminated with its impurities; so that the rays of hope and consolation, which shone on the head of the good man, enlightened not my path; and I saw that ere I could obtain rest to my soul, I must be thoroughly washed and cleansed.

"It was now that the world and its allurements seemed lighter than air and vanity; it was now that I looked to the eternal Fountain of pure and living water, sincerely desiring to be made willing to have the many impurities, with which I felt myself to be burthened, removed; and now I wished to believe, that the precious blood, which was shed for me and all mankind, would, if I submitted to divine operation, take away all my stains. But faith was to me a stranger, and I had to inquire, What is it? until by degrees, as I continued to be truly and humbly desirous to be taught, the way in which I should go, and the means by which I should be purified, were more clearly pointed out. And oh, that I may from time to time, be favoured with strength to advance in the path of righteousness, as well as to bear those washings and baptisms to which it is necessary I should submit, before I come to a state of acceptance

with the almighty Source of purity and perfection."

"Having now entered upon that path which leads to blessedness and peace, it became his first concern to walk in fear and humility before God; to seek to have his whole life regulated by the power of Divine Grace, and to be redeemed from the spirit of the world. Yielding obedience to the inward manifestation of Truth, he became qualified from his own experience, thus to describe the work of religion." "It bestows upon us the highest privilege of which human nature is capable, even that of having an intercourse with our Maker. What greater consolation is it possible for us to enjoy, than to be able in all our difficulties, to place our entire dependence upon Him; relying in full confidence on his goodness and mercy; feeling an assurance that, however we may be tried, He regards us with compassion, knows all our wants, and is ever willing to relieve them."—*Piety Promoted.*

Some think "Gain is godliness,"—others more truly, think "Godliness, with contentment, is great gain."

For "The Friend."

Water through Lead Pipes.

A paragraph with the above caption, was extracted from the *Manchester Democrat* into "The Friend," a short time since, detailing the death of four trout by being put into a trough, the water of which passed through lead pipe. His fish died. Now for my experiment. A friend, spending a few days with me last summer, caught about six fish, four of them sun-fish, one a minnow, and one a catfish, and placed them in a trough, the water of which was supplied through a lead pipe upwards of thirteen hundred feet in length. They all not only survived the rough handling incident to being captured with a hook and line, but seemed to enjoy their little home in the trough, where some of them lived some months, and all died violent deaths, occasioned by casualties.

My motive in alluding to the matter was simply to correct the idea which the paragraph seems to convey, that all water passing through lead would become contaminated by the oxide of that metal, and thus be rendered unfit for the common purposes of life. That water under some circumstances holds in solution foreign matters, capable of oxidating the inner coat of a lead pipe, and thus carrying minute portions of a deleterious poison with it in its course, we cannot doubt; but we much doubt, if it often will be found to be the case that such an adulteration of the water does take place. Lead pipes have long been used in our larger cities for the conveyance of water for all the purposes of life, as yet, we believe, with entire safety; and now that so many of our friends, the farmers, are introducing their little hydraulic works, and conferring on their families the comforts and luxuries which depend on the free introduction of water to their kitchens, bathrooms, chambers, and barnyards, it were a pity a

groundless idea of danger should check so good a work as the extended introduction of the sparkling fluid into our country dwellings.

We could almost predict that the free use of the bathroom would in nearly every case, counteract the effect of any minute particle of poison that might find its way into the system of the bather in his drink.

W.

Machine for Tunnelling the Alps.—A very ingenious apparatus has been devised to facilitate the progress of the Piedmontese railroads, in which tunnels have to be cut under mountains. The excavating machine cuts the channels in the rock by means of several series of chisels placed one beside the other, in straight lines; these lines of cutting tools are so arranged as to be capable of a slight motion in the direction of the grooves after every stroke; the object of this is to bring the chisels to bear upon all the spaces lying between the several cutting tools situated in the same line, so as to produce not a succession of holes, but a continuous channel similar to a very wide saw-cut. This lateral shifting of the lines of chisels, which takes place alternately from right to left and from left to right, is caused by a corresponding motion given to the frames in which they are fixed. Each chisel is driven against the rock by a spiral spring coiled around it. This spring, driving the chisel forcibly against the rock, obliges it to act efficiently, notwithstanding the slight inequalities at the bottom of the channel, arising from a want of uniformity in the resistance of the stone. When the machine is in operation, the several lines of chisels are all drawn back simultaneously, by means of a species of cam, or movable bar. The apparatus is so arranged as to enable each chisel to strike 150 blows in a minute. The machine at the same time sets in motion a pump which forces a constant supply of water into a reservoir, the upper part of which is filled with compressed air. By this means the water is driven out in jets, through small pipes placed between the chisels, and is thus made to play upon the grooves, where it performs the double office of preventing the cutting instruments from becoming heated, and removing the dust and broken stone which would otherwise accumulate in the grooves, and thereby prevent the effectual working of the excavator.—*The Plough, the Loom and the Anvil.*

Egyptian Women.—A Cincinnati, writing from Cairo, Egypt, under date of January 8th, speaks thus of the women of Egypt:

"I can realize here in Egypt, more than I have done anywhere else, that I am away from the influences of Christianity. The people about me are the most degraded beings it has been my lot to see. The men are bad enough, but the women are worse. I can see how the women of England and America are under a special obligation to Christianity. If I were asked, 'Who are the labourers of Egypt?' I would reply, the women and the donkeys. No service is too menial for them, no task too hard. They are poorly clad, and



often disgusting in their appearance. I see but few of them. You know the Mohammedans have their faces covered—only the eyes are visible. Often, when I have been riding, and come suddenly upon them, they snatch up the handiest part of their garment, and cover the face, leaving, perhaps, an eye, with which to stare. These poor creatures seem to believe that they are what the men would have them considered—an inferior race, not fit to be looked upon. There are a few who are called ladies, and who ride through the streets on donkeys; but if their eyes are seen, this is all. Their appearance is very singular."

An Iron Ship.—The *Evangeline*, an iron ship, has just arrived from New Orleans from Liverpool. The *Picayune* gives the following description:—

"Her entire hull, with the exception of the deck planking and some ceilings, is of iron. The ship timbers, as well as the sheathing, are entirely of iron. The knee timbers are all of iron, not thicker than one's thumb, and so narrow and graceful as to look more like ornaments than the solid substances they are to so immense a fabric. The lower deck has, in consequence, a vast increase of light and space, which it is difficult to appreciate without seeing it. The main and foremasts, also, are of iron up to the crossrees, the topmasts, &c., being wood. These masts are hollow, and so spacious that a man can pass up in the inside. They are used as ventilators for keeping the air below fresh and pure. The water-tanks of the ship are also of iron, and are situated in the keelson; they are capable of carrying 3000 gallons, and are divided into three separate air-tight compartments, each of which is communicated with by a separate pump. The whole arrangement is unique, and the economy of space for burden is very great. The ship measures 1000 tons, and cost \$100,000.

Singular Will.—In the will of the late James Sergeant, of the borough of Leicester, England, is the following singular clause:—"As my nephews are fond of indulging themselves in bed in a morning, and as I wish them to prove to the satisfaction of my executor that they have got out of bed in the morning, and employed themselves in business, or taken exercise in the open air, from five to eight o'clock every morning, from the 5th of April to the 10th of October, being three hours each day; and from seven till nine in the morning from the 10th of October to the 5th of April, being two hours every morning; this is to be done for some years, during the first seven years to the satisfaction of my executors, who may excuse them in case of illness, but the task must be made up when they are well; and if they will not do this, they shall not receive any share of my property. Temperance makes the faculties clear, and exercise makes them vigorous. It is temperance and exercise united that can alone insure the fittest statu of mental or bodily exertion."

Why are we Right-Handed?

Sir Charles Bell, on this subject, observes: "That for the conveniences of life, and to make us prompt and dexterous, it is evident there ought to be no hesitation which hand is to be used, or which is to be put forward; and that there is indeed no such indication, is it taught us, or is it from nature? There is a distinction in the right side of the body, the left side is weaker, both as to muscular power and its constitutional properties. The development of the organs of motion and action is greater on the right, as may be proved by measurement, or the opinion of the tailor or the shoemaker. This superiority may be said to result from the more frequent use of the right hand and foot. But whence the origin of this use or practice? It has been said children are taught by parents or nurses to use the right hand—but not always. Besides this peculiarity is constitutional; disease attacks the left side and members more frequently than the right. In walking behind a person we seldom see an equalized motion of the body; and we may observe in the step with the right foot, that the toe is not so much turned out as the left, and that a great push is made with it. From the form of females and the elasticity of their step, resulting more from the ankles than the hip, the defect of the left foot is still more apparent. We do not often see children hop on their left foot. May it not be concluded, then, that everything in the convenience of life being adapted to the right hand, is not arbitrary, but it is owing to a natural endowment of the body, that the right hand is stronger and better fitted for action? We conclude, therefore, that the preference for using the right hand rather than the left, is not the effect of habit merely, nor adventitious, but a provision of nature. The theory is not, indeed, universally received. The skilful anatomist alone can decide. If there are peculiar properties or mechanism to justify the opinion, it affords a new proof of wise and benevolent design in the 'form of our bodies,' and of our being 'wonderfully made.'"

True Dignity.—What can be more honourable than to have courage enough to execute the commands of reason and conscience; to maintain the dignity of our nature, and the station assigned to us; to be proof against poverty, pain, and death itself; so far as not to do anything that is scandalous or sinful to avoid them; to stand up against adversity under all shapes, with decency and resolution! To do this is to be great above title and fortune. This argues the soul of a heavenly extraction, and is worthy the offspring of the Deity.

Tenderness vs. Severity.—Oh the day will come, wherein one act of tenderness, about matters of conscience, shall find a better reward, than all the severity by which men used to propagate their persuasions in the world; and there is great reason for it, since the one flows from the Saviour, the other from the destroyer of men.—*Wm. Penn.*

THE FRIEND.

NINTH MONTH 10, 1853.

RECEIPTS.

Received from Jon. Jackson, Eng., per B. H. W., £1 5s., to 10, vol. 38; Eighth mo. 25th, of H. Russell, agent, Ired., per B. H. W., £2 6s. 8d., in full, to 32, vol. 26; from James Boudin, Eng., per B. H. W., £1 10s., to 52, vol. 26; from George Harrison, agent, Eng., per B. H. W., £11 12s. 4d., for J. Harrison, G. Bradshaw, G. Danson, Jas. Hodgkinson, J. P. Milner, J. Fletcher, J. Mason, to 52, vol. 26, and R. F. Foster, to 52, vol. 24; from Jephtha Fawcett, O., \$2, vol. ; from Griffith Lewis, O., \$2, vol. ; from J. S., for Joel Wilson, \$2, vol. 27.

HAVERFORD SCHOOL.

The semi-annual examination of the students, will commence on Second-day, the 12th proximo, and close on the Fourth-day following.

The Winter Term will begin on Fourth-day, Tenth month 12th. Applications for admission may be addressed to C. Yarnall, Secretary of the Board of Managers, No. 39 High street, Philadelphia.

WEST-TOWN SCHOOL.

The Committee on Instruction, will meet in Philadelphia, on Sixth-day, the 16th instant, at 3 o'clock, p. m.

Ninth month, 1853.

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Address—Yardley Warner, Warren Tavern P. O., Chester Co., Pa.; or John C. Allen, No. 179 S. Fifth street, Philadelphia.

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